Devil and Tapster 3

George Tucker Childs
The sogoro/devil and the palm-wine tapster (tc rev)
sògòrò ànùàbàrnò cè

by Amara Camara (am)

sògòrò ànùàbàrnò cè
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sogoro and tapster def
The sogoro and the palm wine tapster.

áwà, xàbìlè cè ñá kí.
All right family def emph-I here
All right, audience, here I am.
nya poto nòcè wòò mune pè yel ìnà ìki
ñá yà pòtònò cè wòò mùnè pè yél ìná ìkí
emph-I white.man def this again pro call today here
It is me the white man called me again here today
ali huń yóm tèn.
àlí hún yóm cën
for come tell story
to come agree (to tell) a story.
nya le amara kamara.
ñá yà lè amara kamara
emph-I be Amara Camara
I am Amara Camara.

tìnèn, ñeñ tìmì... tìnèn tò nuñ hiòl nuñ tìrà tà kí
ù-nèè nèè âun ti-nèè tò nùù nỳìl nùù tì-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’ tì-nèè tòñ nùù tìnyòl nùù tìrà
‘43’ tì-nèè tìtòñ âcàñ nùù tìrà

ka dipalacok lò pè kom mi.
kà dipàlátök lò pè kóm mì
in Palatugu pro pro give.birth 1sg
I was born here in Palatugu.
ndò pè kom ya mi ka,
ñá-lò pè kóm yá-mì̀ 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.

awa, sogoro ce wono, a si la,
Okay, this sogoro has also finished.

You know, the sogoro is a very bad drunkard,

The sogoro drinks and drinks and drinks.

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.

He said “What is up?!'

a sin gbọ yem pice wọ duy nnoe nmi ki o.

1sg know-neg only thing ncm-def 3sg steal ncm-palm wine ncm-my thus rel
I have no idea what is stealing my palm wine."

awa, làngbaŋ ce lo o huni i bi ticón.
áwà làngbán cè lo wò hún-i ì bi ì-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 ce con ticè tana nta ke,
kèrè sógorò cé cón ì-cé tànà ì-tà kè
but sogoro def song ncm-def these emph-pro see
But the sogoro he saw them being sung.

nla, nda bila ó ceñ bônt làngbaŋ cè.
ñ-là ñ-là bilà ù cè-èn bônt làngbán 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].

wò gbo ce hun kol, mbosàŋ wò ìgbèñ ma lantèn.
wó gbó cè èn kòl èn-bòs èn-wò gbèn mà làntèn
he just aux come there ncm-calabash 3sg finish them hang
He usually came there with his gourds hanging on him.

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

konkom sanke òrar bana mo yii rèŋ,
konkom sanke òrar bana mo yii rèŋ,
(no translation)

konkom sanke òrar bana mo yii rèŋ.
konkom sanke òrar bana mo yii rèŋ.
(no translation)

awa, mbosàŋ wò ma wòŋ yomye
áwà èn-bòs èn-wò mà wò-n yòm-yè
all.right ncm-calabash 3sg pro 3sg-emph agree-stat??
Ok, his gourds replied,

‘kon konj konj konanle, konj konj konj konanle,’
“konj konj konanle, konj konj konj konanle”
(no translation possible)

nà yóm konj konj konanle, konj konj konanle.
3pl say
They exclaimed, “kon koŋ kon konΑnΛ, koŋ koŋ kon konΑnΛ.”

bɔ, kene lana la sogoro ce la wo gbo woŋ ce si
bɔn kɛnɛ länà lə sogòrò cə lə wɔ gbo wɔ-n cə si
bon but dem pro sogoro def pro 3sg just 3sg-emph aux know
Good, but the sogoro knew this

bɔlɔ umatɔn;
bɔlɔ ʊ màtɔn
and 3sg hide
and always hid himself.

ləŋbəŋ cə kɔn ali kə yəmùntɛŋ.
ləŋbàn cə kɔ-n əli kɔ yɔmùntɛŋ
man def go-mid for to seer
The man went to the seer.

nɔ kə yəmùntɛŋ, ɔ nələ
nɔ-lɔ kɔ yəmùntɛŋ pə nyəlɛ
emph-pro at seer pro say
There at the seer’s he was told,

sogoro cə wo ce kul nmo nmo
sɔgɔrɔ cə wɔ cə kùl nɔ-mɔ nɔ-mɔ
sogoro def 3sg aux drink ncm-palm.wine ncm-your
“It is the sogoro drinking your palmwine.

nda bila n ce wo loŋ bɔntɔy,
ɔ-lɔ bila n cə wɔ ɔ-ləŋ bɔntɔ
emph-it why 2sg aux 3sg pro-neg meet
But the reason why you do not encounter him there

When 2sg come container 2sg song def foc pro past sing
is that when you arrive, the songs that your gourds were singing (alerted him),

nda bila n ce wo lo bɔnt.
ɔ-lɔ bila n cə wɔ ɔ-ləŋ bɔnt
emph-it why 2sg aux 3sg there meet
that is why you never meet him.

awa, nfok sakta ce wɔnɔ
áwɔ ɔ fɔk səktɔ cə wɔnɔ
all.right 2sg perform sacrifice def dem
Okay, you have to perform this ceremony
and container ncm-def 2sg leave them and leave your containers behind.

and 2sg 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,
The old man

 sógóró cé wọ gbó yèmá tòl
 sógoro def 3sg only want go down
(The old man) The sogoro only wanted to climb down.

laŋgbaŋ ce kọfún, kọfún, kọfúnkọ; fuyankọe, fuyankọ. kunba, kunba ne pi.
làngbáàn cè kọfún, kọfún, kọfúnkọ; fuyankọe, fuyankọ. kunba, kunba ne pi.
man def, Kọfún, kọfún, kọfúnkọ; fuyankọe, fuyankọ. Kunba, kunba ne pi.
The man (said), (no translation)

fuyankọ hee, fuyankọ. kunba, kunba nepi,'
Fuyankọ hee, fuyankọ. Kunba, kunba nepi,' (no translation)

bọ̀lọ̀ sógoro ce ṣe ọlẹ̀ 'woy woy, woy woy, woy woy, woy woy, woy woy.'
bọ̀lọ̀ sógorò cé ọlẹ̀
and sógoro def said
and the sógoro goes "woy woy, woy woy, woy woy, woy woy, woy woy."

sògoró ẹ̀n ọ̀wọ̀ ẹ̀mìnum,
sogoro def emph-3sg now turn.away-mid
The sogoro now moved himself around (trying to get away),

ŋwọ́ ọ̀wọ̀ ẹ̀mìnum 'woy woy, woy woy, woy woy, woy woy, woy woy'
ŋ-wọ́ ọ̀m ẹ̀mìnum
emph-3sg now turn.away-mid
he went around (the tree) saying, "woy woy, woy woy, woy woy, woy woy, woy woy"

haŋ laŋgbaŋ ce kó gbẹ̀nt sógoro ce. bọ̀lọ́ toli wò.
haán lâŋgbañ ce kò gbẹ̀nt sógòrò cé bọ̀lọ̀ tòl wò
until old.man def go catch sógoro def and descend 3sg
until the man seized him and brought him down.

p. 61 nda bìlà sógoro ce kòtofè lọ̀ ò.
ŋ-là bìlà sógorò cé kò tòfè lò wò
emph-it why sógoro def to bush loc prt
That is why the sogoro always stays in the bush.

laŋgbaŋ ce wọ̀n ọ̀ deke sógoro ce kà cur.
làngbáàn cè wòndì wò dékè sógorò cé 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, ìndẹ̀, ọtèn ẹ̀nṣẹ̀ ẹ̀n ẹ̀ kò.
áwà, ń-là-ì ụ-ènèn ńṣè ń-èn kè-
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 ce*

by Amara Camara

*sogoro anuŋ barnɔ ce*
*sogoro* and tapster def

The *sogoro* and the palm wine tapster

awa, xabile ce nya ki.

awa xabile ce n-ya ki
all.right audience def emph-I here

All right, audience, here I am.

nya poto noce wɔŋɔ mune pe yel inaŋ ki
n-y a potonɔ ce wɔŋɔ 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.
'àli huŋ yom ten
for come tell story
to come tell a story.

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

tinen, nɛŋ timi... tinen to nuŋ hiɔl nuŋ tira ta ki.
ti-nennɛŋ 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 ɔ pe kom mi.
ka dipalacok ɔ pe kom mi
in Palatugu loc impers give.birth me
Here in Palatugu I was born

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

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

\(\text{ŋana ŋale si huŋ yom ten.}\)
\(\text{ŋana ŋa le si huŋ yom ten}\)
these pro say we come tell story
These people they say, “We should come tell a story.”

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

\(\text{əten sogoro ce y anuŋ langban pum wɔ kace la.}\)
\(\text{ə-ten sogoro ce anuŋ langban pum wɔ kace la}\)
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.
mp: This seem an epenthesis but could be something else. fb used to include many ᵜ in his translations (Foday JD Kamara didn’t)

\(\text{langban ce wɔŋ, n si la,}\)
\(\text{langban ce wɔŋ n si la}\)
old.man def this 2sg know it
This old man, as you know,

\(\text{a-ben ace kace ŋan kul ka ŋa kul.}\)
\(\text{a-ben ace kace ŋa-n kul ka ŋa kul}\)
ncm-old.people ncm-def formerly they-emph drink now 3pl drink
the old people, they drink and drink.
mp: ‘ka’, sometimes ‘ko’, is usually used to mark ongoing action. See two lines below ‘bulɔ ko bulɔ’.

\(\text{la ŋa kɔn kotofe;}\)
\(\text{la ŋa kɔ-n ko tofɔ}\)
when 3pl go-mid to bush
They go to the bush;

\(\text{e fok isɔ hαŋ cemcekι ŋa loy hali kul.}\)
\(\text{e fok isɔ hαŋ cemcekι ŋa lo hali kul}\)
dft.sm go out morning until this.time 3pl there for drink
from the morning until this time they are there drinking.

\(\text{la gben gbo kul nɔmɔŋ ɔ c bulɔ ko bulɔ.}\)
\(\text{la gben gbo kul n-ɔmɔŋ ɔ c bulɔ ko bulɔ}\)
when finish just drink ncm-palm.wine 3sg dft.sm work work
After drinking his palm wine, he is to go for work.
This may be verbal focus with nominalized verb.

awa, sogoro ce wɔŋ cεrεy, ɔ gbendι...
OK, this sogoro devil has ...

n si la, sogoro wo le kulnɔmɔe yembaŋ yaŋ
you know it devil 3sg is drunkard thing bad ?

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

bon, laŋbaŋ cey wo gbo ko saŋ nɔmɛŋ wɔy,
bon laŋbaŋ ce wo gbo ko saŋ n-mɛŋ wo
bon old.man def 3sg only go produce ncm-palm.wine his
Alright, this old man just finished producing his palm wine,

benŋ huni, cɛmpum ti diwaŋ.
be-nuŋ hun-i cɛmpum ti-di-waŋ
when he came, maybe ten containers,

benŋ hun wɔ bɔnt ti-di-ra ti-ce bulɛŋ
benŋ hun wɔ bɔnt ti-di-ra ti-ce bulɛŋ
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, wotaŋ! lane la gbeŋ wɔ kɔntɔfili.
a wotaŋ lane la gbeŋ wɔ kɔntɔfili
Oh gosh that it.sm finish 3sg problems

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.

ŋaale ’wotaŋ, lana,
n ŋaale wotaŋ lana
? say geez that
He said “Geez, that?!,
I know only thing is stealing my wine.

Ok, the old man, when coming he had songs.

Ok, 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

But the sogoro heard these songs,

He usually came hanging all his containers on him.

He would come saying

"koŋkom saŋke ɔgar bana mo yii reŋ, koŋkom saŋke ɔgar bana mo yii reŋ".

(no translation)

Ok, the containers replied

(no translation possible)
3pl say
they said "koŋ koŋ koŋ konanle, koŋ koŋ koŋ konanle".

bɔ, kene lana la sogoro ce la wo gbo woŋ ce zi1 bɔlɔ əbatən;
bɔ kene lana la sogoro ce la wo gbo woŋ ce si bɔlɔ əbatən
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.

laŋbaŋ ce kɔn ali kɔ yomunəŋ.
laŋbaŋ ce kɔ-n ali kɔ yomunəŋ
old man def go-mid for to fortune.teller
The man went to the fortune teller.

nɔ ɔ kɔ yomunəŋ, pe ŋale
n-ɔ ɔ kɔ yomunəŋ pe ŋale
emph-defre at foreteller impers say
There at the foreteller's he was told,

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

nda bila n ce wo łaŋ bɔntɔy,
nda bila n ce wo łaŋ bɔntɔ
emph-it why 2sg aux 3sg there-neg meet
But the reason why you are not meeting him there

lɔ mɔ hun nbosəŋ mɔ can ce kɔ ma ka conɔy,
lɔ mɔ hun nbosəŋ mɔ can ce kɔ ma ka conɔ
when 2sg come container 2sg song def go 3pl ? sing
is the songs that your containers usually sing,

nda bila n ce wo ła bɔnt.
nda bila n ce wo ła bɔnt
emph-it why 2sg aux 3sg there meet
that is why you never meet him."

awa, nfok sakta ce wo ɔ n bɔlɔ nbosəŋ cey ndoe ma.
awa n fok sakta ce wo ɔ n bɔlɔ nbosəŋ cey n doe 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

bɔlɔ n kɔn inaŋ, bɔlɔ n koye celi ma.'
bɔlɔ n kɔ-n inaŋ bɔlɔ n ko-ye cel mə
and 2sg go-mid today and 2sg take-? climbing.belt 2sg

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

awa, langban ce wono lane pali para tek won pere o ko futi.
awa langban ce wono lane pali para tek won pere o ko 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.

benun hun sogoro ce wo bont-ko wa ce ki,
benun hun sogoro ce wo bont-ko wa ce 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

wo kul nmoen wo dibul ken dicen.
wo kul nmoen wo dibulken dicen
he drink ncm-palm wine 3sg once like twice
drinking his palm wine without rest.

langban ce pant celi wo ali dem sogoro ce.
langban ce pant celi wo ali dem sogoro ce
old man def tie climbing belt his for follow devil def
The man tied his climbing belt to chase the sogoro.

ae de, icel ice npee ye, npee ye casoy,
ae de icel i-ce npee ye, npee ye casoy
he enter start ncm-climbing belt ncm-def? prt? ?? ??
He started and the climbing belt sang,

'ko ko fuyaenko, fuyanko, fuyanko'.
"Ko ko fuyanko, fuyanko, fuyanko".

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

(langban ce) sogoro ce wo gbo yema toli.
sogoro ce wo gbo yematol
de devil def 3sg only want go down
(The old man) The sogoro just wanted to go down.

langban ce 'kofo, kofo, kofo; fuyankoee, fuyanko. kunba, kunba ne pi.
The old man, "Kofo, kofo, kofo; fuyankoee, fuyanko. Kunba, kunba ne pi.

fuyanko hee, fuyanko. kunba, kunba nepi;'
Fuyanko hee, fuyanko. Kunba, kunba nepi;"
and devil def say
and the sogoro does "woy woy, woy woy, woy woy, woy woy, woy woy."

sogoro ce n-won cumun,
sogoro ce n-wuh won cumun
devil def emph-henow turn around?
The sogoro now turned around,

he now turn around?
he turned around², "woy woy, woy woy, woy woy, woy woy, woy woy"

had langban ce ko gbent sogoro ce. boho toli wo.
had langban ce ko gbent sogoro ce boho tol 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 lo c.
nda bila sogoro ce kotofe lo c
emph-it why devil def bush loc it
That is why the sogoro stays in the bush.

langban ce wona wo deke sogoro ce ka cur.
langban ce wona wo 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. òten ònse ñce kce.
awa nde le òten ñ-se ñ-ce kò 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...”