The sogoro/devil and the palm-wine tapster (tc rev)
sògòrò ànùŋ bàrnó cè

by Amara Camara (am)
sògòrò ànùŋ bàrnó cè
sògòrò ànùŋ bàrnó cè
sogoro and tapster def
The sogoro and the palm wine tapster.

p. 57 àwà, xàbímé cé ñyá kí.
àwà xàbímé cé ñ-yá kí
all.right family def emph-I here
All right, audience, here I am.

nya poto náe wàóu mune pé yél ìnáŋ kí
ñ-yá pòtònò cé wòŋ múné pé yél ìnáŋ kí
emph-I white.man def this again pro call today here
It is me the white man called me again here today

ali húŋ yóm téne.
àlí hún yóm cén
for come tell story
to come agree (to tell) a story.

nya lè amara kamara.
ñ-yá lè amara kamara
emph-I be Amara Camara
I am Amara Camara.

tínén, néŋ timi... tíme to nuŋ hijól nuŋ tira ta ki.
tí-nén nén tí-mí tí-nén tô nùn nyá lì nùn tí-rá tà kí
ncm-year year ncm-my years twenty and four and ncm-three pro here
I am about forty-three [says ‘ninety-three’] years old now.
‘23’ tí-nén tôŋ nùn ñínyá lì nùn tírà
‘43’ tí-nén tôŋ ícòŋ nùn tírà

p. 58 ka dipálàtok ló pé kom mí.
kà dipàlàtók ló pé kóm mí
in Palatugu pro pro give.birth 1sg
I was born here in Palatugu.

ndó pé kom ya mi kà,
ñ-ló pé kóm yá-mí kà
emph.loc impers give.birth mother-1sg here
It is here my mother was born.
It is here my father was born.

These people they say, “We should come consent to (tell) a story.”

Okay, it is the story that I now want to begin.

The story of a sogoro (“devil”) and some man took place a long time ago.

This man, as you know,

the old people, they used to drink and drink.

It’s that they go to the bush

from the morning until now they are there to drink.

When finished drinking palm wine, he (the man) heads off for work.
Okay, this sogoro has also finished.

You know, the sogoro is a very bad drunkard,

All right, this old man goes to distribute his palm wine (gourds),

Before he got there, maybe ten palm trees

Before arriving he found all three palms

the sogoro had drunk.

Ah, dear! That really disturbed him.

He said “What is up?!”

He said “What is up?!”
I have no idea what is stealing my palm wine."

awá, laŋbaŋ ce lo o huni i bi tícón.
áwá làñgbán cè lò wò hún-i ʔi bi ñ-cón
all.right old.man def when 3sg come pro have ncm-song
Ok, the man, when he came had songs (he would sing).

kere sogoro cè con tícè tana nta ke,
kèrè sògòrò cè cón ñ-cé tàñà ñ-tà ké
but sogoro def song ncm-def these emph-pro see
But the sogoro he saw them being sung.

nla, nda bila o ceŋ bont laŋbaŋ ce.
ñ-là ñ-là bìlà ù cè-én bònt làñgbán cè
emph-pro emph-pro why 3sg aux-neg meet man def
This- this is why he doesn’t meet the man [how he avoided him].

wó gbo ce hun kol, mbosán wó ọghen ma lantén.
wó gbó cè hun kól ñ-bós ñ-wó gbén mà làntón
he just aux come there ncm-calabash 3sg finish them hang
He usually came there with his gourds hanging on him.

wó p. 60 gbo ce hun ò hale
wó gbó cè hun ù nyàlè
he just aux come 3sg say
He would come saying

konkom saŋke ọra bana mo yii reŋ,
konkom saŋke ọrá bana mo yii reŋ,
(no translation)

konkom saŋke ọra bana mo yii reŋ.
konkom saŋke ọrá bana mo yii reŋ.
(no translation)

awa, mbosan wó ma wóŋ yomye
áwá ń-bós ń-wó má wó-n yó-nyè
all.right ncm-calabash 3sg pro 3sg-emph agree-stat??
Ok, his gourds replied,

'kon kon kon konanle, kon kon kon konanle,'
"kon kon kon konanle, kon kon kon konanle"
(no translation possible)

ŋa yom kon kon kon konanle, kon kon kon konanle.
ŋà yóm kon kon kon konanle, kon kon kon konanle
3pl say
They exclaimed, “κον κον κον κον ανα, κον κον κον κον ανα.”

Good, but the sogoro knew this.

The man went to the seer.

There at the seer’s he was told, “It is the sogoro drinking your palmwine.

But the reason why you do not encounter him there is that when you arrive, the songs that your gourds were singing (alerted him),

Okay, you have to perform this ceremony.
and leave your containers behind.

and go-mid today and 2sg take climbing.belt ncm-2sg
and go today and take your climbing belt."

Okay, it was this man left?? early in the afternoon

As soon as he arrived, he discovered the sogoro up in the palm tree.

The man fastened his climbing belt to catch the sogoro.

He started and the climbing belt ?, as someone did, to climb carefully,
sógórò cé wò  gbó yémbá tòl
sogoro def 3sg only want go down
(The old man) The sogoro only wanted to climb down.

lángbánj ce kófùn, kófùn, kófùnkò; fuyànkèe, fuyànkò. kùnba, kunba ne pi.
lángbàn cè kófùn, kófùn, kófùnkò; fuyànkèe, fuyànkò. kùnba, kunba ne pi.
man def, Kófùn, kófùn, kófùnkò; fuyànkèe, fuyànkò. Kùnba, kunba ne pi.
The man (said), (no translation)

fuyànkò hee, fuyànkò. kunba, kunba nepi,' Fuyànkò hee, fuyànkò. Kunba, kunba nepi," (no translation)

bóló sógorò cè nàle 'woy woy, woy woy, woy woy, woy woy,' bóló sógorò cè nyálè and sogoro def said
and the sogoro goes "woy woy, woy woy, woy woy, woy woy, woy woy."

sogoro cè nwò wàŋ cumun,
sógórò cè n-wo wàm cùm-nún
sogoro def emph-3sg now turn.away-mid
The sogoro now moved himself around (trying to get away),

nwò wàŋ cumun 'woy woy, woy woy, woy woy, woy woy, woy woy'
n-wo wàm cùm-nún
emph-3sg now turn.away-mid
he went around (the tree) saying, "woy woy, woy woy, woy woy, woy woy, woy woy"

hàñ lángbáñ cè kò ìgbènt sógorò cè. bólo toli wò.
háàn lángbàn cè kò ìgbènt sógoró cè bólo tól wò until old.man def go catch sogoro def and descend 3sg until the man seized him and brought him down.

p. 63 nda bìlá sógorò cè kòtòfè lò s. n-là bìlà sógorò cè kò tòfè lò wò emph-it why sogoro def to bush locprt
That is why the sogoro always stays in the bush.

láñgbáñ cè wàwó wò déké sógorò cè ka cùr.
lángbán cè wònd wò dèkè sógoró cè kà cùr old man def dem 3sg put.in sogoro def to village
It is this man who brought the sogoro into the village.

áwà, ñòe. òtèn òñse ñòe kò. áwà, n-là ì ú-cèn ñsè n-cè kò-ë
all.right emph-it-i ncm-story ncm-first ncm-def pro-prt
All.right, that is it. This was the first tale.
The *sogoro* and the palm wine tapster (toneless version, mp)
sogoro anuŋ barnɔ ɔɛ

by Amara Camara

sogoro anuŋ barnɔ ɔɛ
sogoro and tapster def
The sogoro and the palm wine tapster

awa, xabile ɔɛ nya ki.
awa xabile ɔɛ n-ya ki
all.right audience def emph-I here
All right, audience, here I am.

nya poto noce wɔɔɔ mune pe yel inaŋ ki
n-ya potonɔ ɔɛ wɔɔɔ mune pe yel inaŋ ki
emph-I white.man def this again impers call today here
I am called again by this white person today

ali huŋ yom ten.
ali huŋ yom ten
for come tell story
to come tell a story.

nya le amara kamara.
n-ya le amara kamara
emph-I be Amara Camara
I am Amara Camara.

tinen, neŋ timi... tinen to nuŋ hiɔl nuŋ tira ta ki.
ti-nennɛi ti-mi ti-nentɔ nuŋ hiɔl nuŋ ti-ra ta ki
years year my years twenty and four and ncm-three pro here
I am about fourty-three years old now.

ka dipalacok lɔ pɛ kom mi.
ka dipalacok lɔ pɛ kom mi
in Palatugu loc impers give.birth me
Here in Palatugu I was born

ndɔ pɛ kom ya mi ka,
ndɔ pɛ kom ya-mi ka
emph.loc impers give.birth mother-1sg here
It’s here my mother was born

ndɔ pɛ kom poa mi ka.
ndɔ pɛ kom poa-mi ka
emph.loc impers give.birth father-1sg here
and here my father was born.

ñana ṭale si ḫuṣ yom ten.
ñana ṭale si ḫuṣ yom ten
these pro say we come tell story
These people they say, “We should come tell a story.”

awa, ten lan ka ṭon yema cəp.
awa ten la-n ka a ṭon yema cəp
all.right story it-emph here I now want start
Okay, it’s the story that I now want to start.

əten sogoro cey anuŋ laŋbaŋ pum wɔ kace la.
ə-ten sogoro cey anuŋ laŋbaŋ pum wɔ kace la
ncm-story devil def and old man some 3sg in.the.past be
The story of a devil ‘sogoro’ and an old man once upon a time.

This seems an epenthesis but could be something else. Fb used to include many ᵣ in his translations (Foday JD Kamara didn't)

laŋbaŋ cɛ wɔnɔ, n si la,
laŋbaŋ cɛ wɔnɔ n si la
old.man def this 2sg know it
This old man, as you know,

abɛn ace kace ˈnan kul ka ṭa kul.
abɛn ace kace ˈna-n kul ka ṭa kul
ncm-old.people ncm-def formerly they-emph drink now 3pl drink
the old people, they drink and drink.

‘ka’, sometimes ‘ko’, is usually used to mark ongoing action. See two lines below ‘bulɔ kɔ bulɔ’.

la ˈna kɔn kotofɛ;
la ˈna kɔn ko tofɛ
when 3pl go-mid to bush
They go to the bush;

ɛ fok isɔ hæŋ cemceki ˈna loh hali kul.
ɛ fok isɔ hæŋ cemceki ˈna loh hali kul
dft.sm go out morning until this.time 3pl there for drink
from the morning until this time they are there drinking.

After drinking his palm wine, he is to go for work.
This may be verbal focus with nominalized verb.

awa, sogoro cɛ wɔnɔ perey, ɛ gbendi...
OK, this sogoro devil has ...

you know it devil 3sg is drunkard thing bad ?
you know, the devil is a real drunkard,

sogoro wɔ kul haŋ wɔ kul.
sogoro wɔ kul haŋ wɔ kul
devil 3sg drink until 3sg drink
he drinks a lot.

bon, laŋbaŋ cey wɔ gbo kɔ sanŋ nmoŋŋẹ way,
bon laŋbaŋ cey wɔ gbo kɔ sanŋ nmoŋŋẹ wo
bon old.man def 3sg only go produce ncm-palm.wine his
Alright, this old man just finished producing his palm wine,

benuŋ huni, cempum ti diwaŋ.
be-nuŋ hun-i cempum ti-di-waŋ
?—? come-? maybe ncm?-ncm?-ten (10)
when he came, maybe ten containers,

benuŋ hun wɔ bɔnt tidira tice bulen
benuŋ hun wɔ bɔnt ti-di-ra ti-ce bulen
when come 3sg find ncm-ncm?-three ncm-def all
when he came three times he found that

sogoro ce gbeŋ ma kul.
sogoro ce gbeŋ ma kul
devil def finish it drink
the sogoro had drunk it.

a, wotan! lane la gbeŋ wɔ kontɔfili.
a wotan lane la gbeŋ wɔ kontɔfili
Oh gosh that it.sm finish 3sg problems
Ah, dear! That disturbed him.

mp: fb: ‘... in ten containers he met all the three (3) is drank by the sogoro’. It seems as if the devil drank three containers, but when he conjugates the verb ‘to be’ in the form ‘is’, it seems he’s talking about all the wine. Since we see later that stealing the wine takes place several times, I think that the translation suggested is more appropriate than fb’s.

nŋale ’wotan, lana,
n nŋale wotan lana
? say geez that
He said “Geez, that?!,

mp: fb: ‘... in ten containers he met all the three (3) is drank by the sogoro’. It seems as if the devil drank three containers, but when he conjugates the verb ‘to be’ in the form ‘is’, it seems he’s talking about all the wine. Since we see later that stealing the wine takes place several times, I think that the translation suggested is more appropriate than fb’s.
a sin gbo yem pice wo duy nmoe nmi ki o.
I know-neg only thing ncm-def 3sg steal ncm-palm wine ncm-my thus prt
I don’t know what’s stealing my wine.”

awa, langban ce lo o huni i bi ticen.
Ok, the old man, when coming he had songs.

all.right old.man def when 3sg come-? sm have ncm-song

fb: ‘The old man, when coming, there are songs with him, but the devil these are the songs that heard, that’s why it
doesn’t meet the old man’

kere sogoro ce con tice tana nta ke,
But the sogoro heard these songs,

nla, nda bila o cenie bont langban ce.
He usually came hanging all his containers on him.

n-c o gbo ce hun kol, mbosan w o egben ma lantan.
He would come saying

wa gbo ce hun ko n-bosan w o gben ma lantan
He just aux come there ncm-containers 3sg finish them hang

wa gbo ce hun o hale
He would come saying

‘kojkom sanke orar bana mo yii ren, kojkom sanke orar bana mo yii ren’. "kojkom sanke orar bana mo yii ren, kojkom sanke orar bana mo yii ren”.
(no translation)

awa, mbosan wo ma wcn yomye
Ok, the containers replied

awa n-bosan wo ma wcn yom-ye

‘koj koj koj konanle, koj koj koj konanle;’
(translation possible)

na yom ‘koj koj koj konanle, koj koj koj konanle’.
3pl say
they said "kon kon kon konlan, kon kon kon konlan".

b5, kene lana la sogoro ce la wo gbo won ce zi1 bolo abatuen;
b5 kene lana la sogoro ce la wo gbo won won si bolo abatuen
bon but this it devil def it 3sg just now aux know and hide?
Alright, but this, the sogoro knew it and always hid himself.

langban ce kon ali ko yomunten.
langban ce ko-n ali ko yomunten
old man def go-mid for to fortune.teller
The man went to the fortune teller.

nlo ko yomunten, pe niale
emph-defre at foreteller impers say
There at the foreteller's he was told,

sogoro ce wo ce kul nme nmo
sogoro ce wo ce kul n-mo n-mo
devil def 3sg aux drink ncm-palm.wine ncm-your
“The sogoro normally drinks your wine.

nda bila n ce wo lony bontoy,
nda bila n ce wo l-ny bonto
emph-it why 2sg aux 3sg there-neg meet
But the reason why you are not meeting him there

bo mo hun nbowo mco con ce ko ma ka cony,
when 2sg come container 2sg song def go 3pl ? sing
is the songs that your containers usually sing,
nda bila n ce wo l bont.
nda bila n ce wo l bont
emph-it why 2sg aux 3sg there meet
that is why you never meet him."

awa, nfok sakta ce wono bolo nbowo cey ndoe ma.
all.right 2sg perform sacrifice def this and container def 2sg leave them
Ok, therefore you have to make this ceremony of sacrifice and then leave your containers

bolo n kon inaq, bolo n koye celi ma.'
and 2sg go-mid today and 2sg take?- climbing.belt 2sg

1 si
and go this time and take the climbing belt with you."

awā, laŋbāŋ cē wōn cē lane pali paraŋ tek wōn pere ē kō futi.
awā laŋbāŋ cē wōn cē lane pali paraŋ tek wōn pere ē kō futi
all.right old man def this that afternoon evening? now also 3sg go
take.off?
Ok, the man took off the place in the evening.

benūŋ hun sogoro cē wō bōntō ko wa cē ki,
benūŋ hun sogoro cē wō bōntō ko wa cē ki
when? come devil def 3sg meet-? to palm.tree def here
As soon as he came, he met the sogoro on the palm tree

wō kul nmoēŋ wō dibul ken dicōŋ.
wō kul nmoēŋ wō dibulken dicōŋ
he drink ncm-palm.wine 3sg once like twice
drinking his palm wine without rest.

laŋbāŋ cē pant celi wō ali dem sogoro cē.
laŋbāŋ cē pant celi wō ali dem sogoro cē
old man def tie climbing.belt his for follow devil def
The man tied his climbing belt to chase the sogoro.

ē de, icē icē njoye yō, njoye ye caskō,
ē de icē icē njoye yō njoye ye caskō
he enter/start ncm-climbing belt ncm-def ? prt? ? ? ?
He started and the climbing belt sang,

'kō kō fuyāŋkō, fuyāŋkō, fuyāŋkō'.
"Kō kō fuyāŋkō, fuyāŋkō, fuyāŋkō".

sogoro cē ke wō, hee!
sogoro cē ke wō hee
devil def see 3sg (exclamation)
The sogoro saw him, eeh!

(laŋbāŋ cē) sogoro cē wō gbo yema toli.
sogoro cē wō gbo yematol
devil def 3sg only want go down
(The old man) The sogoro just wanted to go down.

laŋbāŋ cē 'kōfūŋ, kōfūŋ, kōfūŋkō; fuyāŋkōee, fuyāŋkō. kūŋba, kunba ne pi.
The old man, "Kōfūŋ, kōfūŋ, kōfūŋkō; fuyāŋkōee, fuyāŋkō. Kūŋba, kunba ne pi.

fuyāŋkō hee, fuyāŋkō. kunba, kunba nepi,'
Fuyāŋkō hee, fuyāŋkō. Kunba, kunba nepi,"
boló sogoro ce ṣe 'woy woy, woy woy, woy woy, woy woy, woy woy.'
and devil def say
and the sogoro does "woy woy, woy woy, woy woy, woy woy, woy woy."

sogoro ce n'wọ c'umun,
sogoro ce n-wọ c'umun
devil def emph-henow turn around?
The sogoro now turned around,

n'wọ c'umun 'woy woy, woy woy, woy woy, woy woy, woy woy'
họ c'umun
he now turn around?
he turned around2, "woy woy, woy woy, woy woy, woy woy, woy woy"

haŋ langban ce k'ọ gbent sogoro ce. boló toli wo.
laŋ baŋ ce k'ọ gbent sogoro ce boló toli wo
until old.man def go catch devil def and down/take down 3sg
until the man caught him. And he took him down.

nda bila sogoro ce kotofe lc ọ.
nda bila sogoro ce kotofe lc ọ
emph-it why devil def bush loc it
That is why the sogoro stays in the bush.

laŋ baŋ ce wọ c'ọ deke sogoro ce ka cur.
laŋ baŋ ce wọ c'ọ deke sogoro ce ka cur
old man def this 3sg put devil def to village
The man brought the sogoro to the village. (fb: 'It is the old man that put him in this town'.)

awa, ndae. ọtẹn ẹjẹ ẹjẹ kọ.
awa n-dọ le ọ-tẹn ẹjẹ ẹjẹ kọ le
all.right emph-it be ?-story ncm-first ncm-def it be
All.right, this is it. This was the first tale.

2 fb: “then turning around up the tree. turning around up the tree by saying…”