

Two shillings. Two shillings worth of meat I buy is a lot; it is enough for me and all these children to eat it. I go to the market with ten Cedis; then after some time, the world became so difficult. It is impossible to trade with whatever money you have.

Cloth is bought for five pounds. Today, cloth is 25 (25000); It has become so expensive; the world has become so difficult that we have become hard pressed; Do you see? Formerly if you <sup>to the market</sup> with ten Cedis, you get a lot. Do you see? (Yes)

reverse \* Formerly when my child ~~was~~ going back to school, I paid very little and I ~~let~~ this child go to school

But for today, ~~ISS~~ at all, you cannot care for. Ghana has become so difficult therefore if they come to help us a little; the world is too hard. It is difficult. Do you see? The world is very difficult. (And you say, previously, <sup>when</sup> you did go to the market with ten Cedis, it was enough). Yes, it was enough (And how did you get your ten Cedis everyday?) Everyday - (How will it be?)

I was selling things. I too, I sell plantain, I sell plantain. When I go to the market, I will get about 300. (Is that so everyday?) Everyday, and I use ten Cedis to buy food. Do you see? and I use it to buy food. As for today, the world has become very, very hard. It is very hard. If a child will go to school, you will give him/her about \$100.00 before the child goes to school. When he/she goes to school, after a while, it is said, we have closed and this child comes home. It is said, something is called ISS? It has made the world very hard.

As for today, <sup>as</sup> the world has become, if I take <sup>even</sup> three thousand  
to go to market, it is not enough for us. The world has  
become very hard, if you are careful even it won't be good.  
It is very very hard.

The I.S.S., it doesn't let the children know anything. Do you see? Formerly too, I went to school, I reached class 3, yet today I can write. When I was going to school, my mother, she used a loin cloth, headkerchief, some of this, to tie my waist and tightened it with a knot. And when she had made the knot, and I didn't wear pants, and that would be my pants. Yes, I would go to school with it. So it was, gradually. I attended school at Antoa. Do you see? (So, you were born at Antoa?) I was born at Antoa in 1936. (Is that so?) Yes, and I was born at Antoa and I grew up at Antoa and I came to Kumasi and got married. (Is that so?) Yes, (Did you do any work at Antoa?) Antoa, I was working. I was running a bar, I cooked for the students. I cooked for the students. Do you see? I cooked Ampesia in a canteen and shared it in plates and ~~gave them~~ <sup>let them</sup> to the boys (students) come and buy at penny a plate. It may be too, he would buy half penny and eat it, and go to school. That was what I did. (And did you stop that work?) Yes, I stopped and also prepared fufu; I had a big bar also at Antoaman. Many people used to come and buy and I also got a penny to go to the market gradually like that and gave birth to Akua. I gave birth to Akua (At Antoa?) Yes, at Antoa and came to give birth to Benewaa. I gave birth to Benewaa. When Benewaa was born then Ata was born, two twins, also they were born in Kumasi. (Is that so?) They were born at Ashanti New Town and

gradually, gradually, gradually. I am tired, I am tired, I cannot do — I went to the forest; forest life, I go to weed, I weed, weed, I weed, I weed, I go to the farm, I carry basket, and I am weeding, and I am weeding, and I am weeding, and that's, fighting came and so I came back. I was living at Ashanti New Town. (What fight came?) My husband and I; my husband and I fought. So when we fought, we stopped the marriage. When we stopped the marriage, I came and I gave birth to this boy who was talking. They are two. That too, a driver married me at Bode. He married me; that too, we had the two children. He also, then he was giving me £100, how do we say it? (hundred Cedis) Hundred Cedis. (One Cedi), hundred, one hundred (mom, it is one Cedi) Yes, and then the chop money, it came to hundred. Hundred it was with that I went to the market. I traded with it gradually in cloth. At that time, with ten Cedis you could get cloth to wrap round yourself. With ten Cedis, you could get headscarves, you could get anything. With that also I traded gradually. And as it is getting to the end, the world has become very, very difficult in, we are in even, 90 what? (94) Ej, it was from 95 and the world (a, if 94) Yes, it was 84 (83) yes, it is from 83 that the world has become very hard. A woman at all, if you hold about 300,000 at all, you cannot trade with it. Formerly too, when you buy, you don't pay, you buy on credit; the driver will go and come for his money.)

so the world was sweet; everyone could live. Now they rise this, how do we call it, five pounds which you carry, you carry, which you carry when you go to the market. As for today, it is very very hard. Today unless you have 300,000, that is what I trade with. Right now mamba, ei, mamba, how do we say Sidi mpem mmisna in English? (Three thousand Cedis) Three thousand, right now before she goes to the market, excluding evening food and morning food. Evening alone unless three thousand. Do you see? Therefore, for today, the world has gone very very high. Therefore by your grace, if you have finished getting tired, you will let the world be calm a bit for us for it is very hard <sup>reverse</sup> (And what has made it very hard like that?) It is ε, ε, this, do I know how it became hard. By your grace, when any government comes to power, then things go up. When any government comes to power things go up but for this, it is too much <sup>more</sup>. (Is it too much <sup>more</sup>?) It is too much, it is very very high; It is high. Today, any amount of money you take to the market is not enough. A seat of maize, plantain, we were paying \$8000.00 for all. Today we buy all the seat for 300,000. Do you see? So anybody could have children. And a person like me, I used to buy cocoyam to Europe; I used to buy plantain to Europe. I bought them for Mr. Manu. When I buy them for him, then he ships them away. When he comes, he gives me some of the profit to buy food to eat. But today, it is said that no Ghanaian will be allowed to take goods <sup>to go to</sup> Europe; <sup>reverse</sup> \*so

As for today, As for Ghana, it is very hard. It's hard

(So?) You see? They want let any Ghanaians take things  
to go far away to Europe.

They have taken the work from him. As I live, I don't work except market little by little with which I am caring for these children. Do you see? If nobody brings it, I come back to sleep, <sup>it means that</sup> ~~except~~ someone brings some and I gain two shilling or shilling and with some I buy food to eat. And for grandchildren, I use some to look after them in school like that. Therefore, as for the world, it is very hard. (And you say at first you took your things to Mr Manu. (Manu) J.K. Manu.

(Yes, he is who?) He exported goods but now for by now - And I was sending goods to Europe (Yes, he is a business man) Yes. (Yes, does he live in Kumasi?) Yes, he lives in Kumasi. (Where did you meet him? Did he come to the market?) O, as for a person's sympathy, as I have known you and you are my friend, that is how I have known him. And he told me that if I would get cocoyam for him, he would like it. So I should supply him forty bags; <sup>reverse</sup> do you see? So every week, when I go to buy the cocoyam for him, then he also sends it to Takoradi.

[We are doing something so get away from there] and he sends it to Takoradi; do you see?

And it is shipped, and it is shipped and they are sent to this thing, a <sup>steamer</sup> ship, and a ship comes to take them and sends them to Europe (or U.S.A). When it is there, ~~for~~ <sup>in</sup> two weeks, they send the money; do you see? (Yes) And he also pays me for the cocoyam and I too

when I get shilling, shilling, I also take it. (Do you know steama?) (Yes, steamer ship) (ship)

Ship, yes, and they are packed together with yams)

Ahau, and I gave him 40 bags.



nicely wrapped; the cocoyam too, maybe sixty are put in a box, and nailed and a lorry takes it to Takoradi and shipped to Europe or America. That is how I did it gradually and gave birth to three children. I did it little by little so I did not see that the world was hard at all. \*~~reverse~~ When I conceived my child who is followed by this one, the world was then a bit better. And as for today, it is no good at all. (About how many years ago, did you stop that work?) About eight years ago. (Is that so?) Yes. (Ei! it has been a long time) About eight years ago, that I stopped and we went to stay at Bode. And if someone brings maize, then she/he says, today it is 23 (23000.00) and I also sell it for twenty three five (23500.00) and I too, I take the 500.00. Then, those who come to unload take hundred, ticket costs 200 and I am left with 200 (yes) That is it. And that is why I am saying the world is hard today. You work, you earn five hundred, ticket is taking 200, ticket alone; how much will you spend on food and how much will be left? Therefore you will stay there like that from morning till evening before you get little food for your grandchildren and your children to eat. ~~It is very hard~~ \*~~you see?~~ (And when you were living at Antoa, was it hard like that?) When I was living at Antoa, a man came to marry me. (A! you met him at where?) I met him (laughter) I met him in town. (Here?) And he told me that he

I bought coconuts, a whole bag four thousand cedis.  
He also would come and buy <sup>at</sup> four thousand ~~for~~ five hundred.  
You see? That's why then I didn't see that the world was  
hard at all.

That is why I say the world is hard.

auntie,

1 he would like to stay with me. And he married me and he took me to stay at Asante New Town (A, true) Yes. So when I stayed at Asante New Town, I got this room and I moved to this place. Do you see?

So at first, I was living at Asantehere garden.

(Yes) Asantehere garden, it was there I lived.

(Chief palace?) Yes. When I was living at Asantehere garden, I moved to Asante New Town when I went to Asante New Town, and for now

I have come to stay at Kurojoforom. (Are you living here with your husband?) No, when I lived at Asante New Town, I lived with him,

this person's father (Yes) He is called Osei Bonsu

(Yes) Yes, I was living with him. And the divorce came, I came to stay at this place.

(And Antoa or Kumasi, where is the work very difficult?) Antoa and Kumasi? (Yes)

Kumasi, it is that its work is better. As for Antoa, when you work, all the people will buy on credit. They will buy on credit. You will demand payment many many times; they will not pay. As for here, as soon as the person buys, here is your money; Do you see?

As soon as the one buys, here is your money, and he/she pays for it. Do you see? Yes.

And when you too gets penny, you buy food with it to eat. (So when you were at Antoa, were people crediting food from you?)

Yes, the people from the village, when they buy on credit, they pay at the end of the month. Maybe I give them five bags of maize, maybe plantain, yes. When the month ends, they too collect money from the children and they pay and I also use

the profit to buy food to eat. (So the day you came to Kumasi, were you still making chopbar?) Yes, when I came to Kumasi, I was making the chopbar (At where?) At my trading side here. (Is that so?) Yes, mortar and everything; the big size coal pot; I was making fufu (Yes, yes) Yes, I pound fufu for many people to come and buy some; I was still doing it. (And why did you stop the fufu?) Today, I am weak; I cannot; my legs, the rheumatism; if you will do something, you will go for water or you will go and buy something; I too, today I cannot get up to walk that I may go and buy it; that is how it is. (Please about how many years did you make fufu?) About two years, in three years. Yes, I made fufu, I was making chopbar (So chopbar or plantain which work is good? For me, my work which I came into the world to do, I sell plantain and maize and I pound fufu, three jobs (O, you do all) Yes, when the plantain comes, I bargain for it and let people buy some. When people buy some, what is left over, I peel some and buy things and use it to make fufu and people too buy and eat it. So. (Hunger is painful) Yes, hunger is painful. As for Ghana if you don't do that, you will not eat. (Yes) (You were saying that you went to school; you reached class 3. Why did you stop?) Ah, when I went to school, water was coming from my eyes. When I look into a book, water flows into my eyes and I cannot look into)

a book, so it made me stop. (And were you not taking to a hospital?) In the ancient time, there was no hospital, so when my eyes were watery my father said I should stop, and I too stopped, that is how it is. He says I should stop and he will give me the head of a rat and when he goes into the bush, he may go and cut the head of a rat and bring it to me and I stopped.

(So when you stopped schooling, you went for three years,  $\Sigma$ , you went to school for three years, you were three, you were in class three, so you were not old, so at that time, what work did you do?) And I

went to stay with my father's sister (Aunt) I went to stay with my father's sister (Aunt) and she used to send me. (At Antoa?)

No, here in Kumasi. (Is that so?) Yes, we were staying at Santebere garden.

When she cooked, she made me carry it to take it to Asante New Town. Yes, that.

(What food was she cooking?) As my aunt, she would cook for her husband (O, true) and she would put <sup>it</sup> in a bowl and made me carry and I would take it to her husband.

(So when you grew up, and you went back to stay —). When I grew up, when I grew up, I went to stay at Antoa and they performed puberty rites for me; have you heard it? (yes, yes, I have heard it)

Yes, they performed puberty rites for me. They placed things in front of me; many things; yes, and they gave me for marriage. When I was

about to marry, I was sixteen years. (Is that so?) And my husband too was nineteen. Yes, and they touched my mouth and they gave me <sup>\*</sup>to him (↓ this is part of the puberty rite) My husband too, he is called Kwabena Duro. (And when you stopped schooling, why didn't you learn some work, for that time was time for learning work, for learning sewing or —) At that time, at that time, they went to buy sewing machine for me to go and learn sewing and when I went to learn it, I didn't know it. I didn't know it, I didn't know it, that is why I stopped the sewing. Then also, in the old days, when you are learning sewing, they don't buy machine for you. You may stay with someone for a long time, maybe four years before she teaches you how to handle the machine. Do you see? And me too, I was growing all the time. My mother didn't have money, my father didn't have money to buy a machine for me. Do you see? (So chopbar was good for you. I say, as for food, cooking was good for you?) And then — (You had seen Cedi, your ten Cedis very early, isn't it?) What do you say? (For money, it worried you, that you make chopbar, when you cooked —) (Did money worry you? —) (She says, is it money you didn't get that made you stop?) No; as for money, I did have when I made the chopbar, they bought it very much. (Is that so?) They could buy but soon as I sit down, my waist used to pain me. Do you see? You will begin in the morning, four

(\* — (They feed the young woman with eggs & mashed yam)

o'clock in the morning, you will peel cassava, you will peel cassava, you will make soup, you will do this and it means I become tired, and I said, I will stop and sell maize. As for maize, somebody brings it to me and I sell it. (So the maize you are selling now, you yourself don't take money to do it, you credit it?) The maize, they give to me and I sell, they give to me and I sell it. When I finish selling, they give me commission; I was saying I get hundred pounds. Do you see? (Yes) When I take away expenditure, it remains hundred pounds and I share it with Akua. Do you see? So if nobody brings you say ten, you do not have money, do you see? So I have no job but I am doing it; Today too, there is no old woman's work, the government doesn't pay you; the government doesn't do anything for you; if you are not able, you have to go hungry. So the day I don't go to the market to get hundred pounds, I have to go hungry; do you see? I will not eat, I will not make fire. So as for the world, it has become very hard. Today, everyday, you will give this three hundred Cedis, you will give this ~~hand~~ three hundred Cedis, you will give children three hundred Cedis; it will not make him/her full. You will give him/her \$300, \$300, it will not make him/her full while I spent six pence. Today too, the world has become very, very, very, very hard, my sister, it is very hard; so it is the government we beg that we

may be helped. By the grace of God, we will be helped by the government and grant us loan or grant us loan; we are miserable, these traders, we don't have money. Goods for example, we credit, we don't have money, you see?

Someone credits it, <sup>then</sup> someone goes to buy it for two shillings, she brings it to you for three shillings; you also sell it for three shillings and six pence, and the one who buys it also sells it for four shillings and it means that up, up it goes; do you see? (So if you get a loan, what will you do in your business?)

(1f) When I get a loan, \*when I get about one million, I will give it to someone to go into the bush to buy maize and bring it to me. She too, she will buy it, today we buy this maize, eighteen (18,000.00) in the bush and transport charge is 2000.00 and it becomes twenty (20,000.00); do you see? Those who will carry, all makes 21 (21,000.00) and I too sell it for 22 (22000) and I get 1000 and I spend some and I will give some to the government, and put away some for the government. Therefore when I get a loan, that is what I will do. Yes. (When you began to sell maize, were you getting commission like today or the work has become many different types?) When I was selling maize, I had no money, so someone went to buy for me. When someone goes to buy and has mercy for me, then she/he brings me twenty bags and I get one pound, one pound on twenty bags, that is 2000, and I pay ticket and I pay the one who



I get alone,  
if this today I am right here,

unloaded them and I too use some to buy food to eat (Yes) That is it. (So, at first you were not getting commission?) At first, she went to buy for me, she would say, the total was so much, she would say, maybe it was so much, and I added something on that and I also sold it to kenkey makers. That is how it was. (And was plantain too the same?) Yes, plantain too was the same. And as for today, if I get loan, I would give it to say my sister, she too has no work like me, and if she is a good person, then I will give the money to her and she will go to the bush with it; then whatever we get, we will divide it into two. Yes. (If it is cheap at the market, do you sell only maize?) Yes (You say, you sell plantain too) I don't get some of the plantain (There is none today) None comes. All the plantain, they take it to Accra. (Is that so?) Occasionally, some may come. All the plantain, people take it to Accra, because they call out names. Those who have money get it when it comes. I too, I don't have a penny; do you understand? (Yes, formerly you used to sell plenty of plantain) I used to sell, E, rice, E, rice, this person's father, he had a car, (yes, I remember him) Ei! formerly I was trading; he had a car so he went to the bush with it and he would tell you, "Take it to my wife to buy, take it to my wife to buy, take it to my wife to buy, take it to my wife to buy. And if four groups, ei! Stop, a vehicle is here. And it comes to unload for us, and

someone adds five pounds to it for me, five pounds to it for me, five pounds to it for me, five pounds to it for me and I divide it into groups and then to the women. That is how it is. So if today, I get money, they will buy some of the plantain and bring it to me I don't have money. Today, plantain for example 200,000.00. So if you get one million at all, it buys three seats. If you get one million, it buys three seats of plantain while we used to buy it for eight pounds. £: plantain 8000.00 £: so the world has gone up very, very, very very much. (Did you sell, you sell plantain before you married your child's father?) I married, married Akua's father. It was Akua's father that I married. Yes. At that time I was selling plantain (Is that so?) Yes. (But as for him, he was not a driver?) No, it is this one's father who is a driver. (So, when you had not married Akua's father, how did you get plantain, because he was not a driver?) Plantain? At that time, I was farming. (You made a farm?) I made a farm at Barniekurans. When I went to farm, then I come back <sup>very</sup> I was making a farm (So, it was your own plantain that you were selling?) Yes. Today too, the land over there is finished. The land over there is finished. All the land, it has gone far far away. (Has it finished?) It has finished. (Can't you plant again?) No, it has become Akyeampeng (weeds), if you plant, it will not do well. (Is that so?) Yes. (That is why you stopped) Therefore if you will grow ①

\* When  
It come to the time that plantain was coming I cut  
some to bring

anything, it must be cassava, only cassava.  
(Is that so?) Yes.

(And you stopped, when the land had finished and you married a driver) Yes, when I farmed and the land got finished, I came to marry the driver.

(So now, do you still marry him?) For now, I do not marry him. (So whom do you marry?) I don't have a husband.

(Ei! followed by laughter) Today, for now, I have no husband. That you have a mother, at my age now, I cannot marry. White people at all, if you get old, at certain stage, you don't marry, (yes) yes, so I don't have a husband. As for today, I cannot cook. (And if your husband did not divorce you, if you did not cease to marry, then you would marry) Yes, I would be marrying him. Then, if I were sick at all; when he took me, I was not sick; do you see? (And when you came to Kumasi, what work was there that somebody would get money from it?)

When I came to Kumasi? (Yes) When I came to Kumasi, a child, I was a small child? (Yes) When I came to Kumasi, my mother had bought a cooking pot like this for me. So as for me, I work about food I used to make 'ruhui'; when you peel cocoyam, you put palm nuts on it, put meat inside and you stir it continuously. Do you know 'ruhui'? (Yes) Have you eaten some before? (Yes) (mpotmpots) Yes. And I carry it.

I will carry it like that from morning until evening, maybe, I may get two shillings. When it finishes and I check the expenses, I take away the money for the cocoyam, the money for the palmnuts, the money for the palm oil, I may get two shillings. As for a child, when you get two shillings, you become happy. As for today too, for today, two thousand at all will not be enough (Yes). So for today, the world is very, very hard; do you see? (Yes). And I carried it like that,

and I was sweeping inside lorries; I swept inside lorries that somebody might give me pieces of plantains. \* (Is that so?) Yes, and gradually I menstruated and they performed the puberty rites for me. They performed the puberty rites and I went into the forest/bush. I was there for twelve years. \* I carried plenty of plantains and weeded very much. (In the forest, you planted cocoa or plantains?)

When I went to the forest, we planted cocoa, we planted plantains, Akua's father; we planted cocoa, we planted plantains. And I also, I took some of the land and cultivated onions, and grew garden eggs and pepper. Do you see? ;)

The pepper and the garden eggs were for me. And I too, when they ripe, I pick them and take them to Kunsu to sell. So as for me, trading, from my childhood, trading has been my work.

I have not done any work besides trading (You say, you have spent twelve years in the farm) Yes (so the man didn't give you some of the farm?) No, he didn't give me, he didn't <sup>give</sup> me.

This person, E Akos, the one with me at the market, (

\* and I collected them to sell.

\* I farmed very, very well

her father gave me some, but a lot of stones are in it. It has turned into weeds. The cocoa is dead. As I live, I have no profit in the world; I don't have any profit, the cocoa is dead. Now, if I am driven away from here, I have to go to Antoa. When a trap springs back, backwards does it go. Therefore it is Antoa that I will go and die there. (You know how to work in the farm very well) I know how to do it very very well. I know how to do it very well. (If you are strong, will you do farm work?) If I were strong? (Yes) I would have farmed very much. (Is that so?) I have a farm at Dunkwaw. I go to Dunkwaw Mmarayem, yes, I go to weed to plant cocoa. (Is it there now?) Yes, it is there but bush, this thing, the cocoa, when you plant, four years, when they bear fruits, they die. The land there, is not good so God willing, I and these children, I will go back to weed and we will plant it with this thing, (palm) palm, and I will plant palm; I will plant the agric. type. Yes. So all is this money; all is this money (all depends on money). Today, if you are going to the forest/bush, you must have about 500,000.00, do you see? Because you don't have a entlass, you don't have anything; you don't have a bucket, have you seen it? And I too, I have eight children, (Is that so?) four women and four men. I don't have anybody to take care of some of them for me, only me. This one, he says he will go to Europe or America, there is no money. If there were money, he would be able to go;

do you see? I too, I don't have money. The one, this one follows, (The one who comes before this one), he has gone to town; very soon, he will come. is this good? It isn't. (The children, where is their father?) Their father, this, the one, this is, Akos and the others, their father is dead; for him he died from sickness. When he died, I came to marry this one's father and had two children with him. I didn't give birth again. The children's father is dead. (And as for these two, their father is there.) He doesn't look after them<sup>us</sup>. He doesn't ask us at all that the children are there nor they are not there. (But they have grown. They can go to their father. He doesn't care at all; for anything, they come to me to take it. They don't go at all — (O, I beg you, as for this, I beg you, I beg you.) Ask her that, does my father have some? If the person is narrating his message, you have to listen, if he has some, do you see what I want to show? (What I mean?) If he has some, then you see that he will be able to help me. Do you see that? I beg you, my father, mother, I am not cutting you short, my father, he used to work. When he was working, he had many borries and he used them to carry plantains. It happened that he had to let his child exit travel to Europe or America. And when the child went abroad, he could not arrive and it means that the car he sold, he did not have profit on it, that he will ~~get~~ get fit of it from his child is not what? is not there. When it happens like this, the person has fallen ~~to~~.)



(son speaking)

down i.e. he has lost his money. Will you be able to force him? His house rent has become a debt. He cannot pay his electricity bill; water bill, he cannot pay and what will you do to go and depend on the father to help you? (And it means that if he has some i.e. money, he would have cared) YES, and also he has made the person understand that, maybe the last two children, that this and this and this is the reason why the father doesn't do what? He doesn't look after his children, but if he has some (money), at my age, all of us, all of us sleep here; we are about eight people. This person sleeps here, this one sleeps here, this one sleeps here. We sleep in women's rooms. As I stand, I am a matured person. What I like is that I sleep in women's room? but when you pull, — (If the father has some money, he would give you) when you pull, it doesn't come. (I have understood it.) [That is the problem, all of it, That is all; all the problem she is talking about is that but she cannot realise it] I am very very sorry. (O, sorry) It pains me, when they treat me like this, I become sorry. (So now, it is the maize job that you are doing it gradually) The maize which, this, by the grace of these people, the Boxon people; by their grace and because of people's mercy, occasionally, they bring me some. Occasionally in four days time, they bring me some and I too, I get two shillings and I share it six pence, six pence for them and I also, I buy food with six pence to eat; so it is. (You were saying.)

that at that time, you used to sell plantains very well and it was good) It was good. (And your farm too was good) (It was very good. (So at that time, you could not use it to make any property) The children were then very young, their father was dead. So I alone, eight children, I alone was looking after them. do you see? (yes) Therefore the children, the children will eat, the children will go to school, (And you alone) I alone. I have no uncle. My mother, they did not bear any besides me (Is that so?) Yes. (Your mother ~~child~~ is only one.) They have all died. Two people like this have remained. But, a woman, she follows my mother; do you see? (That you don't know some family members that will help you?) No I don't have any family member, except me alone. So it is very painful when it is like that. You will be tired, tired, tired, tired and tired; when I am sick at all, I have to go, because if I don't go, in Kumasi here, nobody will cook and give you some to eat; do you see? (Then, it is difficult) That is why I am saying that the world is hard) It is hard. It is not hard for all people. (Somebody may be there whose child is in Europe or America; he/she is sending him/her something) But me, when I am sick at all, I don't get money to buy medicine to drink; do you see? Except this Akua only, Akua, Akua, my child. (The one with you there at the market?) Yes. Everyday, when I come home, she will give me 3000 Cedis. (Is she the elder child?) Yes; and I

repeats

we some to buy food and I come to eat it with the children and 500.00 remains; in the morning I give them 300.00 and I use 200.00 to take a car. Except Akua, Akua. I have nobody in addition to Akua. It is Akua that helps me little by little to let me care for my grandchildren; to let me look after them. (Are they Akua's children?) Yes, here is Akua's child. (And your children, is it only Akua who is working or your children — [O.K. yes, in Ghana now, she is the only person who is an elder who can solve our problems] She is grown, because <sup>she</sup> is matured I have given her my shed (Yes) [Otherwise, all of us would have gone into the shed] I have given her my shed, so when she gets goods, she gives some to me (Yes, I have understood. Anyone among has his/her work) Yes. (Then, are all your children living in Kumasi?) Yes, all of us live in Kumasi; some sell rice; tomorrow, I will show you, Brayie; she sells rice and Akos too sells plantains, the younger one; as for her, you come to meet her there always (Yes) Yes, she too, sells plantains. - So we are three people there at the market; and the one that follows Akua, she too, goes to Togo. (She goes to Togo) Yes, she also goes to take clothing materials gradually; she also goes and comes to sell them. (Then the work your children are doing, which one is progressing a bit? Plantains, rice or the Togo one?) Then, the maize is up a bit. (More than the rice?) Yes, some how, as for the maize, if they don't buy, I don't owe anybody; the person has brought it

here. When it is bought, then will she give me 200.00 but if it is not bought, she will not give it to me. Then I am ~~with~~ it until any day that it will finish; I will take commission 200.00, 200.00. (So it is better than rice.) Yes, and even if it is ~~is~~ not good at all, I will take it so.

(Rice, cooked rice or bags of rice?) No, she sells in bags (Does she measure it in cups?) She sells in cups, when she buys in bags; she sells Ashanti rice and white man's rice i.e. imported rice. When she goes for three bags of imported rice, she then goes to buy cups of Ashanti rice and then pours them into cans and someone too comes to buy them.

If she also gets 50, she too goes with it to look after her children. That is how the work here is. The government doesn't pay us. (You are not doing government work for the government to <sup>pay</sup> you.) You have to say it so. You go on the road and eat with it; isn't it so, shemma? (She is addressing the person she is speaking to as queen) Is that not so? (Then, now the work has become difficult) It is very hard. (And the former one, were you getting tired like today's?) Formerly? (Yes) I didn't get tired. (Is that so?) When ~~my~~ husband had a car, I didn't get tired. He had a car then. When I get up in the morning, very early in the morning, I go to the market. And he also goes to the bush to bring it and I too, I share it among the women; do you see? So if I had a car, I would not get tired (Now the work is harder than ~~previously~~) The )

work; as for now, it is harder than before. §  
 Formerly, six pence at all was enough to feed me.  
 And 2, how do we say it? ten Cedis was  
 enough for me. Today too, if I spend 3000.00  
 at all, it is not enough for me. If I will go  
 to the market at all, I will spend about 500.00  
 before, do you see? Do you see? So as for  
 today, the world has gone up, very much.  
 (Yes, to me, things have gone up) Yes. (And  
 your mind shows that what happened that  
 things went up like that? Things go up  
 very quickly) Things go up very very  
 quickly. It is said that something is called  
 million, million; as for me, I don't know  
 what it is. Any small thing, they say one  
 million, and it is being announced on TV,  
 many times; I too, I am coming; I came to  
 meet the world when I didn't know million,  
 do you see? (Yes) Any small thing, they say  
 this, this; two million. I too, I don't have  
 million and how am I going to buy some?  
 That is why money has gone up, up, up.  
 When I was there at first, I spent penny and  
 three pence. If I haven't locked my  
 wardrobe, I would take some to show you.  
 I have many <sup>half</sup> pennies. When my child is going,  
 I pick some for him/her; do you see?  
 (Yes). As for today, a child, if you give him/  
 her a penny, he/she will not take it. (And  
 for penny at all, there is none. Now there is  
 none in Ghana here.) (Yes, there is none again)  
 (All right, then do you have something to add  
 for me that I will understand better)

Which one, don't you understand? (O, I say if you have something to say - [Which is in your mind (yes)] She is sitting here with you, you will be able to tell her, maybe this and this that bothers you. Now it is kafa (money) that you need, is it not money you need, they should give you something to eat and die.] (And then also, your waist) [Now too, your waist too, worries you. There are many children there that it gave birth to all of them] (And as for you, what is in your mind that you didn't tell me?)

What is in my mind? (She means that we have talked a lot, now she has nothing to ask you. What again will you say - )

C, we are just conversing (Yes, do you have something to add for her?) All right. What is there is that, am I lying sister? (Speak out) that, maybe, they will look at the miserable situation of Shanaians and help us a bit in trading, maybe in the form of loan, we would like it. We too, we will work with it, do you see? ~~At~~ The money at all, if I am too old and they will not give it to me, if they give it to Akua, she will work with it; do you see? And we too, we may get something small to look after our grandchildren (Yes) Yes, we too, we shall pay it to the bank; do you see?

If they give me one million, every month I will go to the bank with twenty thousand; I too, will get ten thousand to buy food to eat. So, if the government will get it,

These old women, we are suffering too much.

It should help us for we are suffering too much. \*Ghana has become hard, we are suffering. (But when everyone is in the market, do they take loan like that?

Goods will be enough, if everyone with ten/his million goes to the market bush.

Are goods there like that?) Yes if this, somebody gets a loan, if somebody has some. If a rich man gives <sup>you</sup> a loan of money, he will take a lot from you; you too, when you sell, it will not be enough; do you see?

~~reverse~~ As for an Ashanti man, he will take a lot from you. When he gives you one million, he will say that in a year, this thing, a month, he will demand one hundred thousand; do you see?

(Yes) You too, you don't do a job that will give you one hundred thousand; do you see?

Therefore, the Ashantis, the black people, they are very wicked; do you see? Sister, don't you understand me? (I have understood)

Yes (Yes I have understood it) (And as for the government, are they not blacks?)

I mean that, as for the government, it will think about you a bit (Yes) As for the government, ~~it~~ will think about you a bit because it thinks about people so it will think about people a bit, so when it gives you one million, it will say take ten thousand as interest and put it there, if you too, will get it. Here too, if you take one hundred thousand, in a month you will pay twenty thousand and it means that if you are unable to go to the bush for two months, it means that )

~~Therefore when the govt gets some, it should help us~~  
Therefore if it belongs to the government, it will give <sup>when</sup> us some, it will take a little from us and we also will get a little, you see?



it has become a debt. (So?) Yes (True) Yes, and they are coming to arrest you, they say, you owe the government and they arrest you; do you see? (Yes) Do you see? (All right, I have seen it). Therefore, as for we Africans, they are very wicked. Then, thank you very much (Is it finished, may I add some to it?)