Notes: This is the second story in the order in which he presented them.

The herbalist (tc rev)
nyànònróm
[do-person-ncm-medicine]

by Amara Camara

mòkè cọj dicey, ee... awaa, pẹŋkọn nunc mekọn kol.
mọkẹ-cẹj di-ce ee áwà à pẹŋkọn nùn mùnkùn kól
ord-two ncm-def uh okay 1sg reach.boundary?? now stop there
The second one, uh- okay, I have reached a stopping point, let’s stop there.
tc: may be related to pèn ‘boundary’

mọ yema si fọlọn
mọ̀ yèmá sì fól-ùn
you want we stop-mid
Do you want to stop?

añ! si fọlọn nụ, agbendi pọrẹn.
ní- ní fólùn nùn à gbèn-dì pòrẹn
interj 1pl stop now 1sg finish-perf forget
Yes, let’s stop now, I’ve completely forgotten!
p. 54
awa, yomu yi pum wo kace lọ deli wo ketem.
áwà yóm ü-nyì pòm wọ kácè
alright grandfather ncm-1pl some 3sg formerly
One of our grandfathers

lọ láń ọ-wọ kétem
pro name ncm-3sg Ketem
whose name was Ketem,

wone ncm yo maten ko tifọ̀ọọ nma cẹn tumọ;
wọné n-rom yo mātàn kò ŋ�-ọ̀lọ̀ n-mà cè-ẹn tún yọ
dem ncm-cure prt? hide to ncm-world emph-pro aux-neg find rel
The man’s cures were hidden to the world. There was no medicine that he could not find.

mba, fọ nọ wu ye.
mbà tó nọ-wù-yé
all right must peron-dead-emph
Okay, it must be (except when it was) a dead person.

boń, kọnc woło wọnc róm, pẹ - ọnanrẹm, wọnc
bọ́n kòndà wọ̀ lé wú-nọ̀-róm pé
alright but 3sg cop dead-people-medicine oops!
yà-nọ̀-n-róm wú-nọ̀
do-person-ncm-medicine  dead-person
Good, but he was a doctor-for-dead-people, oops! He was a native doctor.

kɔnɔ pe wo koe dede
kɔnɔ  pe  wo  kwɔ  dɛ-dɔ-dɛ
but  pro  3sg  grab  land-dist-redup
People would summon him from everywhere

wɔ lɔ ka kɔn ali kɔ na nɔm.
wɔlɔ kà kɔ-n  ɔli kɔ  nyà  n-rɔm
3sg  past  go-mid  for  go  make  ncm-medicine
to  go  make  medicine.

kere nɔm [p.55] un wo ce gbansɑŋ nɔ la.
kɛrɛ n-rɔm  n-wɔ  cɛ  gbɑnsɑŋ  nɔ  lɔ
but  ncm-medicine  ncm-3sg  cop  magic  pro  pro
But his cures were magical.

nɔmɔnŋ wo cɔn tibul ɔtɔ, ɔtɔ bi.
ɔn-rɔm  n-wɔ  cɔn  ti-bul  tɔ  tɔ  bi  ncm-medicine  ncm-3sg  song  ncm-one  foc  pro  have
His cures it was one song they had (he accompanied application with singing).

kene mɔralɔŋyi wo pere ŋo  loy.
kɛnɛ  mɔralɔŋyi  wɔ  pɛrɛ  nɔlɔ
but  rubbings  3sg  also  pro
But he also had verses.

nɔmɔnŋ wo wo gbɔ ko ali kɔ dɛrɛk nɔy.
ɔn-rɔm  n-wɔ  wɔ  gbɔ  kɔ  ɔli kɔ  dɛrɛk-nɔ
ncm-medicine  ncm-3sg  3sg  just  go  for  go  cure-person
He rubbed his medicines on people

mɔralɔŋyi wo gbɛt! nɔ ko [...].
mɔralɔŋyi  wɔ  gbɛt  nɔ  kɔ  [...]
verses  3sg  only  pro  go  [...]
Only his salves [missing part].

bɔlɔ  e  pùn  tun  kɔŋŋ  ce.  e  sɛmiye  mɔ.
bɔlɔ  u  pùn  tun  kɔn  cɛ  u  sɛm-i-yɛ  mɔ
and  3sg  rub  bunch  frond  def  3sg  stand-cs-stat  2sg
And he rubs a bunch of palm fronds. He makes you stand,

xa nak nɔcɛ wo la, bɔlɔ n hine,
xa ná-kɔ-nɔ cɛ wo  la  bɔlɔ  u  hîn-yɛ
if?  sick-person  def  3sg  pro  and  2sg  lie-down-stat
if it is the sick person is it, and you are lying down,
tc: xa?

xa cē bō hini, xa n cem bō semi,
na cē-ēn bō hīn-i na na cē-ēn bō sem-ī
with aux-neg can lie.down-cs with 2sg aux-neg can stand-cs
If you are not able to lie down, if you are not able to stand,

bōlō n hīn-yē
and 2sg lie.down-stat
then you are lying down,

xa n cem bō semi bōlō n cala,
na na cē-ēn bō sem-ī bōlō n cāl-ā
with 2sg aux-neg can stand-cs and 2sg sit-ev
if you cannot stand then you sit down.

ə hun ə punt ma ko pepe ce ayi.
ũ hūn ũ punt mà kò pēpè cē āyī
3sg come 3sg squish pro to calabash def inside
He then squishes it inside (against the sides of) the calabash.

i tēpe wom ṭoṟanonyi wo.
i cē-pē-yē wō-n ṭoṟanonyi wo
pro start-stat 3sg-emph verses 3sg
He then begins rubbing the medication.

ya wo sina ndoo yanka koto bali kuyo ntoumu tabayee. koye
[p.56] kote bōre, koye, koŋpoyna koŋ-kaw zodoy zada. bāŋ, tok some kōtene kubu wo roku sororo. nbe nbe, oya nbe nbe, wo y be nbe ye, oya nbe nbe. nbe nbe, oya nbe nbe,
(no translation)
anya mi, aŋa mi buleŋ- nbe nbe, oya nbe nbe,
ā-nyā ă-mĭ ā-nyā ă-mĭ buleŋ, oya nbe nbe,
ncm-people ncm-my ncm-friend ncm-my all?
- my people, my people, everybody - nbe nbe, oya nbe nbe,
-aben ami buleŋ- nbe nbe, oya nbe nbe,
a-ben ā-mĭ buleŋ, nbe nbe, oya nbe nbe,
nncm-old nncm-1sg all?
my elders all, -nbe nbe, oya nbe nbe,

-nik dipalacok buleŋ nbe nbe, oya nbe nbe, owoy nbe nbe, oya
kō dipalacok buleŋ nbe nbe, oya nbe nbe, owoy nbe nbe, oya
ncm Palatugu all
Palatugu, everybody-
-aŋa mi bulen- nbe nbe, çya nbe nbe, hali poto noce wɔ la nbe nbe,
aŋa a-mi bulen hàlí potonɔ cé wɔ là
ncm-friend ncm-my all for white.man def pro pro
-my people, everybody- nbe nbe, çya nbe nbe, this is to the White person, nbe nbe,
hali amara wɔ la nbe nbe, hali mɔmɔ wɔ la nbe nbe,
hàlí âmàrà wɔ là nbe nbe, hàlí mɔmɔ wɔ là nbe nbe,
for Amara 3sg pro ?
for Momo
this is to Amara: nbe nbe, this is to Momo: nbe nbe,
hali mari wɔ la nbe nbe, çya nbe nbe, woy nbe nbe yo, çya nbe nbe.
this is to Mari: nbe nbe, çya nbe nbe, woy nbe nbe yo, çya nbe nbe.

awa, si meknɔŋ kol. ndɔye. lɔnta.
awa, sì mekɔŋ kɔl. lɔ yè. lɔnta.
okay, 1pl stop there, pro prt lɔntɔ
Let’s us stop here. That’s it. (The final word is a Temne word usually used at the
beginning of a story.)

áwà, mɔmɔ, ṣɔ ḳèlèŋ.
áwà mɔmɔ ɔṣi ḳèlèŋ.
okay thanks pro-ŋ good
All right, thank you. It’s good.
The herbalist/native doctor (toneless version, mp)

by Amara Camara

mɔ́ kɛ́ cɔŋ dɪ-cɛ eee awa pɛŋkɔ́ nʊn mɛkɔ́n kɔ́l.

Afterwards comes the second, ehh... Let me stop here.

mɔ́ yɛmə sì fɔ́lɔ́n?

Do you want to stop?

Aŋ! sì fɔ́lɔ́n nʊ́ŋ, aɡbendɪ pɔ́rɔ́n.

Yes, let’s stop, I’ve forgotten!

(Story)

awa, yomu yi pum wɔ́ kɛ́ cɛ́ deli wɔ́ kɛ́tɛ́m.

There was one of our great grand-fathers whose name was Kɛ́tɛ́m.

wɔ́nɛ́ ńrɔ́m yɔ́ maten kɔ́ ti-fɔ́lɔ́ n nɔ́ mɛ cɛ-ŋ tʊm-ɔ́

There was no cure in the world that this man couldn’t find.

nba, fɔ́ nɔ́ wu ye.

Except for a dead person.

boŋ, kɔ́nɔ́ wɔlé wunɔ́ rɔ́m, pɛ́ - ńrɔ́nɛ́nmɔ́rmɔ́, wunɔ́

Alright, but 3sg be doctor for dead people oops! native doctor dead-person

kɔ́nɔ́ pɛ́ wɔ́ kɔ́e dɛ́dɛ́ wɔ́ lɔ́ kɔ́ kɔ́n ali kɔ́ n ńrɔ́m.

1 The storyteller makes a lapsus linguae
People would call him from everywhere to go and cure them.

But his cures were not just like that. His cures had one song.

But there were also verses. And just recited his verses and just recited his verses.

And looked for and prepared dried palm frunts. He would make you stand,

And looked for and prepared dried palm frunts. He would make you stand,

if you are the sick person, and lie down.

if? sick person-def nc.pro be and 2sg lie (down)-?

He rubbed his medicines on people

and just recited his verses [missing part].

and just recited his verses [missing part].

and just recited his verses [missing part].

2 I’m not sure if this should be transcribed this way. Maybe this [u] is just epenthesis between the noun röm and the morpheme ŋ in röm ŋ wo.

3 This structure appears often. It seems to be formed by a noun class pronoun + la (ko la, nja la, ma la).

4 fs: But his medicines were not just like that; He was miraculous in his work.

5 fs: But he was also having some words that he recites and rubs on the whole external parts of the sick person.
if? aux-neg can lie down-? if? 2sg aux-neg can stand-? and 2sg lie (down)-?
If you cannot lie, if you cannot stand, and you lie down,

xa n cem bo semi bo ço n cala,
xa n ce-n bo sem-i bo ço n cal-a
if? 2sg aux-neg can stand-? and 2sg sit (down)-?
if you cannot stand you sit.

ə hun ə punt ma ko pepe ce ayi.
ə hun ə punt ma ko pepe ce ayi
he come 3sg put? it/them to calabash def inside
He then put it in the calabash.

i tøpe wóm mɔɾcølaŋyi wɔ.
i tope wom mɔɾcølaŋyi wɔ
he start-? now verses his
He starts now his rubbing action and verses⁶,

'ya wo sinaŋdoo yanŋk koto bali kuyonqomo tabayee. koye kote bɔɛe, koye, kɔŋ çoynna kɔŋ-kaw zoqoy zada. bɔŋ, tok sɔnne kɔtene kubu wɔrɔku sororoɔ. nbe nbe, ɔya nbe nbe, wɔy nbe nbe ye, ɔya nbe nbe. nbe nbe, ɔya nbe nbe,

(no translation)
-aŋa mi, aŋa mi bulenŋ- nbe nbe, ɔya nbe nbe, aŋa a-mi aŋa a-mi bulenŋ
ncm-people ncm-my ncm-friend ncm-my all
- my people, my people, everybody - nbe nbe, ɔya nbe nbe,
-aben ami⁷ bulenŋ- nbe nbe, ɔya nbe nbe, a-ben a-mi bulenŋ
ncm-old ncm-my all
my elders, everybody - nbe nbe, ɔya nbe nbe,
-kodipalacok bulenŋ- nbe nbe, ɔya nbe nbe, ɔwoy nbe nbe, ɔya
do-dipalacok bulenŋ
ncm-palatugu all
Palatugu, everybody - nbe nbe, ɔya nbe nbe, ɔwoy nbe nbe, ɔya
-aŋa mi bulenŋ- nbe nbe, ɔya nbe nbe, hali poto nɔe wɔ la nbe nbe, aŋa a-mi bulenŋ hali poto nɔ-ce wɔ la
ncm-friend ncm-my all for White ncm-def nc.pro be
-my people, everybody- nbe nbe, ɔya nbe nbe, this is to the White person, nbe nbe,

hali amara wɔ la nbe nbe, hali mɔmc wɔ la nbe nbe,
this is to Amara: nbe nbe, this is to Momo: nbe nbe,

⁶ fb now says “accents”
⁷ The most common form is ‘aben ace’; however, we find this expression again in Hamidou’s text.
hali mari wọ la nbe nbe, ọya nbe nbe, woy nbe nbe yo, ọya nbe nbe.
this is to Mari: nbe nbe, ọya nbe nbe, woy nbe nbe yo, ọya nbe nbe.
awa, si mek nuŋ kol. ndọya. lànta.
Let’s us stop here. That’s it.
awa, mamo, ọny kẹleŋ.
All right, thank you. It’s good.