

39A-TRANSLATION.

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I cannot spoil anything. (Yes. Nhe, he, he) Nheo. A so, we, when we lived too, we for instance, we, then we were from Akyakurum. (Ahaa) Akyaw. The town; within it. (Akyawkurum. Not Akyakurum?) Akyaw. (Ahaa) Akyaw (Akyaw) You leave - go from - Ejsu, also, then you go there too. (Before ^{then} you go to) Juabeng (nheo) Before then you go to Juabeng. (Ahaa) Nheo. And the time that we and Akyawkurum there, the elders too also, the Graceful Being who created everything, He came to meet Akyawkurum. He created everything, He came to meet; He came to meet Akyawkurum. (Hoo) Therefore the Akyawkurum there, then a tree, it was a tree. Today too also, it is still standing there. It is still standing at Akyawkurum there. (Nge) And when He came too, the Graceful Being, who created the creation, when He came too also, then He came to meet it. Therefore when He came to meet it too, when He came then smoke was coming from the tree. too; within it. Then human beings were in it. (Hoo) Then He said eii, when I also, I created the creation too, then you, who is this? Then he said, I am called Akyaw. Ouresu Akyaw is me. And He said, and you in particular, you are from where? He said, I in particular.)

no one made me. Anyans, Anyans is the one. They call me Anyans the hole; within it. They call me Anyans. That tree too, they call it Anyans. (Hoo) Then, the Graceful Being who created the creation asked him that, and then you, you alone only, you live in your town like this, you are happy? (Akea listen to the narration too properly. (Ahaa) Listen to the narration because it is interesting very much) (True) And you are happy? (ahaa) Then he said yes, no one made me, Then He said, you are called what? Then he said, I am called Anyans. Anyans the hole; within it. And He said why then are you wedged in a tree like that, he said I do not see anyone that's why; that's why I alone only, I am wedged. He said, show where your land lies. Show your land's edge. (Nge) And then he showed his land all together, its head is at Juabeng; where you have Kofoidua; the greater; is within it. (nhoo) My land is that one. He said it is true? He said hoo. Then He said what do you want that, what then, I should do for you? He said, what I want that you do for me is that, I want that my town becomes big. He said then, where also the tree's roots would go)

too, that place all together, they will build houses there. Then he was living there. Then whilst he was living there too, now at first too, the fights too, were coming. He also was he only alone. Then he said no, if I only alone I stayed here also, if you didn't look well also - not careful - then they would come and fight, they would take it. So therefore, I would take myself to go and add to a multitude; within it. (Ehee) It means that you only alone. (It is not good) It is not good. And then he went to marry Juabeng's Queenmother. (Hmm) (Nheo) He went to marry Juabeng's Queenmother. Nana Anyans, Akyawkurum Chief, then went to marry Juabeng's Queenmother. So he went to marry Juabeng's Queenmother too, then he and she named, Isee Hwedeε. Then they named Adubi. (Nheo. Madam Adubi) Nana Adubi. (Nheo) Akyawkurum. Isee Hwedeε Akyawkurum. Then this and when he went to marry too, he said, like today, they give their things - properties - to their wives for instance. (Nheo) (Yes, and you say he married Juabeng's Queenmother) Juabeng's Queenmother. (Nheo) And he said Nana, I do not have anything. Therefore presently too, Juabeng's Queenmother also, her brother is Ashanti King. (nheo) So

you've seen it? (Nho) Then he said I do not have anything. Therefore what we would do is that, I shall take my lands all to give to you, and if a crowd is coming also, you come and fight to save me. And then he took his lands all together, at Koforidua, the greater one; within it, and this place all together, he gave it to him. And then he cut - demarcated - some and he sat on it. Then it means that, the one isolated person; he has taken himself to join somebody. And he and his child too; Nana Kete. He took him to go to Krachi Kete (Nho) (That's why aaaa! That's why the Kete Krachi) Nho. Therefore he took him to go to Krachi Kete too, his child too, (nho) he took him to go to visit someone there. (nho) so when he went too, then they were playing, Kete, Kren, Kren, Kren, Kren, Kren, Kete, Kete. Then he said aa, Nana your play also, it makes me sweet. Look - see - that my child also has stepped in to dance. Then Nana Krachi chief, let's take the Kete also to go and bid him off along the way. Therefore they took him too to come also, they took him to put him at Juabeng. They did not permit the people too to go again. (ahaa) therefore Kete is from Akyawkurum.)

(Akyawkurom. You've made us hear old peoples' tales today.) (Nho) Kete is from Akyawkurom. (Nho) That's why they use it to play Kete. Then it means that, his child too is called Kete too. (Hm) And he also. Therefore at first too - in the older days - if you would play Kete also, except that you came to Juabeng (True) Then you would come to Juabeng's Queenmother there. (True) You even you saw some. (Yes. Then nobody beat Kete.) No. (Then they were not beating it also like as today, that everybody beats some for instance.) (Nho) Then they would go to show him Nana Juabeng Queenmother's place. Hm. That is not lying there. And also, then at first too, then we the Ashanti nation too, then we liked a stool that is black. A stool that is black. (Nho) Nana Akyawkurom chief, then he had some. Then people wanted to take it. Then, that, somebody came to tell him that Nana, if you do not look at it well - not careful - your stool too, somebody would come to take it. Then he took it, walking through the bush like that also, then they took it to go to Asunoo. (Nho) Then they took it (NOT CLEAR) And we also, our grandmother, we are two women, one man. We

also, we are from Denkyira - Atoase. So when our ancestors came to Akyawkurum here also, we and they also, then walked. That we travelled too just like today we travel on journeys for instance also, and we come also. They did not fight to capture us. Therefore when they walked too also, they were from Denkyira Atoase, and came, they were Bretuo. (Ei, so my mother, you are Bretuo?) Eh Hoo. They when they came too, then they came as guests to Nana Akyawkurum chief. Therefore when they came as his guests too, at first too if the ancestors became guests to you also, you would take him to go and show to the Asante-king. (Nho) It means that people were not many. (nho) Therefore if someone's person has come as a guest to you like that too, tomorrow too then a fight has come, then they come to meet you, they will say that, these people too are from where? May be also then they are looking behind them for a way. (Hm) If they come to meet you also, you the chief, you've got trouble. (They will say that you have stolen) Nho. Therefore we took our grandparent too, to go to the palace to go and show to the chief and his inhabitants. And they said ei, these people say, they

are from Denkyira. We said yes. At first also, the Denkyira's, the Ashanti's were under them. (Aaa, then the Ashanti's were under the Denkyira's?) Hoo. Yes. (Aaa) (Nho) Then they were under them. (True) therefore the Denkyira's in particular, so then, our masters are they. And the Ashanti Queenmother said I have taken them. I have taken one. Therefore I am going to give them somewhere to live. And they for instance, they brought themselves to come. (Hmm) then the Ashanti Queenmother, she took our grandparents; one of them. As she took them too, then she was taking them to go, she was taking them and walking also, then Kwadaso in particular, was there. (Hoo. Ideneho - sole authority - Kwadaso.) Ideneho - sole authority - Kwadaso. (ahaa) Ideneho - sole authority Kwadaso. she took them to go and live there. therefore they in particular, they were ^{on} their own when they came. (ahaa) No one fought to capture them. They didn't do them anything. Therefore they in particular, they are on their own. And the day that is a bad day, you all come, for us all to worship this stool. And this then, as she took them to go like that too, then Nana Akyawkurum said ei, and I have taken this thing to you.)

the people for instance are two,
 notwithstanding even at all, give me
 one E, then I also, I and he could
 live in my town. Then they two; all,
 you've taken, to merge into the town
 too like that too also. So it is
 necessary that you give me some.
 Then he selected our grandparent and
 gave him to Akyankurum. Then he
 said, as you've given them to him also,
 they too, they are not slaves for you
 they were of their own - free - when
 they came. Therefore we and Kwadaso,
 we are one people. (Akyankurum and
 Kwadaso) Ho. We the Bretus (Bretus)
 we passed, we who were from
 Denkyira and came too, we and
 Kwadaso are one people. When
 someone dies, we go to Kwadaso.
 Therefore I, my mother, she came to
 marry Krobo. Therefore when I, my
 grandfather came to marry Krobo,
 too, then she brought forth women;
 three of them. My grandfather, they
 called her Nkrabea - destiny -
 (Hmm) The woman also they called
 her Abena Akudie. (Kodie) Akudie.
 (Akudie) N-hoo. Kromo. They called
 her Kromo. (Aah Kromo) Hmm. Kromo.
 Our nick name is the Akudie too.
 (E, Kromo Akudie) Therefore too,
 my grandfather too brought forth
 women; three of them, men; three

of them. My mother, they called her Amoakwaa. My mother's senior they called her, Afia Damaa, Kumaa, then they were twins. One a woman; one a man. They called him Fori. The woman too they called her Kobi. And then my uncle; the senior, they called him Asamoah. And the next one too was Kwadwo Buo. My mother married Krobo. My mother's senior married Krobo. My mother's junior, went to marry at Akyawokrom. (nhoo) Then they were wandering within till, they also, they have separated themselves. Therefore presently they have founded a clan at Donkyi Papaase also, where they've made an aeroplane park for instance. (nhoo) Then I could walk to come to the aeroplane park (Hm) I could leave Antoa, Krobo there (Is that so?) and walked to come to the aeroplane park. (Airport there) Airport. (ahaa) The time that they made the aeroplane park too. (nhoo) Then I could walk from Antoa. If I cooked, nkyekyerewa - a mixture of maize and groundnuts in leaves - a bit also. As I came, ten pounds. Ten pounds even then it wouldn't reach. (Nhoo. Ten pounds then it was much-money.) Then it was plenty. Then I couldn't. One shilling. Then I would walk and take it to come

to the airport. (ahaa) At night we wouldn't sleep. We got up during the night, three o'clock, then I would come to the airport. Some days, when I walked, I was not able to walk. Therefore if I went about three times also, a week each, I went once only. Then my father also, he then was in town here, then he was selling beads. Then my father was selling beads at the Kumasi market. (Nge) He and my mother were selling beads. So meanwhile, also, then we would go to the village a bit. (nhoo) Meanwhile, also, then we would go to the village a bit. My mother was going to the Kwawie markets and other things. And my father would be going to engage in litigation and others. We built houses. My father built houses; three of them. All of them he sold them. (Aa!) He sold them for a hundred pounds. (Nhoo) (Hmm) A house for a hundred pounds. Ashanti New Town. (E) Where the man is holding a sword too. (E, Yes. I have seen it) The house that follows, my father's property. He sold it. That place then they were not calling it Ashanti New Town, they called it Dumase. (nhoo) My father, then they said was felling trees, to build the houses too. It means that, then.)

it was an oak tree that was there. They were not calling it Ashanti New Town, Dumase - under the oak tree - that place, they called it Dumase - under the oak tree - (Ahaa) where the man is holding the sword, too. (ε) They called that place, Dumase. My father went to live there, he built houses; three of them. All of them he sold them. A hundred pounds, a hundred pounds. (He, he, he, he, he') Then he moved from Kumasi. And went to live at the village. Therefore the time that he went too also, me, I did not go to school. My mother also, then she and her sisters; one of them. She gave it to her sister also, then to Accra. Accra, it was my mother who took yam selling to go there. Whom I went to live with too. (Hoo) Then we were living at Makola market. (hoo) We were at the Makola market. The yams also plenty. A hundred even did not reach a thousand cedis. (Hoo, hoo. It did not reach even) It did not reach three hundred cedis. (Hoo) They went to take them from, Kwame Danso. I know Teleyim. I know Kpong. I know Worawora. I know ε, Kete. Krachi all together, I know there. (Hm) Hoo. My fathers, when they went to take the yams too.

then they would give the money to me
 for me to go and pay. Then we were
 wandering in it bit by bit, bit by bit,
 bit by bit. My father too went to die
 in the North. Then they brought me from
 Accra to come; then, I came to marry.
 Yet when I married even, one shilling
 even then they weren't taking it to
 do marketing (Hm) (Nho) we used
 six pence. My husband was living
 at Asafo. As I went then I would
 buy fire wood, a penny. As I went
 then I would buy meat, the intestines,
 four shillings. This twopence. Penny, penny.
 As I went, I would be walking on
 the ground - going on foot. The Bus
 had not come. As I went to Asafo
 also, (nho) Asafo then they were
 calling it Bimpe. (Ahaa) Asafo
 Market. That place they called it
 Bimpe. (aaa. No one liked it) Obimpe.
 The very place. Asafo Market there
 too. (hoo) Bimpe. A stream was there.
 The stream that was there too (Yes)
 A stream was there. (Yes) The Market
 there too. A stream was there. They
 called it Bimpe. (yes) The stream,
 the called it Bimpe. (nho) What they
 had been pushing to the side there
 too. (Hoo) They called it Bimpe. It
 is there, so big indeed. So it was that
 place where we washed things. (Nge)
 (Nho) It was that place that we

were washing things also, Kwame Nkrumah came also, he came to build a market. That place they called it Bimpe. (Nho) So that was it, as you had come to the market like that too, my husband also was doing - selling - assorted items. He often came to the market there. We were walking on the ground - by foot - , I was carrying firewood penny, three pence, then I would bring it. Then I would come to cook my food, then I would pound my fufu. I myself was washing my husband's things. I myself then I was pounding my husband's fufu. If your husband got up and hadn't taken his bath even, you had no way to go and sleep. (Hoo) (Nho, ho) We were walking in it also, my husband, he would marry a woman today, then he would divorce. He would marry a woman tomorrow, then he would divorce. (Nhe, he) He married women alone up to ten. (Ei sh!) (Ei! Your husband?) Hmm. (You are the elder?) No. The elders in particular, then he had married them and divorced already. (Nho) As he was coming to die then his children all together were forty. (Hoo) He and one of his wives brought forth; fifteen. (Ei! Ehe,) I too bit by bit, bit by bit, bit by bit, bit by bit. I too, if we ↓

separated twins, 8 and he brought forth eight. (aaa) So by the Lord's Grace, the children too are there. (Nho) the children too, all are there. Now in particular, life has become hard, a thousand cedis. Life has become hard, two thousand cedis. Life has become hard, ^(he, he) three thousand cedis.

We like that, "if we bought pepper also, you would buy the pepper then they would take garden eggs to put on it - as a gift - for you. (hoo) Then they would take onions to put on it - as a gift - for you. That all; penny. Then they would give it to you. If you did not have pepper also, if you bought pepper, then you would take some.

Then you would put it on it. Now in particular, today in particular, pepper has reached a hundred pounds. And what has made it happen like that too is that, we, we Kwabere's (Nho) you see that the Kwabere's too, from this thing, inside Asonomaso, like this too, we are Atwema's. (Ahaa) That too, that comes to Ejisu. (Yes) We and the Ejisu inhabitants (So Ejisu is Kwabere?) No. From Ejisu also, too, going to Kwaso and others too, that place also, they call it Adagya. (Adagya) They call that place Adagya. (Then 8 have not heard it before, he, he, he) (Nho) That place too they call it

Adagya. (Aaa) That place is not Kwabere inhabitants (Aaa) From Akyawkurum there, going, all to E, Tech... and others within too, (yes) they call that place Adagya. That place is not Kwabere. (Nge) You have seen it? And it means that from there to this thing also, (Accra road) Accra road, and others too, then, they were Ashanti-Akims. (Yes, ehee) Ehee. That is it. Therefore from E, Atwema going too, up to E, the road, within there also, Nkawie and others, inside there, (nhoo) That place also, together with Denkyira, are moving. Therefore the Nkawie Chief too, when coming, passes Denkyira. (Hmmm) Nkawie Chief is Denkyira Chief. (Nhoo) (Ahaa) Hmm. Nkawie Chief, is Denkyira Chief. Presently, this woman for instance, Nkawie Chief's wife who is dead for instance, who is in the fridge that they are going to remove also, when coming too, he and his wife came. Therefore it is the Denkyira Chief's niece really who is dead too. (Hooo) The Nkawie Chief too who is dead too. (Yes) The Madam Yaa too who is dead presently also too. (Yes) Even they haven't buried her at all. (Madam Yaa; who?) Nkawie Chief. You don't see that his house is at K.O. there? (Yes)

Nkawie Chief's house is at K.O. there? (Yes) Ehee. This thing; S.A.T, behind it there. (Ahaa) She and her husband emerged from Denkyira and came. The Nkawie Chief, so the Nkawie Chief too, they can take people from Denkyira to rule as Nkawie Chief. (Hoo) Then if the Denkyira too comes, except he passes Nkawie before. (Before he comes) Before a messenger would go to give information. Then the Asante King would ask him to come before he would come. If he had not asked him to come, then he would be staying at Nkawie to wait. If they had not done what they would be doing to the end (He wouldn't come) He wouldn't come. The little that I also I know is this. (Hoo. Then you were saying that, what had made the world become hard that went to bring this along too you didn't say it to the end.) Ah what has made the world become hard too is that, e, presently too, the Kwame Nkrumah who came too, (who) When he was coming then the nationals were saying that it was not good. Things would go up. This one says I like it. This one says I do not like it. This one says I like it. Those times, then Kwame Nkrumah time too, then I had

brought forth my Tawia - the next child immediately after twins. (Nho) Then I had brought forth my Tawia. Yaw Tawia, then I had brought forth the twins long ago. Then I had brought forth Tawia. Before we voted even then I had brought forth my Tawia. When we voted and Kwame Nkrumah came on too. Then rather, then it had not become hard like this. (nho) Then the six pence and three pence were there. (Yes) And also Kwabere and others and things all together, then our land was there. (nho) We have plantain. We have cassava. We plant pepper also, and it becomes good. We plant garden eggs also, and it becomes good. When we do everything also, it becomes good. (nho) So then were not suffering. (Yes) Then the chiefs too, a lot of them too, then Acheampong, he came to plant some flowers, as the thing too, the pole cables too, as then the pole too, some strings would be holding - climbing - it. (Yes) As you've seen it? (Yes) Then he went to bring some flowers also, to come and plant. (aaa) That is what has come to kill our land also, all together. (Hoo) The Acheampong. (Acheampong shrubs too) That is why it made us call it Acheampong. (Acheampong) (ahaa) Therefore then.)

previously, the shrubs ~~too~~, previously
 we didn't call it like that. (As at
 first then some were not here?) Eke-
 no -, some were not in Ghana here:
 (Then we had shrubs in actual form)
 Then we had shrubs in actual form.
 (Then it was not the Acheampong
~~too~~) Therefore it was when the
 Acheampong came to rule ~~too~~, that
 he went to go and bring those
 flowers ~~too~~, and placed them
 under the lights that, the lights
~~too~~, sometimes then the strings would
 be holding - climbing - it. (Yes)
 It goes up. (Strings entangle it)
 Ehee! (Ahaa) Therefore that his thing
~~too~~, if he used it to plant around
 it also, then it would mean that;
 then he didn't know that it would
 spoil (the land) the land. As the
 thing ~~too~~ has become like smoke.
 Therefore when it flowers also, (Then
 the wind blows it along) then it is
 upward that it goes. That is
 why the Acheampong for instance, has
 spread the world that, presently
 Kwabere, they come to Kumasi
 and they come to buy food (Hoo) The
 Atwimas come to Kumasi and they
 come to buy food. Presently it has
 taken the forest areas. Forest
 dwellers, they do not have land,
 (nhoo) It has killed the land ^{too}, all

together and turned it into sand.
 (Is that so?) Therefore presently,
 it is those towns that Acheampong
 does not exist there greatly, that
 presently, they get food a little to
 eat. (Hmm). But at first also, then
 it was not there like that. The Kwabe-
 res had food. My mothers even, the
 yams for instance, when they planted
 also, about the room within here
 even, they were able to uproot. (Hmm)
 Today some are not at Kwabere.
 Today, that fellow, if she is at the
 village also, she comes to buy
 plantain here. Kwabere areas, all
 together, then they were cutting timber
 there. (Hoo) It means that today also
 some are not there. They do not have
 a tree. They do not have anything.
 The Acheampong too uproots kokora-
 thorny weeds - (Hoooo. Today even, I
 do not see kokora - thorny weeds - again)
 Ehee. The Acheampong^{to} has destroyed
 the land. (Ahaa) The Acheampong^{to}
 has destroyed the land. Any town
 whichever the Acheampong will reach
 there whatsoever, they do not cut
 plantain there again. (Nge. Is that
 so?) (And when you grow plantain
 there also, it will not be good.) It
 will not be good. (aaa) If you
 grow cocoyam there, it will not
 germinate. (ahaa) The land, if

you weed and if Acheampong is there, if you plant cocoyam there, cocoyam does not grow there again. (It will not germinate) That is what has made hunger - famine - about to come also. (Hoo) Now in particular, everybody however will say, eii, Acheampong has come to kill us. As the leaves too, they call it Acheampong. (Hoo) (Then it is not a small case. Then we shall do what then, to once more, make it good again?) Hoo. The reason why also, they will do that we shall understand too, (Hoo) Except that you only the whites for instance who teach us various things also. And if it is you that have some drug also, to bring to kill the Acheampong also, to make it leave the land also. (Hoo) Where there is Acheampong, if you grow cocoa also it will not become good. (aaa) (Ahaa) It has killed cocoa. (aaa) And everywhere also, the land that cocoa grows there, cocoyam is there. (Yes) Plantain suckers are there. (Yes) something like kokora - thorny weeds - (Kokora - thorny weeds - even, I had seen some long ago, indeed.) something like "funturn" - the rubber tree - something like paraxubber (Paraxubber) Paraxubber. (Yes) which they treated for rubber too, some were.)

there. Onyina ^{tree} was in the farm. Cola trees were there. (Nge) These things all together, Acheampong has uprooted - destroyed - them. (Hoo) Therefore too, if that Acheampong too, it is in the country here in particular also, and if it goes and also continues to go up in particular also, then the hardship that will come too, it is more than this. (That is why you went to Accra or?) (She says that is why you went to Accra or?) No. (Hee) This thing, if you go to Accra even, also, it will not be good. You will move ~~and~~ away and leave your town area? That you cannot run away and leave. (Whoo) Therefore we also, at first too that we were in Accra too, then this place too even, then we were calling it a forest area. (ahaa) We, we, Ghana here, (ahaa) the area here, then we were calling it forest area. (Itmm, as Asante is in a forest area.) This place is forest. Therefore it meant everything was in abundance. (ahaa) Garden eggs were here. Tomatoes were here. Onions were here. Plantains were here. Coyam were here. Maize were not scarce. (Whoo) Everything were not scarce here. Therefore the Accra dwellers even then we took some to go and give to them. (Hoo) Then cocoa actually

also, then we had some. (Yes) My uncle then he was weeding cocoa farms like that, he built houses in singles of eight - in numbers - in this town here. (Is that so?) (hoo) Mankranso all together, his cocoa - farms - are there. Today, go and look whether Mankranso too, the cocoa too, some are where? Acheampong has taken them. So presently, the nation that we live in presently too, (nhoo) if somebody says that it is the Government which is not making us feel comfortable by ourselves, (nhoo) this is what is not making us feel comfortable by ourselves also, they lie. (Is that so?) What is not making us feel comfortable by ourselves, all is the farm produce too that is not coming too. (nhoo) The farm produce too. If I talk about the farm produce too, then it means that, the farm, the lands' produce that is not growing too, it that, which has made the suffering come onto us. (Is that so?) N-hoooo (Just like the land, just like at first too, and is it going to be good, presently?) Aaa, if the way that we take also, somehow to allow the land too to get some comfort in particular, somehow we shall get some. (ahaa, ahaa) You do not understand it.

like that? (Yes I have understood it) If the land itself too, if we take something to put - grow - on it and it will be good also, presently pepper has come to be money, garden eggs have come to be money, onions have come to be money, tomatoes have come to be money. Everything has come to be money. E, cocoa it is, that they are increasing the cost also. (Nge) (Nhoo) And cocoa for instance, they have bought it for a hundred thousand. Some are not there. You are going to buy it at where? (Hoo) (Nhoo) Presently, plantain, one, three, presently I went to body, up there, plantain, three, a thousand cedis. (Nhoo) Tomorrow, you will go then some will not be there. About a little time, then plantain is not in the country in here. (Hoo) The fetish priest Anokye said it, that plantain, it will come to a day, except that they take the skin and come to show. (Hoo) He gave a prophecy like that. You have seen it? (Nhoo) Presently also, it is up only that it is going up. (Nhoo) Someone leaves the village to come and buy plantain here. (Yes) Someone leaves the village to come and buy cassava here, she will come to buy charcoal.)

to go and light it. She is not getting firewood. (Nho) It is all from - because of - Acheampong also. (Yes) Therefore the comfort that we are not getting, all is from Acheampong too. (Is that so?) You and I are making our mind like that? (Nho, ha, ha) (Yes I have understood it) (I have understood it. It means that the Acheampong too has destroyed the land too, that when you plant the thing too even also, it will not be good.) No. If the villager is at the village and she has plantain also, her eyes shall be reddened - envy - for the Kumasi dweller? (Nho) The villager, living at the village and at first that my mothers, were planting the yams too, the yams for instance, my mother was able to uproot yams about a room also full. (Nho) She was cutting - harvesting - plantain. Coco-yams even, if she packed them then she would leave some there. And if she has some, Kumasi dweller, she is taking you - minding you - to do what? (Tse, nho) Her eyes do not get red at - envy - you. Today, this time for instance, some are not in the village. Plantain is not in the village. Fire-wood that they break. Today if you

go to the village, they light charcoal.
(Hoo. Firewood is not there) Firewood
is not there. The comfort too is at
where? A mother, you get up and
you cook food for your child
and you eat some. It means
that we prepare corn dough. Corn
dough and the maize too, we buy
it at somewhere before then we
take it to the village. At first also,
when we were living in the village,
we were not preparing corn dough
to eat. (No. Nhe he, he.) (Nho.) I, my
mothers even they did not eat cassa-
va fufu. (Yes, my grandmother
even, she did not eat cassava
fufu. She did not eat cassava,
never.) Then she was not eating
cassava. She did not like it.
Food was not scarce. (Nho.) She
would use cassava to do what?
She said it was some tree's roots.
(Yes, nhe, he, he) Some tree's roots,
presently it has gone to become
property, (ahaa) for us. Today I
have bought cassava a thousand
cedis. (True) Some tree's roots, my
mothers, they did not like it. (nho)
Presently, if you live at the village
also, some are not there. Cassava
even, some are not there. (nho) Will
she be happy? (Tse) She will not
be happy. So you've seen it? (Yes)

Therefore then if you think of it also, then the nation, in here, what is spoilt too, which of them really then has brought us hardship, for us? (Hmm. Just as you are saying it that the Acheampong too also has killed the land too) Hmm. (Because if someone is there who makes a farm, and she plants and the farm produce too comes also,) Whoo. Her eyes do not get reddened at - envy - anybody. (She will sell some and use it to buy something to dress herself) Her eyes do not get reddened at - envy - anybody. At first also when the elders cracked cocoa for instance, if you went to your cocoa area, somebody even, she could go to call people, at the village. When they plucked the cocoa too also, then they would go to call people. Sardine, Canned Beef, then they would prepare ampesie. Then their cocoa also would be spread there like the house here. (Nge) They would go to it like that also, they would be cracking it like that. They would be eating like that, the plantain for instance, the caretaker - overseer - would cut plantain. Then they would prepare ampesie. Whoever longed for rice. Then if they dried it like that.)

Those times cocoa even how much? But they felt happy. She was living at the village, she was counting on the Kumasi dweller for what? (I even I have seen some before) If she would come at all, ehee, if she would come even at all, if she would come to Kumasi at all, as for me I am going oo. (He, he, he) (She didn't want for herself trouble) I do not want for myself trouble, I am going to my forest area. (Nho) I am going to eat. She was getting meat. (nho) She was getting everything. Meat is not in the forest area. An animal is not walking in the bush. The leaves are not there, (nho) for an animal to walk in it. So you've seen it? (Yes) Presently that, this place has become white - plain - for instance, an animal will come here? (Nge. An animal whatsoever will not come here.) Nho. Therefore the nation also, which is spoilt all together, it is from Acheampong too. (nho) It has destroyed the leaves - forests - too. (And you said your mother and your father even, when they were living in town then they often went to the village?) Yes then they often went to the village. (ahaa) Then they were weeding a forest farm even (Is that so?) Nho. Presently also, my father's forest too even, has turned into sand. (1)

(hoo) We do not have cocoa on it.
 (Is that so?) We do not have plantain on it. (nge) We do not have cocoyam on it. Therefore no one goes again. (Ahaaa, everybody stays in Kumasi.)
 Everybody stays in Kumasi. The villagers all together, today they've come to town. And the little that comes from somewhere too, the place that, food a little comes from too, the Acheampong too has not as yet reached there o, (hoo) And presently also, if the Acheampong is able to smash-break - the town too finally, where are we going? (Hmm, True. And the day that you went to Accra, the day that you left Kumasi to go and stay in Accra, which place then was to you, nice? Kumasi or Accra?) Hoo. At first in particular, (ehee) At first that we were living there too, as for that, then Accra in particular, then that place was not nice. (Is that so? Why?) (Ho, ho, ho) Accra in particular, it was Kwame Nkrumah who came to open there. (Ahaa) Kwame Nkrumah when he took the government too, (aha) and he came to stay in Accra too, that was what made their eyes open. Accra in particular it ~~was not~~ her colleague even as Kumasi (Is that so?) Hoo. It means

that Kwame Nkrumah, when he took the government too, and he went to take the overseas' queen and took her to come too, (yes) she stopped at Accra, and she looked round there. Then she came here. And she came to look round the country here and she said ah! Your town is this? He said yes, Your town is this place? He said yes, And the houses that they have built, whose property? He said the inhabitants themselves had built their own thing. (nhoo) she said the nation, you cannot rule it. (Nge) (Hoo. Is that so?) That was what the Overseas' queen said. (Is that so?) Hoo. The nation that you are coming to rule, the nation has money, you cannot rule it. (As Kumasi then, their eyes were opened o. As Kumasi dwellers have wisdom very well.) Nhoo. She said the nation had money. Therefore Kumasi here in particular, (nhoo) then they were calling it Gold Coast. We ourselves had put up our houses. (Yes) Therefore presently even, Accra too, (nhoo) when we were children too that we went too, when Kwame Nkrumah had come too, (Ehee) therefore we the Ashanti's when we rushed and we went to Accra too, the buildings

which are there too (ahaa) Ashantis' buildings, (nhoo) Ashantis' buildings. (They are in Accra) They are in Accra presently. Ashantis and the Kwahus have gone to open - develop - there. (nhoo) Therefore Accra in particular, it is not her colleague, with this place even. Then as the sea too that went there too, and the steamer too, that you the whites when you come, you come to alight there too as a result too. (E, the ships that go there too) (True) When everybody comes to take the government also, he wants to stay at the sea side, so that if some trouble strikes him too, he goes to fall into the water. (Nhe, he, he, he, he, he) we don't see what we are doing. (he, he, he, eii) It means that, here too, (water - sea - is not here) if you turn yourself round also, (ehhe) if something happens, and if you turn yourself also, it is not possible. Killings, that they will be killing you. And sometimes also, the sea in particular, may be if you go to fall in also, (nhoo) Ehhe, that's why then the people too all together, if they come to rule also, then they will be staying in Accra. If they come to assist us here, somehow, it will be good. (He, he, he) (And the day too that you were staying in Accra, then your mother!)

was selling yams too) Hoo (Then you were following at her back or?) Yes, then I was a child. (ahaa) Hoo, then I was a child. Then we were at Makola market. (Aaa, then you in particular, you were going ~~road~~ trekking to go and take yams or?) Ehee, then it was my father who went to take them to come. (Aaa your father) Yes, that time then I was small - young - (nhoo) Hoo. (Then your mother did not go too?) Anha, he did not go too. My father then had to go and take them to come. Those times too then men alone then were doing business. (Is that so?) That time too, cloth even, then men were selling. (Nhoo) Utensils, the market all together, then men were selling things. (True) Then the women too, your husband being him too, if he went to take them also, then you would be sitting in the store in there. (Nge) We, then we were not working. I and my mother then we were not working. (Is that so?) Hoo. (Then the profits too, then they were your father's or your mother's?) Ee, profits. (Since your mother was selling yams, which your father went to take to bring too, the profits too, they were your mother's or your father's?) Oue! And a man in particular if he had, a woman even, he wouldn't make you keep money.!

(Is that so?) Yes. I even, when I married my husband, if I said that I would be doing business also, he said I wouldn't make you do business. (Is that so?) A woman doesn't work. (Is that so?) Hoo. You would see, he would say, I would buy food for you to eat. Then the woman too, you would become foolish and would be sitting there. (He, he, he) (Is that so?) Yes. (When you married then you were doing that?) Hoo, when I married, I even, when I married a bit too, my mother's in particular, men didn't make them work. (Ehee) And I, my time even too, I came to see some. (nhoo) The man too, he was doing retailing. He was a retailer. His wife was sitting by it. He was a retailer. If it got to the evening also, then he would take out money into your hand. (nhoo) In the morning then you would go and do the marketing. Three women. My husband's wives were three. We all were living at one place, we were eating as one. (Is that so?) Ee, we were sleeping in one room. When it got to the evening also, then this would go to sleep. Whoever had got to her sleeping time also, then you would go to sleep. (nhoo) Then at day's break also, then we would cook food as one - together - then we would eat. (nhoo) (Ei!)

The eye-opening - civilisation - too came not long ago. (He, he, he) (And the day too, that you were in Accra then you were not seeing women in the market there?) Then women were there. As they and their husbands. (Aaa) They and their husbands. (Ehee) The men, if they went to sea at all, it was the men that went to sea. (Is that so?) And the women also that were selling the yams and assorted goods for instance (who) At first then it was the train, the train too only that was going to Accra. Then cars were not going to Accra. (True) (Train yes) Then cars were not going to Accra. (Whoa) Then we even too, we, when we came to do the work bit by bit also and we saw that the men too were cheating us too, (ahaa) and then we broke the marriage too, and our road-trekking. (ahaa) women too also who came to form the association so big too; they broke their marriages too, they saw that the men were fooling them too, (ehe, he) and then also, they broke their marriages too, then also, they formed the association. Then they were going to take goods. Head scarf take this; (ahaa) when we went to take to bring it, we were persons; three of us, a hundred pounds, then we were taking it for road-trekking,!

Accra, Accra. (Aa, you were taking the train too then you were going to Accra and you were taking the things too.) When we were going to take the train too. Later also, then if we went we went to reach in the night, in the evening about eleven o'clock or twelve o'clock. Then we would sleep at the train station, there also. (true) And then we also, the road trackers we formed an association, and we went to tell the manager too that, he should give us a sleeper. And if the sleeper too, we went to take it also, then we went to reach in the morning too also, we would sell our things also, then we would come to sleep in it. (ahaa) At day break in the morning also, then we would reach Kumasi. (ahaa) And then they gave us a sleeper (one sleeper) Ahaa. So in the morning then we would reach at six o'clock. (nhoo) At first in particular then they were driving it properly. Six o'clock then we were in Kumasi. In the morning six o'clock then we would have reached Accra then we had a sleeper. (ahaa) Then the sleeper at first, then it was Takoradi alone only that some were going. (nhoo) Then some were not going to Accra. (Is that so?)

So you yourself you went to Takoradi? Yes then we were going. And then they gave us some that we also then we were taking it to go to Accra Accra. (nhoo) Then we went to take headscarf. And childrens' clothing. (So that's how you started to sell?) Yes. Headscarfs that I started to sell. (nhoo) And then I sold childrens' pants. (Pants) And bodies. If we went to Accra, then the whites too would take and give to us. Then we were creditting even. (Is that so? They were creditting. You were creditting in Accra too?) Yes. Then we would come to sell them in Kumasi. (Ahaa) Then we would come to sell them in Kumasi. (Then if you returned to come then you paid) Then I would come to pay, then I would come to receive new ones. (ahaa) At first too in particular then we spoke the truth. (ahaa) Then we weren't taking - stealing - peoples' money. (nhoo) And then, bit by bit, bit by bit, bit by bit. So too, those stores too, then they were not many. (nhoo) (Then the whites were giving them to you or the blacks?) The whites. (The whites then were taking them to credit you.) The whites. The Indians too. (The Indians too.) They were giving them to us

bit by bit, bit by bit, bit by bit.
(aa) Then later when the; you must go, you must go come too, and then it means that, it made it become hard. (When Buxia came to drive them too) Yes. When they did the; they must go they must go, they must go too. And then, it means that, now also, if you went and you had no money also, (Tse) And the whites also, all even had gone. (Hoo) Therefore we even, if we went on the road trekking, we ourselves then, we tied up our goods. (Yes) A small one, then we would put into the car. During that all, then I was doing business bit by bit, bit by bit, bit by bit, bit by bit. (ahaa) Rawlings took - seized - my goods three times. He took - seized - my child's goods. He seized mine, myself, my goods. Later, they said something was called vigilant. That, if you were selling things also, except that you tied it up, then you would put - hide - it under your stomach. (He, he, he) If they met you also, eii. I am organising a funeral there. It is going - about - to strike twelf. (Hoo, it is twelf that is striking too) Hoo. The young woman that I and she are staying too, she performed widowhood rites.)

and had emerged from it, at Tafo Nhyiaeso there. So the forty-days is today. (nhoo) Today even that I came to do this even also, then I was doing something a little, and I did not want to say - explain - the issue to people then, (Aooo) it came to be, it became teasing.

(I thank you) (I thank you well. Today in particular, you've made us hear history well) Yes. Hoo.

(So you yourself you say you gave birth to how many? Eight) My husband that I and he too got started too, my husband, then at first too, men too, then they were coming to Accra to come and buy the goods. (nhoo) Then they were taking the train. The Ashanti men too. Then they were taking the train, so when it came to reach Accra also, some days also, it came to reach in the night at ten o'clock, some days also, they came to reach at eleven o'clock. And it means that, we also, our house was at Makola market there. The police station there. The station there. So when the night travellers too all came, also, then they came to lodge ^{with} us. (Hoo) then they came to lodge ^{with} us. So the night travellers, my father, then he was called Jaw Nsia, then the

people too were three, who were sitting there. So when the night travellers too came to lodge us like that also, then I would be fetching water like that also, then they would take their bath also, at day break in the morning also then they would go to purchase their items, so in the evening too, in the morning then they would return to go and take the train too, then they would go. (Nho) And there too, then my husband too, so then he was coming to purchase items, and how I managed also, and I was serving too, (ho) then also he felt happy about me. (nho) Therefore those times also, then I was grown, and my father also that I and he too lived too, somehow when I had grown also, who would have taken^{me} to come to Ashanti here to perform puberty rites for me too, then my father too went to the North, then a car went to kill him too. (A) Then they performed the funeral there. (A) So it remained my mother too alone only. Therefore they performed the funeral too all together for a year, when we were coming to celebrate the one year period too then she said, now also, I would be taking you to go, to make them go to menstruate you - perform.)

puberty rites for you - and give you in marriage. So they menstruated me and performed puberty rites for me; twice, (nhoo) they performed, ^{it} twice, they put me outside and performed puberty rites for me; twice, and made my husband too buy things and brought them to me. (Then you knew him already?) Eh! (Then you knew him already?) No. (You did not know him) I did not know him. So I came. (And he bought things and brought them to you.) When I came to Ghana here too, (Ashanti here) Ashanti here too, and it means that, he went to give my mother information that, that time when he came to see me too, then he liked me. (But he didn't say it to you.) But he didn't say it to me but, he said it to my mother. So when my mother came too, then she came to say it to my mother - real mother - , and my uncle. (ahaa) And then my mother too told her that, my uncle too told her that, she had looked after me. Therefore she herself should look for a person who is good, and give me to him. So when he came to tell me too, then he came to perform the customary rites. (nhoo) So when he performed my

customary rites completely too, then he came to perform the puberty rites for me, and took me to the village and went to touch my lips. (nhoo) Before; then I came to sleep at my husband's back. (nhoo) So when I came to sleep at my husband's back, a year even didn't come and I got pregnant. (nhoo) And then I brought forth, I gave birth to a baby girl. Now, one year and a half, I again got pregnant, I again gave birth to a baby girl. My child did not walk. (ahaa) Now also, I again went to bring forth also, I gave birth to twins, boys, two. (Eii! You brought forth early. Ha, ha, ha, ha) Eii I had brought forth early. My child also, the elder had not walked. (ahaa) And the next one too had not walked. I had again gone to bring forth twins. (Eii!) (so) then I was at the village, like that; sometimes also then I would come. Sometimes also then I would go to the village. Then my children too walked. (And that time too, then you were not selling anything?) I was not selling anything. (You were there like that) I was there like that, I was not selling anything. I was not doing any job. (nhoo) Therefore too, when it happened that.)

I gave birth to the twins too, then I said no, I would go to the market bit by bit. (Who, ho, ho) Then I went to be stationed at Subin up there. (Yes) Then I was sitting there. My husband said he wouldn't allow me to work. (Who) Because if a woman works and she gets money also, it is not good. I also, I was selling herrings. (Hoo) Herrings; a basket full, if you sold it; six pence, was what you would get. Therefore if you went to take it to come, you wouldn't pay for it. Therefore if you went to take a basket-ful, then they would bring to put it there for you. If you make an effort to sell it also, six pence. May be then you would have got three. (who) Then if you paid the owners debt - money - also, then you would have got six pence, who, he, he, he. (Ehee) Then you would use it to give chapmoney. My husband said; I wouldn't allow a woman to work. Now also, I gave birth continuously like that. Now also, my husband, he would go to marry this, he would go to marry this, he would go to marry this. Eui! Everyday you have problems. Each day whatsoever, you have problems. And then they sat down. My mother sat down and they said, this man,

what he is doing also, he is troubling the child also. (Nge) He was not looking after me again. (Is that so? He was not looking after you again?) No. (You had brought forth many) & had brought forth many. He also, he and his wife; one also, had brought forth like that.

END OF 39A-TRANSLATION.

39B - TRANSLATION ①

And then they sat down. My mothers sat down, and they said this man, what he is doing, he is troubling the child, (Nge) He doesn't look after her again. (Is that so? He wasn't looking after you again?) No. (He had brought forth plenty.) I had brought forth plenty. He too he and his wife; one also, had brought forth like that. (Yes) He had gone with another also to give birth like ^{that}. And he had gone to marry four women. (Oh) I, in addition. (Osh.) Then he married and divorced some. Then he would go to take some, then divorce some. (Nho, ho, ho) Now then, we were there also, if I gave birth, he would say go to your somewhere. (Aa) At first too we hated divorce (aa) so if he said go to your somewhere also, then my mother would say, somehow you would do what? You and he too has brought forth. (Hoo) I hate it that you will go and bring forth here, you will go and bring forth here. That is not good. Then we would go to settle the case too (Nho) I would go to this man's back then, I would go to get pregnant. (nho) Then I would go to deliver. (Nhe) (when he said he was divorcing you too, then you had attained how many years?) Hoo (The day too that you stopped, he said he

would divorce you then you had attained how ^{many} years? You were grown up) No. But at first in particular you see?.....
SILENCE ON TAPE..... At first in particular, we weren't going to a man's side. (Hoo?) You and a man would not stay together. We even we were living at the village, we were doing - playing - hide and seek; your husband is this, your husband is this. We played like that. A man even would not say that he liked you. (Hoo) So then we were walking like that. He, if your body then was naked o, your wherever, we, we didn't know a man. (Hoo) Except that you married. (Tse) So that time even too, even in particular then it meant that it was getting to about twenty years or twenty-five. (Hoo?) Or thirty. So when I brought forth like that now then, the man too, he was troubling me. (Ao) My child became ill and my uncle took me to come and stay in his house. So then I was up there. Kadjetia up there. K.O. 27 (Yes) That place was my uncle's house. Then we were living there. If I brought forth then he would come to divorce me, like that if we separated twins, I and he brought eight. (nhoo) Now then, when I gave birth to my child too, this young boy himself, within a month, then he came to

divorce me. (Ash.) Then I said now in particular I wouldn't marry again. (Nge) Then I sat there like that aaaaa my child too attained eight years. (Ehee) Then people were saying you were not grown up, you were not grown up. Now if I became pregnant, if I went to take a man also, bad life, then I would become pregnant then I would go to cause abortion. (Ei, nhe, he) I would go to do it, I would go to have a concubine then I would become pregnant then I would go to cause an abortion. Like that five times. (Ei)(Ei!) Then I said ei, now then I sat down and then I said I would marry. The children as a cause; if I said I would not marry also, if you don't look well - not careful - then I would go to die. (Hoo) Now my child too, he had attained eight years. He had grown up. (ahaa) Then I intentionally married. And my last born. (The time that you ^{had} become an elder - woman - was when you brought forth, eh, he, he) Yes Afia Serwaa.....
 It happened that when I went to deliver my child too. When I got pregnant of my child too, then I told the doctor that, I had given birth too much. My children also had no father. (ahaa) Therefore too, I would cause abortion. Then the doctor examined me also. Then that time in particular it was,

not like today (nge) The doctors too, they could see things. (ahaa) He said you should bring forth. When you bring forth, you would not give birth again. (ahaa) Truly also I went to give birth to Afia. Now also the man also, he was bluffing me. (Ehe, ehe, he) He was saying you had become old, you had become an old woman, he would do this, then I said so? (nhe, he, he) I would not marry again. Nhe, he. I wouldn't marry again. (True) Then I took my baby too for the divorce. Then it had attained a year. I divorced twenty-five years now. (Ei! Ha, ha, ha) (The last born is the girl too that we came to meet her there too? The girl that we came to meet her there too?) Yes. (Fi, then she's grown up) Twenty-five years now. Then she had attended school also. (ahaa) She's brought forth, then I said then the stall too, she should stay in it. From that time too, I have not married again. (Yes) When I stopped marrying also, as I delivered my baby too also, I did not menstruate again. (Ehe, he, he) (Then the menstruation stopped - ceased -) Then the menstruation ceased. (Ahaa) I too I was not ill. My stomach was not giving me pain. (Ao. Ehe) That was what the doctor told me. (Hoo) That if I delivered the baby, I wouldn't bring forth again.

Then my menstrual period too would cease. (nhoo) From there, when my menstrual period ceased, I did not get ill. (nhoo) My stomach also was not giving me pain. That is why if I and my child are staying there also, I tell her that, the child birth too, if you look - concentrate - on it also (ehh) It is God who offers it as a gift. (nhoo) It is God who offers the gift of child birth. If God gives the child birth to you also, somebody He has arranged one only, and He's given it to you. If you go to cause an abortion, also, you will not bring forth again. (Hmm) You will say it is a witch that is causing me. A witch cannot destroy you. Somebody too also, is big-fat-. She is fat and big. But she hasn't got the waist that she will use to bring forth. (Hmm) A way is not in her. (nhoo) A way is not in her. Every day if she brings forth, except that they perform an operation. A way is not in her. (nhoo) Somebody too also, she's small. But God has arranged for him. She will bring forth ten. (True) But they do not make her an operation. They do not take her to the doctor. I, my childbirth, the doctor; before I would get there then I had delivered. (Hoo. True) I delivered three times at the village before, before I

came to Kumasi here to bring forth. (aha).
 I was in the village, I would go to
 my mother's farm, as we came immediately
 then I would come to bring forth. (Nge,
 That wouldn't worry you?) It wouldn't
 worry me. (Nho) So you've seen it?
 Then people would be saying we will
 not bring forth again, we will not
 bring forth again. The child-birth too
 it is God who gives. (Nge) Stop
 child-birth. It makes me peevish. (he,
 he, he) That issue too sometimes you
 must say it. (Nho) You must stop
 child-birth, you must stop child-birth.
 (Nho) It makes the women, we get
 sick. (Nge) The diseases too that
 have come all-together (Ahaa) it
 is from; hunger has come, stop child-
 birth. (Nho) Hunger has come. Stop
 child-birth. You don't see that
 Ashantis too, we are not like you
 the whites o. (aha) The whites too in
 particular, your experience too is
 different. (aha) You, yours^{too}, is diffe-
 rent. So your husband entertains
 you, you see? (nho) therefore the man
 too says you and he has arranged.
 If you were to bring forth^{two} also, then
 you bring forth two (Nho) The man has
 been injected. The woman has been
 injected. (aha) So you've seen it?
 (Yes) Your blood too have become one.
 (True) That; wouldn't it make the woman

Become sick? (Nho) And you the black in particular, you the woman having drank the medicine too, the man too he wouldn't drink some. (Nge. Nho)

So you've seen it? (Yes) The man too, he wouldn't partake of the medicine. (Yes) Therefore if he likes to bring forth also, you, your blood and he, his blood too, is not correct. (Ahaa) So every time too, if God doesn't help you also, just a little, then your menstrual period over-stays. (Hoo)

Therefore when it over-stays also, you will take it to the doctor. But doctor, si, my husband says he doesn't need a child. Recently a young woman for instance, somehow, she almost died.

(Is that so?) The husband said he and she would not bring forth. Then during that also then some sickness affected her. She went to the doctor too and the doctor said, if you failed to bring forth also, you would die.

When she became pregnant too, the husband said why was it that she had become pregnant? (Ao!) If the man too went to drink some medicine o, if he went to do what o, she was going to bath and what happened was she went to faint. (Ao) She reached there and then blood bled her, and the child passed through it to come.

(Shh.) We, ours too has become too

much. (That's so) It has become plenty too much. (Tso.) From that, the diseases that have come all together, is from we shall not give birth, we shall not give birth too. (Hoo) (Family Planning, Family Planning) You've seen that a small child also (ahaa) she destroys her uterus. (Hoo) I, family planning, I had gone some before. When I went too, then they were tying the uterus mouth. (nhoo) I, this thing is on me. Dizziness. But when I went I did not tell them that dizziness was on me. (As that so?) And then they went to give me medicine. Therefore I was walking like that and I went to fall into a ditch. (Shh.) (Eii) My eyes and face were going round like that. The next day, when I went they said Madam, a person who this is on you, you did not say the truth. You've seen that somehow you were going to die? (ahaa) I said it should cease. The child-birth should come. I wouldn't go again. We the Ashantis too, you've seen that, the white in particular, if she says she will not bring forth also, the husband doesn't bring forth. (Yes, everybody doesn't bring forth.) He also doesn't bring forth. Therefore the syringe too also they've used to inject you too, they've used some to inject the man too. (Hoo) Therefore the blood too has become,

one. So you've seen it? (Nho) But we the blacks too, the blood also, the man also, having injected with the syringe too, he had gone to inject the woman some medicine, the man also wouldn't drink the medicine too. (He will go to bring forth at somewhere) He will go to bring forth at somewhere. (Ahaa) (Ehe, he.) (True) Now why is it that you say, we should stop child-birth? (Nho) Therefore ours too in particular, too is, if you, you stop the child-birth also, overseas even it is so. If you stop child-birth also, you've destroyed your home. (Hoo) You the woman too you've troubled yourself. May be even, your child who has wisdom (nho) is the one you are going to deliver presently. You also you've stopped child-birth. The child who has wisdom is at where? May be a lawyer's child. A judge's child. (Ahaa) My children too, the one who is the sixth, the one who comes among my children sixth, she was the one who came to take me to go to overseas London. (Nge) I went to stay there one year. (ahaa) (where?) London (London, Heee). I went to stay one year and half. She brought forth. I went to look - tour - there like that. I went to Nottingham all together. She took me to go and roam about. (Hoo) You've seen it? The one who comes sixth.

(Nho) But if when I brought forth three I had stopped also, then the one who comes sixth would she have come to take me to go to overseas? (She, he, he, he) (True) And then the one who comes fourth; she also she came to take ^{me} to America. (Ei! You are not a small person.) (Oh America) America I have gone to stay for three years. (Ei! You have travelled so much) I have travelled (Hoo) I have travelled (Nho) (You are not a small person. Nhe, he, he) When I started trading, I traded at Abidjan like that also. Avoikee (So?) Avoikee. (You went to Avoikee) Avoikee. If I go, I pass Koumousou. (Aha) I do not pass Abidjan. I would be sitting in a boat like that. A river, which is big is in the road there. (Ee. Bobo or what what too) Ehee. They call it Koma. (Koma) If it over-flows it is like here and the market. Then we would be sitting on the waters. (Yes) Then we would get to Avoikee. We would take a car like that to Avoikee. Then we would go, we were going to the villages all together. (Then you went to sell what?) Then I went to sell ear-rings. (Yes) And handkerchiefs. (Yes) And "nkoso". ("Yenkoso?") "Nkoso" The ear-rings too which they have brass-plated them too. (aa. the Abidjan ones too?) No. What they wash in Ghana here.)

What Abena Konadu and others are doing too. (E, Abyssinia) Abyssinia. Then I was taking it. I traded like that also, then I came. My friends, one of them; let's go to Alata - Nigeria; to buy things. I do not understand English. (Nho, ho,) But at first too, Alata then cloths were not there. (Is that so? clothe were not there) Then clothe were not there. Then they were not getting factory cloths. Acheampong's time too all together then they were not getting factory cloths. (nho) so this anytime we went then we took Ghana money to go. (nho) Then the young boys who were going to Agege - Nigeria too, when they came also, when the clock striked twelve o'clock also, getting to twelve o'clock too, then if they had gone to work also, then they would have closed from work -. Then they would come to change Ghana money. But it meant that they did not use it to buy food to eat. If they went, four days, then they turned back. (Ahaa) So the cloth too, if they took the Ghana cloth to go, the cloth that was white only. (nho) Then they would go to give to the market people too. So when they were coming then they too they too they would buy blouse. Then they would come to sell in Accra. Like that also, I went three times, and

Acheampong's government was overthrown. When Acheampong's government was overthrown then I was in Alata-Nigeria. (Nho) (Aha) Then they announced that Acheampong's government had been overthrown. Ah! Then we thought that they were playing (Nho) so I spent four days then I sat in an aeroplane to come. (nho) so when we sat in an aeroplane to come too, my goods stayed for three months, before then my hands got my goods. Then I said I would not travel again. (Aane) Then I stopped. Then lately also. Lately, then I was going to take silver, (Hoo) Alata there, and assorted goods also. The time that the blocked the road, (nho) that, Rawlings blocked the road also. then I was at the barrier there. (Hoo) Then I was, we had come from Alata to come and reach the barrier there. Those who went to stay at Togo too, (yes) they got stuck there. (Then you did what that?) It was there that I went to buy goods. (she) I went to buy things from Alata (Then they blocked the barrier) aha (Then you did what to get?) No, that time too then we had come. (You had come?) Then we had come to this; we had come to Togo. (aha) Then we had come to Aflao. (Haa) Then we had come to Aflao. Then when it got to the evening)

also, then the young women too, the people too, the young women too said, mosquitoes were biting them. Then they would go to Aflao there to sleep. (Aha) so when day breaks in the morning also, then the young women too, ^{would} come. But I said an old woman in particular I couldn't go to anywhere. Therefore I was sleeping (at the barrier there) the barrier there. Then when they closed the road too, then the young woman got stuck there. (Nge) (Haa) Therefore at day break too then somehow, we took our goods also, we got started and we came. (Ei, what case is this?) Hoo. (So as you grew up a bit also, as you stopped the utensils and the road-trekking too, what work are you again doing?) when I divorced my husband, when I divorced my husband after I divorced my husband in particular, as for that, the utensils too in particular; recently also (nhoo) Then when I divorced my husband too, then the life situation had become hard for me. I had a room to make a store, then thieves went to take - steal - my goods at the market. (Kumasi market) Kumasi market. And my money. (Ntso) (Ho) I lifted my things. I said I was taking them to Techiman Market. Techiman market there, at first then it wasn't like this;

the wind blew and collected all my things. (Ao) My husband too had divorced me. My children were small, small; young. I and my brothers' children were staying there. Now when I was coming then my utensils; like this, then I brought. (Ao) Mud had infiltrated them. I came to weep, weep, weep, weep, weep, weep, weep, weep, weep, weep, weep. Then I was in debt also, three hundred pounds. (nhoo) Then someone too owed me six hundred pounds. They had taken my stall. (Ao) Now then, if I cast my eyes anywhere it wasn't good. I went to fill D.D.T. a can full that I would die. (D.D.T.!) D.D.T. (You were going to drink?) I drank it. (Fi!) (Aooo!) Then the life situation had become hard for me. (ahaa) And then I drank it. (You drank it?) Ee, about this bottle full. (Hee!) (Fi!) And they said if water had been added to it also, somehow I would have died (Yes, if water had been added to it also. If water is not added to it also, you will not die.) And then I drank it. Now after drinking it, it was going to strike what? Ee, two o'clock. Then my friend also came to me. She came to me: then all my children too all together had gone to school. Then nobody was there: (So?) She called

me. Amma, Amma, then I was lying there. She said eii! Why? You yourself also you know, a family house existence. (Yes) It is painful. When she came she said eii! She also, then she was a Fante. What? What is happening to you? What? There and then, she held me and I stepped down. They lifted me. At first too then the clinic (yes) here only. Then we didn't get to Gee. (Nge) Immediately she took me and brought me to the clinic there. When she reached there immediately then I vomited. (Aaa, you vomited everything) I vomited everything. Eii! The doctor too said why? Woman, I heard that he was saying that woman, what is worrying you? She drank a medicine. My friend's body was shaking like in a fit; continuously. She said ou she drank a medicine. She said Amma. Why? What problems are worrying you? What is worrying you? Then my friend was weeping, I also I was not hearing - unconscious - Then there immediately, the doctor too, now then I was vomiting like that, then also blood emerged suddenly! (Eiii) When the blood emerged also, I vomited. The doctor too, my friend's doctor too told her that, let her sleep there a little. The blood has come. Some is not in her stomach.)

And then I slept there like that also, I felt cured - relieved - (He gave you a medicine?) Later that I felt cured then the doctor too went to credit some medicine and he gave to me. If it were today somehow I would have died. (~~thoo~~) (Fiii) Then it became something. Now I would be there, ^{then} my body too would be giving me pain too also, (thoo) Then I was taking it to the doctor too also till the doctor too said woman, somehow you were about to trouble yourself. If God hasn't killed you also, you do not know what you will get. What is the reason why you did that? And I said, gentleman, I have got into debt. I do not have anybody. My mother is at the village. I do not have a husband. My children too are many. What I shall eat even is hard for me. He said God would look after you. Why is it that you did that? Look to God. I said I have heard. Now then it was there also then something went to swell me. Look at my this side for instance, the D.D.T., too it swelled my this place. (aa, so?) It got me swollen here. It bursted. When I went to show it to the doctor too he said it would go. It is nothing. Little by little by little by little, my body became cured. Now then, Afia

Jesusaah's father also, (hoo) my husband whom I married him too, some day too I was there too also, he said he too he wasn't doing any work. He said Amma, I have received some letter, somebody had gone to purchase some things at Togo, and they had arrested him, he said I should go and take them to come. Eii! But you also, when ^{you} go also, they will not arrest you? He said ah, I do not know. He went and went to take - white man has died - folks. Then he put them into water, and he put them into a boat, then he came to place them at E, this thing for instance, Ada, then they took them by road little by little by little to Koforidua. (Ahaa) So - white man has died - Folks all together then we were buying the bale too for a hundred cedis. (Hoo. Yes) So when my husband went and came too then he said he bought three. His money was not enough, then he said presently, I, I do not have money, you too, you do not have money, and debts; so many, we shall do what, for you to pay? That time debt, I was in debt; how much? One thousand two hundred cedis. (Aa)(Nho) some day too I went to the market, my colleague Nigerian for instance, I went to tell her too, there immediately then she had given

me money; five hundred cedis or four hundred cedis. When I went I bought bales three. I took it to go by the waters' top. We spent two weeks in the road. When we came my debts all paid. (They've bought them) They've bought them and I had gone to pay my debts. (Eii!) Those times, white man has died - Folke - used clothing - if brought into the town here also, they would arrest you. (nhoo) so if it came also, (so?) Yes, we took them into hiding. As you went also, they would say that the 160's, we would be bringing it to them then they would wash them, at this thing also, ee, in the stream there. Coming, sloping and coming, at Amakom there too. (Yes Susan?) Down there. (Susan?) Ahaa. There too, then if you took it to bring to them there also, then they would wash them there. It was like that aaa. Now then I and this man went about ten times. This man had drawn the Ashanti Nation all together (clap clap clap clap) But if it happens that I brought it also, if I took it to go to the road-trekking and I came today also, then the police wanted to arrest me. (Aa) I had destroyed the business too. The stall, the one at the head there too (yes) then I also bought, then the man too bought some. Then I

and he too divided my money too,
 and we were walking in like that
 then Rawlings came to take this one,
 and by God's Grace also, God gave
 me Grace o. (nho) Little by little by
 little God did not kill me. (yho)
 (As for that you've become tired in it)
 (Ei!) Ei!! (And were you able to
 look after the children too all together
 nicely?) Yes. My children one, one; six
 are in overseas. (Presently itself now?)
 Yes, presently it has remained five. One
 has come. (Hoo) It has remained five.
 Recently, the one who had gone to an
 American school, recently that he came.
 the Tawia - after twins - too. It was recently
 that he came, that he was coming
 to look at Ghana. Thirteen years ago.
 (He hasn't come to Ghana) He hasn't
 come to Ghana) He hasn't come to Ghana
 before. (Is that so?) Recently that he came.
 He was coming to look at this place.
 God's Grace. Yaa Beng is there. Nana
 Amma is there. Atta Panin is there.
 Atta Kakra is there. Jaw Tawiah is
 there. Yaa Serwaa's children also even
 some are gone. (Hoo) Grace only (God)
 It is God. Almighty God has done
 it. And presently too in particular
 we shall offer prayers. (Yoo) and
 put ourselves into the Lord's hands.
 (Yoo) Yes. Therefore let us bow our
 heads down (yoo) and let us pray.

Motherly good God we offer you thanks. You beat your chest - determined - for long, A person created what soever, there is how you also created the one. Things all together are your handiwork. Seen to CLAIM SALVATION God. Lord we offer you thanks always (Amen) This child also she too is a person, and she is with us, and you did weave - create - us, you did create the sea, and you did create and create the things within. (Nge) And you yourself too know everything all together. A Doctor - ^{any} P.H.D. holder - who is a Big Circular Image around the moon - ^{seen on} special nights - around it also, whose ^{name} name and your skin is alike, Generous Friend Adu - Akan name - Waker of the dead who wakes up the dead, Great Fetish who sits on a trap without derail. A Leopard, ei, we offer you thanks always (Hoo) Almighty God we offer you thanks. You yourself made man enter the whale's stomach and you brought him out. Miraculous one, you created a person and placed it into a person's stomach and you keep turning it, its legs - toes - ten, its hands - fingers - ten. You go to bring forth a human being then they tell you that, but she brought forth what? They would say he brought forth a male - boy - His legs - toes - ten, his hands - fingers - ten. They would say

he brought forth what? They would say she brought forth a female-girl - Her legs - toes - ten, her ~~hands~~ - fingers - ten. What you did in the past you are doing it today. What you did today you did yesterday. Lord you are to be feared. Who is to be feared more than you? Fearful One we offer you thanks (Amen) Almighty, this child you have given her wisdom, that she should come and listen ^{to} the world's issues. Father I commit her soul and her body into your hands. She ~~for~~ she is somebody's child, therefore Lord ee, I commit her family clan into your hands. I commit her mother and her father into your hands. Where this child has come also, Lord, do not let any bad thing whatsoever touch her. Support her in the morning, support her in the evening. Protect her in a special way. What is not essential to be seen - experienced - do not make her see - experience - it. What is not essential for her to hear, do not make her hear it. Lord, the one who is leading her in the front too protect her in a special way. She and her children, in ways differently, all together. I commit her soul and her body into your hands. They came with a car. As they go, they will be taking a car to go. I commit this household into your

hands. The business that she came to this country here and came to do, Lord ei, give her strength, and give her encouragement. Give her glory that is worthy, for she also to take to go and meet her mother. And her mother and her father in seeing her too, also they and she exclaim Hallelujah in your name. Almighty God, give her protection. We offer you thanks, offer you thanks, offer you thanks, offer you thanks, offer you thanks. Seen to CLAIM SALVATION GOD whose lot is inheritance. We offer you thanks always. Amen. (Amen)
 (We offer you thanks very much, this in particular, you've offered us prayer) (Yes)

END OF 39B-TRANSLATION.

