

It is fine and as for Ghana, now, where it has turned to reach, during our time, they were buying pepper for half penny, garden eggs, half penny, even when you buy the pepper, then the one who is kind may add garden eggs to it for you. Beef, we were not buying it. We with egg, when you go with an egg, then he cut some for you. Cassava was retailed at penny, three pence. Plantain was retailed in pennies and three pence. Beef, the internal parts, (ie. the intestines) it was two pence, two pence, do you see? They were cutting the internal parts of the cow, the intestines, so they called it two pence two pence, two pence two pence. The word "mamma mamma", (It is a Frafra language) Yes; it is two pence two pence; it is two pence two pence two pence. And today they have made it "mamma mamma". When you are going to find some to buy, they say, I am buying some of the two pence, two pence. And the money used to buy it has become its name. We used to buy it two pence, two pence, do you see? And today it has become "mamma mamma." So the ~~part~~ <sup>part</sup> is actually today. Formerly, every year, prices went up. Every year, even the bible has said that every year, we shall miss the old year. What did Kwame Nkrumah also say? He said, we are fighting to go forward and we shall not retreat. So you <sup>know</sup> that the time is going on. So as for our grandparents, their living condition was cheap. As for now, our living

conditions are not cheap. Ei! If a case lasts too long, then we have to call it how? Ancient, ancient, ancient. As for the ancient culture, it is there; we don't through it away. Like 'torstors' (ie three pence three pence, why is it called three pence three pence? (The ~~loony~~ used to charge three pence, three pence.) That is it. That is it. Today how much does torstors charge? Hundred, two hundred. (150 and so on) 150, do you see? So what Kwame Nkrumah said, we fight to go forward. It is like our town, called Asonommaso. (Asonomma) Dsonobaso (Yes, Asonommaso) Asonommaso. Do you know why they call it like that? In the ancient time, they came from Denkyera to settle at a place called Ampom. And at Ampom, the elderly man they came to meet him was called Donsoahene (Donsoa) Donsoahene. He was called Donsoahene. It means he came to carry all things there and that place became a town. And when they came to stay with him, they too came to hunt at Asonommaso there. And why they came to call there Asonommaso, (What is the "otwes"? ) Those who have picked up guns to go to the bush to kill animals; do you see? (Are hunters different from group hunting?) E, hunters are those who are all hunters. A hunter is one who very early in the morning, he goes to the bush hiding in search of an animal. All of them are called by the same word, hunter. And the hunting group

too, at times, the animal hides in the bush, and some cut footpath, hei! hei! pepa! pepa! And the animal comes out and they shoot it. That, they call it, they are looking for the animal. And a hunter too, he walks slowly and goes to stand under a tree hiding. The animal, here is its path, and he (ie the hunter) comes to stand on this side and he is hiding. He will see that the animal is coming. He shoots, too! and he kills it. That was what the elders came to see that an elephant, ~~its~~ baby, there it ~~stood~~ and it was shot, too! They killed it. And they went to tell the elder that, now, they had come to kill a baby elephant. They would stay right there and cut it up. And they sat down there and cut it up and they put up a hut and they built a house and they stayed there and that place became a town. And they said then, ~~they~~ would not go again; they would stay on this baby elephant. Do you understand? (I have understood it) That is Asonommaso.

(There were many elephants there and they lived on its babies -) And they came to kill the elephant, ~~and~~ its baby, do you see? (I have understood it) Yes. So in Twi language, every town has its interpretation so that is on elephant baby. And as for us, we have made it on elephants' babies; do you see? So in the past, today, everything has changed. Listen that the bible has said, when

the time is coming to an end, difficult times will come. At times many people say that this government has made the world difficult. If you study the bible you will find that it is not the government. It is God. The words which He has spoken, has come true. God has said that, that will come. (But it comes through him) And it has come through him. So everyone says it is this thing; it is not true. (And you say it is not the government.) It is ~~not~~ the government. (Yes) It is all countries in the world. It will not come to this place alone. It will come to all over the world. Now, it is not China only that there are difficulties. Have you seen that in Europe or America, in many countries, when they pull a gun, they shoot, ~~towas!~~ And this country too put <sup>a</sup> bullet in a gun and he goes and kills his brother. They are fighting, they are fighting, they are fighting, do you see? It is God who has prophesied that and not a person. I am sorry, when I was coming, I didn't take a bible nor the book of revelation (As for that even, it is nothing) I would have explained things which are not from this government but from God. (One day we shall do that with you, but for now, if you say some of this for us, one day we shall do this also with you; so prepare yourself.) So right now, mud fish, fish, fish, how much do they sell it? Three pence, penny. Today, when

you lift up one fish, how much is it? (It is a long time since I bought some.) Yes (It is about five hundred or thousand. Thousand, two thousand, three thousand. The other day,

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The other day, one fish, 5000.00, about that (i.e. she uses something to show the size of the fish) and I cut it into pieces. 5000.00. So if you look at Ghana, how it is going, it is going too far, it is not coming. It will never come back. Every time, it is going forward. This, for how much do we buy it? Fanta. (Now, 350.00) 350.00 (Yes, drink it) formerly, for how much did we buy it? (Eight pence) I too, four pence it was that I came to meet it. Yes. So when you work and you become tired and you reach somewhere, "Aa' drink some of this fanta." He/she says, "four pence 0." And you take and drink it. Today, 350.00. The world, is it not going forward? These onions, tomatoes, pepper, garden eggs, they are all put together as one and sell to you for a penny. Today they are grouped separately. Now tomatoes, they grouped them at 500.00. Five hundred Cedis. Four little ones, 200.00, do you see? If you look at Ghana, this pawpaw, it has its season to bear fruits. Now, as the rains came, it has started flowering. As hunger has come, do you see that there is none on it. It says that it is not for her to look after people's children; it is not her (i.e. the pawpaw) duty to look after people's children. So as soon as plantain goes away, then it also goes

away. (Pawpaw?) Pawpaw. As for you, watch; anytime, watch; when the drizzling time is over, there is no pawpaw on the pawpaw plant. You have seen that it is now that the little flowers will grow, then plantains that have come out as new in eighth month (i.e. August) are to be cut. i.e. harvested and are being grouped for sale. As today, they group them to sell for 1000.00; they will come to sell it for two hundred pounds, two hundred Cedis or five hundred Cedis when it is in season. Orange too, has its season. It is today that they planted the agric. type that come together and we have time for orange to come and time for it to go, because in the seventh and the sixth months (i.e. July and June) Oranges start to flower.

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So by the ninth month, then they are harvesting, then they are harvesting. They will harvest until Christmas time, the twelfth month. By the twelve month, we had finished harvesting and it is about to flower again. It bears fruits two times a year. For that they say it has been divided. It bears fruits little by little and they are picked and then they gather them together and return them. Orange trees bear fruits two times a year. That is how we came to meet our grandparents so had arranged time for everything. Actions ~~are~~ making changes in the world. So if you look at the papaw standing there, the time for it to bear fruits has passed, it has finished ripening; it is now that it is bearing small fruits. It will meet food. (ie the fruits will mature when there is plenty of food.) When there is starvation or hunger, you don't find papaw fruits that are ready to be picked. So when we came to meet our grandparents, that our, during our grandparents' time, a woman, you stay and they perform puberty rites for you, do you see? You don't go to a man until they perform the puberty rites for you and when they perform the rites for you, they will beat the "dono" drum and they beat the drum gongongon! gongongon! Your cloths, your headkerchief, your loincloth, your beads, they will display all of them by your side. And it



shows that you did what? You followed your mother's words. You are respectful. In the past, you who they would drum for, ~~would~~ be the one who had respect for others. You listened to your mother so every time, you won't be a troublesome person, so you, she says, a'. As for this child, you have very good character. I have a relative there: I am going to bring him to come and marry you." You who listen to your mother's words, that is what they do to you. And you get your good friend and ~~she~~ goes to bring her relative and comes to marry you and he begets a good child with you. And today, it is not there. When you speak to your child, "Oh! As for me, don't worry me." What you are saying, she will not listen to it. She goes away. After some time, when she comes back, she will be pregnant. That is what has made the world full of pick pockets. For you ~~don't~~ know his character, you too, he has gone to make your child pregnant. When the baby was born, he did not care for her/him. He is gone. You, yourself, she will take a small calico. When you go to the market, at times, you do see ~~that~~ young girls, carrying water and she is carrying a bag and with a calico, she has put on a dress, second hand dress, and has tied the child with calico. For them, they didn't listen to their mothers. They did not listen to their mothers. All of them like

that walk about on Kumasi streets. They didn't get people to speak to them but as for us, they beat the 'donno' drum, they put our cloths, our beads, ~~our~~ loincloth by our side. And the man comes, "Mother, please, this your child, I will marry her. And you too, you ~~observe~~ the man's character for some time; you ask; "And from which house do you come?" He says, "I am from mother so and so's house." She (ie girl's mother) says, "O, I will give her to you." As soon as you say I am from mother so and so's house, she says, "as for mother so and so's house, my child will not go there. E! e! e! for them, they don't have good character." She will not let her child come to that house to marry to have some of that people to come to her house. Do you see? (Yes.) That is why a person should ~~lead~~ <sup>live</sup> a good life. That you use a hook to get a good mud fish. You know that I did not go to school, (Yes) I didn't go to school. Why? My mother, I pity her; she goes to farm. And when she goes, she doesn't get anybody to help her to lift her things on to her head. She will arrange many plantains. She will not get anyone to lift it on to her head, so I will follow her. We used to think; as for us, we used to think. So any time mother, mother was going, ~~to~~ then, I followed her. So when she

arranged the things, then I held it and she also would hold this place and I would help her to lift it on to her head. (Yes. And did some of your sisters go to school?) Yes. (Yes. You alone followed your mother) Yes. I followed her like that. (Are you the senior or the last child?) I am the last born. (Yes) Yes. The seniors, some served. They served. (All right, please, you say you are the last born, and what about your senior sisters?) Yes, my senior sisters, some also went to school. My mother gave birth to nine children. I, I am the seventh, and the two after me, they died. (Is that so?) And I have become the last born. So when my mother was going somewhere, I would follow her. And the firstborn, she didn't go to school, she is a woman. She followed my mother like that. She didn't go to school, she is a woman. But we have house wisdom. (Yes, true) So when we grew up, we have become house wisdom. The firstborn was a house wisdom and I have become a house wisdom too. It is now that I go to school. Right now, I go to school. (Yes) Are you an Adult Education member? I study little by little, do you see? And I go, when my mother arranges the things, she arranges them very small that I can help her to lift it on to her head. And some are on the ground and I take them and give

to her and she puts them on it, like that to become many and she gets up and we come home. So it was until I grew up. So when I grew up, I got to know my mother's wisdom she used to live in the world and I have taken it. My mother didn't go to school. Her wisdom that she took that enabled her to live in Ghana, that is what I have studied. So right now, when I grew up, and didn't go to school; trading which my mother used to do, I observed it, and studied it. I sold oranges, it didn't go well for me, and I went to sell cloth; it didn't go well for me, and I went to sell bananas and went to sell palm nuts; it has gone well for me. (And you say you went to sell oranges and it didn't go well for you. What made it so?) It is not my work, it is not my work. The oranges, it is not my work which I should come to the world to do. Do you see? (Ah, it is what? —) If you are doing some work and you don't get money from it, you sell and you lose, then, it is not your work. (Yes) Do you understand? (Yes, I understand. So did your mother sell oranges?) Yes; my mother, she did trade little by little. So when I also grew up, I tried the trading to see. (Yes) And what went well for me is what I am in it today. (Was it in the village?) The palm nuts, when I buy then I sell; then it means that I get you (i.e. you become a customer). Have you seen that, when you come, then

we go to Anyinansa, ~~Nkansi~~ with you and buy palm nuts. And I have bought it like that. Do you see? (Yes) Now, I have sent two of my children abroad. These two are in Holland, and one has been returned. When she arrived, I made her papers and she has gone to America. So she is in Accra. She made it that this Sunday, she will fly. So the one who went to see her off has not come back. We live in the world with wisdom. Therefore that palm nuts do I sell gradually and then, I have bought a machine (~~...~~) Do you see that I didn't go to school. I have bought a machine, I have built the building in which I was. (So is it yours?) It is mine. (Yes, I think that it is for a society) No. It is my own thing. It is wisdom that I use to press palm oil. The day that you will come, I will let you come and take pictures. I will let them stand by it and they do it for you to see and take pictures. So it is the palm oil that I make it little by little. When you come, you will see that I use a drum and I pour it into it and I put on a board and I lift one drum and put it on it. And I stand up, I put a thing like this there and I again put some on it and I stand upward and I draw it little by little and put it in and it becomes full and I put a board on it. It will stay there like that for two years, (Is that so?) it

will not spoil. (And the oil is in it?) And it is in it. (That you have not pressed.) I have pressed it and boiled and have put it in again. (What will it do? That it will be what?) E, when it is abundant, that they don't buy, then I keep it. (Is it the palm oil you are talking about?) The palm oil. (So it is palnuts that you have pounded?) The palm oil. (Yes) The palnut that I have pounded, now, when I go and put it in the machine, then I press and go and boil the palm oil. I strain it and the soup at the bottom, I draw it and go and throw it away. And the fibres of the nuts, they are rolled round, round; they are standing there. (Are there over there some of them?) Yes. I have finished extracting the oil. I have extracted a lot of oil from it. The first one and the second, do you see? So what is left, (it) is what? (It is the fibres) The fibres. Firewood. So it will be in the sun and it will become dry, and become very hard. And I bend it and bend it again and put it into this fire, and take any small stick and put it on it. It will be flaming like that and the palnuts will be boiled. (Yes, you boil it with that.) I boil it with that. (You don't use firewood from the kitchen) I will not go and buy a lot of firewood, very small, very small firewood that I put here and there and I light it with the fibres)

beneath it and put it on it; it will be flaming like that to let the nuts become cooked. And could I have done it in Kumasi? It is wisdom. Anything, it is wisdom. That was my mother's work which, when she began she had wisdom. (Yes) And I also listened to my mother's word. She sits down and she is having conversation and I am listening and taking it. So I have written it in my head, and I am also working with it. So my mother, she herself built a house in our town for us and we have lived in it and we have grown up. So, now, I have built one in my town. I have worked to build one. I have worked, I have built two. As for one, it is now that I am starting. And the one which I have made concrete floor on it, that too, I have given it to my child. I have not finished yet. And ~~any time that~~ I say that I will go and finish, ~~then, my children,~~ I have sent one abroad. When I finish with all of them, then, I will be working on the house. (Is it in this town?) In this town. So, there at Prempeh College, behind that place, I have gone for a plot of land; I have laid all the foundation. It is now that I am coming to sell the palm oil and use it to go and build. And the palm oil, it is two years ago that I made it; it is this year that I have sold it. (The palm oil, is it what is eaten or what is used to make soap?)

That which is really eaten. (That one, two and it goes bad) It doesn't go bad. It doesn't go bad. If you look, it appears to have become solid, but it has not gone bad. And it is not in it as pure liquid, then I buy it. Right now, it is the nuts that I have boiled and pressed and I have put it in a metal pot and have gone to take the old one and mix with it and have boiled it. And it has become fresh again. That is how I do it. Do you see? So I have palm oil every time. It is wisdom. And I sold it; that this my child also came and I cannot save the money to build a house to let my child to remain in Ghana. And I have made her papers for her. Now she is in Accra. Perhaps, she said this Sunday. They say Ghana Airways plane is spoiled so she will take a plane to one town for about thirty minutes before they fly. And the one who went to see her off has not come yet, whether she is gone or not unless he/she comes before we will know. So everything is done with wisdom. If you have world wisdom, you get everything. You have seen that, now I didn't go to school. The one who went to school also has wisdom, but I have more than her. Wisdom is not only when you have been to school that you will have it. It is mind and eyes with which you count small several things and join them together. If I do this



and do that, it will be broad like this, so I will do it like that to see. Do you see? (Yes)

Someone made this bottle with his/her mind.

Someone made this with his/her mind. Do you see? So it has become wisdom. All the shoes we are wearing, someone with his mind or ideas made them. So it is a thing that God has given

it free to human being and if you have ideas, that you will be able to make some. So, right there, I had the idea that, the palm nuts, when you buy and they don't buy, buy a machine.

I won't <sup>have</sup> money to buy that of the government; it works on electricity. And I went to buy man-

power. (ie machine operated by man's strength) (It does not work on electricity) NO (And you operate it with what?) Our strength. Do you see? (Yes) But I

hire people. I hire people. At first, I was doing it little by little, and my own strength could not do it much; I had taken some Northerners. They pound

and press for me and I pay them three thousand Cedis (Everyday?) Everyday. And those who

pick the ~~shells~~ too, I give them five hundred, five hundred Cedis everyday. Do you see? So

when I finish, now, ~~when~~ you came, I was drawing the palm oil in the room. When I draw it in front of the house, then I go and pour it. I fill it a drum full. As it has reached this time, I sell very little and I use it to feed myself and

use some to hire labourers. Do you see? (yes)  
And I cover them and when it becomes scarce, then I do what? Then I sell it. That is how I do it little by little, little by little, little by little. And if you have this wisdom, and you live here in Ghana, everything that you do will become prosperous for you. And if you don't know that wisdom, then, when you live here, you say, Ghana is difficult. It is with wisdom that we live there. And a person like that, like me, if there is someone, she will be proud. The government doesn't help me; the government doesn't treat her like this. You, yourself, use your help to help the government. You, you, your help. When you get money, what will you do? That you will send it to the bank. When you take it to the bank, that the government will use it to work to help the nation. Yes; don't say that the government should go and find money to bring to you for you to use it to work. It is wisdom. If you are wise, you too, you will help the government. Do you see? And the people who are in the government, they don't look at things. They don't do their work well. Do you see? We, we like this, they should pamper us and ask us wisdom which we use to live in the world - And who gave you the idea that if you go and buy the palm nuts and they don't buy and they are getting rotten, then you go and throw them away.

They said that they would tax us and we said that we would not pay because it is food, it is a fruit. Recently, a bag of garden eggs was forty four thousand. Do you see? There was none at all. Then, when it rained two times, garden eggs came; a bag was three thousand, five thousand, four thousand. Even some, we bought some for five hundred Cedis. That came for one month. Quickly! It disappeared. We don't have a machine to put them in like a cold store; (Yes) We have none. When we do the work and they over ripen and they get rotten. The palmnuts, recently are in abundant. We buy it for three thousand. Today, it is thousand five. (A plastic bucket?) The plastic bucket. Thousand five. And we also sell it for three thousand; do you see? And if I were not wise, did you see some shells over there when you went into the corridor? I have boiled the palmnuts like that and I have thrown the shells over there. When the palmnuts become scarce, the shells, they will buy a plastic bucket full for thousand. Even the other day, somebody came to offer me eight hundred Cedis. So if I have extracted the oil, and the shells have been bought for eight hundred Cedis, do I lose? (You have got a lot of profit) That is it (Yes) And the fibres too, the fibres which are there,

Do you know that pastors do not eat meat. When they come to buy, they go and put them there. They put them here, maybe under this papaw and they put on fertilizer and mushrooms called "domo" come out from them. They grow mushrooms with them. (The palm tree which is dead, do you see?) Yes, the fibres which I have put there. (So do they buy?) They buy. So, someone may be there, when he comes, I say, NO, I don't have firewood, I am using it as firewood. (And please, what do they do it to produce the mushrooms?) They say, there is a fertilizer and they use it to grow it. (Do they use the fibres only?) Yes. Even they use it to produce snails. They put the fibres there and they put on the drug for snails on them and they hatch snails and they fence it and the small snails crawl around and become like this. Do you see and that is what they do. Do you see? Yes. So if, (Do the people not show you how they do it?) Yes, if you have wisdom, you do many jobs. The idea or the mind makes you do many jobs. (Yes) It is wisdom that God has given to us free. And that for some people is stupid, it doesn't work. (They don't use it to do good things) They don't use it to do good things. Laziness. You see, at my age, I am old, but I can work. Pepper, now, is plentiful. It ~~was~~ plentiful in five months.)

ago. When you come, I will show you. I have broken off the heads and I will put it on fire.

I will not put in water and I will take polythene paper to cover the pot and the fire heats the bottoms of the pot gradually and there will be steam in it. Then I will remove the polythene paper and it means that when we entered the car, did you notice that, inside was hot? (Yes) So when we rolled down the windows, air came into it. So when I go to remove the polythene paper, the top ones were all cooked; they were cooked and I pick them and take them behind the roofing sheets and put them there. About three days time, they will become dry. If it doesn't rain to wet them, after three days, the sun will make them become dry and I will pick them and put them in a sack. I do like that; maybe I will gather about twelve bags. Recently when pepper became scarce, I was selling them. Do you see? It is wisdom. Nobody knows; that for somebody's can ripen like that and she goes to throw them away in the rubbish dump. Somebody's may ripen like that and she goes to throw them away in the rubbish dump. She has no wisdom like me. So, recently ~~days~~ when a man came and said he will take me to FM (i.e. on the radio) (Why?) I have done what? He said, when I dry pepper, it produces bad scent. I said, Sis, you have made

a mistake. If you get one wise person in addition to me in Ghana, it would be a blessing. Why? I, in Ghana, what is spoiling, I am gathering them together and when it becomes scarce, I may bring it out for my sisters and brothers to get some to eat. If everyone can store some, and the thing becomes scarce, as soon as everyone produces his/hers, it will become abundant. (The price won't be expensive) Its price will not be expensive. And as it is getting rotten that they are throwing it away, when it becomes scarce, there will be none, so when we get a little, the price becomes <sup>very</sup> expensive. Garden eggs, today, the plastic bucket full, recently, it was three hundred. (Dry) Hundred pounds. (Two hundred Cedis, two hundred Cedis.) Two hundred Cedis and three hundred. Three hundred Cedis. Today, how much do they sell it? Thousand two, thousand two. It is now coming. It is now coming. (Is it going?) It is going. It came in the fourth month; it came in abundant; in this fifth month, it is gone. It is going. For it is old, old and it rained on it and came up in large quantities. That is called "huru-atufas" (i.e. teasing wholesale buyers). (Yes) "Huru-atufas" It comes fast in large quantities and bears fruits. After a while, it dies. Then, they plant another. Do you know that they plant new ones, tomatoes; do you see? It is now that

They are planting the new ones. Yes. It is like that. So this, this, immediately the old ones go away, then this one too, takes its place. (Yes) That is how it is. Do you see? Therefore, <sup>when</sup> the things come at once, I do it very very fast. Everyday I put some of the palm nuts on fire. If I don't do it like that, they will rot. The other day for example, they brought me this thing, palm nuts, bag, bag; bags 8, ten, seventeen, 2, eighteen. Bag, bag, bag eighteen. There are six plastic bucketful in each. Eighteen in all. So I gave thousand five, thousand five: Thousand five, if I check the whole amount, it is (fourteen thousand five) 2, the plastic bucket? (Yes, yes) Thousand five, it doesn't reach two thousand. I checked all and it was one fifty two thousand (Yes) One fifty two thousand and when I was coming, I have given the money to my mother that if the farmer comes, she should give it to him/her. I was going to boil all. There was none yesterday, and I sold it for two thousand five hundred, two five. For each one, how much did I get? Thousand. Each plastic bucket, I got thousand. So, (You get more than even the farmer) that is it, that is it. And when I cook too, I extract the palm oil and I also store the shells. When it becomes scarce, plastic bucketful is thousand. For they say they will come for it on Sunday. So I have given the bucketful!

to her for eight hundred Cedis. You have bought a thing for thousand five hundred Cedis. and you have extracted palm oil from it. (laughter) The fibres too, I have tied it round like that for five hundred Cedis. Do you see? That is it; five hundred Cedis. For it is wisdom that I have. If you don't have wisdom, you cannot do some of that work. If you don't have wisdom, a very very small thing, you can make it very large; but if you are not wise, it is very very small everyday. If you are wise too, it will be very large everyday. It is like that little by little. So as for now, as for you, in our time, there was good behaviour, you ~~don't~~ go to get pregnant roughly, you don't go to have children roughly. You examine a house and you go there with your child. It is in this house that I like my child, <sup>to</sup> go into it. If someone, my child is in Europe or America and he writes to me to find a woman for him and I have seen that you are a good person, so I will come and take your child for my child to marry her. When she goes, he will not treat her badly. Do you see? (Yes, I have seen it) He will not maltreat her. They will agree. He will have a child with her. The child's mind and the mother's mind and his/her father's mind will be one. The child too will not misbehave. His/her father doesn't smoke )



wee for him/her to go and smoke some. His/her mother doesn't smoke wee for him/her to go and smoke some. Do you see? And if you don't let your child go into a good house to marry, (yes) she walks in town; the boy has become a high time person. When he sees her, he turns his eyes; come. O, I would like that, she says, O, there is a way in it. Let us go. He goes with her and he goes to steal money and he gives a big part of it to her and has an affair with her and she becomes pregnant and has a child. Her child, the father's work which he does, the child will do some. That is why in Ghana, today, there is confusion everywhere. (Is that so?) Today, in the whole country, there is confusion. Do you see, my son, he made it that he likes to marry a woman from Holland. Do you see? A white wife. He wants to marry a white woman. The white woman has taken his money. She has also made my son go to prison. Do you see. That he should make marriage papers with her. When my child went, he did not come. (Is that so?) The woman has run away. She has taken his money and has gone away. She will not marry him. And they said, then it was not a proper marriage so he should go back to Ghana. And they deported my child and he came. Do you think that

if he got a good white person like Akua who is wise, hei' I won't marry you, go away; very simple. As for this, you don't want to marry him. You too, you have taken his money. When they were going to perform the marriage, you did not come, and they have sent my child to prison before they deported him to come. Her mother did not take a good man who has wisdom to give birth to her. Do you see? (Yes) Yes. So now, my child, he says, he will not marry a white person again. He will marry his fellow Ghanaian who will agree with him. So are some Ghanaians like. It is not the white person alone who does that. Ghanaians also are like that. When she says that she will marry you, she will let you use your money to do everything; when she leaves there, you won't see her again; you have lost your money. (True) So, it is wisdom. That she has treated him like that, that they have put him in cell and he has been deported to come back to his country; tomorrow, when he sees a white woman who says she will marry him, will he marry her? He will not marry her. Everything is wisdom. So as for us, as for the past, when you would reach puberty age that you would be given to your husband, before going, you would be given this. Your mother would buy this for you. Handkerchief. Take it and keep it. She would give beads. She

would give you loincloth. And she would go and bring all in the evening and the man would come and sit down, and —

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(In Ghana, they perform puberty rites; they perform puberty rites for you and you have seen, you know someone's husband or not?)

E, they will perform, they will play the *donno* drum (Yes) when you have seen your blood, what do you call it? (You have got your period)

(Yes, yes, I understand it) when you were a child did you have that? (And I say you yourself) Yes, they did the same to me.

(Is that so?) Yes. For you who will be treated like that, have respect for your mother (True) Anything that your mother will say, you say yes to it. No! you who will do that, you will not be treated like that (i.e. they will not perform puberty rites for you)

When your mother says, — O! as for me, no. You who will do that, they will not do that for you.

When your mother says something, you say all right, I have heard it. Mother, what do you say? The thing which she said, if you didn't hear it well, "mother, please, what did you say?" She says, "I say tomorrow, we shall go to the farm. You say, all right, mother, please, I have heard it. And there may be a child, a young girl may be there, when she is young."

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her mother calls her, Akua, come. As soon as she came, "Tomorrow, we shall go to the farm. O! As for me, I won't go. You have let me go to the farm several times, why?" A child like that, your mother, she will not buy cloth to put it there for you; she will not buy this to put it there for you, and you, when you reach your puberty period, she may give it to you. She will not treat you like that. So she herself, will walk about like that. Yet when she comes and her mother has put fufu there, and she sees that her mother is not there, then she opens it and eats it and runs away. She, they call her a bad child. For she doesn't listen to her mother. And I too, if I come from outside, maybe I went to sell things, and my mother has finished cooking and she has eaten and has reserved some for me, and I go to ask her that, "mother, please, where is my food?" She says, "That is what I have put in a thing over there. One is for Akwasi, and you too, Adwoa, here is yours." Then I take it and I go and show it to her that, "my mother, please, is it this?" She says, "Yes" And I go to sit down and eat it. I am a good child. (Yes) And the bad child, when she has come and the food has been shared over there, because she was not given some, for she is a bad child; so when she sees that her mother has gone into a room, then she goes to take Akwasi's portion and takes some and eats it very very quickly and

goes away. She will be doing that until she becomes a grown up person. She will not bring forth a good child. (Yes) She will not bring forth a good child. What you will realise is that she is pregnant and she comes with it. Why? She says, "I have become pregnant." With whom are you pregnant? She says, "I have no husband." You will ask her, and ask and ask her. Maybe, when she goes to show you someone, you do not like him. That you white people call us that we are Northerners. Do you see? (Black monkey) Yes. And we too we call them, those they have scratched — ('ε, The Northerners) Yes. Maybe, she says. And where is he? She says, "He has run away. And the child will be born; when the child is born, he/she has no father. mm! All the trouble comes back to fall on his/her grandmother. Then what happens is that, when the baby is born and she gets about a few days, she (the grandmother) says, "As for me, get up and go and do your work to feed yourself. I am not going to care for you. I cannot care for myself and add this one to it." And it becomes like buying this bowl. Do you see? And she has put in water and carrying it on the head and drawing the water. When she draws it out for you, then you give her something. And she uses it to look after herself. Those who do that are not obedient. When you talk to them, they don't listen. So you

see people who walk about, that is the reason. For if she has been obedient to her mother, she will say, Akua, O, you are my friend, since you came, you have come to look for me and I too, have come to stay by you, so when you are going, take this my child, I give her to you as a gift. You too, because of me, you are going to treat her very very fine and you will give her to a man who is good. (Yes) Yes, and she will have children. So when I see it any time, I should laugh and be happy. (Yes) You have helped me. For my child too, has helped you. She did not do, when she went, she did not insult you, she did not misbehave. Anything that you will say, she says, 'all right, I have heard it, please I have heard it. And you force yourself to go and find a good man for her. (So your own mother went to find a good man for you?) That is it. That is it. (From your town?) From my town. So I had four children with the man, (yes) and he died. (Is that so?) And I became a widow, (yes) and I went to marry a second one. (Yes. Are they all from your village?) Yes (Yes) For the one who died, he was at the village. And for the second one, he was in Kumasi here. (Did he bring you to Kumasi?) No. As for me, when my husband died, I came to Kumasi. When I came, I met him here. And I and him married (Ha! so you came —)

And he too, he is from my town. (Aa! he is from your town) Yes (So when you came to Kumasi, did you come to somebody?) When I came to Kumasi, I came to meet my sister. (Your sister, you stayed with your sister) Yes, my sister. Yes, and she, and she was staying here and I came to meet her. So when I came to meet her, she even could not stay and she left. She went back to our town and she married and she went to Ejura. (Yes) It was there she went to stay. So when she and the man divorced, she could not come back to Kumasi here. So right now, it is I, when I get cloth, then I send it to her. It was because of her that I came. But ~~not~~ I have overtaken her. I have more work than her. She did not get wisdom to do work; I have got wisdom that I am doing it (Yes) Yes. Our mother's sister too, she came to stay with us. Our mother's sister too, she also did not get ~~some~~ of the wisdom that I also got. Then what she went to say was that if she doesn't move me from her, I am a witch. Do you see that, as for Ghana, you have wisdom, (Did she say that?) Yes, my mother's sister. (That if your sister doesn't move you from her) ~~If she~~ doesn't move us, my sister and I, ~~I~~, I am a witch, I will ~~never~~ make her prosper. So when I heard it, I left her and I came behind the gate. I was at the market,



do you see; I was at the market. Have you seen that when we return from ~~going out~~ to buy goods, when I pick my things, I go to the market. And when I left the market from my mother, I came here and I put up a stall. And now, I have got a place a little. She too, her stall, still the small one; it is about this, only two chairs in it. She alone lives in it, do you see?

(So the tables, yours is one or there are some in addition?) I have about fifteen (Yes; yes) I have put my children and grandchildren's names on them. Do you see; it is wisdom.

Do you see? (And the day you left the village and came to your sister, were you selling palm-nuts?) The room in which I came from the village to settle in it, for when I was coming, it was not because of my sister that I was coming. And there was a man, he was from Abira and he was working in that town, and he got to know me. (Yes, are you from Abira?)

I, I am from Asehemmaso and the man too from Abira came to build a house there and he saw me; a contractor, and he married me. I had four children and I came with him.

I had one child with him too. He came to rent a house for one Cedi. (Yes) (One Cedi?) One Cedi (One Cedi?) A Cedi (Yes) It was small; some of the kitchen room that I lived in it

little by little, little by little, little by little and the father too, I had one child with him, and he said he would not marry me. (Is that so?) Yes. And the child died; (Ou!) and he divorced me and I went to marry a person from my town. Our children have been added to the old ones. (Have you had children with the man too?) O, as for him, I have had children with him nicely. Even some of our children are in Europe. So a room for one Cedi did I stay in little by little. (Yes) Now, I have built three houses. One in my town and two here. I have not finished building, but, <sup>as</sup> I have got the plot, I will build it. It is for the Lord. Do you see? (Yes) So everything is wisdom. If you don't have wisdom, you would not get that civilisation. Because my friends with whom I came, when we were coming, we met some; I even met one. And she asked me that, "where are you going?" And I said, I am going to see this my friend's house. And she said, all right; then I too, I went to buy something at this place and I am going to the market. I stood outside with her that we were looking for a car to come to Ruonabi. We stopped a car and all of us sat in one car and came. And all of us came to sleep in the room which my husband has found for me.)

Do you see, we came to stay in it. And as for me, when I came, my mother took my four children. I have come to have some more and the number is now ten. (Yes. And at that time, how did you go to trade, that they come together? Were you going to Nkawie?) At that time, when I came at first, I said that I went to buy bananas to sell. (Is that so?) And I went to buy avocado paya to sell. There was not much profit in it. (Where did you go to buy it?) I bought it from Kumasi here. (O, Kumasi?) Yes. And I went to buy cloth at Asafo Market, and the whole piece was two pounds and ten shillings. Half piece was one pound and five shillings and I had arranged Kom and I was carrying it. If you go to take cloth from Europe, the border guards will arrest you, so every time I was afraid. I was afraid. When they get hold of it then they take it. So I said, as for this work, as for me, I won't do it. I like work at home, which no police will arrest me. That is why I came to sell palm nuts. So when I came to sell the palm nuts, I used to go on trading at Nkawie, Anyinanso, Kusu, Adugyama; I buy cocoyam leaves and I buy palm nuts and I buy paya. When I come, I sold them in bulk and I go home. Like that little by little, little by little, little by little. So that my mother I came to stay with, when I came to meet my sister and we were staying

with my mother's sister, right now, her stall is very small and I moved from it. I too, I have made a big stall and I press palm oil little by little. So when she comes, she says, I beg you, today, I am hungry. As for me, when I came, it didn't go well for me. I have thought. I say, this mother, do you see, if I had stayed there, she would have said that I with my witchcraft, (and she did not do well) did not make her do well (i.e. did not make her prosper) what about when I moved?

Have you prosper? Because you don't have ideas, you did not prosper, and maybe I have taken money and I have given it to her. Recently, her child, her child incurred a debt, for that ten thousand Cedis did I give to her and she went to pay. As for me, I have ideas in my head; there is no evil intention. Do you see? (And what did you do to know how to sell palm nuts?) It is wisdom. (And were there some members of your family that you followed her? That you have gone to buy —) Is there a member of your family that you follow, selling palm nuts?

Maybe your mother came to sell palm nuts and you also sell palm nuts.) E, that my mother's sister came to sell first, and I came to meet her. (The one you are saying that she accused you that you are a witch?) Yes. And it was my sister that came to meet her. And when

my sister came to meet her, for her, she sells avocados, paya and oranges. (Yes) So I too, when I arrived, I sold avocados, paya and oranges. And when I looked at it, it was not good. And I sold some of the palmnuts. The palmnuts was better than the avocados, paya. (And what was in your mind that I should go and sell palmnuts?) Yes; what came into my mind that I should go and sell palmnuts, when my mother was selling it, I watched. (Did your mother sell palmnuts?) Yes. (Her mother's sister) My mother's sister that I came to meet her in Kumasi here, and then also, when I was a small child, in my town, we sold it. The men went to cut the palmnuts from up and the women went to ~~buy~~ and they cut nuts from the bunch and pick them. And when I ~~went~~ to the farm with my mother and where they cut them and some were left behind, then my mother would go and I would sit down to pick them. And maybe, I would get about a basket full. I had not come to Kumasi. So when I picked them like that and took them to show them to my mother, she would pick some and we made soup with them and I would go out with some and retailed them at penny by penny. And it made me know that there is profit in palmnuts. When they are in a basket and you mention the price,

it is very small. But when you divide them, there is profit in it. That is what made me know how to sell palmnuts. For, when I was a child, I went through with my mind to sell some, and it made me know that there is profit in it. Have you understood it? (I have understood it) (And your machine which you bought and you use to press the thing, are you the only one who presses it or can someone come to hire it to press here?) If someone comes, I will not give it to her. For people, people can come to tell me that they will hire it and use it. And I say, you won't get chance. When the palmnuts are plenty, everyday, I will cook it. So you won't get my machine to put yours in it. (For it is not like bread machine; you have seen that there may be somebody who has the bread machine; they use it to make bread. So when someone brings some, I will let her knead her bread and take money from her. As for you, you don't do that.) I will not do that because when it breaks down, it is man power (ie it is operated by man's strength, not on electricity) you have to send it for maintenance. So I use my own thing to do my thing little by little. So because I will not give it to you, I will not give it to you to cook yours; as it is not yours, when you get palmnuts, what will you do with it?)

You will give it to me to buy it very very cheap. (So as for their palmnuts, they don't let them go bad for them to sell?) Yes. (When it is about to go bad, then she brings it to you?) Yes. When it is about to go bad, ~~and~~ you give it to me, if you bought it for thousand five (1500.00), I will give you thousand. That maybe you would —, if it was good, you will give it for two thousand. That you have bought it for thousand five, and you want to put on something. So, because it has rained on it; when it rains on palmnuts, then, inside becomes very very hot in the sack or in the basket. If it rains on it today, the next day, if you stir it with your hand like this, aa! then, it burns you and they stick together. They haven't gone bad; it is the water that has cooked it. Do you see? They are not spoiled, they are not rotten. But the one who is coming to buy will tell you that they are rotten. (That they have become soft) Yes. So I too, I gather my thing and I put them in a pot and when I put in fire, very soon, it is cooked and I pound it and pick it into it and I press it. Do you see? So every time, I have wisdom more than them. So they, recently when palmnuts became abundant, "ei! Nana, come! How much will you give me?" Even, there may be someone who will pour it and gave it to me free)

When I finish making it, I measure a little of the palm oil and give it to her. It is wisdom, do you see? (Yes) If you are not wise, you cannot live in Ghana. Do you understand? (I do understand.) (And now, how did you become palmnuts queen?) The queen of the palmnuts? (Yes) All right; when I came to sell the palmnuts, I was a civilized person, I have wisdom. So the queens, when there is a case, and the elders were going, I followed them. When she raises this, she says, hold it, and I hold it. So when they are going, everyone is selling her things, she will not get time for them to go. And I alone follow them. Hold it, and I hold it. She says, the government says, all the palmnuts people, everyone, every queen should come and pay money, or tomorrow, we shall go and meet the government. We should have a little amount of money to buy something to go and meet the government. This one, she says, ~~Am I to go and collect tax for this old woman?~~ This one, she says, ~~am I to go and collect tax for~~ As for me, I will not go. She is also old. And I follow them and I collect all the tax. So they observe quietly and they said, whether we die or we live, hold the position that we occupy until you die. (Now, you have become queen mother for life)



That is it. (Yes) So they themselves decided and gave it to you. So one died early. As for one, it is just recently that she died. All the time that she was bed ridden, she had become an old woman that she couldn't get up, I was doing it for her. When I do the work, I go to give the money to her that she should take it to buy food to eat. It was like that until she died. (Mm, about how many years have you done that?) O, one and half years. (Yes, o, it has not been long.) It has not been a long time. At that time too, I used to say that I have come to know God, his knowledge and his wisdom so the work, I would not do it. (The queen mother's work?) The queen mother's work, I would not do it. (Yes; now you don't do it again?) No. Now, I have removed myself. Did you see that, when we were coming, they were beginning to have a meeting. (Yes) When they call me, I say that I won't come. But if I am not there, they cannot say anything. As for now, when Jehovah God said that Solomon should go and rule Israel, and he was king, Jesus Christ had not come. God himself made Solomon a king. So we had a king on this land. And the king; and Satan. Jehovah God said, this land, he will not let the devil take it. And the devil was up doing foolish things; he was allowing)

the messengers to do, he was grumbling; Mark and his messengers moved him and he fell down. So when he was removed and brought down, he came to the world and for Jesus, God said he should use his holy blood to save us, mankind. And he allowed Jesus to come. So when Jesus Christ came, the devil also took him to the top of a high mountain and tempted him that he should bow down. He would be given all the kingdom of the world. At that time, the kingship of Solomon did not work again. Do you see? As for that, God himself established it. And for now, he has installed a new king who is the devil. So when he came into the world, the kingdom of Israel was not working. It was the devil who was coming to be the king on it. So this land, it is not God that reigns over it. He reigns over it but he has given it to the devil that he should do what he likes. Do you see? I, here is my town and Akua has come to stay in it. I say, Akua should take this town. I myself, have given it to her. And Akua should do what she likes in this town here. And some time is coming, I shall drive you away, Akua, and make a big hole and put her into it and cover it and she will not be Akua again. That is how God has ordered the devil.

So when you say that Solomon was a king and I, I will be a king; is it possible? No, no, no, no, no. Do you know that this king which we accept, is for the devil. (Now, when you stopped, who is the queen mother?) She is there. (Have you got a new one to replace her?) They even say they don't like her. (Don't they like the queen mother? Because there is no body who has time to do the work.) It is not like that. I, the devil, he has admired me. Do you see? My wisdom accounts for the queen mother. I do nice things for the family which are the palmnuts people. Then also, they will not get anyone who will do that. So, when they cast their eyes around, it is me that they like. And I too, I have found Jehova, I will not do that work. It is against the laws of Jehova. (Are some of your children there, who buy palmnuts?) Yes

~~The Devil has been working in the palmnuts people.~~

will not do it because I am the  
 one that, and what has helped you very much  
 in working? } As for the several jobs I am  
 doing, the palmnuts has helped me very much.

Yes. And I am training her gradually. So she is the person who if I am not there, she will do the work. (Yes). None of my children can do it. As for her, she can do it; for she watches <sup>all</sup> what I am doing. (And why is it that one of your children doesn't follow you as you use this one to follow you?) For my children, only three are females. (Yes) The females are three. One is a sick person, she has no legs (i.e. she is suffering from her legs) And I have sent one to Holland. She has four children. (A female?) A female. She has given birth to four. And one also is the one who was sitting by the palm nuts selling it. She too, has one child. Maybe, she would do it. And maybe when I die, maybe she is serious that maybe, she will do it and now that I am there, she knows that any difficult work, I can do it, so she will not do it. She will not do it. (If you are with your mother, you are pampered) Yes. (Yes)

Maybe when I am not there, she will do it. Now, I am tired (Yes) I have put everything there. And if you will not do it, and you will let people to take it, I don't care. (Is that so?) Yes. So I have done all my things and have put it there. (And you have done many jobs like that; and what has helped you very much in working?) As for the several jobs I am doing, the palm nuts has helped me very much.

For the palm nuts, I sell some, I again extract palm oil from it and I sell the shells. (Yes) Yes. So as for the palm nuts, it has helped me very much. (When it goes bad, you would go bad) I again sell the fibres. So as for the palm nuts, it has helped me a lot. I have studied the wisdom about the palm nuts, so it has helped me a lot. (She was asking you that, what has helped your mother too. And the blame, I should not bother you much. Maybe, when you want it to be good, then they blame you. What bothers you in the business. How you will get it. As for you, you will not go and hide anything.) Yes; as for the work, because I am honest; I am honest to the farmers who bring the things. So it doesn't let anything to bother me in the business. Because when I ~~have~~ get up, because you have a farm, then, you come. I am looking for money to clear it out of weeds. And I give her/him some. Do you see? (Yes) And with it, you go and clear it out of weeds. When <sup>you</sup> cut it, then you bring it to me. So nothing bothers me in my business. (So is there someone who takes your money like that he/she will not bring the palm nuts to you and he/she goes <sup>to</sup> sell it to someone. Don't some do that?) Yes, they do it. They do it, and it is that, in this world, elders gave a proverb that, "If you

are afraid of a long speech, you don't ~~don't~~ get to know history!" Do you see? (I have put some into my head.) As we sat here, we have talked like that. We are listening.

(I have heard some) You have heard some.

Like the town ASONOMASO; it was an elephant baby they killed it there and they made it ASONOMASO. For, it means that, on the baby elephant. And when a hunter goes to the bush, he goes to hide for an animal. And people who hunt in a group too, are those who use dogs and guns; when they also go, they surround the bush and two, they are weeding, they cut the bush and if the animal is hiding in it, it comes out and they shoot at it and kill it or the dogs go and catch it. They are called group hunters. And a hunter too, takes a gun and place it besides his neck. He too, he has seen that at times, an animal eat at this place. So I will get up in the morning and go and hide for it. When he will go, the animal may be standing in the farm eating; then, he shoots it. He, he is called a hunter. Do you see? (Yes) So, all these it is a speech which I am saying. And if you don't have time, you will say that, as for me, it is enough and you get up. And what will you do to hear it. So that is why elders gave the

proverb that, "If you are afraid of a long speech,  
 you don't get to know history." (As for this,  
 I have heard some very much. Thank you)  
 (Yes) (All right, then, there is some food that  
 we should eat. . .) O, it is all right; it is all  
 right. (O, let us eat a little) O, it is all right.  
 (That we have prepared food for you and you say  
 I will not eat) O! (It is we too, that we have  
 prepared the food for you.) (Ei! You have talked,  
 I thank you very much) (You have said  
 many things) (Yes, we have heard a very long  
 story like that) Every story has its meaning.  
 (Yes). Do you see? In Kumasi, everywhere  
 you will arrive at, they have drawn something  
 standing there. It is Kampo Anokye, his  
 mysterious things he came to do. Do you see?  
 That, at GEE, (i.e. Kampo Anokye Hospital) they have  
 drawn a very tall thing standing there. And at  
 the prison yard, they <sup>have</sup> drawn a leopard on which  
 a person is sitting; (Yes) have you seen it? And  
 it was that place that the royals, the Ashanti Kings,  
 they lived. And that animal, every time, it  
 went to catch them to eat. Do you see? (Yes)  
 And a hunter went to hide there and caught it.  
 Have you seen a person sitting on the animal?  
 How do they call it? The animal (E, E, this thing,  
 a leopard.) A leopard. (Yes) Do you see? And  
 the person sitting on it, how do they call him?

(As for me, I have heard that he is called Kyeretwie) Kyeretwie. He catches the leopard. (It is the leopard, its other name is "etwie". As for me, I have heard something small like that but tell us) So, the man sitting on it was the one who caught it. He has arrested a leopard. It was that very day that Nana Ntim Gyakari was born. (As! that is why they say he catches this thing, Kwame Kyeretwie) Yes (Yes) That very day ~~was~~ Nana Ntim, <sup>was</sup> born. So he said you should go and tell them that I have arrested it. (Yes) The one sitting on it, is Ntim Gyakari. (A! Ntim is the one sitting on it, do you see?) Yes. (O.K.) Do you see? He said, you may go and tell them that, he has arrested it. So, if he is sitting on it, he is killing it. (Yes, that is why) (Yes) Ntim Gyakari. So they said that if he has been born, then, they should name him Ntim Gyakari. He has arrested it. So here in this town, everything has its meaning. So, the one sitting on it is called Dkyeretwie. (Aa! Kyeretwie.) And that same day too, Nana Ntim Gyakari was born. They said, then, if he has arrested it, and this child has been born, we should name him Ntim Gyakari. He has arrested it. Anywhere that you will arrive, Dunkirk any place has a story that it tells. That is the reason why the white people have looked into a book and have made a mysterious thing and



put it there. So any place that you will arrive at, you remember the particular thing they did at that place. You see that over there, he was pouring libation, water pot, calabash, he was pouring libation. And  $\epsilon$ ,  $\epsilon$ , this place, (Bantama) Ash. Town. Ash. Town, you will see that a man also is holding a knife. All of them have a meaning on Kumasi streets. So in Kumasi here too, Kumawu and Kumasi are one. Kumawu and Kumasi are one. Why are they one? They planted some seeds, two "Akuma" trees. One in Kumawu and one in Kumasi. When they planted, the one in Kumasi flourished and the one in Kumawu died. Do you see? (Yes) How did they call this place? This place is called under the 'Akuma' tree; it did not die. Under the Akuma tree. And the one here, they call it Kumawu; it has died. The 'Akuma' tree has died. But it was not the one in Kumasi that died. If you listen to its history, (They say, Kumawu, the one at Kumawu flourished) and they uprooted it, Komfo Hoko, and exchanged it with the one in Kumasi. And he took the power to this place. All of it is the devil, do you see? That is how it is. So really the one here died. This place should have been called Kumawu. They exchanged the place of the royal who received the power. For he (ie Hoko)

did like the Ashantis. Komfo Anokye did like the Ashantis. (They say, he is an Akanapem person) An Akanapem person, Anokye. (ie. from the town Anokudwa) So he took the house power and he brought it to this place. So as for this town, it is long long ago. Those gutters which are in Kumasi, how are they called? Gutter, gutter, gutter, any big gutter which is there, how is it called? (It is not the only gutter) What do you say? (It is called a gutter. What I know is Subin only) Kofi Dankate. (True, I have heard it before. I have heard it before but I don't know its meaning.) Kofi Dankate (Yes, Kofi Dankate; I have heard it Kofi Dankate has trapped me, you see, Kofi Dankate has trapped me. Also, we used to say it but I didn't know the meaning. Kofi Dankate has trapped me.) And that Kofi Dankate, he was a contractor who was employed to construct Kumasi roads (Yes) He was a Northerner (Ah, he was a Dagare) Yes, a Dagare (Yes) He was a scholar, Dagare. So he used his mind. He was a professor; he had ideas. He used his ideas to construct all these big gutters in Kumasi. Today, they cannot do it. Kofi Dankate, the gutter he came to construct is the Subin gutter; today, can they do it? Nobody can construct it. And right now, they are making Kejetia, they should have constructed big, big gutters and join them to Subin.)

They cannot. Also, ~~if they cannot~~ construct the small gutters deep enough and cover them, every day, there will be mud at Kejetia. Kofi Dankate constructed them little by little and did not cover them. So when you get into the gutter, you say, I have fallen into Kofi Dankate's trap. Everything has a meaning. So, when his mother died and he went to the North to bury his mother and he said that he was coming to Kumasi to have the funeral and Kumasi people made a big gathering for him. And he bought drinks and they were drinking and playing the puberty rites drums, and the women, shouted, "Osee! Yee yee! The creator created things; since the Creator created things, have you seen a Northerner coming from the North to Ashanti to show pride! Yee! Kofi Dankate has become ripe, (i.e. has got a lot of money) and we are eating it (i.e. we are spending it) Yee! Kofi Dankate, he has become ripe and we are eating it, yee! Do you see? He says, O, my mother ee! father ee! I have become tired, I am tired. And what they were saying, he did not understand. (For, he doesn't understand Twi) (He doesn't understand Twi at all?) He doesn't understand Twi. You understand ~~the~~ what they are saying which they say, Kofi Dankate, he has become ripe; it is like plantain which is there and has ripened to become ripe plantain and people pick them to eat.)

Do you see? (~~That~~ he has become fruitful, like a big tree bearing fruits) That is it. So he has got money and he is boastful, so they are spending it. So he drinks and the things he has ~~done~~, show that he is stupid. (That he is a Northerner. A Northerner has no right to come to Ashanti to misbehave. And he ~~has~~ come from the North to get money, so they will spend some.) Yes (True) And the Ashantis were singing for him and he was crying, "Mother ee! I am tired, I am tired. He doesn't understand. Do you see? They say, he is ~~ripened~~ and they are eating him. He also, he says he is tired and they, (laughter) he is tired, and he is spending his money; do you see? And they also, they are talking to him in a proverb that he has become ripe and they are eating. That he is stupid and they are coming to spend his money and go away. Do you see? (Yes) So, everything had a meaning. (Yes) Yes, yes. Do you see? That is it. It is a history in Ashanti. (I have heard it very well, I am going to write it down; if possible, give me one of the cassette. If possible, give me one, you hear? The cassette is fine) That is it. Do you see? If anyone does anything, there is meaning in it. So any gutter in Kumasi that you will cross, they call it Kofi Dankate. (Yes) He constructed them with his mind before

white people came to continue. (Yes) That is it. For even if the white people had come as contractors at all, he was the person who led them. That is it. (Yes) Yes. So the white people came to meet him and he constructed them with his ideas. He was constructing the roads before white man came to take over to construct all the roads. As for him, any village road that you will see, is Kofi Dankate. As for Kumasi here, any gutter which is here was constructed by Kofi Dankate. (Is that so?) For, you see that they are very small and they are not straight. He used his mind; yes. So when the white people came, he had finished covering them. So right now, if the white people come to take Kumasi here and they say, the market, that is why they cannot make the market. The water runs through it. They construct gutters and the women too, they are making their cloth market and stores, they don't want to pull them down. So at any time, when it rains, it destroys their goods. So they should have removed the goods, break down half to make them do that and then they move to the other half; they won't understand. So at any time, there is a problem on them. They should let them pull down the market and make the gutters big and cover them so that when it rains, the

water passes through and goes away. Have you seen that the Subin is only rain water; when it gets flooded, it over flows like that. So they should construct the gutters to join them to the Subin and it flows away with the water. Otherwise, their goods will get spoiled everyday. That is the case. (Yes, we have kept long and the time is up.) So now I will leave you here. Thank you very much) (Thanks a lot. Thanks a lot.)