I say I shall start from Franka and say a bit to you, to make you too take away. (And have you said something about your adolescent time in particular; like your marriage, your children, your work, how the work is like and Ghana’s own has become; Akua you see?) (Yes) (I thank you) I have you opened the thing (Have you lighted it) (Yes, it is lighted) (May be, to be able to see what is going on therefore, when I go then I go to write) So the Ashanti King’s one which we are saying it all then had you opened? (Aaha, then she hadn’t opened) As for that it wouldn’t catch. (No, as for that she hadn’t opened. Akua, Ashanti King’s one in particular, that is not on it. Ashanti King’s one) (O, no, I hadn’t opened) (Ee, then a case (trouble) would have got to you. Words like that we only, ourselves, ourselves) (Yes, plantain and cocoyam in particular shall no fight (Shall we make her lift it) (It is now that I have lighted it) Yes - Right (he, he) Wie-O.K. And then, if it is now that you’ve lighted it, then, I am telling you that in the older days, when we were there, the time, if you not grown up and you were a child who had just started getting breasts and had menstruated even, except you menstruated and they pass you through the ritual of menstruation, before they give you to a husband. (They give you to a man to marry?) to make you marry him. That was...
how in the older days they were doing it. With me for instance, my adolescent time, I menstruated, and they made me pass through the ritual of menstruation, before they gave me to a husband. And it means that, then you’re married. Today too also, if you and your grandchild are staying, you and your child are staying, so what you hear only is that he himself has gone for her husband. (He, he) to marry him. She says my husband is he. The man, three pence even, he wouldn’t give some to you who gave birth to the child, but also, her husband is he. Now, at first, when we were sitting in our onion stall there, where we were selling the onions, for instance, onions in particular, when we go and bring it, and it is you that I am selling the onions with, whoever brings it, they come to call me, to go and bid. If I bid and you say you wouldn’t take it, then it would be lying there. No one is able to come from behind (by-pass) me to say that, no for me, I shall give (pay), this. If you come from behind (by-pass) me, to say that, I wouldn’t allow you, you’ve gone against the law. Today too also, I even, I do not get some. (Mm?) Mm. I, I, I do not get some. Except someone buys and I go to take, I go to take. I cannot, as it is, you are afraid. Today’s time for instance, you cannot say that to somebody. The fellow has money, has gone to buy it along, the only thing is
that, she would sell her thing.

Now, at first, when we were staying in this country here too, then our stall, for instance which is there, the stall, those ones at our back for instance, one even, then was not there. (Yes) Those that have been built like that. (Yes) Those they have built like kiosk, kiosk, put by them side by side? My in-laws who, my in-laws, she sits in the market there. She became ill and went to sleep at 3:00. The doctor told her that the place she was sitting, the heat was there, therefore if she did not get up from the place, the illness might not go. You too also, if you don't go, you wouldn't eat. She, she has no husband. She's become old. If you don't go, you wouldn't eat. And father (somehow) those of us too who owns this town in particular, father (somehow) the fellow, having made them erect the kiosk too, could you go to pull it down? (No) You couldn't pull it down. Therefore you set there like that, and when death too comes to take you, then you go. (Eh) Yes. Then you go. And that time too, the whitman's time, onions, garden eggs, pepper; they don't like the heat. When the heat touches it then it get roten. Therefore the things covering it all together, is uncovered. The place was plain and exposed, and we were sitting inside. Onion, Sellers and garden, and pepper...
We were the ones sitting in there. Today too, it is not like that.

Now at first, when we were sitting in the stall too, then a urinal was in the room there (Yes) when urine induces you then, I believe that you in particular, you would see a bit (Yes, I would see a bit) then you go to urinate inside. (Meaning that I was on the jeebin there) Nho. Now toilet was not far. It was at Soke up there. If you had the urge to go to toilet then you went there to toilet. They wouldn't charge you a penny. Today the toilet, here even that we are living, when you go to toilet they charge you money. Everyone who will be going to the toilet, if you go ten times, ten, ten, ten, ten times (He, he, he, he) That's what they will charge you. (Yes) Ha. Therefore today too, as it is like, it has changed a lot.

Now, our stall too, when Kesame Nkrouah came, he took from us those hundred and fifteen shillings. At that time we called it fifteen shillings. (Yes) it is three hundred cedis. (Yes) That even then our eyes were red. And in the olden days actually that we were sitting there, then they were charging us a penny. (Yes) Everyday penny. If you were there, they would be taking it. If you weren't there, (they wouldn't take it) they wouldn't take it. And it was some town council man who came, called Fanteo, (Yes, hho) he came to charge us
two pesewas. That even we put him into song (ha, ha, ha) he's charged me two pesewas for nothing, a mother ee, Arantu came ee. Arantu ee, he's charged me two pesewas for nothing, a mother (he, he, he). And we put him into song. That left and then Kasame Nkranmah came to charge us cedi, fifteen shillings, that father (somehow) we said to, we could do what? Today, presently too, each stall, two thousand six hundred cedis, is what they charge us. Our onions too also, the fellow doesn't bring it. At first too, when they brought it, they brought it into our stall. They brought it to me. Whilst they brought it to me, then someone would be coming to buy some. The fellow who is coming to buy, father (somehow) I too I say, put hundred cedis so it for me. I am the one they've come to put into my stall. I am the one who is onions seller, elder, of the fellow comes and comes to tell one rubber (bucket) even at all we were using the kerosene tin (grass) to fill it. And may be you've given me hundred cedis, and I too have taken it. Today, it is not there like that. Each person comes, her own, as she likes it then she sells her thing and then takes it. You cannot go and say, come and place them into my stall whilst I do not get on it a penny. If you do not look well (not careful) you may not get some to buy. (mm, mho) & the one,
who is saying I am the onion seller
elder too. If do not look well (not careful)
I shall not get some. Except I strain
myself always and I go to struggle. So
today I went to the market at five o'clock.
Today. The onions will come today. I
went at five o'clock. That is how I
shall get the rubber, four to buy. If
I do not go like that, I shall not get
some. You see? Therefore today too, the
world too, how it has become too; it
has changed, making neck-robe (chop-
money) too become hard. You see?
The neck-robe (chop-money) has become
very very hard, that everything you
take, the price is hard (expensive). But
it must come (happen) like that.
So it has come. (he, he) And then too, yes,
and then too, we all are staying in it, and
making it. Today, if you and your grand
child (daughter) are sitting there, she
wouldn't menstruate and make you
perform the custom (ritual) of menstruation
for her (mm). You see? But at first, if you
did not menstruate and you went for
somebody to have sex with you, and you
became pregnant, they would transfer
(drive you away) to go and stay at some
village. (shoo) then they cut — you would
not come back. They would cut (slaugh-
ter) a sheep to put on your head. (And
they cut you off, over the waters) They
cut you off over the waters. Except you)
went and gave birth to your child at the village, and stayed there for your child to grow before you came back. About that, the thing they would do to you too, before you went there too. In the town's streets, they would put a brass pan on your head, and then they cut blood and put on you, (Ti hye!) before they tie you in ridicule (mockery) boating at you then you go to the village. It is there you would be going to stay to give birth to your child to make it grow before you came back. If God didn't help you even, you might not bring forth again. Our town, Yoko, some came (happened) like that. If I am from Yadease, and if you are coming from Yoko then you are going to Yadease. Some came (happened) there like that which made them do it to her. The son she gave birth to also, the one only, that only was it. The woman even, she became crippled in the room before she died. So presently, the world where we live in particular as for changes; a lot has come. Changes. Plenty has come. Presently, the market pipe is there. We do not get some. Now, living in this country here for instance, then the light for instance, if you lighted it making it get to wherever it might be, when the month ended, two shillings and six pence, which today you say as called fifty two, (mm) n'ho, then they charged you. Today one person, i
may be, the light for instance, when lighted, if we numbered people about six, then staying in the house here, may be, one person, yours would be, a thousand five hundred cedis. The pipe for instance, then that too, if you drew (some water) too, that too when the month ended, two shillings and six pence, then you went to pay. Today it is not there. Today, may be, one person pays, (shares) a thousand cedis. (Then) then you pay before it means that, the pipe, you will get some to draw, but at first (formerly) even, at first, then in the afternoon, all together, it would be staying on like it staying on now. Today in particular you all, whilst staying in this town, (mm) you know that (yes) a day is there, we, for instance, may be, we sleep in darkness for three days, then they light it. Then they light it for you that some people somewhere too also, they too, they've slept in darkness, therefore they were lighting it for them. That time, when we came to live in the town here, then it was not there. But then today, it all has come. It means that, my nation, if it is the largeness it has become then o, as what then o, we cannot see the particular thing why it has made it come like that. Today money finding too, if you sit there, and sit there too, they say they have caught (arrested) somebody, they've gone to kill him, (mmm) We hadn't heard)
some before. Ghana here. Ghana in particular, God fearingness for instance, peoples' killings and killings and killings, then we did not know. Fighting even, we do not like. The fight we like only is that two people have met and they are beating (exchanging) blows. As they say, the town for instance, all together we are fighting. No. We shall not fight like that and make people die like they say, some towns there, they fire guns to kill people like that (in the grassland there). Our Ghana, here, then it was not there. But today, if your child and your grandchild are sitting there, if you don't hold him properly and make the child sit down, what you would hear only is that, they have gone to kill him. They have caught (kidnapped) him and killed (murdered) him. You won't see anything about it. They have killed him and finished it. Who then are you going to ask? Today, a driver even, sits in his car and is driving even, you will hear, they say, they've gone to kidnap him and murdered him. They've kidnapped him and murdered him. You don't see who murdered him. You don't see where the dead body is lying. This then they say, they say, has hired a taxi. They say they've gone to beat him. They have taken (seized) his money. Therefore the older days' issues in particular, it is not there like that. Today it is not there even. Today, the world too, as it
become, it has changed. Therefore if you have some questions, for instance, and you ask me, then I too, I answer (mm) to show you. (I see, I thank you) (You hear?)
(Yes, I have heard a bit) she says if you have a question to ask her, ask for her to explain.) (You right) Then you, you yourself — (You hear understand) the Ashanti well (he, he, he) (You, you yourself —) (If she says and it is not correct, I shall explain it properly) (You also, at first too, that only, when you were a young woman you were selling. You are still selling onions or ?) Onions too only. When I came to this town here, the onions too only is what I have sold. I have the onions too like that. I have been able to go and take (bought) some land somewhere. I have weeded (cultivated) a farm there. It is the onions only that I have sold. I do not collect any body's money. I sell it bit by bit. If I get money then I eat (spend) some and leave (save) a little, and used to erect this house for instance, where I am staying in. The onions alone. (wh) (Mr) (Your mother too sold onions or ?) Asah — No. My mother in particular, was, then was at the village. She was at Dadease. And I myself then, someone married me and brought me to this town in here. When he brought me too and father (somehow) marriage in particular, if it changes to
a stone, it will become defunct. When it became defunct that I myself I moved, and I went to hire my room, and I sold the onions too bit by bit. I have been able to build bedroom about eight for instance and I am staying in it. (Also, at the village then you were doing what work before you got married?) When I was at the village in particular; farming (farming too only) it was a farm we were then weeding. When my mother needed a farm then we and she all together, would do it then the cocoyam became ripe, the plantain then became good, then we would cut and then carry and bring it to Afidwase (nsho). It means that our town Yoko, Dadease and Afidwase, it is three miles. (Mm, the road is not long) it isn't long. We carried it and brought it to sell. That time too, then I was a young woman a bit, then I was not grown well. My head load of cocoyam, for instance, may be six and two pence, that I charged. When I go and give it to my mother, and she, she means, it is sweet (nsho) Mm; that was how we were doing it. (Then as you had not traded before, you did what that you came to see how the things were being sold. When you reached the town, you did what to —) The time I did that too, sometimes my mother, when I was a child that I and she were
going to the farm too, when I grew a bit and married, that time, I married at the village. Then even I was selling cover-cloth; wool velvet was what I was selling (cloth covering ?) Ehe! that’s right! It was wool in fact, velvet too (I’ve seen) if I arranged and carried it and then I took it round to sell. That was what, I was doing until someone married me and brought me here. Now, my adolescent time actually in particular, before I was coming to sell the cloth, then I was selling riped (red) plantain and mashed and fried riped (red) plantain, at my town I was there. It was riped plantain that I was frying. I fried mashed riped plantain like that, bit by bit, before someone came to marry me and brought me here. When he took me here too, it was cloth and cover-cloth, then that I was selling, but rather a cloth stall in particular, then I did not have any. (then) I was carrying it to go round. I carried it to go round and they bought it and I came back. That was what I was doing and then the onions in particular, our town’s folk too, his wife, they call her Amodun, she then that sold the onions too. She then took me to the onions stall, that came and make us go to sell onions, because the onions too, is good actually. (When, it is better than cloth selling or?) The cloth
in particular, you see? If hunger threatens
you cannot see a bit (he, he) to sell........
(he, he, he) so some because the onion is
good. As for that, whatever happens, you
got what you would eat. That time too,
neck rope (chopmoney) too was not hard.
Therefore when we reached, the very day
that I went to the onions stall there,
I got a profit of one shilling and nine
pence. (he, he) therefore, it made me
sweet very much. I said ei! So some
big work is here like that. I again went
to buy one, and that also, I had one
shilling and three pence. One day then
I got three shillings (Ahaa) Ahaa. If
that is so, I wouldnt go anywhere (he,
he, he) I shall stay here only. (Everywhere
is here) And I stopped them all, sales
like, cloth selling and the things all to-
gether. And meaning that, the onions. When
you sold them you therefore from there too
the onions became good. When you sold
it, then you got something (Ahaa) you got
something, to buy food to eat. You got
some too also to lead your life whatever
that time too then it was not like
today. Building for instance, then was not
painful. Then was not painful like
today. That time, cement bag ten shilling,
you see? Therefore this ten shillings for
instance, if you were going to buy cement,
that even then we were not getting money
to buy. We were not getting the money ten
shillings to buy. Atakwame (mud-house) builders were then made to build for us. (he, he, he) We were not getting the ten shillings to buy the cement bag too. So then Atakwame builders. Atakwame too, when he erected one bedroom, may be five shillings; one bedroom also five shillings. Therefore when he erected six bedrooms, thirty shillings. And that means we made the Atakwame (mud-house) builders (Grandmother you know mathematics) (he, he, he) then to build. (And why is it that there is profit in the onion, more than the cloth?)

Yes, the cloth too, may be, if you took it to the market even, then we are bought some. (as) You see? Then no one bought some for you to get some to buy food to eat. Onions too in particular, at that time, they were retailing it for a penny, three pence. So whatever happens, it is food that they eat. Someone would buy some, for you to get some to buy food to eat. But also, if hunger even threatens you, and you fetch some and you make it cheap, are they not going to give you two shillings for you to – that time too, two shillings too, was sufficient for the market and above it. If your husband gave you two shillings, if you took it to the market for whatever purchases, it remained the ticket and you come to put it somewhere. That when the month ended, you used it to buy a head scarf.
to tie your head. (ha, ha, ha) That time, if two shillings, for instance, meat, you those who liked soup that is sweet, when you went, then you bought four o'clock meat; two pence, two pence. If you bought two; four pence. Then you bought fish (apart) three big ones. That too also, e.e., today the thing that is in vogue, for instance. You say it is called what? Today even, the money, you don't see the name, to mention, (Mm) The hundred cedis that is in vogue (yes) That one, that time, for instance, then we were calling it five shillings (yes). So when you bought the fish, five shillings, very big ones; three. Then you bought the four o'clock meat too also; four pence, you were left with a remainder of the money. And you came to put it down, if it was firewood you said I would buy firewood, the firewood, for instance, a child's head-load in particular, three pence. An adult's head-load, may be, six pence. But if you bought an adult's head-load of six pence, four days even, it might not have finished. Plantain too, if you bought plantain, two pence, cassava half a penny, if you numbered ten people, it might be sufficient for you all to eat. Except you took a big cooking utensil; then you cooked it in; to be sufficient for you all to eat. Therefore whatever happened if the money was left with six pence, six pence, six pence even, when you gathered it.
by the month's ending, you too, you could get a head-scarf to tie your head. (Nhoo) Mm. But it is not like that today. (That time, if your husband had not brought you to Kumasi, and you lived at your village, what work would you have done at the village?) At the village? (Yes) That is what I was saying that at the village, I was then frying riped (red) plantain. (Yes. That was what was sweet to you or you might have wanted to do something else?) Aa as, the red plantain only and this thing too; mashed and fried red plantain (Tatare) and that was what I was frying, and they came to marry me and brought me to the town here. (Nhoo) But however, the time he brought me to the town here, then I was selling cloth. (Yes) Ehee. Right. Then my husband went to take a pawnbook for to sell cloth. That cloth too and then, now when it got to the harmattan period, they were not buying the cloth. Today, it was not like today for instance, that today's children, they are looking for cloth to buy, when it got to the harmattan time, they did not buy. And then O, J, my town's folk, his wife who was called Amodum, and selling onions, then said, come, onions are good. Put the cloth down. As for onions, everyday, you would get what you would eat. And I sold the onions and stopped the cloth. (And it was what time that they did not)
like the cloth. Was that Nkurumah's time or? (She says that what time, was it Nkurumah's time or whose time, that they were not buying the cloth.) (Apologies.) time.
(a) white man's time in particular, the cloth too, they were buying it but also it was cheap. Sometimes the cloth, half piece even, I bought this thing, they say what? Abankaba half piece, that even, when I bought and people knew that you, this woman too, she has money; ten shillings and six pence. Abankaba. Now the cloth some were there, I even sold the cloth too, I went to take Gramophone plates, the piece, thirty shillings. No one bought some. I returned it to the store's owner. (So?) And who would immediately, fifteen shillings, would be taking to buy cloth, half piece? (The price was expensive) The price was expensive. But somehow very good, that when you yourself you saw it, then you said, a (special) cloth is this. Fire and lighted charcoal (cloth) the piece, all together, seven shillings. Half three shillings and six pence. But also we didn't get money to buy. The fellow, if she had cloth, two, she said, she owned cloth. It is not like today that they have arranged boxes upon boxes, have arranged and arranged them for instance, placing them there. She had cloth. She wouldn't buy any. Therefore then you stayed there like that, and they weren't buying and you)
too, may be, you weren't getting what you would eat. (mm) Then you say father
(somehow) pennies business for instance, in
particularly, presently even, then they've bought
some. Then your husband, if he gave you
three pence, and you bought pepper a
quarter of a penny; onions, a quarter of a
penny; garden eggs, a quarter of a
penny; beans; a quarter of a penny. So
therefore, if you took three pence there, then,
they again gave you a half penny. (mm)
three pence, having taken it there, then
they again gave you half penny. You see?
Therefore, onions in particular, whatever
happens, three pence, they would buy. Cloth,
they couldn't buy three pence. (True) No
one too has said that, she was coming to
buy cloth now. (ha, ha, ha) (Except Christ-
mas) (True.) Sheep! When it got to Christ-
mas and then, they would be buying
cloth.) And then, they would be buying cloth.
(Yes) Mm. (They wouldn't buy it everyday)
No. They wouldn't buy it everyday. Today
when someone even died, and they were
going to the funeral, then they bought new
cloth, (when) for them to go. (Yes) No. That
time, in the older days, when someone died
if a person died, he lied on a mat, black
funeral cloth, which was torn even, then
you were putting it on. Meaning that, you
weren't of yourself. A human being had
died. Except they buried him and finished
it, before you would be.
funeral cloth, (yes) to put on. You see? Therefore cloth, for instance, someone is there, she lived in the village even, her cloth was two only. But also, she would not go to buy again. She says I have cloth, two kinds (yes. It is enough) it is enough. (Here) She would not go to buy again. (Funeral one and church one) That only is that. Today too, someone has clothing, boxes, boxes, boxes, placed on each other, wardrobe full, she would again go to buy a new one (mm). (he, he, he) Therefore in the olden days, in particular, because of that also, then people feared people. People respected. Also then, the road passed nowhere like today, I am going to Nigeria, I am going to France, I am, then it wasn't there. Therefore if you and your mother lives together you respected her (yes) Then, if she misbehaved and she drove you to the street, you had no place (to go) to be going. Therefore when she beat you and beat you and beat you and did whatever too, except you ran to approach (an elder) to come and give her a guilt (to beg her) before she and you stayed. Today too, you give her a little problem, she goes to France. (he, he, he) If she doesn't go to France, then Nigeria she goes. If you say it presently now, she gets up and goes to stay at someone's house that, I wouldn't come. Now then, you would be looking for her, that
may be, if you do not look properly (not careful) then that; they would be killing her and so you would be wandering; looking for her. Therefore, the olden days issues in particular are not like today. Today, roads have gone to all areas. Therefore, the olden days in particular then we were wretched very much. You see? Presently you see? My grandchild for instance, when she brought forth, look at where she is lying. In the olden days, if you brought forth, it was plantain leaves that they spread there, (Ei!) plantain leaves they healed it (mm) and spread it there. The next day then they threw it away. It means that blood (aa) you were bleeding. It dripped into it. Today too, as you brought forth, there and then, the doctor the blood all together, he put it away from there. Therefore as you came, then your things would be white, white, white, then you would be lying on it. That time, it was a rag they would tear. I have seen that, some of the children were there even, it was the rag they might tear to be used as its plantain child (towel.) (he, he.) That was what they used to clean its body. Ee. She did not have any. Now, if you and your child were going to the farm, when you brought forth, might be two weeks exactly, you would be going to farm and your child would be at your
back. (mm) (so?) Your child, the plantain child - towel, the rag you had torn, then you dipped it into water to make it very wet, then you plucked a special leaf and you put it into it and then you tied it. When the child was crying, then you released it and you squeezed it into its mouth. (Look! he he) (so?)

Yes. (The water it would drink then?) Yes. The water was that; you see? Then you squeezed it into its mouth. Today too, they say something is called feeding bottle. (he, he) What, what, all together - the child even you would bring forth to the thing that you would bath it in it, something small, small, small; they say if you did not do that, and you took something very big; this my grandchild for instance, this is what they are bathing it in (mm) very big. It means that, if it grew up, then would become proud. If you gave it a small thing, it wouldn't like it, except a big one. (Who, he, he) Yes &. But that time too, truly too also, then people were not proud; then people were not proud at all. Then human beings had humility, making our parents and everybody who walked in the world: Every child had humility for you. Today, a child has not got humility. You yourself your child, even, if you do not look at it well, (not careful) would beat you. (mm)
This means that, may be, what she has, you do not have any. She, all things she has some. She has a concubine. While you are sitting there now, you and your grandchild are sitting here, then a man comes to call her and takes her away. (Ha, ha, ha) And you too, you cannot utter any word whatsoever. And if I have grown up, about, like, sixteen years even, making them touch my lips (passed menstruation). Someone has married me. I would go to sleep in my husband's house. The next day, people might see me and I would feel shy. (shoo) Therefore when they said that your husband would be coming, then I would run away, then someone's house that he had built and hadn't then gone to stay in it, then I would go to sleep in it until the next day (Ha, ha, ha). (And what happened that you yourself, you saw your husband?) I was shy. (Yes) If he came to sleep with me, the next day, my fathers and my mothers, it meant that I had gone to do something bad, therefore I was afraid. So if they said that your husband was coming, then I would run away. He was coming to sleep with you, then I would run away, then went to sleep at — They would be finding me everywhere, the house I would sleep in, what they hadn't completed, someone had't completed— (empty house)
Shee! I can sleep in it there till the next day. (You knew, you knew your husband before you married or?) (She is saying that, what happened before you got your husband to marry him. Did you know him already or what happened that he got you to marry?) Then I did not know him before. When he came to marry me, even then I even, I did not know him. (Ahah) He came to tell my mother and my father. They said we would give her to you. (Did he engage you before you were of age?) Ahah (Ahah) (He was in the town there or?) My town there or? (Nah). Then you knew him? I knew him as he walked there, (Nah) then I, he hadn't told me that he liked me. And then he went to tell my mother and my father that, this your daughter, I wish that you give her to me to marry. My father and my mother said "Oh you in particular, you are good. We and you are staying here. You do not know anything. Take her and marry." (Ha, ha, ha) You see? (Yes) I, I did not know too, but then my father had said so, that take her to marry. Then when I was grown up, so when I grew up, even at all, they panned me through menstruation, I did not marry him. I was grown. I had become a young woman, they said, now that they said, your husband is this o. He is the one who has come to talk about you; he's married you. He's come to
perform the things about you. (And it means that, when they came to tell your mother and your father that he would marry you too, they did not tell you?) Aaha. It was when I grew up a bit before they were coming to tell me. (Aaha.) And when I grew up a bit and they told me then, I did not take it for a word, but when I stood up to become a young woman, then I saw that (you disliked him) I disliked him (Nhe.) My mother and my father too said, you did whatever too, (You would marry him.) He isn't that you would marry him. I too also, I was afraid (Haha, he) Therefore he himself came to touch my lips (supplies gifts during first menstruation) when I was sitting outside being made to go through the ritual of menstruation, he himself brought the things all together to touch my lips. And when he touched my lips and finished it, I didn't like that and he would sleep. (Nheo) Therefore whenever I saw him, I would run away. (Since you didn't like him?) I disliked him whenever I saw him, then I ran away like that. (He, he, he.) Now they all said that o the woman, she disliked him. Cloth, at that time for instance when they were coming to touch my lips, cloth half piece half piece, half piece, half piece, six. (Ei!) He's bought a box, and put them into it. He had bought head scarfs, six. Everything; shoes o, looking glass (mirror) (He, he, he) Everything, they
bought it for you. All of it, they gave to me, and I took it and I went to put it down that, mother, you are saying, I should marry him; I do not like him; take. (ha, ha, ha) Ei! (since she was marrying for you) You see? He had gone to weed a farm, and saying, he had bought a hoe, a cutlass, and had put them on it, I said, I disliked him. (Ou!) so the day I was divorcing him too also, then I saw that, let us take her, because she disliked him. The bee and everything was with it and I took them to him. The cloth too, then they hadn't sewn one even. I said, I disliked him. (Do you did not accept the things?) I did not accept anything, anything, anything, anything, anything; I said, I disliked him. The day I was divorcing him too, then he himself, the man, he brought a cloth, half piece, and he gave to my brother who came after me. Then he was a child. He said take, go and sew and wear it. If it was & she had given to, I wouldn't like it. Having said that I disliked him, then I disliked him. (You disliked his everything?) No, but today's fashionable women too, she dislikes you, but because of money, she will come for you to have sex with her. (he, he) then she takes money. She will come for you to have sex with her, and then — that also means that she is working. It is the vagas only that she is using to work. (ha, ha, ha) In the older days we weren't
using our vagina to work. (ha, ha, ha, ha, hah)

Aa, then we were not using our vagina to work like that. The older days, the older days in particular, that was different. Then our eyes were not opened. Today if you tell a present-day lady for instance, she says, but that ours in particular was good (mm). Then ours was good. If you became quiet for your mothers and your fathers, then God blessed you. That was how I walked bit by bit, bit by bit, bit by bit, that I didn't marry him and someone married me and he brought me to this town here. He brought me here too, and the fellows too, I and he stayed on, lived there for long, and he, I and his marriage broke up (why?) That, when it broke up, then he wasn't, he wasn't treating me well. (so?) Then he wasn't treating me well. (He was not looking after you) Eh, the looking he wasn't looking after me, that time too also in particular, when I came the town here, my eyes were open. I myself too, I knew business, the doing. (When, when) I knew how to work very well. And father (somehow) it is being an old woman, which looks likes, you had not done anything before. I know how to work very well. Therefore I know trading; I know how to do everything; I am going to stay with you to let you make me a fool. (mm) I wouldn't marry him and then I divorced him. When I divorced him, and then I myself, in the grassland (north) we
went to buy grasscutters. I have gone too. We went to buy groundnuts; I have gone too. We went to buy dried bush meat; I have gone too. There is no work there too—onions for instance, on the road; I was going. Kwany, I was going to Kumawa, I was going to Sampa. All together, I did the work like that, and I myself, I was staying there like that, and I then built this house. That even, I could have been able to build all round. But I said, my hometown's Building, if I did not build it before then, Therefore my hometown I address in particular, as for that I have built a round house very large. (As for that you've done very well) which presently, you live there, you go to the town there, my hometown there, my house there too, toilet even, you will be going at home (mm, nice, etc.) I tried very much to build, there. And then I said I would go and weed a farm. And that, this too I have built. And then, I had not completion; I had built half, and I said, I would go and weed a farm, and then I went to take a forest and stayed in it too about six years, making it come. And this in particular, I had built it; but it was standing in the bush, and I made it better. (The forest, you planted what in it?) Cocoa only was what I planted. And I said a father (somehow) this, the cocoa's money a bit which I had got, let me take to do this, etc. And then I came to do these eight bedrooms too, and
remaining half which is lying there. (It is good. You've done very well.) And presently too, I have become an old woman. Now the same, my sister too with whom I was staying there, that I bought some of the house there. I have dished it to my sister too. She is living in it. (Aa a?) Yes, she and her children. That's where they live. (O!) My mother's last born is she. (No.) (That, who is in the market?) Yes. (Ei, you've done well.) And also, the village I went to even, I have built a house there. My forest there. I have built a house presently too. (In the farm there?) Yes, I have built a house but I did not stay in the farm there. Some place, they call there Amegae. That is the place I stay and leave there to go to the farm. There, I have built where presently, my caretakers (overseers) that is the place they live. And now then, I have grown. Therefore I say, I cannot go and stay in the forest there again. (mm) And it means that, now then, father (somehow I am staying in town here too, and when I get what I would eat there — that the forest there even I will go. As even, today, when I go, may be in three days time only, then I come back. When I go to see, and the cocoa has been plucked, they give me some penny then I take it to come and buy food to eat. Then again come back to come and sit down. Because of that too, and I said my
husband, I wouldn't marry him. As you were doing to me, you weren't doing me well. If I am doing my work, it was I even, that I again used some to look after you. And if that happens then it means that it is not good (And he did what to mean, he didn't do you well? What then? You, you did not hear. He was not able to give me food to eat (so?)) (Since he wasn't looking after you) He was not able to buy cloth for me except I myself bought my cloth. If it was neck-scope (champney) even that he might give to me, it wouldn't be enough. Except I myself I took some to add to it. Then I knew that, as for that, I myself, I would live and I myself then look after myself. My children too are many. He cannot look after the children for me. (You have brought forth to how many? I beg you) As for my child in particular, she was just one. But my child; one only though, has given birth to ten, and we are lying in the house there. (Aa a, so your grandchildren only are lying there?) Yes; my child even, she is there, she stays up there. (So you did not divorce him early, until after your child gave birth to ten) (It means that, you did not divorce the man early, your children) I divorced him early. (He is the one, you and him gave birth to your only one child?) Yes, (ahaa)
And I divorced him. (Is he there?) He is there.
And I am saying that—her children only,
here for instance. She, she is sitting here
and presently she’s gone to the market
(ahah) (So you didn’t marry again?) No,
presently now presently now—(You
divorced him long ago?) Long ago indeed
(And you didn’t marry again?) Ooho
(why?) I wouldn’t go to sleep about
twenty-five years. (And you did not
marry again?) Ooho (why?) I wouldn’t
go to sleep with anybody too, (he, he, he)
I am staying there presently, quietly.
(you’ve done well indeed) Where I have
grown up to. (You are not grown) Twenty
five years, that the man, I and he, we
broke up. I have not gone anywhere. That
someone says, someone is there who says
I have my fellow old man. I shall not
go to any place what so ever. (mm mmo)
I am staying there like this until I die;
where I have got to here (so?) That time
every time I had not got to this stage;
but I did not go to find any man what-
so ever. (Someone is there she’s brought
forth only one, and she says presently I
shall be bringing forth again, but you too
you don’t like that.) If my husband even,
if I had gone to sleep with him, he wouldn’t
have divorced me. You see? It means that,
he, he has built his house. He is living
in it. He, he wanted me to come and sleep
there. I too, I and my grandchildren;
small ones were sleeping. And if I left the child there and went to sleep, and in the night too, they said a child was dying? O! The grandmother is where? They would say, she had gone to sleep at the husband's back. I was going to sleep there to do what? (He, he, he) It might be a shame unto me. Therefore, staying here for about ten years, then I had never slept behind him before. Then he said, then they too, I should go my way. Then I said, no, then it meant that I came to stay my somewhere, while staying there too. If myself, would cook my food and eat. And I and my grandchildren too, are here. This, this who has brought forth presently, for instance, she, she is married, she stays at Mmumon. (Yes) Up there. They say, a place is called what? When you get to Poto there (Ha, Madam Poto) on your right hand (Yes) bungalow, bungalow which are there. It is there she and the husband stays. (African bungalow) Es, up there is called African bungalow? (Yes) Then all of them, when they get pregnant, then they come to me, and come to bring fruit, making me to look after their children and after three months, then goes her way. Presently, my grandchildren too, two, boys, one boy, one girl. God's Grace only, they have tried, they are overseas. (Ei!) (Rhee) (You've done well, Grandmother). And
one too, her two children are here presently new, she brought forth two before she was going, and I and they, staying there. (As for that you're done well indeed) These women for instance, then I should do what? Women, if I had stayed with the man, I could have done that?(Mm. Else you couldn't have done any work) Eh? All the work you would be doing, all together, you would use it to look after a man, it wouldn't be alright. I cannot use it to look after you like that. As for that, I would use it to look after my grandchildren, (ahaa) and when I die, then it means that, they go to bury me, and then no case is there. (And the time you started to do the onions work, what work was then very progressive in this town here?)(It means that the time you started to sell the onions, then what other work actually, at that time, was popular too?) As for that, somebody's work in particular, would you be able to see within. Somebody's work, you wouldn't be able to see within. That time, pepper, and garden eggs and onions and tomatoes for instance, all together, and cloth too and you say something is called, what, they use it to spread (on your body) crab's ghost and others. (What?) (Ha, ha ha) All together. (What thing are you saying?) And that your lotion which you use to spread (on your bodies)
(It is shea-butter) (cocoa butter and --
the things, they have arranged, they have
arranged -- (Cosmetics) O.K. That is
what I am saying too. (Ahaa) (ha, ha, ha)
(That is what makes profit) Ee, they all they were there, and as I hadn't
gone to sell some, I cannot see the
profit within (Ahoo) I haven't as yet
gone to sell some, (Ahoo) Yes, therefore I
cannot see the profit which is within.
But I, the onions in particular, then there
was profit in it for me. If it had no
profits for me, else I couldn't have
built this house for instance. (mm) Mm, and
then go to build soon in my hometown and
again go to weed a farm. Therefore you
the fellow, if you sold cloth o, you sold
whatever o, it is not my case. If I also,
I sat by this only, I shall yet what I
shall eat. Whoever goes anywhere too,
I can also too go. Cloth too, also, it is,
while staying there present too, it is
today that the children, for instance, my
cloths too, all of it, they have taken. Else
the white man's time, what I bought,
some even had not touched water before.
(Aha) It is in my wardrobe presently
now. It hasn't touched water before.
White man's time. It is not even then
Kwame Nkrumah's time. There are some
in my wardrobe that hasn't touched
water before. And my grandchildren for
instance, then, someone sometimes, that
time too, then it was up and down & up as
then putting on. The one who is gone to
over seas: for instance, she alone: she
alone, herself, she's put on (worn) one,
one, up and down: seven (clothes) (Ei!)

The eleven, for instance, and then I gave —
the one who is here, as for her, my up
and down: two. And then the one who's
brought forth, in the house there too: she
too also, up and down: two. And also
the boy we are talking about too: I took
him to college, they say some place they
call Academy (Yes) (Ahaa) (Kuman' Academy) Ehe. He, too also, three-share
(cloth): three-share (cloth) like this;
four, that he would take to church;
while that is beautiful. He, when he
went there, about four years too, this,
if he fades it, then he comes to put it
down, then he comes to open the Ward-
robe for instance, then he takes some;
he four. Now my daughter, for instance
even, I myself, my box, I looked and took
them out for her, when she brought forth.

That is why today, it is not making me
put on some. That time too, then what
I would buy, to tie my head all together,
then was there. But it is the children,
for instance, that I have been taking
them to give to them like that. (Knocking!)
Come. Why? Uncle you didn't go? (My
mother, she says I should bring the key
to her. The pipe's key) Hoo. Go and look
here. It is lying here. The Sebe I was saying, her child is this. (So?) Her child who is the tenth. Do you see? (She is beautiful.) And the one who is gone overseas too also, she too, her children, one of them is this. He! Eric ee! My sister who is gone overseas, my granddaughter who is gone overseas, she too, her child is this. (Ahaa) Her child, one of them is he, one is there. (Ee o!) Go then! (He, he, Your grandchildren, two of them, that is how they say it or?) Plenty. (The men; her sons’ children) (Ahaa) The women. The women too, their children are these. (The women’s children are these?) The women’s children are these. The woman who is gone overseas, it was her son who came later, and my daughter too & was saying had gone to the market, she too, it was her last born who came. And my granddaughter, this one who’s brought forth, she has given birth to three, and the one lying in the room over these who’s brought forth, she has given birth to three. (Then you have got two grand-children?) Yes, it is all good — (great-grandchildren; two) Yes. (And Kumasi or the village, then what was to you sweet?) Was sweet? (Yes) The village? (Or Kumasi) The village and Kumasi. And the village, which place actually was to you sweet?) As for that, Kumasi here in particular, here in particular, since
if you sell something, they will be buying for you to get some to buy food to eat too, this place is good. As for the village in particular, unless you weed. As you weed too, they will not be paying you. (he, he)(so?) If you go and weed and finish it, you cannot go to take by-day when you take by-day even and they give you a thousand cedis too, it will not be enough for you to eat. (Mm. Nnaa) It will not be enough for whatever you do. But in the town here, if you get up and you go to the market bit by bit, like that, and you sell something, then you get what you will eat. And maybe, you will get what you will bring even, to again buy cloth to wea. Therefore when you collect some together, then it means that, Kuman here in particular, is good. That is why today, Kuman township has become big for instance, with people saturated in it. When we came to live here when we were young women and were then children, then Kuman here, people were not here like that. Today, if anyone stays at the village, and looks and is in hardship, then he gets up and comes to Kuman. Therefore this place in particular, it is good, it is better than the village. Today, the village, food even, some is not there. We come to buy it here before they take it there. (And at first, they weren't doing it like that or ?)
At first in particular, too! It was the village they were bringing the food from to this place. (When, the time that you were staying in the village, you weren't buying food.) Never, never, never, you didn't buy anything; pepper, garden eggs, tomatoes, everything. You didn't buy. Plantain, cassava. You even, you would go for it, and it would get rotten and they went to throw it away; and we were using it for what? If someone even came, that she would buy too, then the plantain bunches about four, two shillings, which today you call it, & what; fifty (50) (Nino) You see? Or forty. (Yes) Plantain, bunches, four, when I went to weed my forest for instance, plantain bunches; four, when I went to weed my farm for instance, plantain bunches, four; forty. It is a bunch too that is a bunch of a bunch that you yourself you looked at and said, plantain is this. (A bunch that is big) Yes, four then they would be giving you forty, and when they gave you forty, you were going to buy what with it? The fellow, who would be taking it to the town box too, she wouldn't sell it for that. She would get money, and get some to buy cloth to wear, but you too, in particular, it was forty she had given to you. (he, he, he) Hee; so the village in particular, that place in particular, it is not sweet. (So?) Mom. (Then you were firing.
ripped-red plantain at the place?) No. (When you were staying there, when you were staying there too, and you were frying the ripped-red plantain, it wasn't making profit?) That time then, it made profit. The profit you got was small; fifty (50) too, was enough for cloth. You see? Money; fifty (50) we were using it to buy cloth half piece to wear. Therefore that time too, then the world had not finished up like today. Therefore the ripped-red plantain for instance, when you fried it; I went to buy this thing, cocoyam, a bag at Bodmasi market place, one shilling. Cocoyam bag 0, one shilling and a penny. When we put it in a car, they didn't charge me any money and it came to place it at Dadane. When we came, my mother, the beat me, a child who is a witch, cocoyam in particular, who said go and buy, in a moment; one shilling and a penny (he, he, he) (It is too much) It is too much; then cocoyam was not scarce in the farm. (It meant that the price was hard (expensive) then you went to buy cocoyam from Bodmasi. That too, I bought palm oil kerosene tin, the kerosene tin included, seven shillings. When I came to fry the cocoyam for instance, my mother said, take it away, take it away, take it away, take your cocoyam away. I went to dig a pit behind the house and I put the
cocoa yam in it. And a man too, they called him Tiaman, you say usually, I do not forget issues. (Yes) he came to do this thing, he came to do timber. He then bought the cocoa yam for instance, six pence for me.

The sixpence, and penny that remained, it got rotten in the pit. (Oh!) That I got indebted in a moment. (Why, you didn't fry it?) No. As for that the seven pence got rotten in the pit. It was the man who made me get six pence, (and it meant that seven pence had become your debt. Ha, ha, ha) It had become my debt? (So?) So my mother, my mother insulted me, insulted me that, a child who is carrying debt, in a moment too, you've gone to bring debt of seven pence to me. (Ha, ha, ha) You see? Therefore at first too, then it was not like today, then the world was peaceful. Today also too, the world, as it has become, it is hard. Today if you do not strain yourself, your hand even, won't go to your mouth. Today if you held money for marketing and you were not holding two thousand, you couldn't get plantain and cassava and meet to cook fofos to eat. That even, the two thousand, if you held it, then except I, who is an old woman for instance and I am a woman too. But the one who has a husband in particular, it wouldn't be enough for you. (Hoo) The one who
has a husband in particular, it will not be enough for you. The mudfish, very small one that I fetched for you there too, five hundred cedis. Then if you go to buy five hundred cedis in addition to this and you are using it to cook a husband's food too, it will not be enough. Before you buy plantain, and buy cassava, and buy charcoal, it won't be alright; and pepper, and garden eggs. Pepper, today fifty (50) tomatoes fifty (Tomato one 100) Onions too except 100 that you will get. That alone too, much money. You see? And that time I was sitting here for instance, I say, a woman from Mpange, she was the one who then bringing me firewood. When she came, she said, madam, might be you are baking bread? And I said no. "But why have you built a firewood platform like this?" Then I was staying in my husband's house. I had built a firewood platform very big. And the firewood, her head load; so frightful. When she was bringing it for Mpange, then sweat, for instance would be dripping along her; six pence, and she would put it there. Therefore, every time, I said, as for you, convey some onto it. It meant that I was working therefore, it meant as for me, I had money. (mm) Whoo, I was able to buy and put on it. I had built a firewood platform, very big and the ...
* and they are hatching. It gadders egg, fifty
- Today the woman came, she is there today. Three days ago, she passed over here. She said, yes! Madam, today, this is where you are staying? And I said, yes, today, this is where I have come to create a dwelling, a bit, that as it is, I dwell in. So that time, if you worked, you did not get money, but the money, if you had something small, it was enough to buy with. (Yes) You see? If you had something small, it was enough to buy with. So that time in particular, the world too they say something is called government's handcuff (cloth) when the government's handcuff (cloth) came, they said the full piece was four pounds. One pound, one pound, one pound; four. If you cut half of it; two pounds. That one, at that time, when we were buying we said 22.!! As for this it is likened to Akua Nsia and others. Ei! Indeed two pounds in particular, do we use it to buy cloth? (It means the price is expensive very much) It is expensive very very much. So then the tissee, that is how it is also. (So the time that you were staying in the village, the money, it wouldn't disturb like today?) A, oh at the village, then the money too, as for that place, that time then poverty was there o. (So?) The village in particular, then poverty was there (So?)
But—(Than where)? Than today. (So?) Yes. Then poverty was there. The poverty was there was that. If you sold something, your money was just small. You see? The money was small. It was not enough, but cloth for instance was cheap. Your money too, it wouldn't be enough, for you to go and buy some. I, when I grew up, and had menstruated and come under marriage; that time then my husband too, was staying in his home town, before I came to marry, before he was bringing me here. When you had your bath every soap even you wouldn't get some, except my mother boiled soap, the black one and then I went to take some (Amongye soap) Aaaah. then used it for bathing. You see? Today too for instance, all things are in surplus. Everyone has his money with which he buys something. I for instance, my wardrobe that is standing there, a certain young man, he stays up here. He went to Nigeria there and came, soap; sweet smelling toilet soap, he came to present to me more than twenty and as for me, I do not like bathing with it therefore, they were lying in my box, in this wardrobe.

This one comes, my grandchild; one of them, my brother's child, they call her Awoa Pokuaa, she her daughter is at overseas there. The day she came, she brought me about six and I put them into it. Now, my grandson whom
I am saying that in a Overseas, Karaku Nune, it is he that has a concubine here, as for her even, she brought a packet (of the toilet soap) that one, it had in it, they say twelve, (yes) she said, grandmother take, then I put them in it. That time, it was the Kokokoli soap; black, that we bathing. (he, he, he) Yes, but that too every you wouldn't get money to buy some.* You see? Therefore in the older days, in particular then the country was sweet, but then it was painful. And time too, then we hadn't seen what is in vogue now; some of it; so then father (somehow) if you stayed there like that, then you sat there. (Yes) Hoo. (People; so many were ill at first) Yes. (And grandmother presently, since your eyes became brightened, this time too, you see how their life is like, it is like what?) Presently now, the life in particular, it is true that, its hardiness it has become so that, the life, its hardeness only is that, today, everything you are going to buy, the price is expensive. (Hoo) You see? Today, everything you are going to buy, the price is expensive. (Hoo) That is what I told you that, in the older times, if you had your husband, if he gave two shillings even, what today you call it forty for instance, if he gave it to you, it was enough for neck rope (shopmoney) what so ever. Today too,
* Also, we made it for half price,
but you wouldn't get money to buy it.
also, if they give two thousand even, except that you, the woman, you add to it. If you have a husband there and then, if you do not add some to it, it will not be enough. But what would be done only is that (today is). If the woman too also you too, you will get five hundred cedis to add to it; and at first five hundred cedis a woman, you do not have any, therefore if your husband doesn’t give it to you, the only thing is that, you sit there. If you aren’t a woman of hard work, that you yourself you will make the effort to get some of the money, if you become hungry, except your husband gives it to you. If he does not give some to you, the only thing is that you sit there. You see? That means that, I myself I see that, today, and for instance, I have become an old woman so. The young women, today, it is good for them. It’s our young women’s time, then it was not good for us. As for that, then that time, then the world too, then, had not become hard like today, but then money was scarce. Then money was scarce, and peoples’ too eyes were not opened. If then, enlightenment had come like today’s times, then, then, else & Afua Nsiah & I was going to stay in this town here, when the town’s land, land, when they cut (alloted) it for you, a hundred pounds. If it were
today, then I would have bought plots about ten. I had money a bit there, but wisdom like that, it was not in my head. (Some wasn't there) Who.

END OF 12A TRANSLATION.
If it weren't him even, then wisdom like that, it wouldn't come to my head; and to say it was coming to take some. And then, this place, the land; this stretch here, then they cut for you. Today they say something is called million, two (MM, two million) (too) That too even, you will not get the town centre like this. They are taking you to Mpankarsoro. (Nearby there) Nna. That too. I say, it was a hundred pounds they were taking; they were buying it. (A hundred pounds even, then was money) It was money that was heavy; and a hundred pounds for instance, even, whoever had some, then was a person (worth his salt), whoever had a hundred pounds. (Aha) Yes. If you weren't a person worth your salt, you couldn't have a hundred pounds. Ei! (Yes, true) Yes. Therefore as far as now, I believe that, this issue, if we end it here it will be alright. (he, he, he) Then you go to somewhere else too to say some. (If there is an issue there again, whatever, if you yourself, you have an issue which you feel you can add to it for us, which we haven't asked you. You yourself if you look into your life, how it is, like your children, you can be able to say some in addition for us) (he, he, he) The living in particular (hehe) the living in particular, seems that only is what I have been saying to you.
(I want to ask you that, at the time you were going on the road, you saw, you saw towns; a lot of them, and which and which town was good so much, which town was so progressive, at the time that you often went there) At the town in particular, it meant that, when I went there, I went to buy something and came back. (Aha! I went to buy something. Therefore I myself. If I went to buy the thing then I would come to the town here to sell. Therefore the town there in particular, I cannot see what is going on there for them. (Aha!) You see? Might I went to the grassland (North) I went to buy grass cutters. (Nheo) You see? Then I hired carriers to put them in a car for me, to come here and sell. Therefore they, they as they lived in their town there, what is going on there for them, I cannot see. And sometimes too when I went on the road, then I went to buy groundnuts or onions and brought it. If I brought it here and sold it, then it meant it became alright for me a bit and then I too — on the next day, after three days, then I again went. Therefore they themselves in particular, what was good for them in their town there, if there, this was good for them, I could not see it. It meant that, it wasn't I and they who lived there. (Nheo) Therefore if I went to buy something, I came back. If I
went even and I slept, I would sleep till the next day, and come back. I wouldn’t be able to see the particular thing that troubled them. (And what, what made it that, made it that, you thought that, I would go somewhere to buy groundnuts or when you got up, you said today, I was going somewhere else to buy something now.) Since it was the work I was doing. (Yes) The stall where I sitting, I sold groundnuts, I sold onions. And at that time too, might be, then the onions business for instance, was spoilt, and they were not buying. They said, grasscutters had appeared somewhere. The money too, some was holding me, then I step on the road. (And who told you that money was in it?) The work, all of us being there, if the grasscutters for instance, I bought some in the market here, to cook food to eat, therefore I knew that, as the grasscutters had come, and might be, the onion business too had spoilt, and they were not buying it properly. I said I would go on the road to buy some of these grasscutters. Then I would go, then I would go to buy some and bring it. And if I bought it, then I delivered it to those who sold the grasscutters, who cut them (into pieces) then I would deliver it to her. Therefore if I bought the grasscutters, one for a thousand cedis, if
I came, I wouldn't sell it for that. If I came, I too, I would add some to it. (True) Then I would sell to the fellows. And the fellows too, she too cut it up (into pieces) for her too to know what she would sell. And then the groundnuts too, that was what made me come and sell some. Then at first, then it was onions only that I was selling. Then I was not selling groundnuts. And then those I and they were sitting in the stall here, the stalls that are over there, all of it; onion stalls, and they had gone to their hometowns and had given them to groundnut sellers. And if I looked at how the groundnut sellers were selling too, I said, a I too I would go to bring some to see. Business for instance, since it is not business; one kind that we do, and I too, I went to take some of the groundnuts and brought it. When we sold it, might be, father (somewhere) one bag for instance, if I sold it, and I sat at the place; if I got two thousand even, it was good for me. And the onions too, if I sold and I had two thousand too, it was good for me. I would use some for marketing and then get up to come home. The next day, then I again would go. You see? Therefore in all, the groundnut for instance, that was what made me sell some, that at first, I was not selling groundnuts. Then I was selling onion. And when I saw how the groundnut
sellers, as they were buying it also, the price that they were giving it to them, they if they sold it, bit by bit they were getting on it and I said, if myself I would go on the road too, that's why I went to take some. That time when I was strong in particular, everywhere I was able to go, then went to take some. But when I grew up for instance, presently, I do not go to anywhere again, (nheo) mm, except the market only that I go, I do not go anywhere. (And who told you where to get pepper, or groundnut, as it was not your work before?) Oh! (He means that, as you heard that might be, grasscutters were here, or groundnuts, or onions were here, who then gave you the information before you saw it and went?) Oh! As for that, those who might give you the information are not scarce. It means that, those who might give you the information in particular, as for onion, the grasscutters for instance, our friends, some are selling some. They cut it, in the market, there to sell. And someone is there, when he sees that you are a person who walks about who is able to go on the road, then she says, 'Excuse, but the grasscutters today go and bring some, because it is good. If you go to bring it, you will have profit. As like the onions, for instance,' I was saying, my brother for instance* his wife, she told me about the onions. That time he is from my town...
person who took me to the onions' stall. And then it even, I was saying that I sold cloth, I did not sell onions. Then Amedum, our hometown's folk; then his wife; and that time, the cloth, it was Harmattan time. They were not buying it. And she said, ci, my in-law, the onions is good therefore try and come and we go. That time too, the onions, kerosine-tin full, and the bag, all together; two pounds. One pound, one pound two. And then he said, try and come, because it was good. If you came to sell, you would get some, and she took me to the onion stall there. And she took me there and the one who was onions' womens' elder was Ama Ku (Ama who?) Ama Ku, Akw (Ahaa). She is from Kwahu. (Yoo) Three days (recently) even, about a year ago, she died for me to go to the funeral and come. (Ahaa, nho) (She was the Queenmother and she made me her assistant (Ahaa, nho). Then she made me her assistant. (But seems, you went to meet people there). Yes, Luo! (And then she made you rather the assistant) Egyo (aha). The assistant even, at first, it wasn't I whom she made me act. She used a woman they called, Asakye- waa, she was a Kwahu folk. It means that the Kwahus were then the onions' oushers. The onions all of it was coming from Kwahu, so she made the Asakye- waa her assistant. When she became
her assistant and then the Kusame Nkrumah case came, and that time, Kusame Nkrumah hadn't then obtained the freedom for instance. This town became rough, rough, rough, rough, then fightings and a—(mm, c.p.p. and the break-away people (opposition) yee. And then Ama Aku, she went to her home-town. And when she was going, she put Anakyewaa at her back (to act like). She put Anakyewaa on her back. Anakyewaa, she had no patience. If a child winked at her eye then she parted with her cloth and then struggled with her— if a child did something bad, then she parted with her cloth then I would go, and say, madam Anakyewaa, human being in particular, if you existed with her, you ticked her, you did not swallow her. And if you do the children like that it is not good, then I would go to separate them. It was like that until Ama Aku came. When she came then all the children revolted and said, they did not like Anakyewaa as assistant: "Madam Akua Nsia, she is the one we see that she can look after us, who has patience, therefore we do not like madam Anakyewaa." And then they said, as for that, as for that, you must then sit there. (So, it has become like the plantain sellers one.) Maae, and then they removed Anakyewaa from there, and put me there. When they put me
there too, and Ama Aku too, her eyes became blind and she went. She did not come back again even. Her eyes became blind. She slept in the room for about twenty years. (Ow! mm) And that means that if I had something then I went to give her some. If I got something then I went to give her some. And then, as it is, they made me the Queenmother and went to show me to the K.M.C. personnel and the Ashanti Queenmother and the Ashanti King all together. They took us to show (introduce) us, that we were the people that had been elected as the various elders. And it means, they took me to stand there. Three days (recently) too that Ama Aku, she died, for me to go to the funeral and then came back. So it is patience that made them give it to me. Anadigwee too that we are mentioning for instance, she too she's dead long long ago even, before Ama Aku (aa.) Who. Patience. It means that if she and the children were doing that, then I would go to separate them that, e1, madam, e1, somehow, this was the one that said it: She said, "except my her held me, my white her held me, then I would say that take it to bless your lips." (He, he, he.) Someone had e1, someone had left her children with you, whilst she was the Women's leader. She had left the children with you. Anytime you got up,
Kikis, fighting then blows, pike, pike with the children (it wasn't nice) it wasn't nice. If a child did something bad, then you would be doing them, if you did not look well (not careful) then the child would be insulting you; therefore it was not nice.

As an elder in particular, you must have patience for children. Therefore Ama Aku, the time that she came, all the children were very nice. I decided that, if that was not so, then, we in particular, we know that madam Akua Nsa, she is an Ashanti whom we and she are staying here. Also, she is the person who has patience and can be able to look after us. That is why Ama Aku gave the eldership — (So your patience made you get the Queenmother. Then you have done well.)

So, presently, do you have an assistant? My assistant too, she is ill. They call her Gyamea. Presently she is in Accra. (Our) Her children have come to take her to Accra. Her children have built a house in Accra. She is ill and they have come to take her. But she hasn't come. (And as the Yam sellers and Plantain sellers do take some from it, you too, that is what they do to you?)

Yes, mine in particular, if someone brings the onions, may be six bags (yes) along. Something like the cup that is standing there (Ahah) Bags; six all together, (Ey) full is what they are going to fill.
for me. I too, as for me, I will not mind you. I have the thing, the elders have a proverb. They say, if you can't manage yourself, you say my nationals did not look after me. It has become leadership that they have given to you. It isn't that that is going to look after me and do me hun (anything) o. E., when I stayed in this town here, that I built my hometown's house and I am building this, and I went to look after my farm. For instance, it wasn't anybody that gave me money. I myself I used my wisdom bit by bit, bit by bit, bit by bit, till I have done it. Therefore if you bring it to me then, I take it. You who say you wouldn't give me some even, I say, too. Because of that, about three days (recently) I went on strike that I wouldn't stand again. I called all of them that I did not like being the Queen mother. And I wanted to stay away. They said see! They then ran to approach (an elder to beg). Madam, no, as for us, we shall not agree. We are standing there. We shall treat you like this. In one of it too, they wouldn't do it. This thing, when they ran to approach (an elder to beg), even, they said, so many people in instance, all of us if we say in every month, everyone shall pay a hundred cedis, a hundred cedis, to be given to me. Up till today, nobody paid some. I say I won't go to demand from
anybody (oh! oh!) Yes, I am sitting my somewhere (minding my own business). God in particular, He will make you eat. Whatever you will get, what so ever He will make you get it. (They have said it actually, they give out, like tomatoes for instance. They give out a great deal.) Indeed, indeed, indeed. (Yams, plantain; they all give out.) As for that mine own, I say, something small like this, that they put a little into it. They say take, then I take it. When I get a little I will eat, if I sell and I get a thousand cedis even, then I buy food to eat and I come to sit down. Therefore if I go to someone's things even and it is a tin (container) that small tin; I am fetching and she says she wouldn't make me fetch it then I back out. The person standing there is the one that says, let her fetch some because this one is a women's leader in particular, she is not a person who is greedy. She wouldn't do anything to you. It is only that you are sitting there, you have taken your freedom, and you are sitting there. But they shall not take their freedom. They shall not take their freedom. If it turns to stone, a human being shall die. Groundnuts too, when we die also, we shall not take the money away. As God has treated (made) me to, that only is that. This I am standing here, it is left with a little
for me to die. I shall not turn to become a young woman again (he, he, ha, ha). Yes, yes, I shall not turn to become a young woman again therefore I shall not go and harass others' children to make their eyes red (give them trouble). They are finding their money to look after their offspring; children who are going to school. You too you have made (lived) your life to completion. If you give me some, then I take, if you do not give me some —. (And why is that plantain and yam, there is money in the throne and onions in particular, some is not there?) Mm, we, we have strained ourselves very hard. I will not strain myself like that. (So?) (It seems to me that plantain and yams, for instance, the price is expensive) (And onions too, is the price expensive) onions' price is expensive more than the plantain even. (So?) Hoo. The onion, the recent one that came; the Northerners brought; a hundred thousand a bag. (Eh!) A hundred thousand. One bag only. You've heard it. (And sometimes you take some to the palace. When it gets to a period, you take some to the palace.) Every celebration of the 40th day, I take it there. That is what when the time comes like the Friday, when the next day is going to be the Saturday? Good day (Holy) then, I take my thing, everyone's thing, then I
collect three. As for that, everyone who sells onions, they collect it bit by bit; bit by bit, bit by bit; like that. About baskets, full; two, then I take it to the palace. The King's own is one, and the Queenmother's own is one. (Eh! All of them, that is how they do it, you've seen it. Yams and plantain, all of them) yes, all of them, each one, each one. Those who sell pots, even do it; pots and those who sell meat, they all do it. Kenkey sellers, all of them, everyone takes some there. (Everything that they sell in the market there in particular) Everything. 40th day celebration. Ehee, ehee! 40th day celebration. And the 40th day celebration in particular, if time is up and I am collecting and you say you will not make me collect. (They say if you wouldn't collect then, you go to clear your lips (answer) in a box at the palace.) Ehee, ehee! (If the town is yours) Therefore as for that, whoever has retailed some there and then. As today for instance, they are retailed at three for a hundred cedis, three for a hundred cedis. Then I collect three from everyone. Therefore if I collect like that, I am able to get this rubber for instance, two full; then I take one full to the palace, and take one to the Queenmother's house. (So, presently what, where can money be found, in the onions' business; as you go on the road or you sit in the market, or
you do what business to be able to get profit? The road going in particular, as for that it is good. (So?) Mr. Ci, and getting on the road in particular, welcome and good morning for instance, are they alike? (he, he, he) Going on the road in particular is good. If you are able to go on the road only then, had it not been for the road that I was going, since I was saying, I have done this, I have done that. (Else you wouldn't have got money?) No. Presently for instance, the little dance (struggling) in particular, it is what you are going for that you are looking for, and clothing a bit that you will wear, and that when someone is going to a funeral, you could go too. And the road in particular, as for that, it is good. (When you come, as for that, the money comes instantly then) So, so, so. On the road in particular, if you go, you go and you buy something only, whatever happens, you will get money out of it. On the road in particular is good.

As for that, now then, let us get up & for I am going to do something for my grandchild. (Yes, I thank you very much. You've helped me a great deal) Don't give thanks you hear. (God bless you, let him give you strength. Yes, you are not gone, let him give you strength) That alone.
is what I am begging God. Yes, let Him give you strength. So that those children, as they sell the onions, they shall not suffer. I want everyone to say that, God bless you. The death, in particular, it is not that I shall not die, I shall die but shall die in the Lord. (Peacefully) and my heart. That is why I say that I will not make too much noise to the children. If it turns into a stone, I shall die. And if you tell anybody that I say I am going to fetch (collect) someone's and they say they will not let me fetch it, they say, let her collect it because onions' women, leader in particular she does not trouble the mind (she does not trouble the mind). You who says will not let me collect, then I leave you and I go. If you give me some then I take, if you do not give me—(Yes) that is what the Bible has said. It says whoever has washed does not need to wash again. (Ei, Grandmother, you do well o; Grandmother, you go to which church?) Ei, I am a Roman from my childhood (O, you've done well)

END OF 12B TRANSLATION