Devil and Tapster 3

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Transcription # 12
The sogoro/devil and the palm-wine tapster (tc rev)
sògòrô ànùŋ bàrnô cè

by Amara Camara (am)

sògòrô ànùŋ bàrnô cè
sògòrô ànùŋ bàrnô cè
sògòrô and tapster def
The sogoro and the palm wine tapster.

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

nya poto nàcè wònò mune pè yel ìnáŋ kì
ń-yá pòtònò cé wònò mùnë pè yèl ìnáŋ kì
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 cèn
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.

tìnèn, nèŋ timi... tìnèn to nuŋ hiöl nuŋ tìra ta kì.
tì-nèn nèn tì-mì tì-nèn tò nùn nỳùl nùn tì-rá tà kì
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 tòn nùn tìnyùl nùn tìrà
‘43’ tì-nèn tòn ìcànì nùn tìrà

p. 58 ka dipalacok lò pè kom mi.
kà dipàlâtòk lò pé cóm mì
in Palatugu pro pro give.birth 1sg
I was born here in Palatugu.

ndɔ pe kom ya mi ka,
ń-lò pè cóm 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.

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,

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.

Oh, dear! That really disturbed him.

Before he said "What is up?!

He said “What is up?!

aa, wota njale wota njale, lanu, 2sg say interj dem

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

awa, lanbana ce la o huni i bi ticon.
awá lângbán cè lò wò hún-ì ì bi ú-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 tana nta ke,
kèrè sògòrò cè cón ù-cé tâña ù-tà kè
but sogoro def song ncm-def these emph-pro see
But the sogoro he saw them being sung.

nla, nda bila ë ceñ boŋt lanbana cè.
n-là bìlà ù cè-èn boŋt lângbán 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 əgbẹn ma lantọn.
wó gbó cè hùn kól n-bòs n-wò gbén mà làntón
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 ə hale
wó gbó cè hùn ə nyàlè
he just aux come 3sg say
He would come saying

konkom sanke ərə bana mo yii reŋ,
konkom sanke ərə bana mo yii reŋ,
(no translation)

konkom sanke ərə bana mo yii reŋ.
konkom sanke ərə bana mo yii reŋ.
(no translation)

awa, mbosàŋ wò ma wọn yomye
awá n-bòs n-wò má wò-n yóm-yè
all.right ncm-calabash 3sg pro 3sg-emph agree-stat??
Ok, his gourds replied,

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

ña yom kon kon kon kon lanle, kon kon kon kon lanle.
ña yóm kon kon kon kon lanle, kon kon kon kon lanle
3pl say
They exclaimed, “koŋ koŋ koŋ konanle, koŋ koŋ koŋ konanle.”

bọ, kene lana la sogoro ce la wo gbọ woŋ ce si
bọn kẹnẹ lâna lâ sogorọ cẹ la wọ gbọ wọ-n cẹ si
bon but dem pro sogoro def pro 3sg just 3sg-emph aux know
Good, but the sogoro knew this

bọọ umatøn;
bọl ụ mätøn
and 3sg hide
and always hid himself.

лагбан cе kо yомунтен.
лагбн cе k-н аḷи kо yомунтен
man def go-mid for to seer
The man went to the seer.

nọ cо yомунтен, pe ọlace
n-łọ ƙo yомунтен pè nyâlé
emph-pro at seer pro say
There at the seer’s he was told,

sogoro ce wọ ce kul nmo nmo
sogorọ cẹ wọ cẹ kùl n-mò n-mò
sogoro def 3sg aux drink ncm-palm.wine ncm-your
“It is the sogoro drinking your palmwine.

nda bila n ce wo lọŋ bọntɔy,
n-ła bila ʊ cẹ wo ọ-ẹŋ bọntɔ
glish pro why 2sg aux 3sg pro-neg meet
But the reason why you do not encounter him there

p. 61 lọ mọ hun nbọsọŋ mọ cọn ce kọ ma kaçonɔy,
lọ mọ hùn Ṽ-bọs Ṽ-mọ cọn cẹ kọ mà ká cɔnnɔ
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 lọ bọnt.
ńlà bila ʊ cẹ wo ọ-ẹŋ bọnt
glish pro why 2sg aux 3sg there meet
that is why you never meet him.

awa, nfok sakta ce wọnɔ
áwà ʊ fọk sàktà cẹ wɔnɔ
all.right 2sg perform sacrifice def dem
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,
(The old man) The sogoro only wanted to climb down.

The man (said), (no translation)

fuyaŋkə hee, fuyaŋkə. kunba, kunba nepi,' Fuyaŋkə hee, fuyaŋkə. Kunba, kunba nepi,"

(no translation)

bölö sogoro ce ṣale 'woy woy, woy woy, woy woy, woy woy, woy woy.'

bölö sógoro cę nyálé' and sogoro def said and the sogoro goes "woy woy, woy woy, woy woy, woy woy, woy woy."

sogoro ce nwö wəŋ cumun, sogoro def emph-3sg now turn.away-mid The sogoro now moved himself around (trying to get away),

nwö wəŋ cumun 'woy woy, woy woy, woy woy, woy woy, woy woy'

ń-wəŋ wəm cüm-nún emph-3sg now turn.away-mid he went around (the tree) saying, "woy woy, woy woy, woy woy, woy woy, woy woy"

haŋ laŋban ce kə ɡbęnt sogoro ce. bólo toli wo.

haán laŋbán cę kə ɡbęnt sógoro cę bólö tól wə until old.man def go catch sogoro def and descend 3sg until the man seized him and brought him down.

That is why the sogoro always stays in the bush.

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

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 nɔce wɔnɔ mune pe yel inaŋ ki
n-ya potonɔ ce wɔnɔ 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.

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

tinen, néŋ timi... tinen to nuŋ hĩːl nuŋ tira ta ki.
ti-nenẹnẹ ti-mi ti-ntenɔ nuŋ hĩːl nuŋ ti-ra ta ki
years year my years twenty and four and ncm-three pro here
I am about forty-three years old now.

ka dipalacok ñɔ pe kom mi.
ka dipalacok ñɔ 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.

ɲana ɲale si huŋ yom ten.
ɲana ɲa 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 wọŋ yema ẹp.
awa ten la-n ka a wọŋ yema ẹp
all.right story it-emph here I now want start
Okay, it’s the story that I now want to start.

ọten sogoro cey anuŋ lanyẹpu mọ kace la.
ọ-ten sogoro cee anuŋ lanyẹpu mọ 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 ọ seems an epenthesis but could be something else. Fb used to include many ọ in his translations (Foday JD Kamara didn't)

lanyẹpu cee wọna, n si la,
lanyẹpu cee wọna n si la
old.man def this 2sg know it
This old man, as you know,

abẹn ace kace ɲan kul ka ɲa kul.
abẹn ace kace ɲan 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 ‘ko’, is usually used to mark ongoing action. See two lines below ‘bulɔ kɔ bulɔ’.

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

e fok isɔ haŋ cemceki ɲa lɔy hali kul.
e fok isɔ haŋ cemceki ɲa lɔy 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 nmoŋẹ ɔ wɔ ɛ bulɔ kɔ bulɔ.
lɔ ɲi bẹn ɲo bulɔ n-moŋẹ ɔ wɔ 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 cee wọna 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,

devil 3sg drink until 3sg drink
he drinks a lot.

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

when he came, maybe ten containers,

when he came three times he found that

sogoro had drunk it.

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.

He said “Geez, that?!,

Oh gosh that it.sm finish 3sg problems
Ah, dear! That disturbed him.
I don’t know what’s stealing my wine.

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

But the sogoro heard these songs,

He usually came hanging all his containers on him.

He would come saying

'konkom sanke orar bana mo yii reŋ, konkom sanke orar bana mo yii reŋ'.
"konkom sanke orar bana mo yii reŋ, konkom sanke orar bana mo yii reŋ".
(no translation)

Ok, the containers replied

'konŋ konŋ konŋ konanle, konŋ konŋ konŋ konanle,'
“konŋ konŋ konanle, konŋ konŋ konanle”
(no translation possible)
3pl say
they said "koŋ koŋ koŋ konanle, koŋ koŋ koŋ konanle".

b5, kene lana la sogoro ce la wo gbo wɔŋ ce zi1 boɔ ɔbaɔan;
boŋ but this it devil def it 3sg just now aux know and hide?
Alright, but this, the sogoro knew it and always hid himself.

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

nlo ko yomunẹŋi, pe nale
n-lo ko yomunẹŋi pe nale
emph-defre at foreteller impers say
There at the foreteller's he was told,

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

nda bila n ce wọ lọŋ bọntọy,
nda bila n ce wọ lọ-ŋ bọntọ
emph-it why 2sg aux 3sg there-neg meet
But the reason why you are not meeting him there

lo ma hun nbo}sẹŋ ma con ce kɔ ma ka conọy,
lo ma hun nbo}sẹŋ ma con ce kɔ 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 wọ lọ bọnt.
nda bila n ce wọ lọ bọnt
emph-it why 2sg aux 3sg there meet
that is why you never meet him."

awa, nfok sakta ce wọ con boɔ nbo}sẹŋ cey ndoe ma.
awa n fok sakta ce wọ con boɔ nbo}sẹŋ ce 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

boɔ n kon inaŋ, boɔ n koye celi ma.'
boɔ n kɔ-n inaŋ boɔ n ko-ye 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."

awa, λaŋbaŋ ce ṣe wọn ọná ẹlẹ pali pàran ẹrẹ ṣe ọ gbọ gbọ bi ẹ kó funi.
awá láŋbaŋ ce ṣe wọ́n ọ̀nà ẹ̀lẹ̀ pàlì pàrẹ̀ ọ̀nà pèrè̀ ọ̀ gbọ̀ gbọ̀ bi ẹ̀ kó funi
all.righ old man def this that afternon evening? now also 3sg go
take.off?
Ok, the man took off the place in the evening.

benuŋ hun sogoro ẹ̀rẹ̀ ọ̀gbẹ̀tọ̀ ko ẹ̀rẹ̀ ọ̀gbẹ̀tọ̀ ko wa ẹ̀rẹ̀ ọ̀gbẹ̀tọ̀ ko ẹ̀rẹ̀
when? come devil def 3sg meet-? to palm.tree def here
As soon as he came, he met the sogoro on the palm tree

wọ kwọ́ nmbaŋ wọ dibul kẹn dicẹ̀.
wọ kwọ́ nmbaŋ wọ dibul kẹn dicẹ̀
he drink ncm-palm.wine 3sg once like twice
drinking his palm wine without rest.

laŋbaŋ ce pant celi wọ ali dem sogoro ce.
laŋbaŋ ce pant celi wọ 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.

ẹ de, icel ice npẹẹ ọ, npẹẹ ye casọy,
ẹ de icel icẹ npẹẹ ọ npẹẹ ye casọy
he enter/start ncm-climbing belt ncm-def ? pọt? ? ? ?
He started and the climbing belt sang,

’kọ kọ fuyàŋkọ, fuyàŋkọ, fuyàŋkọ’.
"Kọ kọ fuyàŋkọ, fuyàŋkọ, fuyàŋkọ".

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

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

laŋbaŋ ce ’kọfun, kọfun, kọfun kok; fuyàŋkọẹ, fuyàŋkọ. kuŋba, kunba ne pi.
The old man, "Kọfun, kọfun, kọfun kok; fuyàŋkọẹ, fuyàŋkọ. Kuŋba, kunba ne pi.
fuyàŋkọ hee, fuyàŋkọ. kunba, kunba nепи,’
Fuyàŋkọ hee, fuyàŋkọ. Kunba, kunba nепи,"
The sogoro now turned around, 'woy woy, woy woy, woy woy, woy woy, woy woy'.

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

That is why the sogoro stays in the bush.

The man brought the sogoro to the village. (fb: 'It is the old man that put him in this town'.)

All.right, this is it. This was the first tale.

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