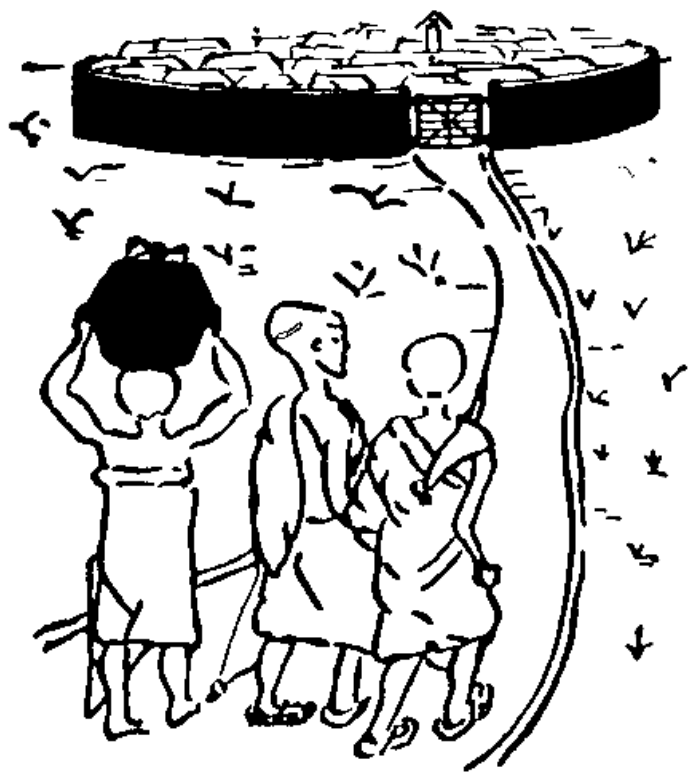


Anansesem Ananse Tales



0.1 Se'yoye a Obonto Ya nenam nsuom' kwa

Ye se Nana Aberewa na owo ho, na ne nnooma yeraye, na osee asuom' mmoa na ya fa. Okoto te ho a, ose, "A', w'agu yen anim' ase, nti dee ye beyo akyere wo a wo behuno yetirim'ne se: ko fa yawa bra, na yen nnyina yensu mama, na dee wantimi ansu ma no na ono na ofaye."

Ode yawa no baye; *Okoto* suu ma, yefwie guye; *Mmobonse* besui; *Okawa* besui; *Oyoyo* besui; *Otidie* besui; *Obonko* besui; *Akorese* besui; *Opitire* besui; *Okobo* besui; nsuom'mmoa nnyina besui. Na akyire'i *Obonto Ya* nso baye besui, wannya 'nisuo, na ye huno'e se: *Obonto Ya* na ofaye.

Na Nana Aberewa se, "Me 'ennye wo fwe." Na mmoa nnyina se, "Yennie ye bebo no, na wagu yen anim' ase." Na yeboo no. Yeboo no wie'e no, na Nana Aberewa se, "Me gya wo abonterere, wo nenam kwa, obi mmpe wo aye fwe." Ene se mma ko afwee a, yebefwe na *Obonto Ya* nenam ha ne ha no.

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko na momfa bi mmere me.

0.1 How it came about that Obonto Ya, the minnow, is always “walking” about aimlessly in the water

They say that Old-Woman Grandmother was there, and that her property got lost. She said it was “the water creatures” that had taken (the things). The crab was sitting there, and she said, “*Ah*, you have caused our eyes to droop (in shame), and what we propose doing to show you what is in our head is (this): go and bring a brass pan and let us all fill it with (our) tears, and the one who cannot weep so as to fill it, that is the one who has taken (the things).”

She brought the brass pan. *Okoto*, the crab, wept and filled it; they emptied it out; *Mmobonse* came and wept; *Okawa* came and wept; *Oyoyo*, the eel, came and wept; *Otidi* came and wept; *Obonko*, the shrimp, came and wept; *Akorese* came and wept; *Opitiri* came and wept; *Okobo* came and wept; all the water creatures came and wept. Last (of all) *Obonto Ya*, the Minnow, came to weep; she did not get water from her eyes; therefore they perceived that *Obonto Ya* had taken (the things).

But Old-Woman Grandmother said, “I shall not do anything to you.” Thereupon, all the creatures said, “As for us, we shall beat her, for she has put us to shame.” So they beat her. When they had finished beating her, Old-Woman Grandmother said, “I leave you (for ever) to flit about aimlessly; no one will ever wish to have anything to do with you.” This is the reason that, when women “go splashing” (for fish), they see *Obonto Ya* wandering (now) here and there.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

0.2 Mpitiripi ne Mpatrapa

Mpitiripi ne *Mpatrapa*, ne *Anyankama Kyerebi*, ne *Kyerebi-Koso-Adawurampon*, na yekotoo mme 'duasa. Na ye se, "Obi nnka 'sahuro ntafere." Na Agya 'Nanse ako ka 'sahuro atafere, na ye se, "Fa ka." *Ananse* se, "Me fa ka sen?"

Na ye se, "Wo fa ka se, *Mpitiripi* ne *Mpatrapa* ne *Anyankama Kyerebi* ne *Kyerebi-Koso-Adawurampon* na yakoto mme 'duasa, na ye se, obi nnka 'sahuro ntafere, na waka 'sahuro atafere, nti na ye se, 'fa ka'." Na ye gu *Ananse* so, na ye gye, na ohuruye, na padie mu kado!

Nti ne se, da wo behuno *Ananse* na ota' padie mu, nankra eka' no, nankra onenam fam te se *Koto*.

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko na momfa bi mmere me.

0.2 Mpitripi and Mpatrapa

Mpitripi and *Mpatrapa* and *Anyankama-Kyerebi* and *Kyerebi-Koso-Adawurampon* went and dug up thirty palm-wine trees, and they said, “Let no one touch the froth of the palm-wine and lick (his fingers).” Now Father Spider went and touched the froth of the palm-wine and licked (his fingers), and people (lit. they) said, “Take the debt.” *Ananse* said, “What debt have I incurred?”

They answered, “You have incurred a debt because, *Mpitripi* and *Mpatrapa* and *Anyankama-Kyerebi* and *Kyerebi-Koso-Adawurampon* have gone and dug up thirty palm-wine trees, and they said let no one touch the froth of the palm-wine and lick (his fingers), and you have touched the froth of the palm-wine and licked (your fingers), that is why we say, ‘take the debt’” (i.e. you must pay the penalty); and they dunned the Spider in order to receive (the compensation), so he jumped and clung to the ceiling, (with a noise like) *Kado!*

That is why they say for ever after, one will see *Ananse* plastered against the ceiling, although long ago he used to walk on the ground like *Okoto*, the Crab.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

0.3 Se 'yoye a nyansa ba omanm'

Ye se *Kwaku* Ananse na owo ho, na oprapraa nyansa nnyina boaa-‘no na ode guu toam’. Ose ode foro dua ako sen so, na nyansa nnyina asa asase so.

Na omaa so se ode koro, na oko duruu dua a, ode eko sen so, ase, na ode homa sa toa no so, na ode yaneye, na toa no bedii n’anim’, na ode kaa dua no se oforo. Oforo, foro, foro a, twon! Na ode aka no bio, nso oforo, foro, foro, twon!

Na ne ba, *Ntikuma*, gyina ho a, ose, “*E!* w’ani awu, nkra wo danee toa no too w’akyi a, nkra watimi afo’.” Ose, “So ho ne wo mpan’insem.”

Na wasan aforo bio sara, nsoso pasa! Afei na ofwe ha, na oda toa no too n’akyi. Afeidie ode kaa no, *kra! kra! kra!* ona okoro no. Oduruu dua no nkon, ose,

“*Kwaku* Ananse mawu *Afio*, me ’ba, kete, kete, kete, me, me wo ho yi, maboaboa nyansa nnyina ano, na se ebi aka na me ara manhu, na me ’ba, totofefewa, na wakyere me!” Na osoo toa no mu, na *tintini!* na atoaa toa no twene, na teseen!

Ene se nyansa obiara nyaa bie, na wo a wanko ho ntem no, ene (sebe) ’kwasea.

M’anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko na momfa bi mmere me.

0.3 How it came about that wisdom came among the tribe

They say that Kwaku, the Spider, was there, and that he swept up all knowledge, gathered it together in one spot, and placed it in a gourd pot. He then declared that he would climb a tree and go and hang it on it, so that all wisdom on earth would be finished.

So he took it up to go with it, and when he reached beneath the tree where he was going to hang it, he took a string, and tied it to the gourd, and hung it in front of him, and he set himself to climb the tree. He climbed, and climbed, and climbed; in vain. He strove again, again he made to climb, and climb, and climb; in vain.

Now, his son, *Ntikuma*, who was standing by, said, “*Oh*, your eyes have surely died (for shame), would it not have been better if you had turned round the gourd and put it on your back, then doubtless you would have been able to climb?” He (the Spider) said, “Clear out, you and your old-fashioned sayings.”

Then he turned to climb once more as before, but once again, fruitlessly. Then he considered long, and (finally) took the gourd and put it behind him. Then he set himself to climb, and mounted swiftly, *Kra! kra! kra!* (was the sound of his climbing); there he goes. He reached where the branches began to spread out from the stem, and he said (to himself),

“I, *Kwaku Ananse*, by the lesser god, *Afio!* I might as well be dead, my child who is so small, so small, so small – there was I, I collected all wisdom (so I thought) in one place, yet some remained which even I did not perceive, and lo! my child, this still-sucking infant, has shown it me.” Then he seized that gourd, and there was a sound of rending, *tintini!* and he cast it away, and there was a sound of scattering, *tese!*

That is how every one got wisdom; and any one who did not go there in time (to pick some up) is – excuse my saying so – a fool.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

0.4 Sedie eyoye a Babadua ebeye apo'po

Oba bi na onyeme, na okoo obosom bi ho ko bisae. Na obosom no ka kyeree no se, "Ankra oba yi wo wo no a, obewu, nanso mebo ho mmoden ama wo, na ade a me ka kyere wo ene se, oba no Ohema 'ba 'Nyame so, na se wo wo no a, onnye fwe, na wo sode a, dware no, na w'asra no, na w'afa no asi akonwa so." Ampa'ra owoo no. Anansesem 'ba a onkye nyini. Akoda no ye fre no *Akosua Denta*.

Sedie obosom no ka kyeree oni, osode

0.4 How the Babadua Reed got the joints (on its stalk)

A certain woman (once) conceived, and she went off to one of the lesser gods to consult it (about the child). And the god told her that, "It is probable that when you bear the child it will die, but I shall do all I can to give it to you, but the thing which I must tell you is this, the child is (really) the child of a Queen Mother up there with *Nyame*, the Sky-god, and when you bear it, don't let it do anything, but when you rise up, you must bathe it, oil it, and take it, and set it on a stool." Of a truth she bore it. (Like all) children in Spider tales, it is not long before it grows up. They called the child *Akosua Denta*.

Just as the lesser god had directed, the mother, when she

a, na w'adware
no, na w'asra no,
na w'anoa biribi
ama no adi, na oko
afuom'.

Dakoro bi dee
wannya ho annoa
biribi amma no
anni, na oka kyeree
n'afana *Kra* se, "Me
ko afuom', na noa
biribi ma *Akosua
Denta* nni." Na oni
no siim' koye. Na
Kra noaa brodee
no wieye, na ose,
"*Akosua Denta* bra
bewo *fufuo* yi ne
w'Ahemasem."

Ose, "Me mma."
Kra se, "Bra ara, ne
wo dwe." Na *Akosua
Denta* sore koye;
oko gyee womma
no woo *fufuo* no.
Owieye ara, na
oko daa danm',
na ode ntama
kataa no tiri. *Kra*
koye, ose, "*Denta*";
dwom! Obebie ne
tiri ntama; *Akosua
Denta* na wawuoyi;
osane kaa ntama no

rose up, washed her, oiled her, and
cooked something for her to eat,
and then went off to her farm.

Now, one day when she had no
time to cook anything for her to
eat, she gave orders to her slave
girl, *Kra*, saying, "I am going to
the farm, so cook something and
give to *Akosua Denta* to eat." And
the mother set off. Now, when *Kra*
had finished cooking the plantain,
she said, "*Akosua Denta*, come here
and pound this *fufu*, you and your
Queen-Mother story."

She said, "I will not come." *Kra*
said, "Come, you shall, you and
your conceit." And *Akosua Denta*
rose up and went; she went and
received the pestle; she pounded
the *fufu*. As soon as she had
finished, she went and lay down
in the room, took her cloth, and
covered her head. *Kra* went (after
her), she said, "*Denta*"; no answer.
She removed the cloth from her
head; *Akosua Denta* was dead; she
replaced the cloth over her.

guu no so.

Ankye na oni firi afuom' baye. Obaye no, wampe no 'ba, na okoo ogye ho ko noaa aduane wieye. Efei na ose, "*Kra, Denta* wo he?" Ose, "Nana, n'aduane mpo a me noae sii no ho ena esi ho yi." Oni se, "M'ate."

Enie oni no siim' koo danm', se okofa ntama ako abontene akope no ba. Obeko danm', biribi na eda ho kuntunn. Opagya ntama, na ofwe se *Akosua Denta* na wawuoyi. Ose, "*Kra*, se wo se *Denta* ko abontene, na se wawu?" *Kra* se, "Nana me nhuniye." Enie oba boo abosoo na ode ne 'ba no hyee akyire, na ode no firi abontene na osu; na Odekuro baye, ose, "Yi wo ba yi ma yenko sie no."

Not long after, the mother came back from the farm. When she came, she did not (at once) seek for her child, but went to the fireside to go and finish cooking. Then she said, "*Kra*, where is *Denta*?" She said, "Grandmother, even her food which I cooked and placed there, there it still stands." The mother said, "I have heard."

Then the mother went off into the room in order to fetch a cloth (to wear) and go out on the street to look for her child. When she went into the room, something dark lay there in a heap. She raised the cloth, and she saw that *Akosua Denta* was dead. She said, "*Kra*, you say that *Denta* has gone out on the street, and now here she is, dead?" *Kra* said, "Grandmother I have not seen." Then the woman tied a cloth belt round her waist and took her (dead) child on her back, and came out upon the street with her, and cried; and the Head of the village came, and said, "Take your child (off your back) and let us go and bury it." The woman answered:

Oba no se:

“Na me ne me
’ba *Akosua Denta*,
Na me nyeme no,
Me de no ko ’kom-
suo so,
Ye se, Ohema ’ba.
Menya bi ako se
Ohema ’ba *Siankwa*,
Adamowa ’ba,
Me ba yie me nsie
no ha.”

Na osii so, na
okoo kuro bi so,
oduruu ho, Odekuro
se, “Monko yi akoda
no mmera, mensie
no, na yekyi.” Na
oba no se:

“Na me ne me
’ba *Akosua Denta*,
Na me nyeme no,
Me de me ko ’kon-
suo so,
Ye se, Ohema ’ba
menya ’bi,
Ako se Ohema ’ba,
Siankwa, *Adamowa*
’ba,
Me ’ba yie me nsie
no ha.”

Na osii so bio.
Onam, nam, nam

“And I and my child *Akosua Denta*,
And I conceived her,
I and she went to consult the
water-gazer.
They say, ‘It’s a Queen Mother’s
child.’
I want some one to go and say that,
The Queen Mother’s child, *Siankwa Adamowa*’s child,
This, my child, I will not bury her
here.”

And she set out, and went to
a certain village, and when she
reached there, the Head of the
village said, “Take the child off
(your back) and come and let me
bury it, for we taboo (such a thing).”
But the woman said:

“And I and my child *Akosua Denta*,
And I conceived her,
I and she went to consult the
water-gazer.
They say, ‘It’s a Queen Mother’s
child.’
I want some one to go and say that,
The Queen Mother’s child, *Siankwa Adamowa*’s child,
This, my child, I will not bury her
here.”

And she set off again. She
walked, and walked, and walked,

kwaye bim', efei
dee, na akoda no
aporo, na oyii no to
twenee, na osan baa
efie.

Na Odekuro
bisaa no se,
"Akoda no wo
'he?" Ose, "Ma
yo no ato atwene."
Na Odekuro se,
"Wafere, se nkra
wo ma no wo ha
a, ankra ye sie
no nsamampom'
kama." Sa nti na
mpan'infuo se, "Wo
'ba wu a, ya susu,
ma no nye wo ya."
Na oba no yee sa ko
too ne 'ba twenee
kwa. Efei na oba no
se, "Kra dee momfa
no nto 'wadurom'
na monsi no mma
me."

Enie nkrofuo
koo ho, *pu! pu! pu!*
na yesii no feko!
feko! feko! Efei dee,
ekaa defuo, ye de si
so a, nwensen! ye
de si so a, na ahuri;
ene babadua ho tare.

through some deep forest, and by
now, the child has rotted, and she
took it off (her back) and cast it
away, and returned home.

And the Head of the village
asked her, saying, "Where is the
child?" She said, "I took her and
threw her away." The Head of the
village said, "You are disgraced,
if you had permitted it here, then
we should have buried it in the
thicket of the ghosts, that would
have been fitting." Thus the elders
say, "If your child dies, then mourn
in moderation; do not let it pain
you. For that woman acted thus,
and threw her child away when
she need not have done so." And
now the woman said, "As for this
Kra, take her and throw her in a
mortar and pound her for me."

Then the villagers went there
(where *Kra* was, and there was a
sound of pounding) *Pu! Pu! Pu!*
and they pounded her until she
became very soft. And now there
remained "the kindly one"; when
they pounded it, it was tough, and
when they pounded it, it jumped

Ene se *babadua* eb-eye apo'po, na nkra akane no, na eho trom! trom!

M'anansesem a metooye yi, se eye de o, se ennye de o monnye bi nni, na momfa bi mpene me.

and stuck to the *Babadua* reed. That is why the Babadua reed has knots (on its stalk), formerly it was trom, trom, that is to say, quite smooth.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, some you may take as true, and the rest you may praise me (for telling of it).

0.5 Sedie Owea, Abosom- Akotere ne Opatuo su

*Owea, Kwad-
uampon Kyerefo,
Opatuo, ne Abosom-
Akotere, Odo
Omankoma-wuo,
Aferehyia'boa,
Onam-bere-bere-
be-ko Aburokyire
na ye wo ho. Na ye
mu fuara enni ye'.
Na Adobe be ton no
ho maa yen.*

*Adobe sore a,
na wako som woi;*

0.5 How Owea (the Tree-Bear), Abosom- Akotere (the Chameleon), and Opatuo (the Owl) came to get their distinctive cries

Owea, the Tree-bear, (who also has the title of) Kwad-uampon Kyerefo, Opatuo, the Owl, and Abosom-Akotere, the Chameleon, (whose titles are), "The Creator's death", "The take-a-year-to-do-anythingcreature", "He-walks-very-slowly-but-he-will-reach-the-land-of-white-men-far-away", (all these animals) once lived together. Now, not one of them had a wife. And the Adobe-tree sold herself to them.

Every day, when Adobetree got up, she went and waited upon

adeekye a na wako
som woi so; adeekye
a na wako som woi
so.

Dakoro bi eko-
duruu Odoankoma-
wuo so, ope *Adobe*
he a na ohu no? Na
oko boo Owea ne
Opatuo amanee. Na
ye see, "Ko fre no."
Odomankoma-wuo
maa so: "*Adobe o!*
Adobe o!" Owea
see: "Okora! omma!
oko, omma, omma,
omma!"

Na Opatuo see:
"Ye kari gu yi a, *m!*
Ye kari gu yi a, *m!*
m!" Na se sa mmoa
yi mmiensa ye su na
asee no no.

M'anansesem a
metooye yi, se eye
de o, se ennye de
o, momfa bi nko na
momfa bi mmera.

this one; next day she waited on
another of them; and next day on
another.

One day, when it was the turn
of the Creator's-death (to com-
mand the Adobe's services) and he
looked for the *Adobe-tree*, where
could he see her? And off he went
to tell the Tree-bear and the Owl
the news. And they said, "Go and
call her." And the Creator's-death
raised his voice: "*Adobe o! Adobe*
o!" The Tree-bear cried: "When she
went, she didn't return; she went,
she didn't return, she didn't return,
she didn't return!"

And the Owl called: "We have
weighed out (the gold dust) and
might as well have thrown it away,
m! We have weighed out (the
gold dust) and might as well have
thrown it away, *m! m!*" And that
is the origin of the cries of these
three creatures.

This, my story, which I have re-
lated, if it be sweet, (or) if it be not
sweet, take some elsewhere, and let
some come back to me.



Published by OnipaBooks.com
Printed on recycled paper by facultas.at
Typeset with L^AT_EX by JW Dorn

1 3 5 7 9 11 10 8 6 4 2

Dee Edi Kan

First Edition

2024 Wien