Mani, a Disappearing Language of Sierra Leone and Guinea

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Devil and Tapster 3

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The sogoro/devil and the palm-wine tapster (tc rev) .......................................................... 2
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Transcription # 12
The sogoro/devil and the palm-wine tapster (tc rev)
sògòrò ànùṣè bàrnò cè

by Amara Camara (am)

sògòrò ànùṣè bàrnò cè
sògòrò ànùṣè bàrnò cè
sògòrò and tapster def
The sogoro and the palm wine tapster.

p. 57 áwà, xàbîlè cè ńyá kì.
áwà xàbîlè cè ń-yá kì
all.right family def emph-I here
All right, audience, here I am.

nya poto nãce wọnọ mune pè yel ìnànj ki
ń-yá pòtònọ cè wònọ mùnè pè yèl ìnànj ki
emph-I white.man def this again pro call today here
It is me the white man called me again here today

ali huŋ yom ten.
àlí hún yóm cén
for come tell story
to come agree (to tell) a story.

nya le amara kamara.
ń-yà lè amara kamara
emph-I be Amara Camara
I am Amara Camara.

tinìẹn, neŋ timi... tinìẹn to nuŋ hiọl nuŋ tira ta ki.
tì-nèn nèn tì-mì tì-nèn tó nùn ñyọl nùn tì-rà tà ki
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-nèn tònì nùn ìnìyọl nùn tìrà
‘43’ tì-nèn ńtònì ńcàŋ nùn tìrà

p. 58 ka dipalacok lọ pe kom mi.
kà dìpàlátók lọ pe kóm mì
in Palatugu pro pro give.birth 1sg
I was born here in Palatugu.

ndọ pe kom ya mi ka,
ń-lọ pe kóm yá-mì 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.

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,

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.

Ah, dear! That really disturbed him.

He said “What is up?!

a sin ṣẹ̀bẹ̀ yẹ̀m pice wọ́ dу́ ńmọ́ ńmọ́ ńmi kí 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."

awá, lạ̊ŋbáñ ce łọ ơ huni i bi ticɔn.
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 Còn tice tana nta ke,
but sogoro def song ncm-def these emph-pro see
But the sogoro he saw them being sung.

nla, nda bila ơ ceŋ boŋt låŋbáñ ce.
This- this is why he doesn’t meet the man [how he avoided him].

wó gbo ce hun kol, mbosoŋ wo ə̣́gbẹn ma lantən.
He usually came there with his gourds hanging on him.

awa, mbosoŋ wo ma woŋ yomye
awá ń-bós ń-wɔ́ má wɔ́-n yóm-yè
Ok, his gourds replied,

'koŋ koŋ koŋ konanle, koŋ koŋ koŋ konanle,'
"koŋ koŋ koŋ konanle, koŋ koŋ koŋ konanle"

na yom koŋ koŋ koŋ konanle, koŋ koŋ koŋ konanle.
3pl say
They exclaimed, “koŋ koŋ koŋ konanle, koŋ koŋ koŋ konanle.”

bɔ̀, kene lana la sogoro ce la wɔ̀ gbo wɔ̀ŋ ce si
bɔn kənə̀ lənə̀ lə səgɔ̀rɔ̀ cə lə wɔ̀ gə̀ bo wɔ̀ŋ cə sì
*bon* but dem pro *sogoro* def pro 3sg just 3sg-emph aux know
Good, but the *sogoro* knew this

bɔ̀lo umatən;
bɔ̀lo ñ màtən
and 3sg hide
and always hid himself.

ləŋbáŋ cə kən ali ko yəməntəŋ.
ləŋbáŋ cə kən ali ko yəməntəŋ
man def go-mid for to seer
The man went to the seer.

nɔ̀ ko yəməntəŋ, pə nələ
nɔ̀ ko yəməntəŋ pə nyələ
emph-pro at seer pro say
There at the seer’s he was told,

sogoro ce wɔ̀ ce kuŋ nməc nənəc
sogoro cə wɔ̀ cə kʊł n-mədə n-məd
*sogoro* def 3sg aux drink ncm-palm.wine ncm-your
*“*It is the *sogoro* drinking your palmwine.*

nda bila n ce wɔ̀ lɔŋ bɔntɔy,
da bila n ce wɔ̀ lɔ̃ bɔntɔ
dem-why 2sg aux 3sg neg meet
But the reason why you do not encounter him there

*a* wɔ̀ mɔ̀ hun nɔbosŋ mɔ cɔŋ ce kɔ mə kə nɔŋ,
a mɔ̀ hʊn n-ɔbɔ̀s n-mɔ mɔn cɔŋ cə kɔ mə kə nɔŋ
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 wɔ̀ lɔɔ bɔnt.
da bila n ce wɔ̀ lɔ̃ bɔnt
emph-it why 2sg aux 3sg there meet
that is why you never meet him.

awa, nfolk sakta ce wɔnɔ
áwɔ̀ n fɔk sɔkta 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,
sògòrô cè wò gbé yèmá tòl

(The old man) The sogoro only wanted to climb down.

The man (said), (no translation)

sogoro def 3sg only want go down

fuyankò hee, fuyankò. kunba, kunba nepi,

Fuyankò hee, fuyankò. Kunba, kunba nepi," (no translation)

bòlè sogoro ce ñałe 'woy woy, woy woy, woy woy, woy woy,'
bọlè sògòrô cè nyàlè

and sogoro def said

and the sogoro goes "woy woy, woy woy, woy woy, woy woy, woy woy."

The man seized him and brought him down.

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nda bila sogoro ce kotofe lọ ọ.

ñ-là bílà sògòrô cè kò tòfè lò wò

emph-it why sogoro def to bush loc prt

That is why the sogoro always stays in the bush.

It is this man who brought the sogoro into the village.

áwà, ńdàe. ọtèn ønse øn øn käe.

áwà, ńlè-ì ú-cé nñè ń-cè kò-è

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 cɛ*

by Amara Camara

*sogoro anuŋ barnɔ cɛ*

*sogoro* and tapster def

The *sogoro* and the palm wine tapster

awa, xabile cɛ nya ki.

awa xabile cɛ n-ya ki

all.right audience def emph-I here

All right, audience, here I am.

nya poto nɔce wɔɔɔ mune pɛ yel inaŋ ki

n-ya potonɔ cɛ wɔɔɔ mune pɛ 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.

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-nenennŋ 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,

n-dɔ 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.

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

ŋana ŋale si huŋ yom ten.
ŋana ɲa ɬe 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 woŋ yema cəp.
awa ten la-n ka a woŋ yema cəp
all.right story it-emph here I now want start
Okay, it’s the story that I now want to start.

ətən sogoro ce y anuŋ laŋbaŋ pum wo kace la.
ə-tən sogoro ce anuŋ laŋbaŋ pum wo 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 ə seems an epenthesis but could be something else. fb used to include many ə in his translations (Foday JD Kamara didn’t)

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

abən ace kace ɲan kul ka ɲa kul.
ə-bən ace kace ɲa-n kul ka ɲa kul
ncm-old.people ncm-def formerly they-emph drink now 3pl drink
the old people, they drink and drink.

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

la ɲa kɔn kɔtofe;
la ɲa kɔ-n ko tofə
when 3pl go-mid to bush
They go to the bush;

ə fok isə haŋ cemceki ɲa ɬɔy hali kul.
ə fok isə haŋ cemceki ɲa ɬɔy hali kul
dft.sm go out morning until this.time 3pl there for drink
from the morning until this time they are there drinking.

la gben gbo kul ʃiŋmaŋə wo ɛ bulɔ kɔ bulɔ.
la gben gbo kul n-ʃiŋmaŋə wo ɛ bulɔ kɔ 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 wɔnc perey, ə gbendı...
OK, this sogoro devil has ...

You know it devil 3sg is drunkard thing bad?
you know, the devil is a real drunkard,
sogoro wo kul haŋ wo kul.

He drinks a lot.

You know the devil is a real drunkard,
sogoro wo kul haŋ wo kul

Bon, langban cey wo gbo ko saŋ nmcẹŋ wo,y,
Bon lanɡbăn ce wọ gbo ko saŋ n-men nwo wọ,
bon old.man def 3sg only go produce ncm-palm.wine his

Alright, this old man just finished producing his palm wine,

Bon laNgbaN cEy wO gbo kO saN n-mOEN wO

When he came, maybe ten containers,

When he came three times he found that

When he came, maybe ten containers,
benuŋ hun wO bOnt tidira tiCE buleŋ
benuŋ hun wɔ bont ti-di-ra ti-ce buleŋ
when come 3sg find ncm-ncm?-three ncm-def all
when he came three times he found that

Devil def finish it drink
the sogoro had drunk it.

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.

He said “Geez, that?!,
a sin gbo yem pice wọ dуy nmọe nmi ki ọ.
a si-n gbo yen pi-ce ọ wọ du n-mọe n-mi ki ọ
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, lаŋbaŋ Ọ lа ọ huni i bi ti-ọn.
awa lаŋbaŋ Ọ lа wọ hun-i i bi ti-ọn
all.right old.man def when 3sg come-? sm have ncm-song
Ok, the old man, when coming he had songs.
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’

kеrе sogoro Ọ cоn tiсе tаna nta ke,
kеrе sogoro Ọ cоn ti-се tаna n-tа ke
but devil def song ncm-def these emph-defm see
But the sogoro heard these songs,

nla, ndа bila ọ cеnj bоnt lаŋbaŋ Ọ.
n-la ndа bila ọ cе-nj bоnt lаŋbaŋ Ọ
emph-it emph-it why 3sg aux-neg meet old.man def
this, this is why he doesn’t meet the old man.

wọ gbo ce hun kol, mbоsаnj wọ ẹgbеnj ma lаntаn.
wọ gbo ce hun kol n-bоsаnj wọ ẹgbеnj ma lаntаn
he just aux come there ncm-containers 3sg finish them hang
He usually came hanging all his containers on him.

wọ gbo ce hun ọ hаle
wọ gbo ce hun ọ hаle
he just aux come 3sg say
He would come saying

'konkom sаnkе ọrаr bаnа mo yii rеn, konkom sаnkе ọrаr bаnа mo yii rеn'.
"konkom sаnkе ọrаr bаnа mo yii rеn, konkom sаnkе ọrаr bаnа mo yii rеn”.
(no translation)

awa, mbоsаnj wọ mа wоnj yоmye
awa n-bоsаnj wọ mа wоnj yоm-yе
all.right container 3sg them now reply-?
Ok, the containers replied

'kon kon kon kon konanle, kon kon kon konanle;
“kon kon kon konanle, kon kon kon konanle”
(no translation possible)

ŋа yоm 'kon kon kon konanle, kon kon kon konanle'.
ŋа yоm 'kon kon kon konanle, kon kon kon konanle'
3pl say they said "koŋ koŋ koŋ konanle, koŋ koŋ koŋ konanle".

bɔ, kene lana la sogoro ce la wo gbo wọn ce zì bɔ lɔ ɔbatɔn;
bɔ kene lana la sogoro ce la wo gbo wọn ce si bɔ lɔ ɔbatɔn
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.

laŋgbaŋ ce kɔn ali ko yomunẹŋ. laŋgbaŋ ce kɔ-n ali ko yomunẹŋ
old man def go-mid for to fortune.teller
The man went to the fortune teller.

nlo ko yomunẹŋ, pe ọrale n-lo ko yomunẹŋ pe ọrale emph-defre at foreteller impers say
There at the foreteller’s he was told,

sogoro ce wo ce kul nmo nmo
dsogoro 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 ọŋ bọntɔy,
nda bila n ce wo ọŋ bọnt emph-it why 2sg aux 3sg there-neg meet
But the reason why you are not meeting him there

lọ mo hun nboọse ọ ma con ce ko ma ka conọy,
lọ mo hun nboọse ọ ma con ce ko ma ka conọ when 2sg come container 2sg song def go 3pl ? sing
is the songs that your containers usually sing,

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

awa, nfok sakta ce wo con bɔlɔ nboọse cey ndoe ma.
awa n fok sakta ce wo con bɔlɔ nboọse 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 kon inaŋ, bɔlɔ n ko ye celi ma.'
and 2sg go-mid today and 2sg take-? climbing.belt 2sg
and go this time and take the climbing belt with you."

awa, laŋgbaŋ ce wɔŋ cɛ lanɛ pali paraŋ tek wɔŋ pere ə ko futi.
awa laŋgbaŋ ce wɔŋ cɛ lanɛ pali paraŋ tek wɔŋ pere ə 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.

benuŋ hun sogoro ce wo bontɔ ko wa ce ki,
benuŋ hun sogoro ce wo bontɔ 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

wɔ kul n-µɛŋ ɔ wɔ dibul ken dicŋ.
wɔ kul n-µɛŋ ɔ wɔ dibulken di-cŋ
he drink ncm-palm.wine 3sg once like twice
drinking his palm wine without rest.

laŋgbaŋ ce pant celi wo ali dem sogoro ce.
laŋgbaŋ 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.

ə de, icel icę nɛɛɛ yɑ, nɛɛ ye casɔy,
ə de, icel icę nɛɛɛ yɑ, nɛɛ ye casɔy
he enter/start ncm-climbing belt ncm-def ? prt? ? ? ?
He started and the climbing belt sang,

'kɔ ɔ fuyãŋkɔ, fuyãŋkɔ, fuyãŋkɔ'.
"Kɔ ɔ fuyãŋkɔ, fuyãŋkɔ, fuyãŋkɔ".

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

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

laŋgbaŋ ce 'kɔfũŋ, kɔfũŋ, kɔfũŋkɔ; fuyãŋkɔeɛ, fuyãŋkɔ. kuŋba, kunba ne pi.
The old man, "Kɔfũŋ, kɔfũŋ, kɔfũŋkɔ; fuyãŋkɔeɛ, fuyãŋkɔ. Kuŋba, kunba ne pi.
fuyãŋkɔ hee, fuyãŋkɔ. kunba, kunba nepi,'
Fuyãŋkɔ hee, fuyãŋkɔ. Kunba, kunba nepi,"
and the sogoro does "woy woy, woy woy, woy woy, woy woy, woy woy."

The sogoro now turned around,

he turned around², "woy woy, woy woy, woy woy, woy woy, woy woy"

That is why the sogoro stays in the bush.

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...”