

25A - TRANSLATION

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(Periodically she comes to Ghana here and learn the lifestyle of Ghana how it looks like. Presently Ghana has been hard. Ghana is spoilt. What has made Ghana spoilt. How can we re-build it? Formerly how was the living condition looked like? Presently what had it turned to? What change had come? Ahaa. It means that, if you do not get excuse me to say, a bit matured person, a leader, one who knows, it means that a person who had led people. If you searched and called me like this to say it, I can not explain it because I do not have people whom I lead. Or may be, even my children are not old enough. So the elders, you would know the older days, how it looked like, and presently how it is. So previously when she came I think her best friend was Queen mother of your Sellers. So it is in her name that we are moving about). Abena Sarwaa. (Yes, since she came, she had gone to greet her. In her house we went there. And through that we saw E, what is her name?) Yaa Manu's house (Ehe. Orange Queen rather her friend. Last time even I attended her funeral. We have seen Orange Queen and Others, Fish Queen. It means she will come

and have discussion with us small. And it means we have got Herring Queen also, and it means we have received. And even for some time now I, have been sick, sick in the house. So she alone was going up and down. So yesterday when she came, I could not come. When she came she said O, Yarn Queen and herself came to you, but did not meet you, and we said God's help today we shall meet you. And we too to-day as we have come, it is not any sin that it is only talking. We would not steal you excuse me. Through your goodwill. We would like you to have discussion with us, small. And you tell us first, for you, your living, even your own living, how it looked like, till you grew, you started work. Your work area. Everything how it looked like. And we would know how we can go about it. Changes that had come, what we should do to correct them. So when you say something and she seems not to understand then she will ask. You would then explain it small to her. So that is our aim of coming here. There is no sin. It is alright. (Hum) Elders said over to you (Yes she... and it means as you are speaking I will then write. To enable her remember, this is this, this is this.

If I mean to write, it would be time wasting. If you say one, it would take time before I finish writing. If it happens like that I would waste your time. So as you are speaking, we record on Cassette. So when you finish, I take my time to write. I will take my time and write and give it to her. So in future she would say when I went I got a grandmother.

My grandmother is called Yaa Akyiaa and she is in a stall. She is my friend. I would like to hear her voice, then it means you understand. So that is all that is there. We thank you that you, with all pleasure, because of us, you would not have come. And because of us you came. When we came they said you haven't come. And we said we were going to greet E Cloth Maame Ataa, E Cloth Queen. We said we were greeting her and come. When we came they said you have come and had gone to buy something and that we have met you and you have arrived. We thank you very much that you did not look down upon us and that with all pleasure you have come. We thank you, so it is the conversation that we called you to come. We thank you. So now we are going to converse with you. Like the previous times how it looked

like and the present time. Your business, everything. Those we do not understand we shall ask you and you explain it to us small. Akua is there anything again? (It is finished, That is right, it is the same.) (Then let it go).

During the former times, as to the living, for change, there has been a big change. As for now it is more. (M-hoo) When I married (M-hoo) when I married (Hum) my husband the son of Asem Chief (Ahaa, This present Asem Chief?) Yes. For you, you know him. For Kwaku he died when he was the Aka-bea Chief. (Aah, I was young, by that time I was not grown). Did you see him? (I did not see him, He he) You did not see him (No I did not see him) I was being given twenty shillings as chop money (Aha) For the two shillings in the morning you would eat Ampesi rice one. In the afternoon Fufu. In the evening you would eat Ampesi. Presently look how the Country looks like. Today one woman alone, when you take \$1000.00 (one thousand Cedis) real money one thousand Cedis (hoo) If you take real money thousand. It would not be sufficient for the day (M-hoo) (M-hoo). But since we stayed in this city it was not like this. (Tso) The city was not like this, today you can not buy

cloth. Anything (Humm) So how the Country is going, if it is end time or what. - ever the case only God knows. So it is very hard. And we are staying there. Since we stayed in this city and are now old, if it was like that we could not have stayed here. For me if I decide to go to the village, I would not know how to stay. So now staying in Kumasi is now hard. A thing worth half pence, today we buy it thousand Cedis. Even formerly U.A.C. during our time (humm) half penny. We buy it for one thousand Cedis today. So it has made it hard. Today if a child is entering business, trouble. What are we to do, that it will be alright? Except God only. (What had led prices gone high like that?) Nobody can see. (Mhoo) What used to lead to high prices of things was "petrol" we bought it for ten shillings. And this petrol may be the Government had increased it three pence (Mhoo). By increasing it of three pence, this drivers, they went and immediately said we were buying petrol for ten shillings. And that it had been increased to ten shillings, three pence. This ten shillings and three pence the drivers came to Kadjetia and Passengers, immediately the came they would say, petrol had been increased so the journey if we charged

five pence I would also charge ten pence. This had caused high cost of things. (Hum) You may bring an item very small at times it shouldn't have been charged. And the driver charged you. (Hum) And as he had charged and I am going to sell, I would also add my profit and fare on top (Yes) and sell. Tomorrow you would also come, when you come you would buy.

When you bought it I gave it to you for ten shillings and five pence. When you go, you would sell it at two shillings (Hum) Your two shillings, somebody would also buy it and he also would send it and add something on top. This had caused high prices.

(Mhoo) Formerly it was not like that. Formerly, our mother sold, as they sold fish, if she, her friend who used to send her things, if she came and she was not there, if I happened to be there, I bargained, (Mhoo) the same as if she were to be there she would have bargained. At times I bargained it to be low. Then if she were to be there she may have bought it higher. I also bought it low. I bargained (Mhoo) I then found money and gave to her. May be she was not there. And had even travelled. Then I sold them. If I got profit five pence or three pence, I did not take even half penny.

(Mhoo) And I roll it, (Mge) then I put it somewhere. You see? Till the time she came. (Mhoo) During her absence every thing that came when it came I sold it. If I got profit I gathered them and put it somewhere. When she came I told her when you were not there this woman brought this, that one brought this I sold it. That one brought this, I sold it. The profit I got out of them after selling here you are. When she gave me some I said I don't like it. (Hum) Because if tomorrow I am not there, when mine comes you would do the same. (Mhoo) But today, this present generation, when you are holding this shoe and I want to buy another person stands by and want to collect it from your hand, go and buy and I get something from it. Had led to high prices. Envious nature and eye openers - too much civilization - time is what has made things go high like that too, the selfishness (Mhoo) we do not have love. We do not have sympathy. But as for the former elders our mothers during their time we had sympathy, we had love. If she is not there, and her things she sells, then she would get profit, good money thousand: - real one thousand cedis - It is today that good money thousand we do not use it for anything

(Hum) And if she can get, she can sell and collect the profit and put it down. and she will not take a penny to eat. Except that may be if it was fish that she craved for, she can take, that "I am going to use it for my soup". And that for the money she will not eat. When she comes and you give her some she will not accept. So tomorrow, me also if mine comes like that and I am not there, she also the same that she will sell it. Then we loved ourselves. Then we were not hating ourselves too much. And for today if somebody sees that you had been give this, it had been bought, you have got three pence from it. The next day and she brings it. When going and then she will go and say good bye to her. She is cheating you, she is cheating you, so when you come bring it to me to buy. For me I will buy it. And she takes it from you. (Hum) That is why things have gone high too much like that. (So?) Yes. Because we do not have love. (Hum) Country Ghanaians we have no love. We are inward looking. We are selfish (Tse) I am more than you, and - I am better than you - ehehe I have cloth, I have money. Your neighbour of head rank is me?.... (silence).... That was that it looked like (Hum) (Aho) It is this plenty also; that we are

you would do like that. (Nho) But today too in particular, today's person - civilized - if this shoe for instance is held by you also, whilst I am buying it, then I also, I am standing there, then I want to take it from your hand, to go and buy that I shall get on it, something. It has made things to go high a lot. The envious nature and the eye openness - too much civilization - period too, that also has made the items go high like that. The selfishness too. (Nho) That also has made the items go high like that too. (Hoo) We do not have love. We do not have feeling for - another -. But at first - the former -, elders also in particular, our mother's time also, then they had feeling for - another -, then they had love. If she wasn't there, and her items, she sold and you would get good money, thousand also, it is today that good money, a thousand, they do not use it to do anything. (Hm) And if she will get also, she can sell, then to take the profit too, then she will put it there, that she will not withdraw a half penny to eat. Except that may be if it was the fish then that some were appealing to her also, she could take out that may be, I am going to use it to prepare my soup. And as for the money too in particular, she wouldn't eat - spend - it. If she arrived and you gave her some also, she would not take it.

Therefore tomorrow, I also, if mine come like that, and I was not there too she also, that also then she would sell it. Then we loved ourselves. Then we were not hateful so much. Today also in particular, if someone sees that, they have conveyed this to you, and they have bought it, and you have got on it three pence; at day break then she's brought it. On seeing it and as she is going, instantly then she will be seeing her off that, she is cheating you, she is cheating you. And if you come, bring it to me, and let me buy it, I also I shall buy it o. Then she has taken it from your hand. (Hmm) That is the reason why it has made the items go up so much like that. (Is that so?) Eeh. Because of the fact that we do not have love. (Hmm) The Nation; Ghanaian nationals, we do not have love. We are inward looking. We are selfish. (Tse) I am better than you. Ehee. I have cloth. I have money. Your neighbours equal-rank - is it I? ----- (silence on tape) ----- That was how it was like. (Hmm) (Nhee) That too is the lot also, that is making us see troubles also. And that also, if you say that, you are softening the edge, that you are doing something also, except that God too also, then shall be able to do something to make it

become alright. (Hmm) And a person of earth nationality whatsoever cannot do it. (Hmm) Hoo. A person of earth nationality whatsoever cannot do it. (And you say your mother too was selling fish? And the time too also that your mother was selling the fish too, they were selling fish like presently or something has changed? Some changes have come?) (At first too also that your mother was selling the fish too, and today also, changes also have come or?) Changes have come into it a lot. (Hoo. Say it to me) Changes have come a lot. And that is why I am saying that, at first, something that we were buying too, may be you would buy something for a penny. Today also too, you will go to buy it for a thousand cedis. (Nheo) That is why I am saying it. At first, maybe, something, something, something; then at first for instance, plantain for instance, plantain, our road there for instance, if you were from Chirapatre, Chirapatre in particular it is at here also only. (Yes) If you were from E, Gyaakye and its Akuteegya and where and where, from there all and its Nkutenase, we were walking on the ground to come. (ehee) The plantain for instance a bunch; a bunch like this, then may be about fingers - single ones - four then would be lying on it, then we would use plantain branches - old ones - , then we would use

it to tie them up. (yes) That also would
 be carried by us. (Nhe, he, he) That also
 we would bring it; how much; a penny.
 (nhoo) The plantain bunch too, a penny
 o. You've seen it? Then I was saying
 that, at first - formerly - my husband
 was giving me a neckrope - chopmoney -
 of two shillings. The two shillings too, he
 was eating for two days, and he was
 eating three times - thrice - He would eat
 ampesie, when the guns - canons - were fired
 - the post office siren blew at 12. O'clock
 in the afternoon - , also he would eat
 fufus. In the evening then he would eat
 ampesie. (nhoo) That also, I was getting
 about penny penny to put together - save -
 when the month ended, then I would use
 it to go and buy a cloth. (nhoo) So
 you've seen it? (But, e, that time too also
 they took the ^{by foot} ~~spare~~-fish - too to walk
 on the ground, ^{by foot} they carried to walk on
 the ground, ^{by foot} to come to the market inside
 here or?) Aooo. At first, in the olden days
 too in particular, then motor cars were not
 there (Hm) (Nhoo) Yes. Us, us, our time too
 also, when we were children too, then
 motor cars were not there. (Ahaa) Therepe
 then, they were carrying it on the ground
 - on foot - to come. As I am saying it,
 those who brought the items to sell; from
 the villages, they were carrying the items
 at short distances around here like
 this, (hmm) / So from Gyakye and these

all, that I am saying it, as here for instance, from here for instance; Sokobae, where and where, going to the back there all, they were coming to the market. They were carrying the items, they walked on the ground - by foot - and came. Also, for instance, then they were not sitting - ^{by}boarding - coming - in cars (N-hoo) They walked on the ground - by foot - and came. They got up at night. (Ahaa) Then they would walk. And if they were walking and they reached somewhere and they were tired also, then they would put down their headloads, then they would take their rest. (Hmm) Then they would take their rest also, sometimes even would be there also, when they would sleep a bit. Then when they heard that the cock was crowing also, then they would carry. Then they would bring it. And today, it is the motor car that everything, excuse me o, if you are going to urinate even also, except you sleep - go - in a car. (Nho, ho, ho) But at first also then it was not there like that. (Hmm) So that is why we were able to go to Nkawie to engage in trading and return. (Hmmm) As tomorrow is a Thursday for instance, we would say we were going to Nkawie market. My mothers. (Nho) Then I was a child. Then they were walking on the ground - going by foot - Items a bit were being carried by us. Bit by bit, bit by bit, bit by bit, then we were going.

When we set off also, we would reach somewhere also, then not yet at day break; sometimes even also, it had struck about two o'clock or one o'clock. (in the night). In the night, then we would be tired. Then we would put down our head loads. Then we would take our rest. Then we would sleep a bit. Then as it was going to strike about four o'clock or five o'clock. (Hmm) Then we would carry, then we would set off. When we would reach the market, we would reach the town there too, then the face-sky - is brightened. Then the face-sky - had become who is this? who is this? who is this? Then we would go to put down our headloads. Then we would be sitting by our goods, until that, the villages; this from here, this from here, this from here. Then we would all come to meet..... then we would sell our things. Nhee. (Nhee) At first in particular then we didn't know a car. (Nhee) When we went somewhere, we would be walking on the ground - on foot - (So they carried the Apatre - fish - too also on the ground - by foot -, from the waterside to come?) Yes. The fishermen too, they carried to bring it. (ahaa) (Nhee) (And you also, you were carrying it to go to the villages; Nkawie) No. Nkawie also, it was my mother who traded. She also, then she was selling, then she was not selling

fish, one-kind-. She was selling bush meat (ahaa) she was selling mud-fish. So you've seen it? (Nho) That also, she was selling the apatse also. Then as today, today being Wednesday for instance, they would say, they were going to a Wednesday's market. Then they were going to trade. If they went trading too also, then they went to sell their goods that they conveyed to go there too, then if they saw something also at the place also; sometimes also, then they would go to get something also, that also, it was necessary that, that thing too, they had to buy it. Then they also they would buy it, then they would bring it. That was how then they were doing it. (Nho) (So everyday they went to market once or?) Ee, the market too, if they to market, today, today Wednesday for instance, they engaged in Wednesday market. And Thursday. Tomorrow is a Thursday. They engaged in Thursday market. And Friday also, they to Friday market. Saturday, they would go. Then Sunday. That also Mampongten here also only. (ahaa) That also, they engaged in the market there. And also Koko Ben. (Hmm) Ahenemma Koko Ben, also they engaged in the market there. So you've seen it? Therefore if they went marketing, Mondays they were not going marketing. Tuesdays, they would go marketing. Wednesdays they would go

marketing. Thursdays they would go marketing. Fridays they would go marketing. So. (Eii everyday then they were going marketing. Everyday, they walked on the ground - by foot - like that then they were tired) And this thing for instance also, it didn't give us trouble. (ahaa) Eeh, we were walking on the ground - going on foot - like that, but then it was good. (nhoo) Then strength was there. (True) Ehee. It is not like today, food that is unwholesome and bad that we are eating too. Today's food that we eat, tomatoes o, pepper o, everything; the fish that is in water even, they use drugs to smear-treat-it. (Ehe, he, he) (Nho, ho) Then it is like the things that we are buying to eat. (Hmm) That is why sicknesses a lot, have come upon people also. (Hmm) And when we lived in the country, we lived in the country that my mother's lived here for instance eeh, this for instance, stroke for instance, some even then a town also was there even that some had not happened in it, never - at all - (aah) As may be, Kumasi city, so big, is lying there also even, then my childhood period, then I had not heard that they were saying something was called stroke even. (Hmm) What we knew only was sickness called white - fever - (Yes fever) Ehee. What we knew only was that. But today also, the illness that went

where and came where - kinds of illnesses - all have come. Therefore it is from the food too. (Hmm) (Is that so?) Hoo, you also your town, that is how you do it too, it is not like the Ashantis do it like that. (Yes) You also, there is wisdom to it (Nho) Today we shall put it there today, we shall eat it today, we shall eat it tomorrow. Maybe, if it stays for four days also, when you eat it, it is not good. It is necessary that they throw it away. (Hmm) Ashantis also in particular, if she takes it also, she takes it along the boundary exactly. Then she will use it to do it. Ashantis also in particular, she likes it today only. Like the tomatoes for instance. (Hmm) they go to pluck it unripened-green, then they come to put them in a room, then they put them on it. Then it becomes ripened. (Hmm) You don't see that the tomatoes also, some, when you cut into it, then the middle - inside - too, (It is black-green-, and the outside red) Yes. When the Ashantis do everything, they do not obey issues - orders - That is why illnesses of all sorts have spread that, now also, what they are saying later also is that, now also, the illness - disease - that they say has come, they say it has no medicine too. (Eeh, Aids) Whether Aids o, or, ways (Eh, eh, he) (Nho) Yes. And that is it. (Hmm) (Aah, then when you

were selling the Apatre - fish - too, then they were conveying it from the water there to bring to you, or you yourself were going to take it to come?) No, then I had some fellows there who was bringing it to me. (aah)(Nhoo) Even men. (Men) Hmm. Then they and their wives. And the women, too, some also were there that, may be, if she liked it, she would say, I want it that, I and you would do business. Then she would come to take money. (Hmm) then this thing, nets, what we use to catch the fish too. (Yes) then you would give her money to go and buy some. (Nhoo) Then if she went to buy it, then what the man, too would do too. If may be, her husband was he too also, then she would give it to him. Then she would be sitting at the back-behind. If he got some fish, then he would give it to her. (nhoo) then she would do it. Then she would bring it. (Hmm) That is so. (That was what your mother often was doing. And you were saying, your mother, she was not selling fish of one kind only) Enhe (Apatre - fish - then they were bringing it to the market like that) Yes. (And she did what that she could get mudfish and bushmeat?) Eeh, mudfish, mudfish also, eeh, those who were going to Jeji too, (Hmm)(Nhoo) They also, if they brought it, they too they were friends. (Nhoo) Then they would bring it.

like I for instance, then my friend would come also, then she would come to tell me that; I have taken fish to come. Therefore if I were able to see you also, then I would tell you that, & my colleague too, my fellow has come o. Then I would tell you that she had come. Therefore if I went to the house, we would go to stay ^{at a} in the house, and we would fix a time. That ^{at a} time like this, we would meet. Then we all would go to meet. Then when we went to meet, then if we untied it and we saw the fish too, as it was like, and that if it was beautiful also, then we would see-know - the price that we would give. If it was not nice too also, then we would see-know - the price that we would give. (Nhaa) Some ^{one} was there, she alone she would say that my friend had brought this item to me, she had come to tell me, therefore I too only, I was going to make an effort to buy it. (ahaa) She would call her sisters (ahaa) Then they all, they would go home, then if they got something a bit to eat also, then they would go to meet. (Hmm) Then they would pick and put them there, then they would look at it. Then if they looked at it, then they would say that, I was the one they brought it to me. Look and fix the price &. Then if you mentioned the price too also, then you and she would be saying - debating -

it also, then if it wasn't good also, you would say maybe the price I said was not good. As you sat there you would say that, it wasn't good, take a little to add to it. So you've seen it? (Nho) Then maybe Nana-grandmother - this in particular, a price like this in particular, it wouldn't be alright. It is nothing. I shall add two shillings to it. She would say no. Then she herself would take her eyes to pass through then would be looking also, if ^{when} you sold it, whether you would get one shilling also on it, then she would again use two shillings to buy. Then you also, where you went to take it and car fare, and she her chopmoney, what she would deduct then if you would get it, then now you looked at it quietly. You would say take. (Nge) That is how we were doing it. Then she too, having bought it like that, in the end too, then if we counted it finally also, then we would share. So you've seen it? (nho) We would share. As we met for instance, we were three people. Then we would share it in three groups. (nho) You, you would take one, then she too she would take one, then I too I would take one. Then it would be finished. (It means that, it was I, I that they had brought it to me. Then I had come to take you two in addition to myself. Then we would

go to fix the price. If we fixed the price
 and we paid for it, then I and you would
 share. (Ahaa) That was how we were
 doing it. (Ahaa) That was how the elders
 were doing it. (Ahaa. It means that, it
 wasn't that, we were doing the thing
 too, I only my property, therefore I only
 had taken it) Nge, ge, ge, ge. (Ahaa)
 And today also, if she goes to buy
 even, she says, increase it for me. If
 you do not increase it for me, I will
 not give it to you. (Hmm) Those times,
 in there in particular, we were not
 doing it like that. (Nheo) Our mothers
 in particular, they were not doing it
 like that. (Hmm) They in particular
 as they had met too, their station there,
 that small place too, (Hmm) ehee, then
 if something came and they came to
 tell me also, then I would say e, my, my,
 my traders - marketwomen - sellers - had
 brought things along o, therefore at a
 time like this, you must come, for us
 to go and look, then to fix the price.
 (Nheo) And if the people that would
 be going ^{to meet} there too, then if we finished
 it, then we would share. We would
 share then each one would take her
 share. (Hmm) Then she would take
 it to go home. Then at day break also,
 then each one would be looking for her
 loan. Then we would bring it. Then
 we would ^{give} it to her. (Nge) Then I would

call my market women too. I would say that yesterday, the fish money, here it is. Then I would give it to her. (Nge) That only is that too. It is not like today. If today you go to buy, you also, if they convey the items to you, then they will put them in your stall then, it means that, you are to pay money. (N-hoo) You've bought it even completely, that person too, her place too, it means that, you will be paying money before she will allow you to lift it. (Hmm)(N-hoo) Eeh. That is how they are doing it too. The mudfish, at the back there for instance, that place for instance, if you go to buy the fish too, then the stall that you went to buy it in, as you finished, and you carried it, if you say you are carrying it, immediately, they say pay this. (Hmm) Before you will get the fish to lift and go. (Hmm) At first too, then we were not doing it like that. At first in particular, then we loved people. (N-hoo) (Then at first, also, then they were bringing the items home or they were bringing the items to the market?) Yes - O.K, someone, someone was there also, some were there that sometimes they brought it to the market. As I am saying that, as concerning the Bushmeat and the mudfish, ehee, as sometimes then she would have come in the evening. (N-hoo) If she came in the evening, she would be

at home. (N-hoo) If she came early also, then if you weren't there even, then she would bring it to the market.

Sometimes also, then she would go to put it in the house. (N-hoo) That was how we were doing it. (Your mother has a stall in the market or?) Eeh. Her stall too, that one that we were sitting in front too, my mother's stall is that one. (Ahaa-And if she takes a journey to go and trade at Nkawie or somewhere. Who then looks after the stall for him?) Oh, as for that, people are there. (Uh) As for that people are there who look after it. They sell things. (N-hoo) That is it. (Your sisters or?) Eeh. She, her sisters. (N-hoo) This that I have said, as they were going for instance, sometimes even also, me, I wouldn't go also. Then I was small-young-. (N-hoo) I couldn't walk. (Ahaa) That is it. And if they talk'd about the issues too also, then you also you would listen. Then you would take some to hide. (Hmm) (N-hoo) As for that also, they say long ago there, long ago there, long ago there, it is nowhere. Long ago there means to hear and to tell. (Yes) Then long ago there is the person who knows wisdom. (Ahaa) Ehee. If you are with a person, an elder living at home

and she says something - deliberates on an issue - then a child, then you will do like this, as if you are sleeping then you will be listening. (Ee, he) Tomorrow also if you are sitting there, you will say, the time that my mothers they were having conversation then they were saying something like this, then they were saying something like this. That is it (ahaa) (Nana - Grandmother that also, I am asking you. You say at first too, I was happy about this place so much. And you are saying that, they were using nets to catch the apatre - fish - too) Hmm. Today that only is what we use to fish. (Today they don't use nets? You've seen that) Ehee. That is what we call it nets too. (But the net is the white man's one too also) That is what, that is what I was saying too. (N-hoo) That is what I was saying that they called it a net too. (But I know a net. At first, the net, they used palm branches to weave it. The net too) That also, they put it in a stream. (Ahaa) That also; a stream. (That was what they put the net into.) Ehee. (And at first, as for that also, they were not using it to fish for apatre - fish -. Then also at first then net was not there.) Then we had some there. (Long ago there, then some

were there?) Eeh they some were there.
 (Ahaa) some were there. (I have heard)
 some were there. And that also then we
 were calling it, we were calling it a net.
 (Hmmm)(Ahaa) The fish mongers too, that
 was how they were calling it. (Aah)
 (Nhoo)(Then I thought that the former
 one also too was the net too.) No. Eeh.
 The thing too, the whiteman's one, (Ah
 the net too) Ehee. That only was what
 they were going to buy. (Eeh) As they
 went, they would go to measure about
 four yards or three yards, or ten yards
 even also, what sometimes he would
 be using to do it, then he would take
 it to go. He would go to measure it
 also, then half of it, he would use it
 to go fishing. (Nhoo)(Nana-grandmo-
 ther - you've seen that, at first too,
 when I was small - young -, then
 Akaabire; the apalre; the ^{very} big ones too,
 then some were there so much?) Hmmm. (three
 days - in recent times - have you been
 getting akaabire?) And will you be
 seeing some today? (why is it that
 we do not get some?) And the water
 too, what it dislikes, all of it, they
 have taken them to touch it. Today
 they have lifted this thing to put
 at the front. How can it be, that
 the fishes too will come? (why? Does
 the water dislikes, are there some things
 there that it dislikes?) Jice. (It means

that the water dislikes; certain things and they have taken - the things - to touch it, you've seen it?) Bosomtwe? (Uuh) Eeh. She dislikes so many things. (Ahaa) What it does, whatsoever, the water - lake - too in particular, what doesn't make it come is the thing that they've taken to put on the surface too. (Yes, the toto toto toto too?) Ehee. (Ahaa) And you, as you are sitting there, if you hear toto toto toto, will you not flee? (Ahaa, ehe, he) (Nha, ha, ha) (That is why we do not get the Akaabire - the large fishes - too again too?) Nge. (Ahaa) (Is that so? Yes I have understood) (It means that, at first, fishes very big. Today you don't see some even.) Eeh. Then akaabire was there. Akaabire, very big indeed. (And now also even, the Kaabire, put aside. Then also these small ones even too, then also, it could become abundant a lot.) Yes. The Ntehera too. (Yes. Today why is it that, that also cannot come again too?) That is what I am saying that the water - lake - too, they have taken her dislikes to touch her. (Ahaa) (Nho) As she is sitting there also, she dislikes it. As Bosomtwe sits there, they do not take a lamp to go into it. (ahaa) A lamp. They do not take it to go into it. (Ahaa) A bottle, they do not take it to go into it. (haa) Brass pan, they do not take it to go into it. (Nho) And a

woman also, if your hand goes behind you also, (Hmm) also, you don't go there. (N-hoo) Today. These all, they take to go in. (Hmm) So they say everything also, they take everything also to go in. (NGE) That is why it has become like that. (Aaah) And this, as she is there for instance, if it weren't she who is a lake of motherhood even, else inside it, a needle even, like that even, else you wouldn't get. (Else we shall not get good fish at all?) N/who. She, she's become a lake of motherhood that's why. (Hmm) And as she is there and there always, then she brings out a little, and gives to you. (Nde) That is how it is like. (N/hoo) (And the day too that, the time also when you were grown a bit, and you were walking to follow ~~...~~ at your mother's back, is she still going to the market every day like that or?) In the market? (Hoo) Yes then she was going to the market. Then my mother was going to the market. (then you were not grown) Then when I became older and married too, (n/hoo) that I brought forth too, (n/hoo) then I told her that she should break my head - give me my freedom - (ahaa) I had become old. (ahaa) Therefore everything that she wanted whatsoever too, I would give to her. (N/hoo) Then I went to run to - plead

to - an elder, then she told her, before she stayed at home. (Nho) (So before you married, then you were following at her back or she was staying at home?) when I married? (Before you married) Eeh when I married too also, when I married too, then my mother, then she was strong. (Ahaa) Therefore then she was not sitting at home (Nho) when I brought forth, I brought forth how many even? Kusame and Adwoafoah, and Afia Pokua, and Gyamfiaa, Amma Serwa, - (silence) I brought forth five. (Nho) Before my mother died. (Is that so?) Nge. (Yee. But the time that you were a young woman too, then your mother also, her strength was there, what work were you then doing? As you were not doing any work for her also, what work were you then doing?) The work too, the work too that she was doing only was what she taught me. That only was what I was doing. The fishing business too. (So you were doing yours and your mother too was doing hers, or you were following at her back, like it was all one?) As she had become old. Nho. If she wanted cloth also, I would buy for her. If she wanted food also, the food too also, I would give her some to eat. (Ahaa) Everything that he would ask what soever, if I had

it also, I would give it to her. (nhoo)
That's so. (And this for instance, as you
are the Queenmother on the apatre fish-
ngers too. It happened how that they
instated you as the queenmother too?)
Hmm. (ahaa) Then however, at first also
even, then somehow divisions even were
not in it. (Hmm) Like that, look at the
mudfish, bushmeat, apatre. Then somehow
one person only was at the front. (Is that
so?) Nge, ge. Some elderly man, was then
at the front. Then he died. It was when
he died before then divisions came into
it that the mudfish-sellers - broke
themselves away. Then bushmeat broke
themselves away, then apatre broke
themselves away. That is how it was
like. Then at first, in particular, they
all were together as one. (Hmm) then
somehow, one person then was at the
front. (He was a man) Eeh then he was
a man. (Nhoo) So the fish, then as we
were selling it too, we were not selling
it, as apatre alone is this. Eeh, and
mudfish alone is this, and bushmeat
alone is this. If you displayed your
items, you would put bushmeat at
a portion, you would put mudfish at
a portion. You would put apatre
at a portion. (Hmm) (N-hoo) And when
the divisions came for instance, then
the apatre too, they displayed that
alone, then the bushmeat sellers also

displayed theirs, when our mothers were alive, the English; whiteman's time in particular, then they were not doing it like that. (Nho) (Therefore if you sold the apatsɛ also, your one table too, apatsɛ a bit would be here, medfish a bit would be here, herrings a bit and some bushmeat, a bit would be here.) Ehee. Ehee.

That was how then they were selling it. (It is now that I have understood it) (Nho) And divisions came, and these have broken themselves away, and sitting here, then these all, these, in each of them, has broken themselves ^{away} here, and these too have broken themselves away here. That is so. (So you had been instated as ^{the} queenmother for long?) Hmm (They instated you as queenmother too long ago?) Oh, long ago. (Hmm. About how many years?) As for the years in particular I will not see - know - it. (Nhe, he, he. It has kept so much) (Then you were a young woman?) (It was during Nkrumah's time or?) Kwame Nkrumah (He came before you were instated as queenmother too, or then he had not as yet come) When Kwame Nkrumah came then I was a queenmother. (When Nkrumah came then you were a queenmother?) Nho. (Then it has been long ago) (Long ago indeed) (You've done well very much. Then you were saying that you had gone to Jerusalem and Rome and

Jordan, all together, who then took you to go?) Eeh, it was the church. It was the church that gave the chance that whoever that wanted to go to Rome and Jerusalem too, (Hmm) (Nheo) if you came to write your name, you would go. But the expenses on it in particular, you yourself; your expenses. (Yes) And my son too, my elder child too, he then - was the one - who did everything about it. He is at Accra. (Nheo) Therefore they were first to go then when he came, then he said that mother, I have heard that the Romans were going to Rome. And when I heard it then it had become late. Else I would have made you go also. And I said Hmm. Kwame also you are an interesting character also. (He, he, he,) Now the second one too, then he came and he said, mother go and get the papers and go and do it. (Nheo) Then you would go, I said eh! I am who. Accra even I did not know there, then eh, eh, he, overseas. (Nheo) Truthly, when he said it then I went to teacher James's place. (Nheo) I kept on asking and later, I went and he showed me the way also, then I kept walking - roaming - also, till I did everything about it, and we went. (Hmm) (That time too then you had brought forth about how many?) I brought forth a lot, then it had remained seven.

(And you yourself you brought forth how many?) Ten. (You brought forth ten, and it has remained seven. You have done well. Then it means that you are not an old woman that is small o. Someone who knows Rome and Jerusalem and River Jordan in particular, you are not a small person at all. It will not be ideal that they let you down - belittle you - at all.

(Who, ho, ho.) (you've done well indeed. so that time too then the plane too, then that place, they charged how much? if also it was a car too) I have forgotten. I have forgotten. (Eek) Then it was not money that was plenty whatsoever also. (who) It did not reach about six thousand even. It did not reach six thousand. (Hmm)

Today also in particular, if you are going too, it is a case. (Oh. They will take a million even.) (Hmm) (But Nana, grandmother, you said that, at first too, then they were not selling one kind of fish ^{for} one person only, one kind of fish only. You would take a patre and bushmeat and herrings) mudfish. (why have they stopped doing that. why then that presently, if you sell; herrings or bushmeat?) Since, today, everyone wants to, everyone wants to, she, she becomes like, as we are sitting there like this, this also that she came;

Amma Dufie came, she said she was going to look for - the post of - a stalls' queenmother. (Hmm) (Nho) since everyone wants to get - make - her name. (He, he, he) Ehee, that is how it is like. (Nho) Then at first also, then it was one person only, whom they made to control the items too all together, she looked elderly, she looked after them all. (Nge) But today also, it has become divisions therefore, every one wants to get - make - her name that I am saying it. And presently leaves even, it has its queenmother. In the market there, nothing is there. (Eeh) This has its queenmother. This has its queenmother. This has its queenmother. Everything. (Hoo) Yes. (So, sometimes, sometimes, the queenmothers, so, they e, the olden days' traders, or traders, they, they, they themselves then want it that; oh I myself I want to sell bushmeat just only, and I shall stop the herrings and apatre?) Eeh it means that, if you want to, if you want to pay for bushmeat, if you want to sell bushmeat just only also, (Hmm) We do this; if you go to see the elders too also, (nho) and they accept you into it also, they say something is called Latecoming drink - fee -, then they will charge you. (Hmm) (Nho) Before you will go

to sell some. (N-hoo) If they haven't charged you the latecoming drink-fee-too also, they will not allow you to go and sell. (N-hoo. Many help me a little. I was asking her why people stopped selling, you know, stopped wanting to sell everything.) (Hmm) (And now they all sell one thing.) (She means that, at first too, then you said, they could sell the items too, mixed together. Maybe, mudfish, herrings, bushmeat, then one person, would be selling one of these. What is the reason why then, that you have stopped it like that, that they are not selling it like that again?) But that is what I am saying it. (aah) That everyone wants what she will eat. (aah) Everyone wants to take-make-her name. (aah) (Everybody, everybody wants to people, wants people to know her; that I am this and this. I sell this, I sell this) (Eeh, even it is not just the queenmother. Even the traders want to say, I am selling this one) (Yea) (N-hoo. I have understood) (And if you want to sell bushmeat or apatre, or mudfish you will go to eeh, ask the queenmother and you pay late entrance fee.) (Right) (Before they allow you to sell that kind of meat) (And you were saying that at first too, then emm, whoever was

looking after the fish was one person only. And you said he was a man?)
Hmm. (And that time too, then plenty men were selling those items too or? presently if you see that market too also it is only women alone also that are there. And and first also, a lot of men were with it or?) Eeh, at first then the men were engaged in trading. Then the men were selling Bushmeat and mudfish and apatse and others all together. Then the men were selling fish. (Nkoo) (Hmm) Then the women were not selling as much as the men. Then it was the men who were selling. (Nkoo) (Then the selling too, they arranged them on tables or they erected stalls?) Eeh, they arranged them on tables. (Just like the women too are doing it also for instance?) Eeh. (Nkoo) (And I beg you ^{it was} about what time that they started ^{to} that men should stop, men should leave the market. It was the time when you were a small child or the time that you were a young woman or?) Eeh, the men too, sometimes, someone would be there that, Death the mighty one, then would come to take him too also, that also would be it. (Hmm) If he had died, a child there also, he would say that he felt shy; he wouldn't sell it. (Nkoo) So you've seen it? (NGE) Somebody would be

also that, if he sold life that also, then sometimes, he would say: "I am going to get a forest to weed." Then, maybe he would go to the forest. (Nho) And if it was his wife that would be sitting there also, or his grandchild that would be sitting there also, then she would go to sit there, and would be engaged in the trading too. (Nho) that is so. (And it means that, that time too also, when the men were selling too, then you were a child or then you were a young woman or when you grew up for instance also. what time then, were men doing that work too?) Oh when the men were doing the work too, then I was a young girl. (Hmm, then you were a girl, he, he, he.) Hmm (When you were a young woman then, you did not see some) Hmm. (Nho) (At first too also that is, the apatsé too was there in abundance too, then they hadn't taken the machine to put on the water - lake - too, then there was a time for instance also, that the apatsé was coming in abundance.) It was mid-harmattan time that it came. (Mid-harmattan time. When it was Harmattan) Mid-harmattan time. Mid-Harmattan. (Nho) (Just like we are in also?) Mid-harmattan. This is mid-harmattan? (This is mid-harmattan) Ennhé - No-. (Mid-harmattan time is what? Nhe, he, he, he. I am

about to get lost. The mid-harmattan, is which one? Rainy season or the harmattan season, or what?) These ones in particular, they call it Kusuukuu-winter-cold-weather - (Kusuukuu - the winter-cold-weather - too?) Nge (it means that the cold weather too, the cold weather too?) (Nheo) (That was when the fish came in abundance?) (Ahaa. Joo-O.K., I have understood it. Nheo. And the time that you were a young woman too, then you said you often, eeh, you often went trading at Nkawie, and at so many of the towns, just like your mother or?) It was my mother who when going also took me to go. (She took you to go?) (When you were a young woman too.) Her goods which she was taking to go too, then she had tied them to be carried by us. (Nheo) Then we would take them to go. (And about what time that you stopped, ah, then they stopped how they were going to Nkawie like that?) (Or I didn't see it well?) As the civilization too came too, (Nheo) the civilization too that has come too, which brought the motor car too to come too, therefore they don't go. Therefore some of them are there that, then when they get up also, then they fix it there, then they go marketing - trading - (Nheo) But their mothers did it and they also they stopped, then we also we

too we sat in the market that we were not going anywhere. We would be sitting here too also to engage in trading. Then they stopped. That is so. (Ahaa) Some also in particular, they are going. Today and today for instance even some go. (Nho) They go trading. Today is a market day. They go here, they go here, to trade. They go here to trade. So. (Some take the apatre to go for trading) Apatre? (Yes) As for apatre in particular, it would mean that it was in abundance (When it was in abundance also that they took it to go?) (Nho) If it became abundant, people, the fishmongers too themselves even, then would come to pass to go with it, to go with it to the towns to sell. (Then it meant that the Kumasi folks too were not taking it to go. Then the fishermen too would be passing with it to go, to go and sell for them?) (Nho) (Yes, presently in particular, where the Kumasi folks are there. But where they travel, the traders too would be there, and you say that at first also then, it were the Kumasi folks too themselves, who were travelling. They went trekking on the road. But presently they have stopped.) Hmm. (Nho) As for that I shall go o. (You want to go, you see?) (Too-o.k; as for that I give thanks so much) (We give thanks so much) (You've said

so many things to us. (Wait and eat a bit before then you go. something a little to put down your stomach before you go.) (Yes. Food is there) (We have prepared rice nicely. Eat a little bit &). Yes. - O.K. (Then you become heavy. When you eat and finish also, then we go to put you down.)

END OF 25A-TRANSLATION.