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Sylvie Onana Etoundi

The Copper Egg [Aki Ngoss]

Cameroon

TAGS: African Mythologies African Storytelling African Traditions Creation Myths



We are still trying to obtain permission for posting the original cover.

General information	
Title of the work	The Copper Egg [Aki Ngoss]
Country of the First Edition	Cameroon
Country/countries of popularity	Cameroon
Original Language	Eton
Country of the Recording of the Story for the Database	Cameroon
Full Date of the Recording of the Story for the Databasey	December 27, 2021
More Details of the Recording of the Story for the Database	Okola, Lekié, Centre Region
Genre	Myths
Target Audience	Crossover
Author of the Entry	Divine Che Neba, University of Yaounde 1, nebankiwang@yahoo.com
Peer-reviewer of the Entry	Daniel A. Nkemleke, University of Yaounde 1, nkemlekedan@yahoo.com Eleanor A. Dasi, University of Yaounde 1, wandasi5@yahoo.com Hanna Paulouskaya, University of Warsaw, hannapa@al.uw.edu.pl

This Project has received funding from the European Research Council (ERC) under the European Union's Horizon 2020 Research and Innovation Programme under grant agreement No 681202, *Our Mythical Childhood… The Reception of Classical Antiquity in Children's and Young Adults' Culture in Response to Regional and Global Challenges*, ERC Consolidator Grant (2016–2021), led by Prof. Katarzyna Marciniak, Faculty of "Artes Liberales" of the University of Warsaw.

Creators



Sylvie Onana Etoundi (Storyteller)

Age of the narrator: 56 years (in 2021)

Profession: farmer

Language of narration: Eton

Bio prepared by Divine Che Neba, University of Yaounde 1, nebankiwang@yahoo.com

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Additional information

Origin/Cultural Background/Dating	The Awae people, also known as Mvele, are members of a bigger clan known as the Beti-Fang. The Beti-Fang are to be found in the Centre region of Yaoundé, the political capital of Cameroon. But they are also found in several countries in Central Africa including Gabon, Central Africa Republic, Congo DRC etc. Before the introduction of Christianity, many of these people were animists, precisely because they were surrounded by forests and they believed that the gods lived in the trees and in caves. Although Christianity has radically transformed these local beliefs, many are still deeply animist. The practice of ancestral worship is also still very present especially in villages, but less so in big cosmopolitan towns such as Yaoundé, Ebolowa, Sangmalima. There are a lot of minor cultural differences between the various tribes within this bigger clan, but they all share a common belief that the spirits of their ancestors live on and guide them in this world. And that through certain rituals, these spirits can be invoked so that they provide clues how certain problems facing the society. Some elders in these communities claim that they can even speak directly to the spirit of the dead upon recital of certain prayers. This is, however, done only in very special circumstances of difficulties or impasse in the community or family where the dead person once lived, for example, when someone of the family or community is not making progress in his material life or when a child is not succeeding in his/her studies. Source: *Plan Communal du Développement d'Awae*, pndp.org (accessed: August 16, 2021).
Summary	Work in progress
Analysis	Work in progress
Classical, Mythological,	African Mythologies African Storytelling African Traditions Creation Myths

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Traditional Motifs, Characters, and Concepts	
Other Motifs, Figures, and Concepts Relevant for Children and Youth Culture	Music* Storytelling
Further Reading	Alexandre, Pierre, “Introduction to a Fang Oral Art Genre: Gabon and Cameroon Mvet”, *Bulletin of the School of Oriental and African Studies* 37.1 (1974): 1–7. Bekale, Marc Mvé, "Memories and Mechanisms of Resistance to the Atlantic slave trade: the Ekang Saga in West Central Africa’s epic tale the *Mvet*", *African Cultural Studies* 32.1 (2018): 99—113. Long, Essuma, “Don intergénérationnel de la parole: le cas du *mvet* en Afrique centrale” in Caroline Andriot-Saillant, ed., *Paroles, langues et silences en héritage*, Presses Universitaires Blaise Pascal, 2009, 21—31. Ndoutoume, Tsira Ndong, *Le Mvett: l'homme, la mort et l'immortalité*, Paris: L’Harmattan, 1993. Sprout, Barbara, *Primal Myths: Creation around the World*, San Francisco: Harper Collins, 1979. Von Franz, Marie-Louise, *Creation Myths*, Boston: Shambhala, 1995.
Addenda	Occasion: staged Method of data collection: recording and note taking Researcher: Divine Che Neba Assistant researcher: Oleme Christine Larissa

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