

Court Royale d'Aklampa

Aklampa Si Tan

The Origin of Aklampa

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Eyɔn mi ku do le wenu.	In agreement I greet you.
Aklampa si nkɔ min nɔn seɔ,	The name Aklampa, that you often hear,
Aklan, Aklampa wɛ enɔn yɔ edɔ dai.	You have deviated, you have deviated, you have deviated off to the side, that is the origin of the name. <i>*Akla – you have deviated</i> <i>*Aklampa- have deviated off to the side</i>
Aklan Aklan wɛ enɔn yo edɔ dai.	In the past, it was called Aklan Aklan.
Hoho ɔ awan tomin e to fi.	In the past, it was a place for war here.
Enɔn yi pe awan to	The population was not stable, they were going from place to place.
Bɔ yan ewan to fi te ɔ.	Then, there was the one that founded this place.
Yanvi pa si tɔn pan, vitɔn pan.	This one, his wife and child were in need of water.
Ewɛ ewa si sin plankɔ, esin wa tɔn.	To get that, they dug only a little at a place in Aklampa and water began to come out. <i>This creates also the symbolism of bountiful giving during a difficult time.</i>
Bɔ esɔ wa mɔn tapade.	Then, they discovered a small calabash.
Emɔn esin pɛvide demin.	The calabash contained a little water. <i>Proving that God is the savior.</i>
Ewu sin ɔ, ejo na nan vi pɛvi ɔ.	She gave water to give to the small child.
Ovi pɛvi ena nu wɛ.	It was the small child that should drink first.

Sho bɔ elɛ nawa nu.

It's after the child that the father and mother can drink.

Creating an attitude of prayer towards being wise, which could sometimes compromise the success of a stay in an area.

De wun sin ɔ bo ze do viɔ si dɛji ɔ shoooo.

When he took it, he let it run on the tongue of the child.

Viɔ nu sin wa wa wa.

The child drank the water quickly.

**Wa wa wa – Expression for doing something quickly.*

De nu sin ɔ elɛ wun bo sɔjo nan asu tɔn.

After the child had drank, she took water and gave it to her husband.

E nan sin asu o bɔ sunu desu nu.

She served her husband and he drank.

Ena wun sin de teo, eso mon sin a.

(When she went) to take water again, she noticed that there wasn't any more water.

This relates to the sometimes mysterious nature of life. Life oftentimes holds surprises that the community or individual needs to confront.

Kaka bɔ vi sun si ɔ dɔ.

Until the point that the little boy said,

Na mumin, na mumin, na mumin.

I will drink water, I will drink water, I will drink water.

Viɔ do mɔndɔ wɛɔ ebasin kakakakaka ema mɔn.

The child continued to ask for water and they looked for some in vain.

Eblo jaja ja gbɔn finin.

They were looking around a bit everywhere.

Ena mɔn sin pɛde vi na nu ɔ.

Finding water for the child was impossible.

Eba kaka ema mɔn, ema so mɔn sin de ja nan a.

The search for water had been in vain, they could not find water for the child.

Uwɛ edɔ Aklan omi oti tan fooo.

It was there, they said to Aklan there is no more water.

Aklan omi oti tan fooo.

Aklan there is no more water.

Bɔ viɔ to avivi kaka boku.

Then the child cried until he died.

Eze viɔ dido tɔ ɔpa finin

They took the child and buried him at the edge of the spring.

Bonon ze alio dido.	They then continued on their path.
Eyi kaka, fi eyi dodon fi o yon nan ye a.	They made their way, but the new place wasn't good for them.
Ba egbodo awan si wezun bodo yiyi we.	They were always in a situation of war and continued along their way.
Ba edo eyi mon weo dedo aklan.	Then, they said if it was going to be like that, they must return to Aklan. <i>Abandoning wandering in and out of war, they returned to where they had known success.</i>
Min desu wa dodi do wedo,	They themselves began to say,
Aklan emina ku jodo gbede oo.	Aklan will never be abandoned.
Fi emin na shi aklan si Apa.	The place that we are going to stay is next to Aklan.
Enin kleun, fie Aklampa, Aklampa mi je nko se deji onin	That in brief is the origin of Aklampa, Akalampa that you have been hearing about.
Agosu Jan Jan, eyi elo we enin.	It was king Agosu Jan Jan who was the founder.
Emin eyi min yi kan Aklampa.	It was this king that founded Aklampa.
Mon Aklampa si nko jo gbin o enin.	That is the origin of the name Aklampa.
Enin viton enon yodo Aninawanan.	The daughter of the king was called Aninawanan.
Ewe esajo nan ahosu Soha.	This daughter was given to king Soha of Savalou.
Savalou Hosu, ba ejivi ni.	It was with this king that the girl had children.
Ba vio enon ylo edo Jeyizobanananglo.	One of her children was called Jeyizobanananglo.
Jeyizobanananglo eye yin Ahosu enin to Savalu ton,	Jeyizobanananglo was the fourth king of Savalou,

**Bɔ Hevioso* Savalu tɔn, Aninawanin,
enɔn wayi do ta Sozan li do nukon.**

And the spirit of thunder of Savalou, it was
Aninawanin who was going to bow down
to worship.

** Hevioso- The spirit of thunder.*

Bɔ enɔn yɔ edɔ Sogbosi Menuwɛ.

Then, we also call him Sogbosi Menuwɛ.
*Some people among the spirit convent maintain the
names of their spirit, this was the case here.*

Ahosu Janjan ɔ, asi tɔn enɔn jivi,

The king Janjan, when his wife had a child,

Bɔ edetɔn ayi hɔn, vinɔn le ku.

When they took the baby out, the second
day the baby died.

Nbaa ali nawa min?

What had caused this bad luck?

Bɔ ni ji din vi nɔn le ku.

Whenever I have a child it always dies.

**Fide viɔ wa gan bɔ ewanan ahɔsu te ni
in.**

So, his child that had not died took a name
when becoming king.

Din hɔsu Sɛsu yɛku, Kpataba.

He took the name Sɛsu yɛku, Kpataba.

** Sɛsu yɛku – “destiny has prevented death.”*

Hun, Ahinu on ovi Janjan tɔn wɛ.

In the same way Ahinu is the son of Janjan.

Ni jɛ finin din o enadɔ Jangon viɛ.

When we take a look there, we are
speaking about the children of Jangon.

Incompréhensible.

Janjan nu o eyi ako de eyin mon a.

I say the hawk that takes the chick can also
take the one that flies at night eating fruit.

Janjan janviɛ.

These are the children of Janjan.

Incompréhensible.

Bɔ enayi to ɔ, vi mi tɔn ewɛ.

And if you find yourselves in this
community, you will see our children.

Milɛ pashe nan azinpo enin o.

We are the one that lead this throne.

Kaka yi ahi nu, midɛ wɛ doe.

Up until the height of the market, it is our
property.

**Ahɔsu tonukɔn Aklampa tɔn ewɛ yin
Janjan.**

Janjan was the central king of Aklampa.

Debo dego ɔ eye yin Sɛsu Yeku.	This is the one that Sɛsu Yeku replaced.
Sɛsu Yeku wayio, Hunzunvu je finin.	After Sɛsu Yeku, Hunzunvu replaced him.
Hunzunvu go sin ɔ, Gbeu je finin.	After Hunzunvu, it was Gbeu's time.
Gbeu go sin, Alanmalando Pofɔ je finin.	After Gbeu, it was Alanmalando Pofɔ's time.
Alanmalando go sin ɔ, Nuhlɔnmagnɔnzɔn je finin.	After Alanmalando, it was Nuhlɔnmagnɔnzɔn's time.
Nuhlɔnmagnɔnzɔn go sin ɔ, Amlɔn je finin.	After Nuhlɔnmagnɔnzɔn's time, it was Amlɔn's time.
Amlɔn go sin ɔ, Poglaglanɔndezegabizozomin je finin.	After Amlɔn's time, it was Poglaglanɔndezegabizozomin's time.
Poglaglanɔndezegabizozomin go sin ɔ, Ahɔsu Gbesɔ je finin.	After Poglaglanɔndezegabizozomin's time, it was Ahɔsu Gbesɔ's time.
Ahɔsu Gbesɔ go sin ɔ, Afuninan Amangnan je finin.	After Ahɔsu Gbesɔ, it was Afuninan Amangnan's time.
Afuninan Amangnan go sin ɔ, Dado Sojegbe je finin.	After Afuninan Amangnan, it was Dado Sojegbe's time.
Dado Sojegbe go sinɔ, Kanlijihononmadegbe je finin.	After Dado Sojegbe, it was Kanlijihononmadegbe's time.
Aklampa si tan jan nko dɔ numin nin.	That is the history of Aklampa that I just recounted for you.
Enin mi se nin.	That is what you have just heard.
Le ahɔsu Janjan wa sin jan ɔ,	When king Janjan came into power,
Azɔn atɔn we awan gba Aklampa.	Aklampa knew three wars.
Mɛde yi Ouesse, mɛde yi Atapamin.	One group then joined Ousse, a second group Atapamin. <i>Ouisse and Atapamin were founded by the inhabitants of Aklampa, they are two areas in the same community.</i>

Dayi ɔ fi ena nɔn abɔ na sin.	In the past, to settle in one place, it was necessary to have the acceptance of the spirits following consultation.
De ejɛ finin ɔn enɔn teo Bɔ abɔ sin a.	After arriving at a given place when the consultation was not acceptable,
Bɔ edɔ finin yɔn nu min.	Despite that, the group decides to settle in the place,
Bɔ elɛgle bɔ abɔ esin.	This place, they cultivate it and all has gone well.
De abɔ sin de enɔn hodɛ nan abɔ gbɔn.	As for the harvest , they did all the rituals for their time spent there and the harvest.
Finin ɔ kanlin je kuku ji.	After that, the animals began dying.
Gbetɔ je kuku ji.	People also started dying.
Uɛ enɔn hodɛ nan ahɔsu.	Prayers had begun in favor of the king.
Fie ewa dɔ enalɛ sintin do gudo.	From there, they decided to return back to where they came from.
Do fie atin ala awenon de.	They went until reaching a place with a tree with two branches.
Bɔ ekan fa do atin alawenɔn sa.	Then the consultation was done under the tree.
Fa ɔdɔ gbedjro minde ɔ atin awenɔn sa ewɛ enan nɔn.	The Fa divination said that if life pleases one, that person should live under this tree.
Ewɛ Ahɔsu Gbesɔ wa linnu pɔn.	From there, Ahɔsu Gbesɔ thought about it.
Wɛ sho bɔ Ahɔsu Gbesɔ wa jijɔn atin awenɔn lɔ sa.	Before deciding to settle under the tree with two branches,
Incompréhensible.	
Okin wande wadɔn in.	A war dispute arose in the kingdom.
Bɔ kin ɔn wa dɔn in ɔ.	And this war became threatening.

Bɔ edo na panu kin wan ɔn.

But he had to face this war.

Bɔ Kin wan wa sɔ e.

But this war won him over in the end.

Finin Afodete, ahɔlu tinnin tɔ wa.

It was from there that the ninth king named Afodete took the throne.

Bo wa bawa hin to o.

It is from there that he came to hold the kingdom.

Ahi mitɔn enɔn yɔ ahi ɔɔ Mipɔnhi.

Out market is called ɔɔ Mipɔnhi.

Gande si nkɔ ahɔ, gan enin ɔ.

It is the name of a chief.

Pɛvi ede yeo sɔ gan si nkɔ nin.

This one had been known as the chief ever since I was a child.