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Devil and Tapster 3

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Transcription # 12

The sogoro/devil and the palm-wine tapster (tc rev)

sògòrò ànùṅ bàrnó cè

by Amara Camara (am)

sògòrò ànùṅ bàrnó cè
sògòrò ànùṅ bàrnó cè
sogoro and tapster def
The *sogoro* and the palm wine tapster.

p. 57 áwà, xàbìlè cé òyá kǐ.
áwà xàbìlè cé ò-yá kǐ
all.right family def emph-I here
All right, audience, here I am.

nya poto nɔcɛ wɔnɔ munɛ pɛ yel inaŋ ki
ò-yà pòtònò cé wònò mùnè pè yél ònán kǐ
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.
ò-yà lè amara kamara
emph-I be Amara Camara
I am Amara Camara.

tinen, neŋ timi... tinen tɔ nuŋ hiɔl nuŋ tira ta ki.
tǐ-nén nén tǐ-mǐ tǐ-nén tɔ nùn nyól nùn tǐ-rá tà kǐ
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' tǐ-nén tòn nún tǐnyól nún tǐrà
'43' tǐ-nén òtòn òcòn nún tǐrà

p. 58 ka dipalacok lɔ pɛ kom mi.
kà dǐpàlàtók lɔ pé kóm mǐ
in Palatugu pro pro give.birth 1sg
I was born here in Palatugu.

ndɔ pɛ kom ya mi ka,
ò-lò pè kóm yá-mǐ kà
emph.loc impers give.birth mother-1sg here
It is here my mother was born.

ndɔ pɛ kom poa mi ka.
n̄-lò pè kóm pòà-mĩ kà
emph.loc impers give.birth father-1sg here
It is here my father was born.

ɲana ɲale si huɲ yom ten.
ɲana nyàlé sí hùn yóm cén
dem say we come agree story
These people they say, “We should come consent to (tell) a story.”

awa, ten lan ka wɔɲ yema cɛp.
áwà cén là-ní kà yá wóm yèmà cɛp
all.right story it-emph here I now want start
Okay, it is the story that I now want to begin.

ɛcɛn sogoro cɛy anuɲ laɲgbaɲ pum wɔ kace la.
ù-cén sògòrò cé ànùn làngbán pòm wò ká cè là
ncm-story *sogoro* def and old man some 3sg past cop pro
The story of a *sogoro* (“devil”) and some man took place a long time ago.

laɲgbaɲ cɛ wɔnɔ, n si la,
làngbán cè wònò n̄ sí là
man def dem 2sg know it
This man, as you know,

aben ace kace nyan kul ka ɲa kul.
à-bèn à-cé kácè ɲà-n kúl kà ɲà kúl
ncm-old ncm-def formerly they-emph drink here 3pl drink
the old people, they used to drink and drink.

la ɲa kɔn kotofɛ;
là ɲà kó-n kò tòfè
pro 3pl go-mid to bush
It’s that they go to the bush

ə fɔk iso haɲ cɛmceki ɲa lɔy hali kul.
ù-fók ìsò háán cèm cé kĩ ɲà là-ĩ hàlí kùl
ncm-go.out morning until time def here 3pl pro-i for drink
from the morning until now they are there to drink.

lɔ gben gbo kul m̄mɔɛɲ wɔ ə bulɔ- kɔ bulɔ.
lò gbén gbó kùl n̄-mðè n̄-cé wó ù bùlò kó bùlò
when finish just drink ncm-palm.wine ncm-def 3sg 3sg work go work
When finished drinking palm wine, he (the man) heads off for work.

awa, sogoro cɛ wɔnɔ pɛɛy, ə gbendi...

áwà sògòrò cé wònò pèrè ù gbén-dí
all.right *sogoro* def dem also dft.sm finish-cmp
Okay, this *sogoro* has also finished.

n si la, *sogoro* wò le p.59 kulnɔnmɔe yembaŋ yaŋ
n sí là, sògòrò wó lè kùl-nò-ń-mòè yèn bán yàn
you know it *sogoro* 3sg is drink-man-ncm-palm.wine thing bad id
You know, the *sogoro* is a very bad drunkard,

sogoro wò kul haŋ wò kul.
sògòrò wó kùl háán wó kùl
sogoro 3sg drink until 3sg drink
The *sogoro* drinks and drinks and drinks.

bɔn, laŋbaŋ cey wò gbo kò saŋ nmɔeŋ woy,
bòn, làngbán cè-ĩ wó gbó kò sàń ñ-mòè ñ-wò-ĩ
bon man def-i 3sg only go distribute ncm-palm.wine ncm-3sg-i
All right, this old man goes to distribute his palm wine (gourds),

benuŋ huni, cempum ti diwaŋ.
bènúń hùn-i cémpùm cí ĩ-wàm
before come-i maybe palm ncm-ten
Before he got there, maybe ten palm trees

benuŋ hun wò bont tidira tice buleŋ
bènúń hùn wó bònt cĩ ĩ-rà ĩ-cé búlén
when come 3sg find palm ncm-three ncm-def all
before arriving he found all three palms

sogoro ce gbeŋ ma kul.
sògòrò cé gbén mà kùl
sogoro def finish pro drink
the *sogoro* had drunk.

a, wotaŋ! lane la gbeŋ wò kòntɔfili.
á wò-tàn lànè là gbén wò kòntɔfílí
Oh interj dem pro finish 3sg problem
Ah, dear! That really disturbed him.

nɔale wotaŋ, lana,
n nyàlé wòtàn lànà
2sg say interj dem
He said “What is up?!”

a sin gbo yem picé wò duy nmɔe nmi ki ɔ.
à sǐ-én gbó yèn pǐ-cé wó dú ñ-mòè ñ-mǐ kǐ wò
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, laṅbaṅ ce lo o huni i bi ticɔn.
áwà lán gbán cè lò wò hún-ĩ ĩ bí tĩ-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 cɔn tice tana nta ke,
kèrè sògòrò cé cón tĩ-cé tànà ñ-tà kè
but sogoro def song ncm-def these emph-pro see
But the *sogoro* he saw them being sung.

nla, nda bila ə ceṅ bɔṅt laṅbaṅ ce.
ñ-là ñ-là bĩlà ù cè-én bònt lán gbán 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].

wə gbo ce hun kol, mbosəṅ wə əgbeṅ ma lantən.
wó gbó cè hún kól ñ-bòs ñ-wò gbén mà lantón
he just aux come there ncm-calabash 3sg finish them hang
He usually came there with his gourds hanging on him.

wə **p. 60** gbo ce hun ə hale
wó gbó cè hún ù nyàlé
he just aux come 3sg say
He would come saying

koṅkom saṅke ɔrar bana mo yii reṅ,
konkom sanke ɔ́rár bana mo yii reṅ,
(no translation)

koṅkom saṅke ɔrar bana mo yii reṅ.
konkom saṅke ɔrar bana mo yii ren.
(no translation)

awa, mbosəṅ wə ma wəṅ yomye
áwà ñ-bòs ñ-wò má wò-n yóm-yè
all.right ncm-calabash 3sg pro 3sg-emph agree-stat??
Ok, his gourds replied,

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

ṅa yom koṅ koṅ koṅ konanle, koṅ koṅ koṅ konanle.
ṅà yóm koṅ koṅ koṅ konanle, koṅ koṅ koṅ konanle
3pl say

They exclaimed, “koŋ koŋ koŋ konanɛ, koŋ koŋ koŋ konanɛ.”

bɔ̃, kɛnɛ lana la sogoro cɛ la wɔ̃ gbo wɔ̃ cɛ si
bòn kènè lànà là sògòrò cé lá wó gbó wò-n cè sǐ
bon but dem pro *sogoro* def pro 3sg just 3sg-emph aux know
Good, but the *sogoro* knew this

bɔlɔ umatən;
bɔ̀lò ù màtən
and 3sg hide
and always hid himself.

lanɔ̃baŋ cɛ kɔn ali kɔ̃ yomuŋteŋ.
lànɔ̀bán cè kɔ́-n àlǐ kò yòmùntéŋ
man def go-mid for to seer
The man went to the seer.

nɔ̃ kɔ̃ yomuŋteŋ, pɛ ɲalɛ
n̄-lò kò yòmùntén pè nyàlé
emph-pro at seer pro say
There at the seer’s he was told,

sogoro cɛ wɔ̃ cɛ kul nmɔɛ nmɔ̃
sògòrò cé wò cè kùl n̄-mòè n̄-mò
sogoro def 3sg aux drink ncm-palm.wine ncm-your
“It is the *sogoro* drinking your palmwine.

nda bila n cɛ wɔ̃ lɔ̃ bɔntɔ̃,
n̄-là bǐlà n̄ cè wò lò-éŋ bòntò
emph-it why 2sg aux 3sg pro-neg meet
But the reason why you do not encounter him there

p. 61 lɔ̃ mɔ̃ hun nbosəŋ mɔ̃ cɔn cɛ kɔ̃ ma ka cɔnɔ̃,
lò mò hùn n̄-bòs n̄-mò cón cè kò mà ká còndò
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 cɛ wɔ̃ lɔ̃ bɔnt.
n̄là bǐlà n̄ cè wò lò-én bònt
emph-it why 2sg aux 3sg there meet
that is why you never meet him.

awa, nfok sakta cɛ wɔ̃nɔ̃
áwà ní fók sàktà cé wònò
all.right 2sg perform sacrifice def dem
Okay, you have to perform this ceremony

bɔlɔ nboɔɛŋ cɛy ndoe ma.
bɔlɔ ñ-bòs ñ-cé-ĩ í dɔ̀è mà
and container ncm-def 2sg leave them
and leave your containers behind.

bɔlɔ n kɔn inaŋ, bɔlɔ n koye celi mɔ.
bɔlɔ í kɔ-n ñàn bɔlɔ í kwè cèl ñ-mò
and 2sg go-mid today and 2sg take climbing.belt ncm-2sg
and go today and take your climbing belt."

awa, laŋgbaŋ cɛ wɔnɔ lanɛ pali parəŋ tek
áwà lànɔbán cè wɔ̀nɔ lànè pàl-ĩ-pàrán ték
all.right old.man def this that day-ncm-afternoon small
wɔ-n pèrè ù kɔ futi
3sg-emph also 3sg go take.off??
Okay, it was this man left?? early in the afternoon

benuŋ hun sogoro cɛ wɔ bɔntɔ ko wa cɛ ki,
bènún hùn sògòrò cé wɔ̀ bɔ̀nt-ò kò wá cè kǐ
before come *sogoro* def 3sg meet-ev to palm.tree def here
As soon as he arrived, he discovered the *sogoro* up in the palm tree.

wɔ kul nmɔɛŋ wɔ dibul ken dicəŋ.
wó kùl ñ-mòè ñ-wò ði-bùl kén ði-cəŋ
he drink ncm-palm.wine ncm-3sg ncm-one like ncm-two
drinking his palm wine the first like the second (continuously).

laŋgbaŋ cɛ pant celi wɔ ali dem sogoro cɛ.
lànɔbán cè pánt cèl ñ-wò àlí dèm sògòrò cé
old man def tie climbing.belt ncm-3sg for pursue *sogoro* def
The man fastened his climbing belt to catch the *sogoro*.

ə de, icel ice nɔɔɛ yɔ, nɔɔɛ ye casɔy,
ù dé ñ-cèl i-cɛ wɔɛɛ yɔ ñòpè ye tán sɔĩ
he enter ncm-belt ncm-def ? prt ? climb slow
He started and the climbing belt ?, as someone did, to climb carefully,

kɔ kɔ fuyaŋkɔ, fuyaŋkɔ, fuyaŋkɔ.
Kɔ kɔ fuyaŋkɔ, fuyaŋkɔ, fuyaŋkɔ.
(no translation)

p. 62 sogoro cɛ ke wɔ, hee!
sògòrò cé ké wɔ̀ héé
sogoro def see 3sg (exclamation)
The *sogoro* saw him, hey!

(laŋgbaŋ cɛ) sogoro cɛ wɔ gbo yema toli.

sògòrò cé wò gbó yèmá tól
sogoro def 3sg only want go down
(The old man) The *sogoro* only wanted to climb down.

lanḡbaḡ cé kòfuḡ, kòfuḡ, kòfuḡkò; fuyaḡkòee, fuyaḡkò. kuḡba, kunba ne pi.
làngbán cè kòfuḡ, kòfuḡ, kòfuḡkò; fuyaḡkòee, fuyaḡkò. kuḡba, kunba ne pi.
man def, Kòfuḡ, kòfuḡ, kòfuḡkò; fuyaḡkòee, fuyaḡkò. Kuḡba, kunba ne pi.
The man (said), (no translation)

fuyaḡkò hee, fuyaḡkò. kunba, kunba nepi,
Fuyaḡkò hee, fuyaḡkò. Kunba, kunba nepi,"
(no translation)

bòlò *sogoro* cé ḡalé 'woy woy, woy woy, woy woy, woy woy, woy woy.'
bòlò sògòrò cé nyàlé
and *sogoro* def said
and the *sogoro* goes "woy woy, woy woy, woy woy, woy woy, woy woy."

sogoro cé nwò wòḡ cumun,
sògòrò cé ñ-wò wòm cùm-nún
sogoro def emph-3sg now turn.away-mid
The *sogoro* now moved himself around (trying to get away),

nwò wòḡ cumun 'woy woy, woy woy, woy woy, woy woy, woy woy'
ñ-wò wòm cùm-nún
emph-3sg now turn.away-mid
he went around (the tree) saying, "woy woy, woy woy, woy woy, woy woy, woy woy"

haḡ lanḡbaḡ cé kò gbèḡt *sogoro* cé. bòlò toli wò.
háán làngbán cè kò gbént sògòrò cé bòlò 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 bila *sogoro* cé kotofe lò ò.
ñ-là bìlà sògòrò cé kò tòfè lò wò
emph-it why *sogoro* def to bush loc prt
That is why the *sogoro* always stays in the bush.

lanḡbaḡ cé wòḡ wò deke *sogoro* cé ka cur.
làngbán cè wòḡ wò dèké sògòrò 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, ñdæ. æten æḡse ḡce kòe.
áwà, ñ-lò-ì ù-cén ñsé ñ-cé kò-é
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 nɔcɛ wɔnɔ mune pɛ yel inaŋ ki
n-ya potonɔ cɛ wɔnɔ 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 tɛn.
àli huŋ yom tɛn
for come tell story
to come tell a story.

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

tinɛn, nɛŋ timi... tinɛn tɔ nuŋ hiɔl nuŋ tira ta ki.
ti-nɛnɛŋ ti-mi ti-nɛntɔ nuŋ hiɔl 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 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.

ɲana ɲalɛ si huŋ yom tɛn.
ɲana ɲa lɛ si huŋ yom tɛn
these pro say we come tell story
These people they say, “We should come tell a story.”

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

ətɛn sogoro cɛy anuŋ laŋgbaŋ pum wɔ kace la.
ə-tɛn sogoro cɛ anuŋ laŋgbaŋ 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 ə seems an epenthesis but could be something else. fb used to include many ə in his translations (Foday JD Kamara didn’t)

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

aben ace kace ɲan kul ka ɲa kul.
a-ben a-cɛ 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 ‘kɔ’, is usually used to mark ongoing action. See two lines below ‘bulɔ kɔ bulɔ’.

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

ə fok iso haŋ cɛmceki ɲa lɔy hali kul.
ə fok iso haŋ cɛmceki ɲa lɔ hali kul
dft.sm go out morning until this.time 3pl there for drink
from the morning until this time they are there drinking.

lɔ gben gbo kul nɛmɔɛŋ wɔ ə bulɔ kɔ bulɔ.
lɔ gben gbo kul n-mɔɛŋ wɔ ə 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 cɛ wɔnɔ pɛrɛy, ə gbendi...

awa sogoro ce wɔnɔ pere ə gben-di
all.right devil def this also dft.sm finish-perf
OK, this *sogoro* devil has ...

n si la, sogoro wɔ le kulnɔnmɔe yembaŋ yaŋ
n si la sogoro wɔ le kulnɔnmɔe yen baŋ yaŋ
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.

bɔn, laŋgbaŋ ce y wɔ gbo kɔ saŋ nmɔeŋ wɔy,
bɔn laŋgbaŋ ce wɔ gbo kɔ saŋ n-mɔeŋ wɔ
bon old.man def 3sg only go produce ncm-palm.wine his
Alright, this old man just finished producing his palm wine,

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

benuŋ hun wɔ bɔnt tidira tice buleŋ
benuŋ hun wɔ bɔnt ti-di-ra ti-ce buleŋ
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, wotaŋ! lane la gbeŋ wɔ kɔntɔfili.
a wotaŋ lane la gbeŋ wɔ kɔntɔfili
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.

nɔale ‘wotaŋ, lana,
n ɔale wotaŋ lana
? say geez that
He said “Geez, that?!,

a sin gbo yem pice wɔ duy nmɔɛ nmi ki ɔ.
a si-n gbo yen pi-ce wɔ du n-mɔɛ n-mi ki ɔ
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, langbaŋ ce lo ɔ huni i bi ticɔn.
awa langbaŋ ce lo wɔ hun-i i bi ti-cɔn
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'

kere sogoro ce cɔn tice tana nta ke,
kere sogoro ce cɔn ti-ce tana n-ta ke
but devil def song ncm-def these emph-defm see
But the *sogoro* heard these songs,

na, nda bila ɔ ceŋ bɔŋt langbaŋ ce.
n-la n-da bila ɔ ce-ŋ bɔnt langbaŋ ce
emph-it emph-it why 3sg aux-neg meet old.man def
this, this is why he doesn't meet the old man.

wɔ gbo ce hun kol, mbosəŋ wɔ əgbeŋ ma lantən.
wɔ gbo ce hun kol n-bosəŋ wɔ gben ma lantən
he just aux come there ncm-containers 3sg finish them hang
He usually came hanging all his containers on him.

wɔ gbo ce hun ɔ hale
wɔ gbo ce hun ɔ hale
he just aux come 3sg say
He would come saying

'koŋkom saŋke ɔrar bana mo yii reŋ, koŋkom saŋke ɔrar bana mo yii reŋ'.
"koŋkom saŋke ɔrar bana mo yii reŋ, koŋkom saŋke ɔrar bana mo yii reŋ".
(no translation)

awa, mbosəŋ wɔ ma wəŋ yomye
awa n-bosəŋ wɔ ma wəŋ yom-ye
all.right container 3sg them now reply-?
Ok, the containers replied

'koŋ koŋ koŋ konanle, koŋ koŋ koŋ konanle.'
"koŋ koŋ koŋ konanle, koŋ koŋ koŋ konanle"
(no translation possible)

na yom 'koŋ koŋ koŋ konanle, koŋ koŋ koŋ konanle'.
na yom 'koŋ koŋ koŋ konanle, koŋ koŋ koŋ konanle'

3pl say
they said "koŋ koŋ koŋ konanɛ, koŋ koŋ koŋ konanɛ".

bɔ̃, kene lana la sogoro ce la wɔ gbo wɔŋ ce zi¹ bɔlɔ ɛbatɛn;
bɔ̃ kene lana la sogoro ce la wɔ gbo wɔŋ ce si bɔlɔ ɛbatɛn
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.

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

nɔ kɔ yomuŋteŋ, pɛ ŋalɛ
n-lɔ kɔ yomuŋteŋ pɛ ŋalɛ
emph-defre at foreteller impers say
There at the foreteller's he was told,

sogoro ce wɔ ce kul nmɔɛ nmɔ
sogoro ce wɔ ce kul n-mɔɛ n-mɔ
devil def 3sg aux drink ncm-palm.wine ncm-your
"The sogoro normally drinks your wine.

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

lɔ mɔ hun nbosɔŋ mɔ cɔn ce kɔ ma ka cɔnɔy,
lɔ mɔ hun nbosɔŋ mɔ cɔn ce kɔ ma ka cɔnɔ
when 2sg come container 2sg song def go 3pl ? sing
is the songs that your containers usually sing,

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

awa, nfok sakta ce wɔnɔ bɔlɔ nbosɔŋ cɛy ndoe ma.
awa n fok sakta ce wɔnɔ bɔlɔ nbosɔŋ 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

bɔlɔ n kɔn inaŋ, bɔlɔ n koyɛ celi mɔ.
bɔlɔ n kɔ-n inaŋ bɔlɔ n ko-yɛ cel mɔ
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, laṅgbaṅ cɛ wɔnɔ lanɛ pali parəŋ tek wɔn pɛrɛ ə kɔ futi.
awa laṅgbaṅ cɛ wɔnɔ lanɛ pali parəŋ tek wɔn pɛrɛ ə kɔ 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.

benuṅ hun sogoro cɛ wɔ bɔntɔ ko wa cɛ ki,
benuṅ hun sogoro cɛ wɔ bɔnt-ɔ ko wa cɛ 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 nmɔɛŋ wɔ dibul ken dicəŋ.
wɔ kul n-mɔɛŋ wɔ di-bulken di-cəŋ
he drink ncm-palm.wine 3sg once like twice
drinking his palm wine without rest.

laṅgbaṅ cɛ pant celi wɔ ali dem sogoro cɛ.
laṅgbaṅ cɛ pant celi wɔ ali dem sogoro cɛ
old man def tie climbing.belt his for follow devil def
The man tied his climbing belt to chase the *sogoro*.

ə de, icel icɛ nṅɔɛɛ yɔ, nṅɔɛ ye casɔy,
ə de i-cel i-cɛ nṅɔɛɛ yɔ nṅɔɛ ye casɔy
he enter/start ncm-climbing belt ncm-def ? prt? ? ? ?
He started and the climbing belt sang,

'kɔ kɔ fuyaŋkɔ, fuyaŋkɔ, fuyaŋkɔ'.
"Kɔ kɔ fuyaŋkɔ, fuyaŋkɔ, fuyaŋkɔ".

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

(laṅgbaṅ cɛ) sogoro cɛ wɔ gbo yema toli.
sogoro cɛ wɔ gbo yematol
devil def 3sg only want go down
(The old man) The sogoro just wanted to go down.

laṅgbaṅ cɛ 'kɔfuŋ, kɔfuŋ, kɔfuŋkɔ; fuyaŋkɔɛɛ, fuyaŋkɔ. kuŋba, kunba ne pi.
The old man, "Kɔfuŋ, kɔfuŋ, kɔfuŋkɔ; fuyaŋkɔɛɛ, fuyaŋkɔ. Kuŋba, kunba ne pi.

fuyaŋkɔ hee, fuyaŋkɔ. kunba, kunba ne pi,
Fuyaŋkɔ hee, fuyaŋkɔ. Kunba, kunba ne pi,"

bɔlɔ sogoro cɛ ɲalɛ 'woy woy, woy woy, woy woy, woy woy, woy woy.'
bɔlɔ sogoro cɛ ɲalɛ
and devil def say
and the sogoro does "woy woy, woy woy, woy woy, woy woy, woy woy."

sogoro cɛ n-wɔ wɔŋ cumun,
sogoro cɛ n-wɔ wɔŋ cumun
devil def emph-he now turn around?
The sogoro now turned around,

n-wɔ wɔŋ cumun 'woy woy, woy woy, woy woy, woy woy, woy woy'
n-wɔ wɔŋ cumun
he now turn around?
he turned around², "woy woy, woy woy, woy woy, woy woy, woy woy"

haŋ laŋgbaŋ cɛ kɔ gbɛnt sogoro cɛ. bɔlɔ toli wɔ.
haŋ laŋgbaŋ cɛ kɔ gbɛnt sogoro cɛ bɔlɔ tol wɔ
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 cɛ kotofɛ lɔ ɔ.
n-da bila sogoro cɛ kotofɛ lɔ ɔ
emph-it why devil def bush loc it
That is why the sogoro stays in the bush.

laŋgbaŋ cɛ wɔnɔ wɔ deke sogoro cɛ ka cur.
laŋgbaŋ cɛ wɔnɔ wɔ deke sogoro cɛ 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, ndɔɛ. ɔten ɔŋse ɲcɛ kɔɛ.
awa n-dɔ lɛ ɔ-ten ɲ-se ɲ-cɛ kɔ lɛ
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..."