They did it for a long ago (yes). It is not today, but at that time too, they could not come often. That is how they came. As for that, when he/she comes, nobody will do anything to him/her so they were coming. And I believe that not long ago that these problems came, that today these white people have stopped. And they cannot come often and often like that. Otherwise, as for white people, we were moving with them. We were staying at Adam. (yes) He were staying at Adam and we used to play with only white people (yes) and their children who were born by them. What, what; this place was where we used to play with them. Today too, when it became difficult that all these white people went into their country, it has reached a stage that this country is suffering. If it was like the past when any white person was here, when you are there, you are his/her friend. In anything, he/she becomes a friend to you. And it means that you see his/hers; you, excuse me, to say, who have a nose, you see his/hers; and you also, he/she sees yours. That was how we were doing it. And later when you said that civilisation has come, but formerly our eyes were not closed, yet you say there is something called civilisation. (laughter) It has come, as it is, and we don't see anywhere, now you are making us blind. That is how it is, and it is not that — as for the white people, they came here long ago; white people lived in this
country long ago. At that time, there was nothing before our matter was about to go even all the time he was about to come, white people were there. (Yes) So if he/she says he/she wants to listen to Tei, as for Tei, it is not difficult to speak it. (Is that so?) You're is difficult to speak it. (It is not good Tei as it was in the former life.) That is what I am telling him/her that — (and today) That life which we are saying, (Yes) and I am telling him/her that, if he/she wants to listen to Tei, that Tei people's Tei is different from his/her Tei. And we too, when we lived there long ago (Yes) nothing worried us, because, when white people came into the country, there was nothing that worried us. (Yes) do you see? If you wanted anything, it has to come from over there. When it comes also, when you go and as a common person, excuse me to say, the Portuguese had taken control and they were selling it. And when you go there, maybe what he/she will tell him/her, he/she will not understand. If he/she doesn't understand, someone standing there may understand and tell you that, do it like this; at times too, he/she may understand. Your child like this, may stay with him/her, and that too, he/she is listening. We stayed in the country with that for a long time. Then you said that real civilisation has come, that you have taken it from us. So as for us, Atlantis, it is the Tei that we speak, but yours which came, in which
civilisation came into it, it is from the Portuguese. (Yes) They were the first to come into this country to take this country and stayed with us up to today; excuse me to say that nobody ran away. They have stayed with us up to today. Then, when this person is keeping his/her store, you will hear rumour that these Portuguese have gone away; and we have stayed in this country up to today with it, and it is not like yours which you were saying for some understand and some also don't understand, but we were living here nicely. (Yes) We were living here nicely. And today too, yours which has come, yours which you are saying, that another person may say, it may even be that you can't understand what he/she is saying. As for you, you are making an effort to speak Asante. So that is how it is, and it is not that we have nothing to do with you. We are not fighting you; we are not doing anything with you. When we meet you, we play nicely with you. That is how it is. (Yes) And it is not that as you have come here, and you come to say that this is what I am looking for, and you don't understand, when I tell this one, he/she will tell you. As soon as he/she tells you, as per you, you have ears; then you write it. (Yes) That is what as for you, you do. (Yes) Then, maybe, she came to marry at Offinso. Her husband's mother.
dead, she brought burial things from Europe or America. She brought drinks. As in Athanti, all that they do, they said that his wives should bring burial things known as “Adzoa.” She also provided some. So here in Athanti, formerly, we were peaceful, but now, it is difficult, yes. (And what has changed from your childhood up to today?) What brought about the change is that (yes) I, this child understand English, I too, I don’t understand English. (yes). So, I, what I say, and if he/she tells you, then you, his/hers are you going to listen. (yes) You won’t listen to mine. It means that mine has passed away today. (yes) That is it, so it is like that today. It is not because of anything, otherwise you are a human being and I am a human being. (yes) But, when I am coming to you, then I am afraid and you are also afraid. That is it. (yes) It is not due to any evil intention in it. It is difficult (yes) That is the main cause. And why? Today, our Nana who lives here, he/she is just staying here and they do what they like; you will hear him/her saying, elders, chiefs, what and what, I am going to come; I am going to Europe, or America to come, and he/she goes. (yes) He/she is gone. He/she will be there and any time he/she would like to come, then he/she comes. This, as he/she went, he/she has come. That is it, and it is not that there is everything at this place. But as for yours, today, all girls and children, immediately they start as
you are saying, then he/she understands your language; he/she knows what you are saying. (Yes) And we too, those earl have become this thing (is hard to hear). At first, we too, we don't understand and I ask you again, and what do you say? (Yes) That is how it is, and it is not that we have something (i.e., problem) between you and us. (Yes) (Nana, we would like you to tell us a little about your own life history for us to listen. Your life history in the ancient time.) As for my life history; when I grew up a little and began my life, I followed my mother when she was going and I followed my father when he was going some where. And they have used this to care for me to become an adult. When I reached the stage to marry mother was there, father was there; I didn't think of anything. For what I was thinking off was how I would give birth and I had three children of mine. Mother is gone; father is gone; then, when I am thinking about myself, I have to pass on that. And it is not that — Today there is nothing that affects us that is not difficult. And this big man went to bring this problem too; they too, they — Some like this — some too like that. And we are struggling with him all the time. Those of us who don't like it did and did it that he got chance to go. Yet as he went, those who have come to lead, them, they do this and they do that; they do this and they do that.
but we are there with them. (Yes) Yes. And when he came to stop it, right now, he is pushing us here and there and you too. you are sitting there. That is how it is. And if it were an African country, then, your place where you live, Nama, who this country, the whole Ashanti Region belongs to him, is it not there that he lived? (Yes, Yes) [Asanteene?] (Yes) It was there that he came to live, so when the time came for him to go, that he came, that he got chance to go. Yet when anyone replaces him he returns to that place. (Yes) That now, recently his nephew, hasn't he come to stay there? That he has come to stay there for so long. It was recently that they say that he was coming — he has come. So we did not have any problem with you. If some are in, some, you, you are different. You, as you ask there, this one is different, this person is different, this one is different. For, you, when you speak, and a person from here lives there, some understand, some don't understand. (Yes) And it seems to be like, over there — Northerners came to remain here. When they too came to stay here, when they speak their language, I like that, I don't understand; maybe that some too understand. That is how it has gone to be. And it is not that there is something in it. (Yes) There is no litigation in it; there is nothing in it. That is how we are staying here.)
And some of your people, when you come and you speak. Tri, we don't understand it. When some also speak it that one tool you understand it. That is also, you have become. (Yes) Do you see?
(Please Nana, you say that when you came of age, you married and you had children. What actual work were you doing?) Work?
(Did you sell things a bit at the market?) An.
Formerly, when I grew up and got married, I used to sell plantain at the market. (Yes)
The plantain, I realised that it was not good for me, but as I had something to eat with my children, I held on to selling. I carried this to a village, I was going here, I was passing here.
(What were you selling like that?) Like what?
(When you stopped selling plantain, you said that you were selling things. What things like that?)
An, maybe, during this person's time even, we were selling eggs, Kwame Nkrumah's time. (Yes)
I could walk, go far away. We used to go and buy to bring them to sell.
That was how we were living there. (Yes)
(Nana, do mention the names of the towns you went to, to them; for they want to listen to all of them.) The towns which we used to go.
(Yes, places that you used to go with the eggs?)
An, as for the eggs, we would be sending them to — Kwame Nkrumah's time, when we went to buy these eggs, we brought them to his office, here at Asante New Town. (Yes) and this person comes to take some, this person comes for some. He, himself, was selling them. He was giving them.
free to his people. (Is that so?) And at that time, he didn't let us incur any debt and that covered the cost and the whole Ashanti did like him. (Yes)

Then, in the end, the one who came said that he would remove him and he removed him. (Yes) And this person too, had come; but his is different (Do mention the name to her/him) (Go, it is no problem) The name of the person who came, went; as for me, - Kings/chiefs who have reigned, as for me, am I to mention names to her? That from there, as for today, this father who has come to stay there, he also, he says, this Ashanti nation is his, (Yes) and we are watching him with our eyes to see what he will do. (So before you sold the eggs, were you not working?) As for the past, I was not selling eggs; I was not working. (Yes) Lately when I saw that this man came to take over this fight, I took this thing, cutlass, that I was going to farm, (Yes) and I formed a little, I planted cocoa a little and I got sick, and I came to stay at home. And it was not due to anything. (And the eggs, to anyone, you were selling to, were you selling to them on credit?) Are you saying that I was selling to them on credit? (Were you selling on credit or they paid you immediately?) When you bring it, then you bring it to the office over there. When they buy, then they pay you. (Yes) When you count and give it to them, then they pay you. (Yes) And if you will go again, then you are going. If you are not going again, then it depends on you,
yourself, the work you will go and do. Then, as soon as you buy, this thing, the people, this one is sitting here; this one is sitting here; the one who will count is different. The one who will — That is how it is. And these days too, what has come — — — (All right, that is good) (And you say, you sold plantain a little —) Yes, as for plantain that — (How was the work over there?) (Is plantain cheap or it was expensive? When you were selling plantain?) As it was, when we were selling plantain? (Yes) No, formerly when they were selling plantain at the market, it is not like when you buy one hundred pounds today, it cannot make you full. At that time it was not scarce. When you go to buy, (It was about how much? ) As they could not, no! It may even be, when you buy, about ten, but these ten too, even, the highest price for buying it, the price being expensive at all, you would buy it for two shillings, and it is what? And today too, a common person, you can't buy. (And you say, you stopped selling eggs?) Yes. (Why did you stop?) When I stopped; (Yes) Kwame Nkrumah, (Yes) we were going to buy them to his office. (Yes) You, as for him, himself, any quantity that you will bring, the people in the office will take them. (Yes). Then, in the end, it became litigation between them. (Yes) And when you bring the eggs, as for him, as you have got it,
He won't buy (is that so?) Yes, he won't buy. Even if he will buy, you will incur a debt. (Yes) The only thing is that you stop selling and you stay somewhere. (Yes). If he gets it somewhere, and he goes to buy some, then it is not your problem. (Yes) Yes, that is it. And this person too, when he goes to buy and bring them, during Kwame Nkrumah's time, we used to get profit. This one too? When you buy to bring them and you lose, do you still do it? You won't do it any more, and you stay away. (And when you were selling eggs, what helped you in the business?) The egg? (Yes) When you buy, you will sell. (Yes) You have gone to buy them; you have gone to buy them from a certain town. (Yes) You have travelled to a village to buy them. (Yes) and you too, when you come, and he says he is buying, he will put on a price for you and he buys, and he puts it at his office and with many people, they sell. (Yes) Then for how much he will sell them; for how much he will sell them; as for me, I will not look into it and I go away. (Yes) I have taken mine. (Yes) That was how he did it. This trading, he didn't have chance that he stopped, that today, people have taken it. (Yes) And, a common person, when you are there, then, you think about yourself. (Yes) That is it. Formerly, when you did trading, you arranged the things which were to be grouped.
Having grouped them two shillings, who was to buy? (Yes) Six pence, six pence, one shilling, one shilling. How are grouping them? Today too, you group plantain, four fingers for a thousand. Formerly too, they were not buying plantain like that. (Yes) And if it is pepper that you are going to buy today, pepper, they order three and you go and buy. When you do anything with it, it is not possible. When you buy some, to add you too, your money is running out, yet you, it doesn't make you full and we group them there. Formerly things were cheap. When the Portuguese were here? (Yes) When you go to buy dress like this, what he will cut for you, today, if you tell it as cloth, it will be enough. (Yes) Today too, when we go, as for today, when he cuts it like this, even they have gone away. All of them, the Portuguese, they have gone. (Yes) When he cuts a little like this, they put it in your hands, do you see? So today as for the governing of the country, it is not what they governed in the past. (Yes) Yes, that is what it is. (And at that time, what bothered you in your business?) In the business? (Yes) No, (What problems were there?) The problem was that, these things which you are buying, whether it will be profitable or not, it is not a big amount of money, and you say I am going to farm a little. As soon as you go, the labourer says, I will charge six pence. This
six pence, maybe as you are doing it, then you even run out of money (yes) and you are in difficulty. That brings the problem (yes) And those who are coming to work as labourers won't give you peace. He is charging what will satisfy him (yes) but even if he charges that it will not satisfy him and that made life here become difficult (yes) Yes. (And you have to go and sell the plantain) Yes. (Why did you decide to go and sell the plantain?) Hunger, maybe you have about three or four children (yes) — And you too, maybe the plantain you went to plant has not grown; maybe even when you leave there, you could not grow some, maybe you are a lazy person and as you are a lazy person, your child is hungry, you have to eat from the market (yes) And you who can grow some, as soon as you go, I cut my plantain and come to put it there. If you are passing by with meat, I call you, I buy about six pence, I have my pepper, I have my garden — eggs and I cook both it and eat it; will I come to buy it? (yes) Today too, as far today, all of us have put on shoes, and walk kim! kim! (laughter) (laughter) Who should go to the farm? (Tonya) Yes. And maybe your children, when they are hungry, won't you go to the market to buy it? (yes) That is why today, we walk around in the market. (And please, do you know the number of children you had when you started selling plantain? Did you have four or not?) As, as for me,
As soon as I picked up myself, I grew up.
I have been working all the time until I gave birth to children. (Yes) When you were selling the plantain, had you begun to have children?
Who had children when you were selling the plantain? (Yes) I had given birth. (Yes) Had given birth to about how many children?
Yes I had given birth to about four children. (Yes) And we were in this very market selling.
And a mother of yours selling plantain?
When it came, my real mother was not selling plantain. (Yes) And it meant that as for my mother, she was farming in her village. (Yes) And I too, I was here also, I was doing my work. (Yes) Yes, when she gets something, I go to get some to eat. When I also get something, I go to give her some to eat. (Yes) That makes it come like that. (And who taught you how to sell things?) Selling of things? (Yes) Ap, as for that, God taught me. (Is that so?)
For when I grew up, and advanced a bit, I didn't go to school. (Yes) Do you see? They said I should go to school; I didn't go and I used my wisdom little by little to trade. (Yes)
And whatever happens, I realise that my child, when she is hungry, I will have wisdom to let her eat. (Yes) Yes, that is how it comes.
And I, the school, I didn't go. (So your children all of them — how many did you give birth to them?) My children? (Yes) My children will be about six. (Yes) Yes. (And when you started to sell plantain, were you...
selling it, here at the market? Kuma
market? (At Kuma market?) Yes. Had
Kejetia market been constructed? Kejetia?
(at Kejetia market or at the big market?)
at the big market? (Yes) As for Kejetia
market, when they had a durbár at first
(yes) even when they put up buildings there,
I was small as for that, what I heard,
even me, I was not grown, (yes) but
I was clever (yes) and this thing I
used a four gallon container to go
for water out of the bridge. (The Adam added?)
(yes) I could go for water with it. (yes) So
I was clever. (Could you climb?) I could
climb to go and bring water. (yes) (Ee!) When
the fort got burned, I was marking sacks. I
was a young girl like this, but I was going to
mark sacks. (And the sacks, how were you
marking them? I don’t understand. Explain it a
bit.) 'Ah! Is it not using the thing to make
lines in it. The sacks? (yes) the cocoa —
sacks. What is at the back? (yes) Yes. And you
make marks at the back? Yes. (Were you
paid?) They paid us. Having gone, as I am
saying, the biggest amount you would get, I,
maybe, even six pence, but they were picking some
nine pence; some one shilling. We were staying
behind the fort to do it. (Is that so?) So as for
Ashanti, as for today, all of us say, excuse me
to say, we are civilised. Today everybody
understands English. (Laughter) That person, when
you are speaking your English, then, I also, I am
I am speaking my Twi (yes). And you too they are insulting you, yes, this word which they are saying is not the right way; I tried for me, I don’t know (yes) and I try, I am going to take, I won’t use English to say it, and you ask me that how many have I seen or I will do it like this, I won’t know how to do it. I didn’t go to school and how will I know how to do it? (And when you were selling plantain, you had not gone to school, and didn’t it bother you?) Yes. (But what bothered you at that time in the business?) As for that time, (yes) that you know that when you get up and you go to trade like that to let somebody to buy yours for you, also you didn’t do it for them to give you some to buy, you walk round in the market with your things grouped, like pepper, if it was that you got, like garden egg, if it was that you got; if it was firewood that you got, (yes) if it was anything that you got, anything that you got, if you go and put it at the market (yes) if I ask you that, this is how much? You say, maybe six pence, this is how much? maybe, one shilling and if they pick them for you, then you are going to eat with it, and you too, maybe, you are lazy and if you don’t go too, you won’t get food to eat. You will eat it but it won’t taste good to you. (Yes) Yes. Formerly too, when you eat food, it tastes
good to you. (Yes, true - And at that time, what has helped you in the business and allowed the business to go on a bit?) The thing is that, I have gone to buy this, (yes) I am walking around with it, (yes) As I went, maybe, I bought it here, at one shilling (yes) and when I go with it, I say two shillings. (yes) And if you trade like that, trading little and if you do it like that, like cloth is it that you will trade in it, then you do it. You do it and you retail it by cutting it into pieces and maybe you get a little profit on it, (yes) then you save it. Tomorrow, you go to take another one, and you save it and you are putting them together and you use it to look after your children, (yes) and you also, you are spending some. (yes) Everybody has the work which he/she likes and he/she goes to do it. That is how we are able to look after the children. (yes) (So as for the plantain, you did like it very much?) As for plantain, I did like it (yes) and I eat, and my children too, maybe what I will buy, it won't make them full, and if I am selling some myself, what will be left over, it will be mine. (yes) And I eat it, yes, I am selling only plantains until you stopped) So, I sell some of everything; what my hands will hold it (ie what I get) that when I sell, I will get money. (Is that so? What did you sell?) As pepper, when I go to pick them, I sell, (yes) and somebody too comes
to work as a labourer also, and if I can, I will go and work as a labourer; and that means that my children will not be hungry like that. It was not that we were doing the same thing. Nobody was trading in one item. (As that so?) Yes, maybe, I will buy this thing, if I am selling meat, I will fetch from here to Boston, that they may buy for me. The next day when I go and they buy it, immediately, I will return to here, because I get something to eat. So if you get something to eat, nothing pushes you. (Yes) And the cloth too, it is cheap. Even if I buy half piece, I can use it with my children. (Yes) (Yes) So as for the past, nothing was in need, and it was not in need as today. (Yes) As for today, we are dying. (So in the past, were things expensive as today?) Today? Former things? What was expensive? (Laughter) There was nothing that was expensive. A piece of cloth, there may be some, having bought it even at a high price, recently, even when Kimia Nkrumah came, this time, cloth which you say it is beautiful, they, you are buying it for two pounds, and you share it with your children to wear; do you see? Formerly, nothing was this thing (i.e. expensive) (Yes) Because of that, as for formerly, we were not in need of anything. (So at that time, the money, the profit you were getting at the market, was it plenty? Was it enough to look after all the children?) Yes, you could get money to save. (Yes) Also these things you were selling them little by little. Also, even eggs, we were six;
six this thing laughter (laughter, that is it) also, you will sell it little by little; you will get some to look after your children (Yes) You, yourself too, you will get some to eat. Today too, if you go to take one whole egg, as for today even, how much do they say? One hundred lepies - ten pounds. Yes, there you are. (Yes) Having bought at a high price, even, having become expensive, you were buying it at six pence. (Yes, and then did life begin to be difficult? As for when, it is today, during this your time going into it, even this person, even, who he was these things were not expensive. (Yes) It was good. (Who?) Kizane, Nkrumah. (Yes) Things were not expensive. (Yes) Then, you woman, you do any work which you will do, you get your portion. And as for this, when it came, you, you have gone to hold it, then, someone also goes to hold it. She is taking it away from you. You, your money, her money is more than yours, so she takes it. You too, you cannot get into trouble with her, you cannot do anything with her, (Yes) and we are speaking in it. This man, who is sitting on it, (ie ruling) (Yes) it is the same. (Yes, and during Bania’s time, had it started to get difficult?) Which one? (She says, during Bania’s time, was living also, difficult.) Bania? (Yes) Ah! as for Bania, he, father as for him! father, he came to pick coal off fire; he didn’t come to look into the song. He is gone. And otherwise, as for his price, as for him, the one who came to sit on it, had the price become
expensive; in his hands is the price. And as for them, their things were fine. (Yes) And as for now, as for the one who is on (i.e. ruling) then, as for his time, it is difficult. (Yes) And what has made things become hard like that?"

As the English, which he speaks, I don't understand. (Yes, laughter) A, as this person is there doing that, he, that is his work that he is doing. (Yes) If anybody has his/her cocoa, he/she harvests it; he/she knows his/her work which he/she is doing. (Yes) And whether it is good or not good. As for you, you're is to stay where you are. (Yes) Ei! His English, I don't understand. If he, himself, goes on and on to do it, what will happen. Then, we take it. This thing, all people are taking it, it is not me only. (Yes) Yes, and you to say why have you done this? So if by your grace you will say behind it and you yourselves will see that the country will be changed by you, then, it is by your own grace. And if we, ourselves, change this place, nobody has a mouth to go and tell him that, this thing, you charge six pence for it but make it three pence. The only thing is that, when you go and you can, you buy; and if you can't, then you come to sleep. And you yourselves keep holding it, holding it, holding it and you meet with him, and he says, I will also do it like this; then, you also say, we too, if you do it like this, we will also not agree, then, it means that you have helped us. For today,
Anj Ashanti: who is staying here cannot say it
(And why can't he/she?) He/she going to
tell the man that he should do this? He says
that as for now he is the government. And
you are telling him that, government, do this?
He too, maybe, when he puts you into prison
is what is good; you say, then, you set him
free. Will it be possible? (No) As for today,
the period in which we live, we are looking to
God. Whatever comes, then, you accept. If
God himself will reduce it, then, he reduces
it. If God's son doesn't reduce it, then, all of us
are in it. Today like this, when you get up that
I am going to do this; today, when you are going,
at first, the thing was being bought at six pence.
By tomorrow, when you will go, that I am going to
do it, by the time you go, they have raised it
to one shilling, and if you don't have it, are
you not coming to sleep? You won't get it, then
you come to sleep. Formerly too, if it was
six pence that they were charging, it was
the six pence that they would sell it. Today too,
it won't come like that. (Yes) So by your
own grace, and how you will do it for us,
that is what we are waiting to listen. (Yes)
As for us old women, we will be dead. And
you will be bothering yourselves with it and
what you will do with it, (laughter) then you
do it. (Nana, please, when you came of age,
did you marry in your town or you married
in someone's town?) What? (Did you marry
here in Kumasi or you married in your town?)
As I married right here. And as for this building, only recently has my grandparent built same. I used to live in my town. (Here is your town?) My town is Keski, right here. (Yes) But all this time, my town is that place, but I was not living there; I was living here in this town. (Yes) That is how it is.

At first, I was living at Athens and my grandparent with whom I was living died. And I again moved to my town. My town too, here and there may be about eight miles. They do trading, they do everything and by the help of these my children, we did it little by little; we put up this there. So, as for me, I have not stayed anywhere like this, like that. Then when we lift up things, we could 'walk around everywhere'; a town which is far away, Talachan, 2 here, which part and all, you go, but if God has not given yours to you, you will be in it for some time and when you get six pence, you will buy and eat. (And many towns where you go to buy things, in which is there a lot of money?) As for money, you won't be able to know the money in someone's town. (Is that so?) All is that, when you have carried your things, and here in Karadi, if they buy it at six pence, (Yes) and maybe, when you move to somewhere, that person can't come with a car, nor he/she can't walk to come, and what they buy at this place for six pence, she will sell it for one.
shilling (yes) and when you get up, you will go there with some to sell (yes). That is how it is. (And where is a lot of profit, when you go to Technimay or you go somewhere near here?) As for Technimay, when you go, if you get a profit like ten pounds (yes), you too, by the time you come back, if even some is left in your hands, it may be five pounds. (yes) You pay for transport, you pay for what and what not. A case it is fine that it passes here, (yes) and when you come and you become wise, and when you come and you give food to your children to eat, and the day for you to go and trade is approaching, then you go again. (yes) Like that little by little, and when you get a little, and put them together, and you buy one cloth (yes) and you cut a piece for your child. (Kwekamaa, what is it?) Is it not cloth? (Cloth is it, that is called Kwekamaa?) Aa, and you, if your buttocks are naked, can you go somewhere? When you buy one cloth, that you with it, Ee, so, Ee, now, what is happening, you will keep it in a box as that you will wear when you are going somewhere, and your cloth too, which you use to go for water, is also there. (Aa, the cloth you always wear is what they call Kwekamaa?) That is it. (The cloth that you wear everyday is what they call it Kwekamaa) Yes, (yes) Everyday you are wearing it everyday. (everyday cloth)
You are still wearing it, yes. That is the kanga. You wear your everyday clot. (And the people with whom you started to sell plantain at one time, is there someone whose work has progressed very well?) If there is anyone, then God has helped him (yes). Because these children who are here, when you came, are they not sprouting here? (Yes) and I like that, I sell plantain even if a lorry fall, whatever happens, I won't gain any profit (yes). We will eat it, and the little that I have got, that I didn't lose, then, I have got money which tomorrow, I will go with it; then I will take it like that, (yes) and I will cook with it for my children to eat. (yes) (And is there someone who had more money than someone else? Who got more money than someone else?) As for money, many have money (yes) and many do not have none. (yes) I, for example, when I sell a thing, it is not that I won't have one pound to save (yes) and that of my children is more than that; some don't come, do you see? I have spent my profit (yes). And tomorrow try when I go to take it, I will again spend it. How do I get profit? (true) That is how the problem is. So by your own help, when you yourselves, push it and when what will come, becomes well for us, that we are in it. We the old women are staying in it as well. (yes)
Yes, for you, it is that, today, when you speak, things go well. You go to sit there, you go to stay at the market; that I am going to sell things, this person says, six pence, I am taking from you; this one says, bring this and this also, &c., by the time you leave there to come, the little that you have got, you have used to pay debts and all is gone. (Yes) And when you come and you sit there, is it not like that you will sit there? The little that you got too, you have come to buy food to eat it with your children, and for the cloth; if you are not careful tomorrow, you won't have some to wear. (Yes) and to have some for your child. (Yes) That is how the problem had been. With your help, if all of you come to help and what you will do that the world will heal a bit, then those of us who are alive, and maybe, you turn yourselves to make it become well. And those of us who are going to be, then we go. Today, some are going to bury the dead; the coffin that they will bury, then you mention it; then the Ashanti nation has collapsed. And I try as I am there also, maybe me, they are going to bury me, when I get a poor coffin, they take me away. If I am not the one too, he/she is of the same age as me. That is how the problem comes. As we have got up, someone will spend six pence, he/she will be full. (Yes)
some also will spend one shilling, they won't be full. (Yes) Why they won't be full is that, right now, the children who are here, (Yes) all of them, when you are preparing food and you share it bit by bit and you get a little to put it into your stomach, and the children, you want them to be full and as for you, the little lies in your stomach at all, then you take it like that. (Yes) That is it; won't you look after your children, and will you sit there, that I, I am eating to let my children cry? (Yes) That you won't make him/her cry; you will give it to him/her to eat, and you too, will sit there. (Yes) And if God helps and you also, you get a little, then you too, you touch your mouth with it, (ie you eat it) for you, you can't cry. Children are the people who cry. (Yes) That is it. Otherwise, today, as they are there, if he/she is your child, when you send him/her, he/she goes if he/she likes. If he/she doesn't want to go, there is no complain in it. (Yes) You cannot go and beat him/her. You spoil him/her, even when you beat him/her. Then, she/he is no longer going at all. Formerly, too, it was not like that. When your mother has sent you, you will run to go and come; yet, then, all of it, we do it little by little and save it; so by your help, what you, yourself, will examine the problems and do what will make it well. (Yes) and you yourselves will
see to change it (yes) Yes, the white people who are only there, that some, & what? They say, some are Portuguese, some are what and what people, and you are over there, (yes) but the actual white person who made this country, he is also among you. (Nana, he is which one?) E! Then, it is the white peoples country. They say, some are called the Portuguese, some are called what and what people; I told I don't know. And I too, I am staying here also; Ashanti, yet Northern and here. An Ashanti is here, half is here. That is how the times have come.

So you yourselves, as you have your country, today. Nana as you are there that you see it, then, remember - she say, you see God and by your own help you hold on to it and what will come during your time that will be good, then we thank God. (yes) Yes, during your time, what will be good, then, we thank God. When this man was coming to rule, we said that we had finished everything, but after a little while, it had changed to be very difficult. So when we are there, all is that we are looking to you. (yes) You, those children, are we looking behind you, what you will say for us to get somewhere to stay, and even if we die, we may get a place to stay and better. (laughter) Otherwise, we are running away. Yes, you are to struggle hard to look after us. You, as you can, where you were staying is different. Today when you came into this country,
it is different. The problem of where you stay, that is not here? (Yes) And that of this country is also not there. So if you, yourselves compare the two, and you take a decision, then, you will do for us what will make all of us comfortable and we stay there. If you don’t do that, we are in difficulty. As this person is sitting there, he will speak his English, and if he says, remove this and throw it away, as he is saying it, you are afraid so you will grab it and throw it away. Maybe, he too, when he gets it, he would like it, but he was coming to say it for you to take it with fear and to go and throw it away, but he was lying. When he came to find it there, he would have liked it and since he didn’t get it, he spoke his English bitterly. He says, lift it; and hurriedly, then you lift it and you go to throw it away; so as for this country, it is hard. And if you, yourselves, can change it for us, as you are sitting there like this, maybe, you too, you, right now, you are white, but maybe, a black person at all might have gone to give birth to you over there. But you do not know her country. (Yes) Do you see? A black person went to give birth to you over there but you don’t know your country. That had made the problem become difficult. Not long ago that he came, when he was coming, he came with black people. His children were with him when he went. And your children are with you, and one goes to remain there and she gives birth...
like this, then she, she, is she white? (Yes) That you too, you won't call her a white person, yet, but maybe, she is among you. So you, yourselves, should make effort for us, for us, the old woman, we are going. And you should make effort, and your children, you should hold them to make things well. (Yes) In the same way, read your studying books, when you finish studying it, you should look into the story in it and say it. In Europe or America, you say that some are black people? Do I lie? (Yes) In Europe or America, are some not blacks? (Yes) They have black Americans. (Yes) Some are black people who are like me like that. (Yes) Yes, and black people came there and some too. You say, what people, and the black people that came there, do you know, they came? You say, some are called black people, as for you too, you are white people and how did they also come here? Yes? Then, you are in a position, to explain it for us to know. You, these white people are in a position to explain it for us to know. (Yes) The white people in Europe or America, some understand this very well; some also do not understand it. (Yes) They say, the black people who came to stay here. As for black people, what did they do? But right now, they are there. (Yes) As you are there, right now, why you are there, in Europe or America, some understand this. Others too don't understand. (Yes) Some understand this, some don't understand.
Some understand English; some don’t understand.

(Yes) So, you will investigate for us as to how it will be possible to do it, and then you do it. (White person, how are you?) (Is

am fine, you too?) (By the grace of God.

And are you here? (Yes, I am here.) (Are you here? Where do you live?) I live in Kumasi.

here at Nhyiaraso) (Nhyiaraso) (Yes) Do you

live at Nhyiaraso? (Yes, it is near Nhyiaraso.)

Yes. (All right, then, what you said, I have

understood it.) (Yes, and I am going to think

about it.) (Yes, but do you have something that

you will add to it?) O, as for me, how do I

have something that I will say? As for my

mine that I have learned, I came to meet my

matters. (Yes) They say, they say, they say, that

it passed here, that it did this, it passed this place, I was a child; I didn’t see it. But

to where the Twi ended it, as far that I can

say some. (Yes) I too, as my mother gave birth

to me, that she, her mother, how was she like?

that she was like how? I don’t know. And

I too, she came to give birth to me. And as

for me, what I have seen is that, they say

we are Ashantis and we speak Twi. And this

Twi too, what is it that, they say, they say, e

the Ashantis speak Twi. I too, I didn’t come to

meet that, I am speaking some of this

English that I may speak it with those that

are left. And then you, yourselves, look into it, and you, yourselves, who are well learned,

when you look into it and yourselves, when
you change the book and it is possible, you have to change it. Also, when you change it and it will not be possible and we have to take it like that to go, then, so are we taking it to go. (Yes) And when you speak English, I don’t know the meaning. He, himself, even when he came, to stay there, speaking English, today for example, maybe, as for him, he speaks English, you understand how it did that it passed here. As he went away, the one who is inheriting him, when he goes, can he speak English which is like that? Will he know how to speak that manner English? But when he came I saw him, so by your own help, what you will change, that you will make, then, we take it. (Yes) Yes, what changes you will make and where it will end. When you make changes that we will do it like this, we will do it like that and this country will become better, we will follow you. As for us, I am going. (Yes) When I go, I will inform my people that they have come to change it. Yes, so, we are looking to you that you, those young ladies who are over there and those who are here will know how you will make this country. (Yes) We are looking to you for that, and as for us, when we die, when we go, we may know what to say. (Yes) And as for us, even today I cannot walk, that is why when you are speaking, I am saying this, and how you will do it. (Yes) And when you show him how it will be done, that it becomes well. Can you teach him? How he should change this country?
(As for him, he alone cannot do it.) Yes. (As for him, alone, he cannot make it better.)
And what she is doing for she also is doing, she is doing it alone. (She will take it over there.) She will go with it. As for over there, they will understand, but if I, I won't understand it over here unless another person is coming to join her, unless he/she is coming to join her, then you will understand. (Yes.) So, as you have come to say it, and as she is going and she says it over there and they will agree, then people will have peace. Or we ourselves are carrying our logs and we are going to look for somewhere that is peaceful and put our logs there.

END OF 40A.