

Ei! Africans are cheaters. (Is that so?) Yes; as African, when you do something with him/her, at first, he/she will not behave for you to see that he/she will cheat you, (Yes) and after a little time, perhaps when you have started the work and is gradually progressing, (Yes) then, he/she wants to cut behind your knee, and he/she is cheating you. (Is that so?) Yes; that is how Africans are. (Ou!) Africans are not good. We are not good. You who came into this country, you have seen a little bit of it. (Yes, very little of it.) There may be someone, when he/she works, he/she will do the work nicely, but in the end, someone sitting aside gets annoyed that he/she did the work like that and he/she is cutting the back of your knee. (i.e. he/she is undermining him/her) He/she is not good. He/she does this to him/her; he/she does that to him/her and he/she wants to remove him/her from there and to take his/her place. That is how Africans are. (Yes) Yes; when an African gets something, he/she wants it alone. He/she doesn't want someone to get it; you have got it; I too, I have come to get a little. This one has got a little; that one has got a little; they don't do it like that. In the past too, when the elders lived in this country, all of us, when you go to meet your neighbour somewhere, he/she, maybe his/her town is here, this one too, his/her town is here and all of us have gone to meet and we are selling things. But when you go to see them too, you will think that all of them are from one mother, one father. That is how the elders did it. (If my goods.)

come like this and I am not there, she can talk about the price and pay the money, and if I have not come, she can sell them. When she gets the profit, when she comes, she says, "Such a person came with your goods, I talked about the price; it was this much; I paid it; I have sold them; the profit on it is this; take your thing; do you see, and she gives it to you. As for today too, when she sees that the person has brought them to you today, tomorrow ~~she~~ brings another, the next day she brings it, when she is going away, she follows her; and tells her, "When you come, give it to me" and she goes to tell tales about you and takes it away from you. That is what modern people do. That is why there is confusion in the country. They don't speak the truth. They are selfish, that is how the people of today are. (And it is the same in my country) Is it the same in your country? (Yes) White people? (Yes) As for you, for you, it was not like that. For white person, when you work, (Yes) you and your brother/sister are one; that is how they do it.

So now, what is there that we should say? (Oh, now, I would like you to tell me what has happened in your life.) In life? (Yes, from the time — In life, as for this life, for now, this life in which we are, as for this year, it is very, very difficult. (Yes, and in the past, how was it?) Oh, formerly, now, I, I married, when I grew up and married, when I married my husband, he was giving me two shillings for food (True) Two shillings, do you see? Like this, they say, it is what?)

£, yes, here is it. Two shillings; (yes, true) This at all, this is how much? This is (twenty) twenty. Ten pounds, and this too, ten pounds. Twenty five pounds. (It is less than that) Two shillings. The previous English money, (yes) two shillings was what he was giving to me as chop money. In the morning, he will eat "Apesie" (ie boiled plantain or yam with stew); at twelve o'clock (ie noon, afternoon) he eat "fufu"; in the evening, he will eat "Apesie"; yet maybe, I get six pence, maybe I get three pence and I save it; maybe, I get two pence and I save it. I keep them like that; ~~at~~ the end of the month, I go to see it and when I count, and it is enough for a cloth, then I go to V.A.C. to buy half piece of cloth. (Ei! like that every month) Yes, do you see? The chop money he gives to me, when I finish buying things from morning, afternoon and evening, when I check, maybe, some of the money is left over; maybe two pence; also, a day that I may get, maybe three pence and I come to put it there. I do it like that and at the end of the month, you go to open the tin like this; (yes) Yes; when I go to open it and pour it out and count, maybe it is enough to buy one cloth and I go with it to VAC to buy half piece of cloth. (It is not a small thing) No. Look! At first, as for the former times, when a person got a husband, he was giving her two shillings for chop money (yes) Yes; many people; look! There may be someone whose chop money was three pence, the man, maybe there were children also there, yet it was enough to feed them.

(Yes) Yes. As for today too, look! Even iced water, we buy it; it has become fast, fast.

(Yes) A! Today, a single person, when you are there, as I am alone, when even I take thousand Cedis, it is not enough for me. (True)

And look, plantain, look! This, it costs hundred Cedis (Ei!) Two hundred Cedis. And if I were an old woman who eats too much, when I cook this, will it satisfy me? As for the past too, it was not like that. At first, even a chief would not give chop money like that. A! -

No. (True) Even this, a chief is there, like Dadesoaba chief, all his wives and his servants, and his children with him; yet he won't even give ten shillings. (True) Maybe four shillings. Yet they would eat the food and had some as left over to be thrown away. Yes. (True) And

for today too, this thing, even water is expensive. Even when you go to the toilet, you pay money and then, what else again? As we live in this town, we don't know that when we go to the toilet, we have to pay money. (Yes) We know

that in the morning sanitary workers come to clear the toilet. That is all. (True) Today, there is nothing that you don't have to pay for it. The civilisation has gone up. (And formerly, did your husband find it ~~very~~ very hard before getting two shillings or it came easily?)

He was working. (He was working. What work was he doing?) My husband? (Yes) He was a driver.

(A driver) (Yes, so he would get everyday. It would not bother him.) Yes, then everyday. (Yes)

Then, if his wives are two, it is today that modern people don't like many wives. For, formerly, maybe his wives might be four, maybe two, maybe three and <sup>they</sup> would be there with him. And today, because of churches, modern people don't like many wives. When he ~~marries~~ one woman, then he goes to wear a ring with her (ie to have a church wedding) and they live together and as for the outside ones, if he steals, you won't know. That is it. (True) Yes. (At that time, were you going to church?) At that time? (Yes) I was young.

(Yes) I was staying at Asawale and when the church members were doing something, I went to watch. (Yes) That was what I was doing. I was not going to church. And later, when I grew up, it appeared to me that it was useless going to idols or molens because if you give yourself to God, it is beneficial and I went to church. And for the past, our elders, those who were going to church were few individuals. (Is that so?)

Yes; for part of them, they are more interested in the worship of idols (yes) than God. (True) And it is later that God has open the way for everyone to see that, if you follow him, then you have salvation (yes) If you walk and you don't follow God, you will perish. That is it. And in the past, we did not know.

The elders didn't know God except the idols. They say, they are going to consult the idols as when priests and people see it, they say "pray for me." (Yes) Yes, the non Christian too says, I am going to consult the idol.

If you are a fetish priest, then I come, (yes) "how is it?" And you say it. You look at my face for some time and you say some words for a while. Put this over there, take this and put it over there. Go and bring a chicken. Go and bring calico. Go and bring this for me to do this for you. And all these are useless and are not beneficial. You have captured a chicken to give to your neighbour to kill and eat and you too, you have gone to the market to buy the small type of fish to prepare food to eat. Not knowing that my mothers and fathers were blind. And when God let's light appear that everyone has known the word of God. So today, but those who have seen, the people, not all the people; someone may be there who goes to church, that you have seen that a lady, you have seen that I am going to church; I have a beautiful cloth, I have a beautiful pair of shoes. I will use them to be fine. O! This woman, she goes to church, but in my heart, it is not church going. It is before people that someone may see that she has made herself very very beautiful going to church, and real faith too, it maybe, there is none. Maybe she is just from the church; as soon as she comes out, then, she takes the way leading to the house of an idol; she is going to make juju in order that she will get money. The money too, we shall leave it behind. As for money, we don't use

it for anything. God made all things in the world; He finished creating and made all of them holy before he made Adam. And when he made Adam, and Adam, as he was there, he said, "Lord, why have you created all things one female, one male. There is a male leaf, a female one. There is a male in this, and a female in it, animals, birds, bush animals, chickens and sheep, all of them, everyone a male, female, a male, female; and why I too, I am alone; you have made me one only? The Lord said, "Don't you shake hands with me?" He said, "You have asked for your taboo but I will give it to you. He said, "Lie down there. And he let Adam fall asleep over there. And he removed his this place; his ribs; he removed one. And the one that he removed, he took mud with it to make a woman and breathed on her and the woman became a human being. Do you see? So if any man is like whatever he is his here, (ie this part of him) if they are six, the other side will be five (ie if one side has six ribs, the other side will be five ribs) (Is that so?) Yes, his ribs. It is one that he removed to make a woman so that is how it is. And when he made her like that, he gave her to him and the fruit that was there, he said, "this fruit, you and Adam, you should be careful never to pick some to eat. Adam and Eve, you should be careful never to pick some to eat. They said, we have heard. And he lives.)"

there with his wife. At that time too, they didn't know how ~~to wear cloth~~ leaves were put at this place and that place; they had covered themselves with them. The man had gone to the bush. And while she was there, the snake came. When the snake came and he said, "Adam". He went to pick a fruit. She said, "The fruit, don't touch it; for my husband says, nobody should pick some to eat; I hate it totally. He said, 'If you eat it, nothing will happen.' She said, 'No'. Immediately, the snake came to deceive Adam and he went to pick a very riped one and he said, "as for you, just taste it. He said, 'no'. He said, "you just taste it." He took it and tasted it. Then his eyes opened clearly and he realised that he was not wearing cloth. He had seen that leaves were here and none was on this place. When he treated him like that and immediately the snake ran away. And when he went away, a short while, Adam, her husband, came, Eve. When he came, he said, Adam, why? He said, "this fruit, didn't I tell you not to pick some to eat? She said, it wasn't me and it was the snake that came to pick it and gave it to me to eat. When I said, I would not eat it, he said that I should eat it for it was sweet and I ate it and here is it. He said, is that so? She said, "yes." And she said, you too, take some to eat. A man and his wife. His wife had gone to eat it, and he too should eat some. He too, took some and ate it. He too, when his eyes opened,



he saw that leaves were covering his private part and his back. And their eyes opened. And God sent and they came to Adam that, "Adam, Eve; he said, "here I am. He said, "this fruit, didn't I tell you that you should not pick some to eat?" Who ~~said~~ that you should go and pick some to eat? She said, "ask Adam." "Adam, what happened?" He said, "It was the snake that came to deceive me. that he picked some for me to eat. ~~He~~ said, "what?" He said, "go and call the snake." He went to call the snake. The snake ~~too~~, he could walk. And he came and God said, "Snake," He said, "here I am." Who said that you should give this person ~~some of~~ these fruits to eat? I created it. I have told them that this thing, they should never eat some. And why did you come to pick for them?" The snake is there to say what? And he made it that, where is the snake? He said, "you, you will walk on your stomach and you will eat ants, and animals that live on the ground in the bush. That is why the snake moves on the ground and twisting its body when it is moving. That is the reason for the snake's part. Do you see? And mankind, we are disobedient; we are disobedient. What we will be told ~~to~~ to do, ~~that~~ ~~is~~ thing is what we will do. Formerly, Kumasi was not like this. Formerly, this place of the town, when you were in a village, or you were anywhere and you heard about Kumasi, you say, "I will go ~~there~~. ~~Whatever~~ you are, you will shed tears. When

you come here, then the tears are wiped away and you become fine. You will get food that you will eat. You will get a place where you will sleep. You will not worry about anything, and with that you stay in this town. So as for this town, it is called Kumasi. You get it under 'kuma', 'akuma' (ie a name of a tree) tree.

When you go into it, a comfortable town it is. That is why when your fathers (ie: ancestors) came, they took this ~~country~~ which they say, it is called Gold Coast. (Gold Coast) Yes; it is a ~~modern~~ country.

Anything in it is ~~valuable~~ - Even leaves, if you pick them and you carry to go and sell, you will get money. That is why the white people came to stay here and governed the country with us but

Kwame Nkrumah came to drive them away and today we are in a fire and the fire is flaming over us. In the past this ~~country~~ was a peaceful country. It is a peaceful country. Anyone,

if you live in your town and you are suffering, then you say, no, I will go to Kumasi; if I go to find someone at all and I stay with him/her, and I even serve him/her, I work as a labourer at all, I will prosper. When you

come, a little life, if you are humble and you find someone to stay with, and he/she finds that you are a good person, you are calm, you are not troublesome he/she will care for

you like that. After some time, you also will be doing well and you will have cloth to put on. That is why when everyone gets up, then he/she comes to Kumasi; when everyone

gets up, then he/she comes to Kumasi; because  
 this country is money country, Gold Coast. When  
 you come into it, you get money, unless you are  
 a lazy person. If you are lazy that you can't  
 get up, then you will be poor. Yes, but if you  
 are not lazy, and you can get up to walk to  
 work everyday, you will get what you will eat.  
 When you get six pence, you will spend three pence  
 and save three pence. Today, this country, when  
 Kwame Nkrumah came to take it, today there  
 is confusion in this country; it has become a  
 country full of lies. (So have you had all of your  
 children when Kwame Nkrumah came?) No, I  
 had not given birth to all my children when  
 Kwame Nkrumah came. (About how many  
 had been born?) When Kwame Nkrumah came,  
 two had been born. (Aa! Is that so? You were  
 a young woman) I had given birth to two.  
 (And was it difficult at that time? At that time,  
 you were a young woman when Kwame Nkrumah  
 came. Had life become difficult or it had not  
 become very difficult much?) When Kwame  
 Nkrumah came, ~~life~~ was not much difficult.  
 (Is that so?) Yes; it was not much difficult as  
 it is these days in which we are. As for these  
 days, it is very difficult. (Yes) As for these days,  
 it is difficult. A! As for these days, it is difficult.  
 Even that at all, we say matters about it are  
 difficult; but it is due to chop money and expensive  
 prices of things; it was not like that. (Yes) it  
 was not like that. (And at that time, were you  
 selling meat or you were selling fish?) Yes;

it was that. (At that time, were they selling it as it is today?) Oh, as for that time, trading was very good. (Is that so?) As for today, trading is spoiled. (Yes) Morning like this, the fish is brought from the lake side. When we go to meet at the station, they are in baskets and we go to pick them and send them to the market to sell.

Some go to the villages, some buy some to areas in the town. Just like that and what is left, we too, we buy and retail. Even for me, the very fresh ones were what I used to sell. (Is that so?) Yes; what had <sup>not</sup> been ~~not~~ smoked were what I used to sell. For the dried ones, when they were brought, I bought them in bulk for people. When I turned them over to people, they also took them away to sell. Do you see? But it was not like this; do you see? When Kwame Nkrumah came, we said it was difficult, it was difficult; but it was not like this. Today, even cloth, we don't buy cloth for five pounds. For cloth, when it was expensive, at all, at store, when it was expensive at all, the whole piece was ~~three hundred~~ Cedis, do you see? (True) Three hundred Cedis. When you cut half, it was fifteen shillings. The big piece, if you cut half, it was fifteen shillings. Handkerchief, two shillings and six pence. When the price became expensive, it came to four shillings. Do you see? When the price of handkerchief became expensive, it came to four shillings. So, then, the last thing at all was that it came to Cedi, it came to ten pounds. Then, this thing had become very expensive. (Yes) And it was.)

in like that, little by little. (And at that time, somebody told me that men were selling meat. Was it true?) Yes; today men sell meat, (Is that so?) like the butchers selling it. (Ank'asefo yes) Like butchers selling lamb, and beef. (Yes) And my mothers, and I, the dried ~~meat~~, which comes from the North, the smoked one, many roll them like that; and the men and us sell them. And later the men, the adults, at that time at all, I was a girl. When the men and us were selling, I was a young girl. So the adult men, when they died, no man came to sell ~~meat~~ again. (They were not among) Yes. Nowadays, schools which came about, (So, they go to school) when everyone has a child, she sends her/him to school, when everyone has ~~a~~ child, she sends her/him to school. As I, I am there, my mother and my father said they would not send me to school for if I go to school, I will be beaten with a stick. (True?) So it didn't let Kumasi people, the elderly women, go to school. Individuals were wise and they sent their children to school. And their children too, when they finished school, became adults, had children and they too, they let their children go to school. I for example, these my children, all of them except one that ~~didn't~~ go to school. one; (two) as for the one - the one who comes after the man, she is the one who didn't go to school. (Why didn't she go?) My mother said that she would not allow her to go. And if she has got a girl, she will not let her go to school and she will stay with)

her that she may go for water for her to drink.  
 (Yes) And also, she was suffering from Asthma  
 (Asthma, yes) Yes, she suffers from Asthma. When  
 the moon goes away, you find that she breathes  
 hee; hee! (true) I said, no. Now that we have  
 become wise, we have become civilised and  
 everyone — I, as I am there, the children  
 I had, I said, as for me, becoming a lady is  
 nice to me, becoming a scholar is nice to  
 me. I will send them to school. Do you see?  
 The Ashantis too, the men, individuals will  
 look after their ~~children~~ when you send them to  
 school. An Ashanti man, as for him, he says,  
 when you become successful in life, you take it  
 to your home, you don't do it for him. (Is that so?)  
 It is so. So individuals ~~will~~ look after a child  
 when he/she is sent to school. Maybe, when they  
 send the child to school, then they leave it to  
 the woman, and you are looking after the  
 child. (Yes) So if the past ~~is~~ like the present,  
 nobody could <sup>have</sup> sent her child to school. Oh,  
 you go to school for three months, you pay  
 one shilling and six pence, a month payment.  
 (Yes) One shilling and six pence (yes) Yes. (So  
 it will not bother anybody) No. (yes) And that  
 means someone who cannot trade will do this;  
 for one and half shillings, you will pay in  
 three months. Store for example, when you go  
 to U.A.C, this part, store for reduced items,  
 this khaki, a big store about ~~two~~ size of  
 this building, different kinds of khaki, all are found  
 there. When you <sup>go</sup> to cut a yard, it is two shillings.

and sixpence; do you see? If a boy, a male, and you cut a yard, you will sew a pair of knickers or shorts for him and it remains the top (ie a shirt) and that one too, you buy. Maybe the total cost, up and down, the total cost at all, it may be less than one pound. ~~Fi!~~ As for one pound, it is too much; and you go and buy and give it to a tailor. When the tailor sews it, how much does he charge? The highest charge for sewing at all, is one shilling. Formerly, cloth for example, up and down and its blouse, when it <sup>was</sup> sewn for you, it was one shilling. Then, when it was becoming expensive, the tailors were charging two shillings. (True) Today too, today, fifty (True) So now, it has made living in Kumasi, this country at all, it is not Kumasi, anywhere in this country real problem has come. (And at what time has problem really come; it has come little by little and is there a year that it has taken a turn?) The problem is going on little by little. It is from — when Kwame Nkrumah left, this person who came to rule, the problem was there but it was not like this. And as for this one, as for the one who is on it today, the problem is more than all. It is more than Nkrumah's; it is more than Busia's (Is that so?) Yes, it is more than ~~Affifa's~~; do you see? It is more than Liman's (Was Busia's more than Nkrumah's?) It was more than that. (You say the problem was there at Busia's time more than Nkrumah's time or not? For these days? (Yes) In these days? (No, Busia's time) Busia's time? Yes. Was the problem more than that of Nkrumah

or they were all the same? No, it was more than his (ie Nkrumah's) (It was more than his) At Busia's time, it was a little better (It was a little better (It was a little better And you say, Afiifa's time, problem had come or not? It was from Afiifa, and Akyempong. For at Akyempong's time that the problem became big a little (Is that so?) Yes. And at that time, what happened to make the problem very big? Can someone tell? When you go and say it, when you walk at all and you even speak and you are not careful, you will be arrested. (True) So, when you are there and you are talking, you have to watch your mouth well. So our elders used it in a proverb that, "When soup tastes good, Tano takes some to drink" If it is good, it is good for all of us, and if it is bad too, also it is bad for all of us. (Yes) That is how it is, and we are in it with loose, tight, loose tight, loose tight; they won't tell the truth, and that is why today, it has swallowed us. (Yes). Today, it has swallowed us. Today, good cloth at all, that real cloth, there is none in this country. When you go to buy cloth, it is very very light, not nice yet it is very very expensive. (When you were a young woman, did you have many cloths? Did you wear many cloths?) That we bought them little by little. When they see you wearing this to the market, then they go to buy some. Then, this thing, when you go to the market and you get ten shillings, you can buy cloth with it. (True. And at that time, were)



you selling things with your mother?) Yes, I was selling things with my mother. (Did you keep your money together or everyone kept hers?) O, as for us, the children of ancient people are not like these children of today who like to go into everything in detail. (Is that so?) Yes; so if you trade, and your mother, when you get profit, she says, give it to me to keep that I may use some to buy cloth for you. That is it. for you work, I keep it in my pocket. No, (yes) we don't do it like that (That is why I asked you) Yes, when you do the work, you do it for your mother. (And when you marry at all, do you do it for your mother?) Yes; when you marry, you can do it for your mother. (Yes) For, maybe, when your husband comes to take you and removed you from your mother, and he takes you to him, then that will be the case end. (And as for you, did you stay with your mother?) In the past too, many feared man. Man used to respect man. (Was that the reason why you didn't leave your mother?) Yes, for that reason, then, formerly, it is today that travelling has become a fashion. Formerly, this town, Kumasi; someone who claims to be a Kumasi child, when you say that he/she should travel to stay at Ejisu at all, he/she won't go. (Is that so?) Yes. (Don't you like it?) I don't like it. (Kumasi here is pleasant) I don't like travelling. Any Kumasi child doesn't like travelling. Except children of today who were born later that are happy about

travelling, they are going here; they are going here; they are going here. When they go too, it is Abidjan ~~and~~ where else; when they even go, they go to bring diseases. (Yes) The disease too, when you fight it, it doesn't go. They say something is called AIDS; when you fight it, it doesn't go (ie incurable). It holds you like that making you lanky and you die. (Now, <sup>does</sup> everyone want to travel?) Yes, especially to Europe or America, your country which is the fashion; that they will spoil there. When the Ashantis went there, they have spoiled there. (Mm. no, they haven't spoiled there. Many people go there. It is <sup>not</sup> only the Ashantis that go there.) Yes, that Africans. (Hoo. Anybody can go. Even Europeans and Americans, they go. Anybody can go. And in the past, it was not like that) No. (If someone ~~went~~ to Accra, at all, it was far.) Yes, a! Accra is far. And I, as I am there, if even I had not been an adult, I even would not have known anywhere (ie that so?) When I became an adult and also I had children and my children, I, my senior child was in Accra (Yes) and at times he would come to take me to stay there a little. (Yes) Otherwise, even Nsawam, I did not know there. Where am I going? Home sweet home; where am I going? (True) Ou' at first, as for Kumasi, they used to travel roughly. And today, for travelling, anybody, even a child, when he/she is born today at all and he/she gets up to walk, he/she says I have travelled, then he/she is gone. Formerly, it

was not like that. (And when you were a young woman, was the work progressing very well? What helped you very well to let your work progress?) O, by the grace of God's power, I saw things that were good that, at the lakeside there, fish for example, I did the herrings. When he sent to me like that at the end of the month, when I sell it, and the profit that I have got, I put it there; the profit that I have got, I put it there. And the money for which he gave to it, (i.e. the selling price of the fish) if he bought one pound and came with it, and I get three hundred Cedis, then I take hundred Cedis to keep it and I take ~~the two~~ hundred Cedis to him (Yes) The next day, he use it to buy some and sends it to me. That is it. There may be someone sends it to you like that for one month and then he comes and you render accounts to him; this, the other day, you brought this, the other day you brought this, yesterday you brought this, you brought this and it is exactly the same. Maybe, there was a loss on this, profit on this, and you check and you say, the profit which we got today is this and you share; you, you take yours and I also take mine. (Do you divide into two?) Yes. (Yes) and you, you take yours and I too, I take mine and that is how we do the work. And this thing, the fishing net with which we catch the fish, when he ~~comes~~<sup>to</sup> tell you, and the short dry season is approaching, towards the month of June, the cold season is the time for the fish to come; when he comes to tell you, then you go for a loan and you

you go to buy some and give it to him. So when he goes to catch the fish, you are the person that he will bring it to. He will not go and give it to anybody. (Is that so?) and you sell and put the profit together. When you keep it together, and when the month ends and he comes, then you all share it. And he takes his share, and you too, you take yours. (Are you the one who went for the loan?) Yes. (And now, do they often do that again?) O, they often do it but as for me, today, I don't do it again.

Some of the people are not honest. (Yes) Yes; There maybe somebody, when he takes the money, then he spends it. (Yes) Even when you take him to court, you will be going and coming several times. It may even be that you will stop following it. But in the past, £, four pounds, (Yes) the four pounds was a big amount of money. (true) it is not like today, the four pounds we use it to buy pepper. At first, if you had four pounds, then you had a lot of money. (Yes. And were you not afraid to lend it to someone?) No. (Yes) ~~that~~ if you gave it to him and he went on fishing, he would not give it to anybody; it would be you that he would bring. (Yes) That is it. (In that way will you get profit? And at that time, what was it that bothered you in your work? What problems were there?) O, as for problems, at that time, goods or things were not expensive yet although people had ~~problems~~, but they didn't have much problems. For anyone who was there and couldn't work, was the one who was there that would not get what he/she would eat, because

he/she was a lazy person. There may be someone who ~~feels shy~~ she is going to trade at all, that they may say, she is sitting here selling things and she feels shy. It is today that many have known trading; formerly, many people did not know trading. When she gets up, then she goes to her husband and he gives her two shillings and she prepares food and eats some, that is the end. So far today, there is civilisation to let everyone know that, if you trade, there is advantage in it and it has made many people know how to trade.

(So formerly, were there no many traders?)  
 No, they were not many, for as my mother was selling fish, even when someone at all was coming to buy fish, she would use her hand to hold the fish like this and start turning it round, and when she finished buying some, as I am standing here, she comes to hold my cloth, "ei! the chief's gravel child" and she cleans her hands with it (i.e. your cloth)  
 That is it. (Yes) So as for today, as everything does, — maybe what we cannot go and pick to sell is excreta; yes; as for today everything, everyone, where we don't enter, these women will enter. Anywhere that we don't enter, these women will enter. Big towns, they are going here, they are going there. When they hear that this place is like this, then they are there. When they hear that this place is like this, then they are there, and this has made travelling today become too much that they

cannot stay at one place. And in the past, Kumasi, the Ashantis didn't know how to trade well. (Yes. Only Kumasi did they know how to trade.) Yes. This, Kumasi and villages, they did not know how to trade well. (You are lucky that your mother sells things and you have known how to trade well. And do all your sisters trade?) Yes, sister, my senior sister trades with us and we and my mother trade. (Yes) And we trade; and we trade. And when we go to the market, we carry the things, and we stand there to sell some like that. (Does everyone sell fish?) Yes. (That is good.) All right, then it seems to me that you are a bit tired so I am going home. (You have talked a lot. Thank you very much.) I also thank you. And Mary told me to greet you.