

People were not many in the world, only few people. Even this place we live right now, it was a thick forest forest. Nobody lived there. It was only Himasi. There were about six or seven towns in Himasi old town. That too was from Gold Coast time when District Commissioners were here. Today the people who went away when Kwame Nkrumah came to get independence, today people have increased. Today every nation has broadened. There is somebody who was alone at first. Today you will find that with her children, they may be ten, eight or six (yes) That is why life has become hard but it is not Ghana alone. Today it is every nation. It is the four corners of the world. (yes). It is hard over there. (Hm) It is hard everywhere. It is not only here (Hm) At first, in the ancient time, cloth from Europe was the type that came here for us to buy. (yes) How much were we buying the cloth? A piece (i.e. 12yds) was thirty shillings. Half was fifteen shillings. An old one which has been reduced for sale was seven shillings. Even recently, when Akylampong came, for how much were we buying cloth? Two pounds and ten shillings (Hm) But today, when Ghana became independent that we said that we are making cloth here, we check our money and send it. When your money too comes here, it takes all our money. It is not a (good thing) (yes) So it is very small; when you exchange

it, then it is gone. (Yes) That has made the price of everything expensive (Yes) So if everything too, will be expensive, I think that it comes from your country because we follow your money and we too watch it.

Yes. (And what makes the money like that?)

£ as for us, we came to meet a little bit (Yes). During the Gold Coast time, I take it that I even went to Europe "seventy-seven" (Yes) One hundred and forty pounds which was at the bank was given to me in foreign currency, sterling, one hundred and forty pounds (Yes) So when they tore the thing and I arrived, they gave me the same amount. But today, it is not like that. Today, one hundred and forty pounds of Ghana's money may be hundred pounds sterling. You will get hundred and this thing. (Yes). So the money is going up, it is from over there (i.e. the value of the money is going down and it is from U.K or U.S.A) Our money is not used anywhere (ie it is not convertible). If we want money from over there, you have to go and buy with our money. A country like America or Germany or London, you have to go with it (ie Ghana money) and buy it. You look at it, how much? In England, you say pound sterling, one pound. We too, do you see that we have "two hundred" For us, our one pound is two hundred Cedis. But, if you exchange our one pound, how much is it? It doesn't go far. If you exchange it in coins, it is ten this thing, pounds. If

pesetas, how much is it? (In twenty pesetas, it is ten) Yes, it doesn't reach anywhere.

Now too, yours, if we say that we are going to exchange ours with one of yours, we'll have to lift about thousand six hundred and sixty of our money. And this means about two thousand of our money. So it is your money that has made the country go high. Today, the dollar is thousand something. Thousand two hundred.

(Yes) So if we shall have comfort, you white people must help. Yes, they must help. Formerly, when you made cloth for us, we bought it for one pound and five shillings, two pounds and ten shillings. Today if we exchange Cedis to buy it at where it has reached, the price will be too much (hmm.) The price will be expensive. (Formerly, would you get one pound cloth?)

Yes, you would get one pound cloth. Even thirteen shillings was there. (Yes, cloth too, you go to look for one pound that you want to go and buy the cloth, do you have to work a little bit to get one pound cloth, or you have to work very hard?) In the past,

children did not work (Yes) As children in many countries work today (Yes). Your mother and father maybe, have seen this cloth. And perhaps you say, Mama and Dada, I like this, and they may buy it for you. (Yes.)

A child didn't know money. As for today, as the country has become, every child is struggling. (Yes)

In the past, you would not see a child standing outside selling polythene bag (no, no) What

children were made to carry ^{was} a corn dough
 in the morning. Children were made to go and
 sell. ~~When~~ The chewing stick known as 'nsokoduá
 came recently, about sixty five. Another
 chewing stick known as tweapea; adult males
 were selling it in the morning when they got
 up. This was before Agya Pong and his group,
 and D.K.C and his group came to sit down
 to sell. Those who go to the bush to find them
 (Tweapea) also come to cut and split them into
 thin sticks. But today too, the child, when
 he/she grows up a bit, he/she wants capital.
 So he/she, himself/herself struggles to work
 to buy things for himself/herself. (Yes). So the
 civilisation in the country has gone far.
 (And that in the past and today, if in the past
 you say one pound and things in the past
 were not expensive. At that time, when you
 work, ^{do} you get money quicker than today?
 The goods were cheap and money was there
 as it is just like today?) O, then, when
 you work, the little that you deserve, you will
 get (yes) In the past, when ^{you} had little money,
 you could work with it (yes) Then, in the
 past, people like us, our plantain, if you
 wanted a full load, it was two pounds and
 ten shillings (yes) You would get a full load.
 Today, our plantain, if you have "one point
 five (1.5 million), you can't go to the bush
 to buy. (Is that so?) So life today, in the
 country, all the four corners of the world —
 The people as I say have become many.

Formerly, plantain was sold at penny, half penny. When you had three pence, you could prepare fufu to eat. (Yes) The intestines of a cow is called 'namanama'. At that time, you when you went and asked ^{for} penny, you would be given some. (Yes) You are left with two-pence. The two-pence, if you put half penny there, you would be given pepper, garden eggs, tomatoes and beans. It is called half and half. (Yes). What is left is plantain.

Plantain too, you go and buy half penny. As for cassava, people ~~did not~~ eat it. (Yes) ~~They~~ were not eating cassava. So the past life is like that of today, but people have become too many in the world. People have become many. The country has become wide. Kumasi was not like that (Yes) It was not like that.

At first, when you were from say, Adum or Asante New Town and we say that we will pass to our town Denkyemuo so —; a mother of mine died, I and my brother, he is older than me. He is my mother's child. He is in London.

We walked from that time, (we were living at Bantama) up to Sopoline. The mango for the Police Station was there. We passed there walking through the bush. All that place from Sopo-line was a footpath, lorry road. But the bush through which we passed, we walked. All this place, all Adwumasi was a forest. And we walked through and came out. (Yes) So at the time we went, people were not many. (Yes) I had not had a child. But today, look,

I have ten children. One is dead. (Hm).
 I have seven grandchildren (Yes) so
 people have become many. (Yes) So anything
 too, when it becomes wide spread, then
 the price of everything too becomes expensive
 You will buy a thing for penny. Four people
 have come to join. You will not get it for
 penny again (Yes) Yes. You will not get it for
 penny again (So when you were a child, you
 said that children did not often work) No.
 (Did you work when you were a child?)
 When I was a child, I did not work. I didn't
 work as doing my own trading. My mothers were
 selling the plantain. (Yes) So on Saturdays I used to go
 and sit by my mothers. And I grouped the pieces for sale.
 The Fantes who sold charcoal and Kenky, when they
 came, for them, they liked the pieces, for they were
 cheap and they bought them, for penny. (Yes)
 Perhaps, half penny and they would buy all.
 That was it. So, that was what I sold and
 perhaps, my mother would get up to go and buy
 things. She would say, these plantains over here,
 half penny; this place penny. If someone comes,
 give her a dash of one or two. (Yes). She taught
 me like that and I too became an adult and
 I too separated myself from her to make my living.
 (Yes). So, formerly, when a child worked, she worked
 for her mother. You don't work for yourself, (Yes)
 until you go into marriage. Your mother would
 buy all your things (Yes) As for today, when a child
 finishes school, and she will not continue, she
 will work (Yes) to buy their personal things for

her marriage (yes) Yes. So today, individual parents honour their child when she is going into marriage, that, take six half pieces of cloth, six handkerchiefs and put them in your box (yes) Today, individuals; many will not do it. In the past, mother and father went into debt, (yes) that they might buy things for the child. (yes) And her husband too bought some for her. (Do they do that for you when marry?) Yes. They do that for you when you marry. (yes, yes) And it means that (She says, when you married, did they do that?) Yes. You have respected your mother and father. And it shows that they have been honoured. (yes) Yes. And it shows that they have trained you well (When you were a child, was your mother selling plantains at Kijitia) In the market. At the market. At the Central Market. (yes) Then, you have lived in Kurasi for a long time) Yes. I was born at this very place. I was born in 1937. (Ei) (Ei, then, you are a bit old. No. (Have you suffered?) No (And your mother, did she sell plantains like you or there has been a change in the business?) Eeh. (Did your mother sell plantains through out?) That was what she sold. Plantains, garden eggs. In the past, we went to the bush (we went on the road) Nkases and other places. (Is that so?) Mpasatia, Anyinamso and Kukubuso. When you go, the farmer, if he/she grows plantain, he/she has planted also garden eggs, pepper and tomatoes. So, when you go he/she harvests his/her plantain, garden egg, and all his/her tomatoes and pepper. You buy all (So, you don't buy one.)

NO, so as we are here, I sell garden eggs,
 I sell tomatoes, I sell pepper (Yes). So if it
 happens that today, plantain is not good, I go into
 garden eggs (Yes) Nobody can charge me a fee
 as a newcomer (Yes) Yes? (So when you married,
 you were living in Kumasi?) Yes, all the time I
 married, I have been living in Kumasi. (Yes. Your
 husband, he does what work?) My husband
 was a distributor. He bought food for a
 college (Yes) Yes. (Food distributor) (Is your
 husband at the market?) What does she say?
 (She says, is your husband at the market?) (Did
 he come to the market before?) No. I didn't
 see him. (I remember that he was your mother's
 customer or not?) His mother rather saw me
 and came to ask for me for him (Yes, did he
 buy things for your mother? As he was a
 distributor) Was he buying things from your
 mother? No. No, no, no. We were all living
 in the same area. (O!) Ashanti New Town.
 (Yes) His mother sold mud fish (Yes). She
 bought in wholesale to other markets to sell. She
 and her sisters. And we too, sell plantains
 (Yes. And you left your mother's work place when
 you married. Do you do your own business?)
 I was working with my mother (right) I was
 working with my mother. And when I had about
 four children, when we brought plantains, they
 could become ~~ripe~~. Maybe two or three lorries
 full and they could become ~~ripe~~. And we went
 to throw them away (Yes) So we ourselves
 made fire in our stall and fried red plantain.)

(Yes) At first too, we fried 'tatare'. So, for the 'tatare', perhaps in a day, we kneaded about six big pans full of the red plantains and fry them at the market and that means a reduction on the quantities of the plantains and some are sold. So what we can't control, are thrown away. (Yes) So we fry them like that and for my mother, she could not then go to the bush again (yes) (she had become an old woman) Yes, and I too, I was selling. Then I too, I stopped going to the bush a bit. And we were going to Tema to buy calico and graybaft to bring them. Then sometimes when plantains spoil, then I go to Accra to take cloth (Yes) (Is that so?) And I come to sell them bit by bit. And today, because there is no money, it doesn't let me go anywhere. It is this plantain that I am in little by little. (So as you were bringing cloths, what time did you stop selling cloths?) O, (Was it at Akyeampong's time?) No. This thing's time. I imagine that it seems to me that the last time I went to Accra that I didn't go again - (Yes) It was '88 (88 that you stopped?) Just '88. (Yes) '88. (O, it hasn't been long) (So you were there at the market) Yes (And you were also coming to Bode?) Yes it was there that we were unloading them. Formerly, at Bode where yams were unloaded. (Yes) Have you seen that a new building is there? (Yes) It was there that plantains were unloaded (Is that so?)

Yes. So it was there that when we returned, plantains were unloaded and later ^{we} went to the section for chickens. That place got burnt. It was there that maize was sold, chickens were all sold. That place got burnt. And they gave us that place and we unloaded them there. Even at first, when we went to the bush, when the lorry came from the village, it entered the market and came to stop in front of your stall and they unloaded them for you. And when it comes like that, the crowd becomes too big and someone may not hear the horn being sounded and there appears to be a fight and what not. And later the town council people made it that lorries entering the market would be allowed from six in the evening to one o'clock at night and seven o'clock in the morning to unload your things. As from eight o'clock going, then you cannot enter the market with it, unless carriers put them in a basket and come and unload them in the stall for you. So later when we took it into about fifty four (54) or fifty five (55) and carts also came, they were used to cart our plantains (yes) (And after that were you taken to the refuse site?) Yes, behind there, in the middle over there, where the 31st market has been built. (yes) (yes) It was there that plantains were unloaded. It was there that we were and that place was too small for us. And they asked us to come up there. Our queen mother who died. And even to that,

nobody responded. She kept on saying, you should come up there. Nobody responded. So I, myself went for plantains. When they brought my plantains from the bush, two lorries, and all were rotten. (Oh!) They had become very very soft. (Is that so?) And I said that then I would send them up there. There was nobody there so I got a place to unload them. And I unloaded them there and all riped plantain dealers came there and bought them. (Yes) And everyone then says, may I put my riped plantain over here, and then lorries came and all of us turned our attention to that place and we came to settle there. (Yes) (You even began the market really) yes (You actually started) Even maize which was brought to Bode, I brought it there. (Yes) Maize used to be unloaded at Asawasi Market. (yes) My child who used to go to the bush for me was at Asuyeboa. And when she bought it, she sent it to the woman and they shared the profit. (yes) She didn't bring me some. It was only when she brought plantain that she shared the profit with me. She used to go and load plantain. The other day she went, they gave her two lorries full of plantain and thirty bags of maize. And she got one lorry and loaded seven seats with plantain and filled three seats with the maize. So she knew that the one in which was plantain, & was maize, they would first go to the market to unload the maize (yes) and bring the plantain to me. (yes) And it came (the plantain)

with the maize (all came there) And I asked the maize dealers, "for how much do they buy maize over here?" And they said, "they buy it for thirty five shillings" And for me too, they ^{will} give me two shillings for every bag. Then I said, "I want thirty bags. I will get three pounds." So, then I removed them. And they came to pick them away. So when my child came, I said that I had sold the maize. From today onward, I will not let you take the maize to the Asawase again. And she brought it to me. So I told every sister to tell her person that, when she goes on the road (ie to the bush) and maize is there, she should buy some and bring it, she should buy some to bring it like that and in this way I got a woman called Manda. She was from Doma Ahenkuro, Badukuro. The woman used to load two lorries of maize to bring to me. At that time it was two pounds. And she brought them. And I sold them for her for some fine. Then, when people from her town come, they bring them to me. When they come, they bring them to me. And when I had my tenth child, the woman did not come again. Boron people too, when they come to introduce their sister to you and if she doesn't come again, they cannot come with her. When she gets a new one and comes with her, then the new one too brings her to her sister. And that is why when I came, I didn't see her again. And so little by little I got little by little. I don't envy what someone)

has got (yes) Mine which the Lord will give to me is what I should be pleased with. (All right. In the past, were they not unloading plantain by the railway line at Alabar like that?) Yes. (But they have stopped unloading at there.) Yes, maybe the road is blocked. Where they unload plantain, (yes) maybe the road is blocked. (Yes) And because of that when the lorry arrives, they let it stop at Alabar (Yes) And they load it on a cart to the market. Yes (yes) It seems to me that you went to school a bit, do you see?) Yes. (Did you finish?) No. (Did you like, did you like market, you like when you began, you have seen, and you and your mother, you didn't like that perhaps you learn any work besides trading at all?) Yes. Really trading was what I liked. (It was in your mind very much, more than learning some work.) And why was it in your mind so much?) That is what I came to meet. (eee) (ack) My grand old lady was selling tomatoes and pepper and garden eggs. (Yes) And my mother were selling plantain. So ^{when} my mother return from the road, they give people ~~some of~~ ^{the} garden eggs and plantain to sell (yes) and what they will get, they share the profit with them. And they used it to look after me and my brothers at school. (Yes) little by little. And when we are on holidays ~~do~~ I also come to sell some, and as a child, I may get one shilling. And they keep it for me.

And if I see some cloth or material, I say, this is what I want. (Yes) And they buy with it for me. (Yes) Yes. (Does it make you happy that you have got, you will get money a bit?) Yes. (Your children are many. So did any of them take your work? Does someone sell some of the plantains or everyone does her work?) As for my children, nobody did my work. (Everyone does her own?) Yes, everyone does her own. (And how old were you when you began selling things?) O, I was about eight years. (Eight?) Yes. (And you stopped school like that?) I was going to school. (O, you were going to school) I was going to school. Yes. (Yes) I was going to school. (Was your grandmother too selling many things at the market?) Yes. (Yes) As for her, she died long ago. (Yes) She died about twenty five years ago. (Is that so?) Yes. She died three months and three weeks after the wedded one was born. (Yes. It was your grandmother.) E, my mother's mother. (Yes. As for your mother, she is there.) My mother also died in 82. E, then your mother died a year after my husband's death, 81 (Yes) 15th November. And my mother too, died 21st June, 1992. (Yes) (You have many brothers and sisters.) Yes. My mother had nine children. Three died. (Yes) So, now, three women and three men are left. I am the senior among the women. And the ^{men} too, Mr Agyei is the senior (Yes, old man) Yes. He is the senior. So, at present, three are even in London. (And are you the only one at the market?)

She says what? (Are you the only one selling things at the market?) Yes, I am the only one doing my work. (It means that among your sisters, you are the only one selling at the market?) Yes, I am the only one selling at the market. (Yes) As for them, they are in London. (Yes) Yes, but rather my children work at the market. But they don't sell some of my things (Is that so?) Yes, I told them to come and do it; they said that as for them, they could not do that work. (Is that so, what work do they do?) One goes to Togo to bring goods (Yes) And the younger one too, sells cosmetics. (And since you started selling things, what has helped you greatly in your work?) As you work, you will have children. The man will care for some of them. You too will look after some of them so that your children don't become useless. You will look after them at school. So, the children too, ten people, only one is not there. All of them too, my husband and I have helped for those who can finish school, have finished (Yes) The one who will continue, has continued. The one who will not continue has gone to Europe or America. Seesai, the senior one is in Europe or America (Yes) and the one who comes after him/her is also there. And the junior one too finished university four years ago. (Yes) And he/she has gone abroad. Yes. (And are some not staying in Ghana here?) Some are here. (Some are here) Yes. I had ten children. Only one is not there. Three are at overseas. Six are here (And what,

has let your work progress like that. That you pay all your children's school fees? My own effort. That is, I am not a lazy person. (Yes)

If you have some work to do in your mind, you must take prayers seriously. (Yes) For, if you bring the child into the world and you don't look after him/her, then it would have been better if he/she had not come. So any effort you will make, the child too should make every effort he/she can to continue his/her studies in any way. You should help him/her. (Yes)

(And what has bothered you very much in your work? What has been a problem for you over there a bit?) As for work, when everyone works, work likes pushing, work likes encouragement. Have you seen that at first how things were sold, you could even sell things with thirty thousand Cedis. Today, look at that our plantain, if you don't have 155 million Cedis, you cannot go to the bush (go on the road). (Yes)

Even today, I told my husband that if even I know someone and I go to her for a loan of five hundred and go to Aburi even for two months at all, I will get a little for people to get a little. And we were talking about it. So ~~a~~ time has come that a person must have something a bit for your work to progress. (Yes) But you don't have some. So every time, it seems that you rise, then you fall, you rise, then you fall (Yes). That is it. Everything needs pushing.

(Yes) Yes. Everything needs pushing. When it is said that someone has money, he/she has somebody who helps him/her. So he/she is not hard pressed everyday. His/her work goes on everyday (Yes) And there is nobody too whose things will not go well when he gets a helper (Yes) Yes. (And as for you, have you got a helper a bit?) I have not got a helper (Is that so?) It is now that prayers that we pray that these children that the Lord has sent them to overseas, the Lord will join them to let them get their papers approved. The approval of the papers is the problem (Yes) And if they had their papers, then if they get some work to do, then old lady and old man too, as we are here, they will send us something small. Yes (that is so) So, it is because of what to eat and work is why our children are serious to go to Europe and America. And if it was food and what they will do only, they would have stayed in our country here. (Yes) For he will make a living, he will look after his old man, he will look after her old woman. He will also grow up, he will marry, he will have children. (Yes) So, he must have something in his mind (Yes) And when he reaches, when he has to make a living, then life will not be difficult. And when you don't have anything, then, all the time, you are worried. (Yes) (Yes, I understand) (So when you said that you were going to Accra to bring materials, at that time, the

materials and the plantains, if you examine them very closely, which was more profitable?)
 O, they were all good. For, as for business, when you go and come today, there is a day that you will get some. At times, you will not get some at all. And what you will get, you think that, today, there is none so, it is necessary that —
 (O, please) (I was asking that when you go to Accra to take materials and the cloth, which is more profitable?) They are all good. It is like you saying, I like penny of this, I like half penny of that (yes) And when they come together, and I spend half penny, the penny, I will look after the children in school with half penny and save half penny. Yes. Then, for the plantain, sometimes, it will put you into debt. (yes) Cloth too, when you go for it, sometimes, you don't get good ones (yes) That too will put you into debt. So everything depends on luck. (yes) Yes. (So is it good for someone to do different kinds of jobs, or only one?) O, the thing is a matter of luck. There may be someone who has done one job since he/she came into the world. He/she has luck in it. (yes) There may be someone too, this work, maybe plantain, it is not my work (yes) But because I don't have money to do another work which will be good for me, I say to myself, if nothing comes from it, I will get two (two fingers of plantain) to cook and eat it with the children (yes) And you stay in it. That is how it is. (yes) Yes. (So when you were selling plantain, did you know that you will sell (cloth in

addition? What made it come into your mind to sell cloth in addition?) As for the cloth, when I was small, my junior mother (Yes) At that time, the "looting time", (Yes) we queued to buy goods. And when you went for the cloth, you add a little profit to it and sell it. (Yes) And she too, during the Gold Coast time, when the whiteman was there, only four men used to go to Sekondi and Takoradi to bring cloth to Kumasi (Yes) So my mother was among to go to buy the cloth and bring it. (Yes) So the cloth became attached to our plantain which became our work. And when I get little amount of money, I go to Accra myself to buy some and bring them. (Yes) Yes. (And what happened that you stopped?) I stopped - (Selling of cloth. That you sell cloth) It is because of money that I don't have. If I have an amount of money like two million, I would go and bring some. (Yes. And now your money is not that much?) I don't have money. NO. (Yes) Yes. For cloth, if you take and you don't take many - (Knocking: Yes.) And for the cloth, if you take and you don't take many - (Please, the empty tin cans, sister Akua says, I should come to take one for her.) Look into the cooking utensils. (What does it mean if you don't buy many?) If you don't buy many, you don't get plenty. (Yes) Yes. And, if you buy many and on every piece, you make five hundred, five hundred and let me assume that you get about fifty pieces and you deduct your transport expenses (Yes) and you too, you see that this week, I and the children will spend this much,

(Yes) I will also save this much. Maybe, somebody may fall sick. Something about school, may come. I will use this for this (Yes) And if you hold a big amount, won't any work that you do progress? Yes (And if you hold a small amount of money, is it plantain that goes well more than the cloth?) O, in the past, if you had a little amount of money, for plantain, it used to go well. (Yes) Even, today I don't have 1.5 million Cedis to get a full load. To get a lorry full. (Yes) So as I don't have it, if half seat is ~~what~~ what my money can afford, I let someone go with it to buy for me. (Yes) If also, I have that money, if I get this thousand, if I have that money, to go and come, and I get about thirty thousand, I can spend about ten thousand in about a month (Yes) and save ten thousand and use ten thousand to help these children; transport fare and other things when they are going. And if you don't have that much, anything you do, will not succeed. Yes. (Yes) (So, now that you don't go on the road, do you order, or they bring it to you for you to buy?) I order some, (Yes) the little that my money can buy (Yes) Maybe about hundred thousand, two hundred thousand and I let them go and bring them. (Yes) Yes. (So when you order through someone like that, does that person act honestly or she charges you some commission?) Yes, she doesn't act honestly, but because you are not strong, (Yes) when she comes and says six pence, and I, three pence, £, one shilling.)

was what I got, so I have used three pence on transport to make a living and what is left is nine pence, then you share it with her; four and half pence, four and half pence. And so, you stay on your own. (So when she goes to bring it and you sell, do you have to give her some again?) Yes, you again share the profit with her. If she goes to bring them and the profit is twenty thousand, you will give her ten thousand and you take ten thousand. (Yes) Is it your money that you gave to her? Yes, it is your money. (A: Then they get more profit than you.) Yes. It is your money. For you didn't go to the bush with a messenger. She went to buy (Yes) When she has bought it for three pence, she says, it was one shilling when she comes. (Yes) (Yes). Yes. But because you are not strong to go. And as for the cloth, if I have my own money, when I go, I know ^{for} how much I bought it. I know what I will do with it. (Yes) So if I have my own money, I would stop the plantain completely. (Yes) And I would go for the cloth bit by bit. (Yes) But because I don't have the money, I take it for granted that, I am just in this, for if I don't get money for food at all and I go to stand by a sister, she will give me four plantains which are about to ripe and come to prepare 'ets' (i.e. dish of mashed plantain or yam) and eat it with these children and my husband. (Yes. And did your mother ^{also} work like that? Did she send someone to bring her goods?) No. At that time,

we used to go with the lorry. (Is that so?) And we went to buy. (Nobody sends anybody) No. (Yes) Today, ~~unless~~ it is far away. (Yes) Today, at times, we can go to the French barrier (Yes) to go and buy plantain. (Is that so?) It is far, yes, it is far. (It is very far. Now, is it far like; is it far now or in the past?) It is far now (It is far more -) In the past, it was just here, twenty one miles (Nkawie?) There, we used to go and buy the plantain (Yes) Yes, fifteen miles (Yes) Yes. As for today, it is far. (And what else has changed from the past up to today? You say that the distance is very far more than the past?) It is today, that I say people have become many. (Yes) ~~As~~ in the past, how there was forest, there was nobody that would go when you asked her to go. (Yes) Nobody goes to someone's country. Just outskirts here were we farming. Today, because people have become many, we have spread out to France that we farm over there. So people have come into the world. We have increased (Ah, that is so, yes) (And it means that where we will grow plantain, buildings have been put up and people are living there.) We have built houses (Yes) Today, at Nkawie, we used to harvest plantain (Yes) We used to go and buy plantain from Nkawie Panin (Yes) Maybe, there alone, we got two lorries full in one day. (Yes) But today, at Nkawie Panin, few individuals have land. Houses have been built all over there (Yes) (It is like Ejisu) Yes, Ejisu. Ejisu for example, there were very very)

nice plantains (yes) (Is that so?) Yes Cocoyams were all coming from Ejisu area (yes) But today, they come to buy some from Kumasi and take it there. (yes) (Yes, Today, many villagers come to buy food in Kumasi) They come to buy food, yes. They come to buy food from Kumasi. That is why people have increased today. (yes)

(Mama, is dada there?) Yes, he is there. He is up stairs. Yes, you have finished? May I take it off the fire? A, wait a little bit. Has it boiled over? Yes. Is Yaa over there? Yaa... Aa, then go and do it that I may come and look at it. I beg you. (All right)

(And at your time, did one business become more difficult than one, or all of them went on easily at times?) What does she say? (She says, sometimes) Yes (Some times, did the work go up than some place or all ~~we~~ went on smoothly, nicely? Was it difficult at times? Was it easy at times?) Sometimes, it was difficult (yes) For the maize, recently, we were buying it for twelve thousand Cedis. Today, we buy it for twenty seven thousand Cedis (Yes) So you see that if formerly your money was hundred thousand Cedis and you had it gone, you would have got about eight bags. Today, at a village, we buy it at twenty two thousand Cedis. At twenty two thousand Cedis, how many bags do you get when you buy it? You get four bags (yes) So, it means that you have lost. (yes) So it means that it is money that we use for everything (And formerly when the)

price was low, the profit too was small) They are all the same. (Are they the same?) They are the same (aah) When you buy, it is thousand Maybe thousand five (1500) So today, formerly, it buys four bags (yes) So the four bags, if you get formerly eight bags' money, do you realise that your profit has gone up? (yes) Now, you ~~don't~~ get the eight bags, but four. The profit is small. (yes) (And at what time did the work go up very well? Akuffo's time or Akypampong's time? When?) As for them, when they came, no business improved. (Is that so? then what time?) Time goes round (yes) It has gone round. (Then when we were first in Gold Coast, was the business better than today?) Then, it was good. Even if you get half penny, there was comfort in it. (yes) Everything was in it. Formerly, when we used to go on the road, we didn't know anything like Council fee (yes) Today at Dormaa, when you arrive at this place, Goaso, you pay Council fee, (yes) for a lorry full of plantain. If I don't pay about two thousand Cedis or four thousand Cedis, they will not let you pass through with it (yes) Yes. For a bag of maize, you pay one fifty Cedis (but at first, it was not like that?) It was not like that. (yes) And for today, you do the work for many people. (yes everyone will take something) Everyone will take something. The driver is taking it, the Council is taking it. (And this too, do you pay licence fee or income tax or what?) We pay ticket (yes) And for your stall too, at

the end of the month, you pay money to the government (yes) (So as for you, maybe you don't pay income tax?) No. Ours is food; the government doesn't charge anyone income tax (yes) As for food, the government says it spoils. (yes) For we are like farmers, we help the government (yes) So as for traders, we don't pay income tax. (yes) £, on food. Mainly, food dealers (yes, yes) Yes. (And does the government do something that bothers traders?) The government doesn't worry traders at all. (Is that so?) As for it, it likes traders completely (yes) Farmers, traders, they are the government people who are loved greatly. (yes) For, if we are not there, the nation (is not there.) Yes. (So what is good that helps you?) It helps who? (You say, the government likes traders) £, it means that. (How did you know that?) £, look at workers, they may say, "we are going on strike" (yes) Then, the government will lose (yes) As for traders, we don't know strike (that is so) Every day, everyday, when we come, it is for our things. (yes) So you know that we help people (yes) If we say that we are going on strike, that we won't sell food, (yes) then the Ashanti nation will fast. (yes) We have bothered the Ashanti nation. They will be unhappy. (yes) If it continues for three days, then children will cry "twee-twee" like a nation in which there is war, (yes) and the government

sends lorries to the regions to go and help to distribute food. As for us too, we don't know how to behave like that. As for us, our concern is how, the nation, everyone will have something to eat everyday to make everyone strong to be able to do his/her work. (Yes) Yes. (Then, maybe those of you who are here are lucky those who have stores which some sell — they complain very much; do you see? they complain) How? (That they pay big taxes and other things) As for store, you rent someone's store. The government doesn't take anything from you. (Is that so?) When you go in to take a store, you pay something like goodwill of two millions, four millions. It is not the government that charges you (And those who have stores, sometimes, you hear, 'income tax people are coming' and they run away) As for that it is a tax (aah) (Yes) As for that, they don't rot. They don't rot. Yes, the government says that food that rots, when they come to find them in rotten condition, can they be taxed? (No) They cannot be taxed As for cloth too, they don't rot (Yes) So, as for you, you have to pay tax (Yes) It is like a car; it goes about working (Yes) They make profit. So they must pay tax to the government. (Yes) Yes. (Like me, at my place, even, they charge me income tax) Yes, they will collect it. They know that. (We again go and buy licence) They say, it is a store.

(Even if there are no goods in it, once it is a store -) It is a store. (They will charge you for licence and income tax) (Yes) (So ask her whether the government has done anything to help her) (All right. She says now, so has the government done something that will help traders?) Yes, the present government has formed a society called C.E.B.A. (Yes) It will help traders very well in granting loans. (Yes) Yes. It wants our work to improve. Also cars are imported, (Yes) Yes, that everything will go on well for us. (Was the government doing that formerly?) The government was not doing that. (Yes) As for the government, as for the loan, it is there. (Yes) If you like it, you go for it; if you don't like it, it is not compulsory (Yes) (And the C.E.B.A. people, I knew that perhaps they were a group that came from somewhere or it is the government that has formed that society?) As for that, I cannot tell. (Yes) That ~~is~~ the government has formed it or who has set it up. (It is said C.E.B.A. has come. And I thought that some people from somewhere have come to help you) (And when "Control" came, when Rawlings first came, did it worry you? Did they come to sell your goods at "Control". Plantain too?) Yes. In any country, when war comes, (Yes) everything is sold at control (Yes) (Yes) (Then, even food, they will sell at control) Yes, all were sold at control. Yes. (At that time I was in Sunyani selling bread. They came to sell the bread at control) Yes.)

They came to the over side when I finished baking. And they put a scale there) Yes.
 (And they weighed them. Two pounds for two Cedis.) (And they would weigh before selling it for two Cedis. And I took them to G.N.T.C.) Yes
 When I took them to G.N.T.C, they put them on a scale and sold them at control price, two Cedis. What I was selling for three Cedis, they sold them for two Cedis. (Yes) (And why has the government stopped doing that?) Doing what? (Now, the government is not doing that again. Control has stopped. And I am asking you - Why has the government stopped?) As for that, we cannot explain (Yes) When we removed — and a new person took over, it created confusion in the country (Yes) So we cannot explain that perhaps when the government came, it allowed control or something like that. Yes. For when Kwame Nkrumah came, we had something like "looting time" Yes. (Yes) So that is how it is. (Yes Did they loot a lot at the market?) Yes, at stores (The stores) Yes. (Yes) But, when that happens and the soldiers and the policemen see it, then they take guns (Yes) and drive them away. Those who are strong are able to take the things home (ah) (Yes) Yes (Do they have time in which they do that or not?) That, I cannot tell because during Kwame Nkrumah's time, when he came, we were even going to school (Yes) '48 (Yes) (1948)

Yes, I saw some of it. Kwame Nkrumah's time. (I know that perhaps, there is a day for them, I know that there was a day that we went to loot or something like that.) O, no, no, no, no. (Some people planned to do that) Yes (Yes) The government cannot say that people should go and steal your thing. (Is that so?) As for him, when he came, he announced that anyone who had his/her things, should sell them. (Yes) So they gave a date. So when the date expires and you fail to sell them, then they can sell them at the control price. (All right) (Yes) (Aha, yes (They had hidden the goods) And they said, "Bring them out and sell. (Yes) And, bring them out and sell and you disobey, and you don't bring them out to sell, then, it will not be a problem for the government. (Yes) It will not be a problem for the nation; it will be your own fault and bad intention. (Yes) (So that is what they told maize dealers that they —) Who? (Maize dealers) Which people? (Maize dealers, the maize dealers too) They have done what? (You said that when you hide goods, they said that you should bring them out to sell, or as for that, there was none?) No (As for that you should keep them.) Maize at all is what we keep. (Yes) (Yes) And the price of it goes up. So we wanted it to go down. (Yes) (All right, then we know that you are tired.) Yes. (Yes, yes.) (We should stop. Yes, yes (Yes, yes) (If there is some more, perhaps we shall come back again) I have heard. I will expect you (All right we thank you very much) O, no thanks.