

(O, you can have a little conversation with us in addition, yes, as I first said.) (What you said long ago; you said when you were a young woman, you used to sell many different kinds of goods; that you sold plantain, and you got two stalls, and you left there and you went to sell —) cloth section. (Yes; and the day you began to sell plantain, why did you stop?) For, as for that, as for that work, later, I realised that it was not good for me. And when you go for it, you can make a loss completely. The plantain, at that time too, the plantain was cheap. If there were some at all, at that time one pound, this thing, one pound, it was even less than one pound. At that time, the money even was ~~not~~ at all? Trading in pennies. And some were even there for two pence. The plantain, you ~~will~~ sell it at two pence, two pence, by the time it will finish, you might have made a loss. (Yes) And it let me stop. When I stopped, and I again went to sell, I told you that I went to sell materials also. (Yes) And I went to sell the materials. Then, when I looked at it, the money for the materials, at that time, a yard of material was one shilling and three pence (Yes) Do you see? And when I looked at it, it meant that finally, I was not interested about it; I again started to sell cloth. (And why, why was the materials not good for you?) For the materials, when you sell and somebody buys ~~the~~ a yard and a half, do you see? (Yes) It can remain the half which will not be bought and you lose. And as for cloth too, if someone comes, he/she will buy half. (Yes) Even if she/he buys.)

three yards, somebody will come and buy three yards. (Yes) And as for the materials, when you cut it, half will remain, they will not buy and it means that you are losing and I stopped. (Yes) I went back to sell cloth. (And you said that you sold cooking oil too) Yes, cooking oil too, I sold cooking oil. For when I sold plantain, it was not good and I went to sell cooking oil. (Yes) For the cooking oil too, it was good, but later on too, it was not good. There may be someone who will go and bring you even palm oil; and I sold palm oil in addition to the cooking oil. When they bring the palm oil, maybe when you pour it out, what remains at the bottom may not be good. And that too, makes you lose and I stopped. (Yes) When I stopped, I went to sell materials. For the materials, I sold it for a long time a bit. For that, when someone comes, maybe he will buy two yards, two and a half. And for the half which will be left, they will not buy. When you put them together, it becomes a debt, and it made me stop and I went to sell cloth. (And the time you sold plantain, were they selling plantain exactly like today or have you seen that these days, now some changes —) For now, it has changed very much. For formerly, you could buy plantain for two pence, two pence; does she understand? (Yes) For the two pence, all of us who are here, all of us who are here, when we buy two pence plantain, penny cassava, we will be able to eat and be full and even throw some away. Do you see? Today too, this plantain, three, thousand Cedis. So as for the former times, things were very low. (True. But formerly, were they going on the road like today?))

That is, they were going to take plantain on the road?
 (Yes) E, the village people themselves were bringing them. (Is that so?) Yes. For — (Kumasi people, were they not going on the road?) They were not going on the road, some were going and some were not going. For the village people themselves, they put them in a lorry to come and bring them to the Kumasi people and they buy them, and they too retail them at two pence, two pence; even there will be some for penny. If you want plantain for penny, they will give you. At that time, plantain for penny, ~~was~~ enough for us to cook and eat. (Yes) And then, even cassava, they retailed it at half a penny. At that time too, pepper, pepper, garden eggs, beans; do you see? pepper, garden eggs, beans, they mix them for penny; you see? All these three things, they bring them to retail; they will put them there for penny. When you buy the penny worth of it, you can use it to prepare food for maybe today and tomorrow even.

(Yes) Penny. (True) Yes. (But at that time, where was the plantain coming from? Where they from —)
 On the villages (Those near Kumasi, or far away?)
 E, they brought them from Ahafo (Ahafo) Do you see?
 Place where there is forest. (Yes) They brought them from Ahafo. That is, in villages far, far away; (Yes)
 Yes, and they bring them. And from Kumasi, short short distance from Kumasi, cocoyam is what they bring. But small small cocoyam. As for what they bring from Ahafo, they are very big big. When they bring them, then the people over here also buy and they sell. (And the cooking oil too, they)

bring them from where?) The cooking oil, they used to bring them from the North. Groundnut oil. (Is that so?) Yes. The cooking oil, they bring them from Northern Ghana. For, at that time, the cooking oil, a bottle was two shillings. Two shilling and six pence. Do you see? And at that time 'growwa' (a four gallon container) a former four gallon container. Have you seen that formerly, kerosine used to come in a four gallon container (Yes) Yes, that four gallon container, they put in the cooking oil and bring them. So when you go to buy, at that time at all, it didn't reach this thing at all; the cooking oil at all, it didn't reach, for it didn't reach about two hundred pounds at all. It was less. Even about hundred pounds, it was less. (It didn't reach about ten shillings) Yes, it was about ten shillings. And the palm oil too, at that time, palm oil too, palm oil £, one shilling and three pence. A bottle of palm oil was one shilling and three pence; do you see? So as for the palm oil, they brought it from Keta area. Palm oil, the red one. They brought them from the Keta area. They brought them to the Malians. For (The Malians were selling it) the Malians were selling it (Malians) Yes. And the cooking oil too, came from the Northern Ghana. Everyone has the one with whom they trade so when they bring them from the North, they bring it to the Malian. (Yes) Do you see? And he too, when you go, then you go and buy it. (Yes) And you too, you retail it. A bottle for two shillings and six pence (Yes) (And when you stopped selling plantain,

why did you go to sell cooking oil? (Were some of your family members selling some?) It was my friend that was selling cooking oil. (Yes) My friend, and she was from Ada. (Yes) She was selling cooking oil and she told me that it was good. So I should go with her to sell it. (Yes) Yes, and I went with her. (Yes) So when I sold it for some time, and later on, I was not happy that I will sell the cooking oil again because when you come home, ~~under~~ all over your body, the cloth which you took to (the market), you have to put it away to put on another one. It would be full of oil. Your body would be covered with the cooking oil and the palm oil and the palm kernel oil, and I looked at it quietly and I stopped. (Yes) Yes. (And you went to sell materials) And I went to sell materials. So I went and stopped to go and sell materials for some time and when I looked at it, the materials were good but when they cut some and the pieces are left and you put them together, it shows a reduction of the money too, and I stopped. So when I stopped and I got two hundred pounds, hundred pounds, I went with it to obtain a passbook from V.A.C. and I started selling the cloth. And I ~~have been~~ ~~selling~~ cloth like that, and I have been selling up to today. (So it was the materials that you abandoned to go and sell the cloth) Yes, yes. (And the day you went for the passbook, was the queen for cloth there?) No, the cloth queen was not there. (Is that so?) Yes (Don't

they have one?) The cloth queen was not there.
 (is that so?) Yes. When have they gone to make
 someone —) cloth queen? As for the cloth
 queen, now, we are not going to ask for a cloth
 queen, may I take it that, may I take it that
 about twenty five years ago that ^{they} took a
 mother called Akosua Nuro, (Yes) madam
 Akosua Nuro, have you heard of her name
 before? She was at the reduction scales section.
 (I have heard the name.) Yes. For when the
 goods come, we ~~stay~~ there like that. For
 we had nobody to control us and the mother,
 we made her the cloth queen. She ~~was~~ called
 Akosua Nuro. We made her the cloth queen. And
 that mother, when we were going some where, we
~~went~~ with her. When someone died, we ~~went~~ with her
~~as~~ well. So that mother, later, that mother died;
 and then, the cloth queen, they stopped again
 looking for one. When that mother died, then there
 was no more cloth queen again. So it was
 later that they started to appoint a cloth
 queen; that I may take it as about fifteen
 years ago that they put up one, Yaa Mansa.
 After her, they put up another one too;
 Adom-Wi-Wim, Akosua Addae. They installed
 Akosua Addae. before later on, they installed
 Yaa Mansa also. For, when they collect the money,
 they spend it and so we stopped. And later
 when they came to take the one with whom we
 are in this section, Akyaama, and installed
 her. (So if you look at her, she is young.) This
 person, it has not been a long time, she started

selling cloth. (Yes. She doesn't act like someone who has been in it for a long time or an elderly person.) NO, NO. She has not been selling cloth for a long time at all. At this time, our section over there, both left and right of the section, they all came to meet me at the market over there. All of them at both left and right of the section, came to meet me. So when it happened like that, they said that I should be a chief, and I said, as for this, I don't want it. I don't want it at all, (so as for me,) and they gave it to her. This person was a cloth hawker. So when it became vacant, they said that they would not give it to her, yet they gave it to her. (She was young and had not been selling cloth for a long time. Why did you appoint her as queen?) Ei' There at the market, they like a person who is rich. (Was she rich?) Yes; for when she came to the market, she had money, she was rich. She said her father had some gold trinkets, so when he died, she got them for keep. For money came into her hands and she is boastful too. That is what they like and they went to take her to be cloth queen. Formerly, when we were working, there was no cloth queen. (Is that so?) Yes. (And during whose time, did queen for cloth sellers come? Was it Nkrumah's time?) It was Nkrumah's time. During Nkrumah's time, it seems to me that ~~it was at~~ ~~that~~ time that Madam Akosua Nuro was appointed, for when we were going somewhere, we had nobody to lead us. (Yes) So at that time, that mother sat on the stool as queen. And we allowed a mother, an

elderly mother to be there as queen of cloth sellers.

So when we had to go somewhere, she went with us.

(Yes) Yes. So later on, when the mother died, then there was no queen for cloth sellers again. (Yes)

It was later that they again brought a queen.

(Yes) Yes. It was during Nkrumah's time. (Then also, the first queen, was she chosen during Nkrumah's time?) Yes, it was Kwame Nkrumah's time. (Yes)

And if they say maybe the C.P.P people should go somewhere and cloth sellers should go, we don't have anybody to look after us, and we took that mother, and installed her to stay there and when we were going some place, she went with us. It was Kwame Nkrumah's time. (And at first you said Yaa Mansa —) Aa, Yaa Mansa, then it was later on, later on completely. (Is that so?) Yes; it was later on that we installed Yaa Mansa too. (Yes) For the other queen died, and there was no one. So it was later on that they decided to install a queen and we installed Yaa Mansa. And Yaa Mansa too, as soon as we installed her, later on, the business collapsed, it made me stop selling cloth completely. We stopped. (Yes) And there was no queen again. And we were not selling cloth again. (Yes) (And you said, at first, you had a store, ~~was not~~ not in a stall? I did not understand it well.) How? (That you had a stall at the market. But did you have a store?) No. (Maybe, I did not understand it well.)

Then, maybe it was the other Ataa or not? (And when you were at the market, did you also have another store?) No. As for me, when I started

work, I have been at the market all the time.
 (Yes) Maybe, the other Aaaa, she also had a store.
 The other Aaaa. (Yes, madam Aaaa) Madam Aaaa
 who came, who came here. Yes. She, at first, she
 had a store (Yes) It was later on that she got
 a stall to buy at the market and she came to the
 market. She had a store (Yes) Yes. She had a
 store, selling things. So later on, she got a stall
 and she came to the market. And as for me, it
 was at the market only that I worked. (Yes)
 Yes. Only at the market. As for me, for store, I
 have never been in the store to sell things. Yes.
 (And you say, for now, the world is running.)
 What do you say? (It is running; you say, the
 world is running; please tell, tell, tell me its
 meaning) (Do you know what she is saying?)
 I have heard, I have heard what she is saying.
 Then, it maybe. Aaaa. (I did not understand it well.)
 (She said, you said that the world is running. She
 doesn't understand.) That the world is running. (She
 wants you to explain it to her that the world
 has legs to run. She doesn't understand so explain
 it a bit to her.) The world is running that right
 now, everything goes very fast. Do you see? (Yes)
 Formerly, those of us who are all here, in this house,
 if we will eat, we will be able to use four hundred
 Cedis, how? Two hundred Cedis at all, let us take
 two hundred Cedis, we will eat today, we will eat
 tomorrow (Yes) Do you see? Today too, if you
 don't take about six thousand, you will not eat.
 (Yes) And it means that everything is going very
 fast. So if we say that the world is running,

it means everything is going very fast. Do you see?
 (Yes) Yes. Cooking oil, for example, cooking oil which is like this, formerly at all, when it was expensive, it was three thousand. Now, when I said they should buy some, today, it is six thousand five hundred. (Kings oil will be seven thousand) Yes, yes. Do you see? So ~~the price~~ of everything has become very very expensive. That is why we say the world is running (Yes) That is the meaning (Let me add a little. That the world is running means that, may I take it that, when we were coming to celebrate Christmas, a bag of rice was twenty six thousand. When we finished celebrating Christmas, it was twenty eight thousand. So every week, some of the money is added. So the thing is going very very fast. Everything. The school fees we paid two years ago, it went up last year; this year, it has gone up. Everything - is running. Electricity bill that we paid last year was different. When you pay this, this month, next month it will increase, the following month, it will increase; So everything is running very very fast. That is why we say the world is running) For everything goes very fast (And also, business too, goes very fast and money will come, or the business -) Business doesn't go very fast; the business, today's business, when you work, you don't get money. (Yes) Do you see? Today's business, when you do it, the for money, which you will get and the expenses you will make are wide apart (Yes) You incur a debt. Now, even if you work, you incur a debt. For the money you take out, you will work; today,)

you cannot get three thousand Cedis. (Yes). You will be able to spend six thousand Cedis. And that means that every time the business makes no progress. No money comes. Yes. (Yes). It means that everything is going very fast. Now, rice which a cup is sold for this thing, they say, they say this thing, this thing, three hundred Cedis, now when I ^{was} coming, I bought two cups for thousand Cedis. My rice is finished. Do you see? It has gone up as much as four hundred Cedis on two cups. Look at this! So as for the running, the work we do, the money we spend is not equal to it. (Yes) The money we spend is far above it. For the work, when you do it, every time, if God doesn't help you, you will run into debt. For, you take out the money, you will buy this thing, do you see? You will buy this, you will buy that; maybe something else may remain which you have to buy again. If you don't buy it the food won't be fine. You will buy it. The money has gone up. So the work which you will do, when you compare it with the work which, — the work which you will do, if you compare it with the money which you will spend, they are far apart. Every time, then it means that it makes you go down. (Does it hurt you?) The boil? (It pains me.) (Oo!) I went to sit on a chair and it pinched me.) Ei! (Do you want an iced block?) (No, thank you) Do put some on it to soften it. (When I go home) (So now, how is business? ~~How~~ the business is going?) When you came and had conversation with us at first, it has been a long time a bit. (Has there been a change)

since that time and now?) For now, the things have gone up again. When I came here and had conversation with you, now, the things have gone up again more than when I came here. (Hm.) Yes. It has gone up very much. It has gone up. (And what has changed besides the prices of goods? Everyone tells me that prices of goods have gone up. But what else has changed?) The goods, their prices? (Prices of goods have gone up. Everyone says that prices of goods have gone up. Apart from the prices of goods which have gone up, what else has changed in life as well?) The prices of goods which have gone up, (yes) has brought suffering on everyone. For what you will do, now, this, this thing, this; formerly it was thirteen thousand a piece (i.e. 12 yards)

(The cloth) This, "Naa Mook" (ie name of a cloth)

(This cloth) Yes, it was thirteen thousand. Now, today, thirty thousand. And it is thirty one thousand and five hundred Cedis at store.

(Yes) Do you see? And thirty — Now that today, they say maybe, they have reduced it a bit to twenty eight thousand. Do you see? (Yes) And the thing, thirteen thousand, and if it goes to thirty one thousand and five hundred Cedis, then, everything is running. (Yes) Yes. Do you see? So the selling of the goods, now if you stop, you will not have any work to do to make a living; do you see? (Yes) It would have been better if all people stop and you stay on your own. Do you see? If you will sell, now, when you go to buy it like that and you sell it, maybe on a half

piece, yours is two hundred and fifty Cedis (250.00); do you see? On the piece, yours is five hundred Cedis (500.00) Do you see? And it means that every time, it makes you too suffer. (Yes) Yes. And you also suffer. (But, ~~is~~ there ~~more~~ jealousy than in the past?) There is very much jealousy. (Civilisation) Civilisation? (Civilisation) (Yes, Civilisation, too, is it there?) As for the civilisation, for now, as for civilisation, it is there. Do you see? As for the civilisation, for now, it was Kwame Nkrumah's time that brought civilisation. (Yes) Do you see what I mean? It was Kwame Nkrumah's time that civilisation came. For at that time, it made women, specially very wise. Do you see? (Yes) There might be a woman at all who did not know how to trade. At that time, no woman knew that she could trade and get money. Do you see? So, for the civilisation, it was from Kwame Nkrumah's time that it came. So it made people wise. We saw that in the past, long ago in the past, those who had cocoa, when they harvested the cocoa, some could use starch; do you see? He would spread a cloth on the floor, put starch in it and paste money in it and put the cloth on (ie wear the cloth) to show that he has money, he has harvested his cocoa; he has money; do you see? (Is that so?) Yes. He could spread the cloth on the floor and paste the money in it and then wear it. He has money. Do you see? (As for me, I never saw it) You are young. And when they go to the farm too, if his wives are four, everyone

carries a gramophone, and when she goes, she puts her gramophone behind her, playing music. While he/she is working, the music goes on. At that time, people were not civilised. Do you see? When they received the money they could not do any good thing with it. (Yes) Then, later on, they realised that they should use the money to build a house. (Yes) Do you see? When we get money, it is not good to stick them ~~in~~ cloth and put it on to show that you have money. Do you see? It was during Kwame Nkrumah's time that they realised that the money, when you get it, you use it to put up a house to live in; do you see? Or if you won't use it to build a house, and you have a child there, you will use it to look after the child to progress. Do you see? And that brought the civilisation. Formerly, when they stuck them (the money) in it (the cloth) like that and put it on to show that he had money and he played the gramophone. He was playing his gramophone. It means that he has got money. Do you see? So when Kwame Nkrumah came, then came the civilisation that if he gets the money, he should use it to build a house. Do you see that today, houses are being built. Formerly, people didn't build houses. Someone said, "If I build a house, I will die." (Is that so?) Yes. Ei! I, I should go and build a house? If I build a house, I will die. I won't build a house." (Is that so?) Yes. (He says, if he builds a house, have you seen that Ahia, he knows that, Ghanaians, by all means, there are many witches. If he is a single man in the

family, and he builds a house, his cousins and his sisters will kill him and take the house.)

So they will not build a house at all. So when he gets the money, he uses it roughly. So it was later on that they discovered that when they get money, they will use it to build a house. For everyone is wise, that if even you build it and you are killed at all, somebody may know that you built this house and you have been killed. Do you see?

(Is that so?) Yes. (And is there another thing that you will know that there is civilisation?)

Civilisation? (Yes) Yes, that civilisation has come, for today, formerly, even there might be someone who might have a child, do you see? (Yes) He would not send the child to school (Yes) Do you see?

Even if he would send him to school, when he/she completes standard seven, he leaves him/her there like that; he doesn't mind. Today too,

everybody wants to make all effort to care for his/her child, do you see, to let the child

progress that in future when he/she becomes an old person, his/her child too, may care for him/her.)

Do you see? (Yes) And also, everyone wants to have a house and stay in with his wife and his children or with his children; do you see?

(Yes) So that is some of the civilisation very much.

(Yes) It is ~~civilisation~~ really. So today, people are wise that when they get money, they will not misuse it. They will use it to make property for somebody to see that he, too, he has done this thing; do you see? (Yes) I for example, when I was coming to build my house here, in this

town, this place, I myself, I have a house here. (Yes) Here in Kumasi, I have some. I live in my own house. (One day, let us go and see your house) Ah! God is there. Do you see? When I started the house, I got sick seriously. It was only God; I nearly died. (Is that so?) Behold! I was bed-ridden for six months and I could not do anything. (Ou!) (Is that so?) Yes. I could not go to the market; I could not do anything. (Ou!) I laid there like that. A certain woman came to take me to the hospital and saw to it that I was treated. A certain woman. Do you see? And at that time, the mason who was building the house, at times would say, "A! The one I am building the house for, is dying. And now, what shall I do?" And I said that he should build. Whatever level it will reach and I die, then someone may know that I was building when I died. Do you see? And gradually, by the grace of God, I was able to build. Formerly too, it will not come into your mind that I will build a house; do you see? There may be someone who gets money, he/she will buy many cloths, this, he/she will buy many different kinds, may be four and wear them. Do you see? And she will be enjoying life like that, yet she will be living in someone's house. If that person says, move from here, right now, you have to move. You won't have a place to live, then you go to your town. So today, everyone is wise to have somewhere to live, (Yes) do you see? So that is some of the civilisation. (And even when you get)

sick, if you were afraid, at all, you would have stopped) I would have stopped. (You would have stopped) Yes. I would have stopped. I would have stopped. But I didn't mind. I allowed the mason to build it until by the grace of God I had a place to stay. Even when I went to stay in the house, about three years, it was due to be pulled down. I got sick for six years but I am walking. Look!

As for me, they have sold, your people, they have sat on me. Look! (Yes) When I finished building the house, and went into it, a friend of mine, she is from Taps. When she saw me the other day, she told me that (mother,) sister, have you gone to your house? And I said, "Yes" She said, "A!" The other day I dreamt, there were three women, they were so drunk and were saying that they would remove you from the house; they would not allow you to live in it. (Ouh!) They will never let you stay in the house. They were so drunk. And I said, "Is that so?" She said, "Yes". Then, do go into prayers. At that time, I was a member of the Anglican church. And she said that she was a member of a certain church so if possible I should join her to go. I went there for about three times. Her husband was at Agona. She was gone whenever I went. Then when she told me the news, about exactly three months, I had a dream and I had gone out and I was coming home. When I arrived there, there were big cows; I had never seen some before. Two big cows were coming into the house. - One man was following them. There was a young woman at the market. She came

to present a chicken to me. I didn't kill it. The chicken was in the house, so it had hatched a cock in the house and it was crowing. In the dream, what I saw was that — but I planted mango tree in the house. So a mango tree was standing inside the house. The two cows turned into two women, one man and they were strangling the neck of the chicken. (ou!) Then, they all went away. So the next day in the morning, at that time, Nana Anna was in Europe or America and I was left with only my child in the house. Then, when I did this immediately, when the day broke, too, I, I have made it like a bungalow, when I lock it, I finish doing my everything, and when I leave, then I go. The child was first to open the door. When she opened it, she said, "Grandma, the chicken is dead lying at the place where I saw that those people strangled the chicken's neck. The chicken is dead lying there. (The dream which you had) The dream ~~to~~ Lord, has happened exactly. I did everything and finished bathing; when I was coming home, the chicken had died lying at the place. I saw them standing. (ou!) A month and half later, then my neck; (Ei!) It was like that, mother, for six years. And today, I am a member of the S. D. A. Church. Were it not due to that place, I could not, I would have died. (Yes) Yes. I would have died. So, ~~with~~ I ~~was~~ afraid, then today, I would be living in someone's house. Look! It is not good news. So, today, civilisation has come. That person, even if they will kill her/him, he/she will build. (But now,

they say that the government has made it that, if your husband is there and he dies, his family cannot move you from the house or is that not true? Didn't I say it well? Yes, for now, the government has done well. (Yes) Yes. For in the past, if your husband dies, do you see? And this is the house for both of you, (Yes) the family will come and drive you away; you and all your children will go. And the family will come and take the house. They won't give you some. A young woman, she is from Kwaman, Tafo, her husband and she have built a house; she is called Sapon; they have built a house. The young man was cocoa buyer and this young man died. He died, her husband died, three days later she gave birth. They came to drive her and the new born child away from the house. (Out) Yes. She has given birth, her husband died, three days later, she had a baby. His people drove her from the house. The thing on which she sleeps, a bed on which she sleeps, they took all of them. Someone took her to stay in her house. Kwaman, she is from Kwaman. (Out!) Look! So now, the government has done very well. For that thing, they have done well. Today, when your husband dies, the law doesn't allow that they will remove you from the house. If then, they will share the things, they will share. His wife will have some, his children will have some, and the family too will have some. (Yes) So, for that, they have done well. They have done very well. (For me, they were treating me like that) What do you see? (The house)

Were they treating you like that? (O.K. We finished the funeral before the law came and if he did not die what would you have done?) That is it. Where are we going with these? (My husband died; on the third day, they sent one of his cousins that I should move and hand over the key to him to bring it. And as for me, I didn't talk at all. I didn't speak so when I was standing there, he was driven away. They nearly beat him. They nearly beat him.) Your children? (As for my children, they were young. This, the adults who were in the neighbourhood. (Yes. They nearly beat all of them. So for four years, they were litigating with me about the house. And I said, they would not have the house.) Is it an estate too? (Yes) So as for that thing, the government has done well. When it happens like that, mainly in Ashanti, as soon as your husband died, everything, they will lock up the doors immediately (Is that so?) Yes. Mborom, where I used to live, and it was a man, he worked at City Council, and he built a house at Asapo. So he and his wife, his wife died; they were Fantes. So the father died. Unknown, the father had made a will for his two wives that they should take all his things. The house too, they should take it. The father brought his nephew and they were living with him there at Mborom. As soon as the father died, immediately as I am talking, they had locked all the doors. The women's living room is like this one, and they locked it. His wives were three. One is from Poano. Everyone had laid her mat there like this. They

were sitting there. There, they were sitting performing the widowhood rites (As for the Fantis, the Ashantis at all are better) Look! (They are not good at all) They have driven them away. They have locked up the room in which they sleep. And then, they were sitting there, resting their mouths in their hands. They were sleeping in the living room, three people. They were with their mats, all their chairs were there and they were sleeping in the living room here. So when this happened —, they look into your things before they go for the dead body.

When they went to see it (the will) about the house, the father has stated that, the Fantis, this wife and her children should take ~~that~~ ^{half} of it; this one and her children should take the other half. The Epcano woman, he didn't have a child with her so they should give her one hundred thousand Cedis. And the family, then, they have fallen down. Then, the nephew I was saying that he gave him to his wives, went to the side of the family. (Hmm?) He has gone to the side of the family. When it happened like that, he was left in the middle. (Yes) So as for that, the government has done well very much. (Yes) (And in the past, did someone say that when your husband died, then your uncle is there.) Yes, when your husband dies, (then your uncle is there) Yes, for we inherited uncle's property, do you see?

(Yes) If your uncle has property, it is yours. So when your husband dies and his nephew is there, then he comes, to drive you away and he, too, takes the property. (Yes. But you, yourself, your family is there. Is it your uncle who cares for you or)

not?) You, your uncle? (She is saying that, if someone dies like that, maybe your uncle, if you have an uncle, he will come to take you and look after your children at his home?) Your uncle, he will not look after you and your children (Yes)

Yes. That one who likes it, for the one who is good, he will care for you, you and your children. And the one who is not good, he will not mind you at all. So, when your husband dies, he will not look after you.

And you too, you and your children will be suffering. For the one who is good, then maybe he can take some of your children and care for them for you. And the one who doesn't care, he will not care. Yes, the woman whose husband is dead, you yourself, will look after the children. (Yes)

And now, you, you are in Ghana here, what problems are there mainly for women? What problem?)

She means that, women, in our country here, what worries us very much, our problems, what worries us very much. What is it?) For us, our problem

which worries us is that of caring for the men and the children. If your children are many, looking after them, the man's work is small, he cannot help you to enable you to look after the children. (Yes) Do you see? Maybe, the man cannot help to enable you to look after the children as you can do it. And, you, the woman, if the children will eat, it is with you, yourself. So how you will do to let the children eat depends on you and every time, you are suffering and you are worried in addition. So the caring of the men and the children, there is some difference. For they (fathers) cannot be

straight in looking after the children properly; do you see? And the woman too, is not happy. It maybe, he can give two thousand, maybe he will give a thousand; the two thousand, the thousand too will not be enough to feed the children, (Yes) unless you, the woman, yourself, you find some to add to it before the children eat. (Yes) That is it. (Please, I have seen that there are many women societies in town here, and for you, are you a member of some of them?) What is it? (Society) Society? (What society like that?) (I, anything) (We have many women societies which are there) (Church societies) For me, I — (Are you in any women's societies?) No. As for me, only the church which I attend only (Yes) (Do you have church societies?) Church society? (Is there a church society in which you are?) As for us, even our church, there is no society in it. We go to Pentecostal Church at Adebaber (Women's society?) No. For that, it is all the women who go; for all of us form one women society. It is all women who are at the place; we all call ourselves as women's society. But that we have formed a society as this society — At first when I was an Anglican, I was a member of the Shepherd Society; do you see? As for today, where I am, I don't go to anywhere. We don't go (Yes) Yes. It means that over there, there is no society. For at first, where we used to go (i.e. Anglican) some were members of Anne, some were members of Mary, some were members of this thing — Now, where I go to church,)

it is here. It is right here. (Yes) Adebaba. For these, there is no society in the church. (And cloth sellers, you do have a society? Are you not members?) Cloth sellers society? (Have you not formed a society?) As for that, when a cloth seller dies, then all of us come together, and when a cloth seller dies, then, all of us come together and it means that they will take a tax from everyone and we buy a cloth to go and bury her. Yes. For the work I do, I am a member of the society. As for the cloth sellers society, I am a member. (Yes) For, it is the work I do. So, if you say, you will exclude yourself from it, it is impossible. You have not stopped doing the work. (And if one young woman wants to do it, ~~how~~ will she understand how cloth is sold like you, can she do it? Can she begin like you? As you yourself began it?) I, like today, if that person wants to sell cloth? (Yes; can she do it like you yourself?) (She means that, now, if a young woman wants to start selling cloth as you began it, can she start in the same way to get cloth to sell?) All of it depends on her strength, the amount of money she has. (Yes) Do you see? For in the past, we did not use big amount of money to do business. Do you see? (Yes) Yes. In the past for example, when you go to pay this hundred pounds, two hundred and you open the passbook, (yes) the white people, ~~at~~ that time, white people, U.A.C, there were only white people. So they would give

the goods on credit ~~like that~~. Any goods you would take, you pay part of it and you keep taking some, you pay some and you take some. So when the time would be due, like the end of the month, then you would close, you would pay all the debt. (Yes) Do you see? Yes. And today too, when they take your money and open the passbook for you, you yourself, any goods you will take, your money, if it is thousand Cedis, you will take goods worth thousand Cedis. They will not give it to you on credit.

(Is that so? They will not give you some on credit?) No, they will not give you some on credit (Yes. If you have passbook at all, they will not give you some on credit?) They will not give you some on credit again. When you buy, then you pay for all of them and you take them away. If it exceeds your amount, they will take away the excess and you take yours away. Therefore, everything depends on your money. A young woman, and if she has money, she can begin to sell. And in the past, we did not use money to do the business. When you finish opening the passbook, then it is finished. They will give you some on credit all the time and you keep paying some and you keep taking some and you keep paying some and you keep taking some. So maybe, when it is about a week for the month to end, then you collect all the money and you go to pay (Yes) So when they finish, then you close and it means that you have finished before you begin to sell another. (Yes) Do you see? For today too, when you go to take,

you write the thing, if you will write one million, and you pay nine hundred thousand, maybe nine hundred and fifty thousand Cedis, what is left, they will take the cloth away. If your goods exceed the money paid, you will put the difference down. (Yes) They will not let you take it away.

They will not let you take it away. (Yes) If the young woman has money, she can sell. (And the day, you began selling it, what has helped you very much in the business?) E, when I did

the business? (Yes) For at first, do you see that, if you would eat, eating was not difficult. (Yes)

If you took one shilling, one shilling, you could eat. If it was two shillings, you could eat very fine.

Do you see? At that time, beef, they were selling it at six pence. Do you know six pence? (Yes) Six pence.

They cut it at six pence. And this thing, the intestines too, they cut it at two pence. So the things that you would buy, it means that you could spend one shilling.

Therefore if you work and you get three shillings at all, you can spend two shillings and save one shilling. So, it was helping you in your business. Today too, all what you will get, you will again spend above that. (Yes) Yes. (And at that time, what problems did you have in the business?)

Like me? (Yes. Were there some problems?) O, for that time, there were no problems. (Was everyone paying?)

Like the goods? (Yes, if you sell a thing — (When you were selling, there were no problems; was everyone paying when they bought?) For, when you buy, when you go to the market, what they will buy, maybe a

piece of cloth, is what she will buy, she will add one shilling to it for you and she will pay you and you take your money. Do you see? (Yes) Yes.

We were not selling them on credit. For today, it has become expensive so when the person comes, her money is not enough, and you give some to her on credit and she goes with it.

There may even be someone who when she goes away, she will not bring it. I mean present time; she will not bring it. (Now, yes) For at first,

for a while, when the person comes, maybe half piece, one pound, (Yes) do you see; she can buy and pay for it. Yes. If six pence at all is what she will put it on for you, then you get your money, (yes) and you go with it to take another one to come. (Yes) do you see?

So at that time, trading was good because goods were cheap. So the person, when she comes, she can buy and pay you (Yes) Yes. (And if the

government wants to help traders, what for example can be done that will help them really?)

If they will help traders? (Yes, if —) Will he (the govt.) give us money? (What help will help you very much?)

As for that, I cannot tell; if he, himself (ie the government) gives you money that use it for business, if there is any question after that, he will tell you.

Do you see what I am telling you? (Yes) Yes.

Maybe there is something after it that it is true, you have gone for this, this, this; and maybe you too, the business you are doing, you yourself, will make your own expenses. (Yes) And when you go for the government money to do business and

and you run into debt, you will go to prison. As for me, when Kwame Nkrumah came first, he gave some people money; I never took some. I don't like it. I don't like collecting money at all. (Is that so?) (Did he give some people money?) What do you say? (Did Kwame Nkrumah give people money?) He gave a lot of money to people. (To sell their goods?) Yes, he gave them money. There were some, who got it and used it to build a house. As for me at all, in my own town, Mampong at all, he gave money to people. (Is that so?) (Say it, for us to listen) He gave money to people; they give you money that you are going to do business with it, which means that at certain time, you will be paying. He gave money to many people. As for me, I didn't take some at all. I don't like it. Some took it; some used it to build houses and they paid it gradually. (Yes) Yes. And if that person gives you money that pay it; use it to do business; today, the expenditure too is big, and you go to spend the money, you will go to prison (Yes) Yes. (And as for money like this, it will not help you well. What thing can help you truly?) That the government will use to help? (Yes) As for now, who knows what they will use to help? As for now, you can't know what he will be able to use to help to let it show that when you are there, you have peace. You can't know (Yes) Yes. You won't know. For as for the thing, if all the goods were cheap, do you see? (Yes) If the goods come down, then the little that you get from the sale is yours; that the goods, when the imported goods come

down, do you see? (Yes) It will also bring down the products of farmers. (True) Do you see? For meals, - you, your place over there, you don't spend much on food. Do you see what I am explaining? Do you see that in Europe or America, not much is spent on food? At this place too, much is spent on food. (Yes) At your place, much is spent on housing. As for this place too, much is spent on food; everyday, you will eat. Everyday, you will take a lot of money like that. (Yes)

(Therefore -) If the government's goods come down, it will make farmers' goods come down too, (Yes) do you see? And that will let peace come. When you work and you get a little at all, it will help you to be able to stay. (Yes) Yes. (And what will let things go down like that?) Aaa!

As for now, except God alone that will let things go down (Yes) Do you see? For, e, the driver says this thing, when he puts things in a car, price of petrol is expensive. So he too, when he puts ~~in~~ little goods like this in the car, he will demand money for it. The person who will sell it too, she also will add something to it to get the transport money and some profit to buy something to eat. So little things like that make all things go up. (Yes) Yes. Where I live, Bremen is where I live. At first, when I was starting the house, the fare was two shillings when you went there ⁱⁿ a car; when you took a taxi, it was two shillings to go there. Now, every morning, the children and me, they attend school at this place, Nhyiaeso here, when they come to school and go back, three.)

thousand Cedis will be gone in the morning,
 Is that so?) before I ~~come~~ to the market. Do you see?
 School fees, what they will take to go to buy food to
 eat, transport money that they will use to come back.
 Three thousand Cedis every morning. Do you see?
 (Ei! It is too much) It is too much. The children
 are four. It is too much. When they eat in the
 morning, they will finish (school) in the afternoon at
 three o'clock; they will eat. You will give them
 money with which they will buy food to eat;
 what they will use to take car to go and come
 before I also take a car, I and your sister take
 a car to town and then go. And that means that
 money for transport alone is not a small problem.
 It is not a small problem. So as for the thing, what
 has happened, only God. God alone can help us.
 God alone can help us; and as for now, — What
 time is it by your watch? (It is about 2:30 so
 you have to go to the market.) All right, after a
 short while I will go (All right, then I thank
 you very much. Let us eat a little.) O, thank
 you (Can't you?) These days I feel bitter in my
 mouth. I can't eat. So, this I have drunk is
 very good. (Yes) Yes. The fever has made me
 feel bitter in my mouth (You say, there is
 civilisation now more than the past, but may
 I ask you that is there wisdom?) Wisdom?
 (Yes; ^{is} it there as at first; wisdom ~~was~~ there
 more ^{than} today or some is there today more than
 at first?) Rather there is more wisdom today.
 (Is that so?) Yes. Today, there is wisdom. It is
 what I was saying that in the past people were not wise

much; do you see? (What shows that there is wisdom?) For there is someone who when he gets money and what I was saying he could go and buy ~~things~~ something like wireless and would go to the farm with it; do you see? While working, he would be playing it. Today, nobody can do that thing again. There would be someone who could spread a cloth down and would stick money in it all over and wore it. Today, nobody could do that thing. So today, there is much wisdom. (Yes) Yes. There is wisdom. That is what I am saying, that if anybody gets a child, even if the person is a woman, she likes to make effort to look after her child to enable him/her to complete school and in future his/her mother too, if she has become old at all, then her child too, he/she has got a good position and he/she will look after her. In the past too, when ~~they~~ had money, they did not use it for that thing. (Is that so?) He would not send his child to school. Yes! Someone might be there who would not send his child to school, do you see? Let me tell you a story. When we were at Sunyani, do you see. They said that they were changing the money and the closing date was getting nearer. If you didn't go with your money, it would become useless. I was at Sunyani. And that place is Borong Phapo. At a typical village in Borong Phapo, it was necessary that everyone had to go to Sunyani with his/her money. Sunyani is the Regional capital town. Someone's money was in a steel box and he was carrying it on his head like that to the bank to empty it there. The money had been in the box for so long; some were torn in

in pieces; some were the money Kwame Nkrumah introduced. I didn't come to meet some of the money. I didn't come to see that money. And some of the notes had the picture of queen Elizabeth in it. There were some in it. Some of Kwame Nkrumah's money were in it. Kwame Nkrumah's money were of two types besides Kwame Nkrumah's three pence and penny. So they were all torn.)

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(Were they not buying meat?) No. No, he would put the money in a room like that. He would not use some to buy food to eat (He would buy very little meat) and eat it. (Very hot pepper. Maybe there is no any strength in the food. He would be looking wretched always. He would not use it to buy cloth for his wife. He would not use it for anything.) He too, he would not use it to buy some to put it on. (He says, he has money) And even would use it to build a house. Look!

(So many, when you pour ^{them} out, the money at the bottom, all will be torn in pieces) And will be useless. There might be even someone too, the mattress on which he sleeps, he will put the money beneath it like that and he will put something on it and sleep on it. As for the part, people were very stupid. He will put them there and sleep on it. He will not use some to buy something, he will not use some to build a house. (And they say, he has used money to lay a bed to sleep on it. He has used money to lay a bed to sleep) And he says it there

and sleeps on it. Someone too may be there, a room for example, they use slate to seal it; he can put the money together and hide it there. And it is up there. And he lives down, he doesn't have money to buy food to eat and he has put the money up there. Look! In the past, people were very stupid. At first people were not wise at all. Now, your mother, I am a woman. My children are three. (Yes) My children are three (Yes) Yes. The senior one among them, I looked after him like that. He went to Prempeh College. When he finished, he again went to sixth form over there. When he finished, he went to the University. Now, he is the manager at P. J. in Kumasi here. He is my son. (Yes, you have told me.) Yes. And this woman also, ~~As~~ for this woman, she finished school (i.e. basic education) and she stopped. Now, my last-born, she completed secondary school; now she has completed ~~school~~ school in your country, America. She is in America now. (Is that so?) Yes. She is my last-born. (Is that so?) Yes. (O, then, write her address for me.) I have heard. A! now, she is in America. (Yes) Do you see? But, there may be someone, at that time, he will keep the money just like that. Do you see? He will not use it to look after his child; he won't use it for anything and the money will just be there. But, I am a woman, I would like to make effort to ~~make~~ make my child have a bright future. When I become old and cannot do anything and I am not dead, she too, when she eats, then I will eat some; she will keep the money just like that and it becomes wasted. (Yes)