Herbalist (Part 2)

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The herbalist (tc rev)........................................................................................................2
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Transcription # 25
Notes: This is the second story in the order in which he presented them.

The herbalist (tc rev)
nyàñòñróm
[do-person-ncm-medicine]
by Amara Camara

máke cõŋ dicey, ee... awaa, pëŋkɔn nun mekɔn kol.
màkè-cõŋ di-ce ee áwà à pëŋkɔn nùn mùnkùn kòl
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 bèn ‘boundary’

mɔ yëma sì fòlɔn
mɔ̀ yèmá sì fɔl-ʊn
you want we stop-mid
Do you want to stop?

aŋ! sì fòlɔn nʊŋ, agbendi pɔrɔn.
ń-ń sì fɔlùn nùn à gbèn-dì pɔrɔn
interj 1pl stop now 1sg finish-perf forget
Yes, let’s stop now, I’ve completely forgotten!
p. 54
awa, yomu yi pum wɔ kace lɔ delì wɔ ketɛm.
áwà yóm ü-nyù pòm wò kàcè
alright grandfather ncm-1pl some 3sg formerly
One of our grandfathers

lɔ lɛl 인터넷 ketɛm
pro name ncm-3sg Ketem
whose name was Ketem,

wonee nɔm yo maten ko tìfɔlɔ nɔm ceŋ tumpɔ;
wɔnɛ h-rɔm yo mätɔn kɔ ðì-fɔlɔ h-ɔmà cɛ-ɛn tʊŋ yɔ
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, fɔ nɔ wu ye.
mbà tɔ nɔ-wù-yé
all right must peron-dead-emph
Okay, it must be (except when it was) a dead person.

boŋ, kɔŋɔ wɔle wuŋ rɔm, pɛ - pɔŋɔŋrɔm, wuŋɔ
bɔn kɔnɔ wɔ lɛ wù-nɔ-rɔm pɛ
alright but 3sg cop dead-people-medicine oops!
nyà-nɔ-ŋ-rɔm wù-nɔ
do-person-ncm-medicine  dead-person
Good, but he was a doctor-for-dead-people, oops! He was a native doctor.

kɔnɔ pɛ wɔ koe dɛdɛ
kɔnɔ pɛ wɔ kwɛ dɛ-ó-dɛ
but pro 3sg grab land-dist-redup
People would summon him from everywhere

wɔ lo kɔn ali kɔ ña nɛm.
wɔlɔ kɔ kɔ-n ɔli kɔ nyɔ ñ-rɔm
3sg past go-mid for go make ncm-medicine
to go make medicine.

dɛrɛ nɛm [p.55] ʊŋ wɔ ce gbɛnsɛnt ñɔ la.
dɛrɛ nɛm ʊ ꙇ wɔ cɛ gbɛnsɛnt ñɔ la
but ncm-medicine ncm-3sg cop magic pro pro
But his cures were magical.

ɛlɔmɛn wɔ ɔn tibul tɔ, tɔ bi.
ɛlɔmɛn ʊ ꙇ wɔ ꙇ 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).

kɛnɛ mɔrɔlɔŋyi wɔ pɛrɛ ñɔ ɿy.
kɛnɛ mɔrɔlɔŋyi wɔ pɛrɛ ñɔlɔ
but rubbings 3sg also pro
But he also had verses.

ɛlɔmɛn wɔ wɔ gbɔ kɔ ali kɔ derek nɔy.
ɛlɔmɛn ʊ ꙇ wɔ ꙇ gbɔ kɔ ɔli kɔ derek-ndon
ncm-medicine ncm-3sg 3sg just go for go cure-person
He rubbed his medicines on people

mɔrɔlɔŋyi wɔ gbɛt! ñɔ kɔ [...] mɔrɔlɔŋyi wɔ gbɛt ñɔ kɔ [...] verses 3sg only pro go [...] Only his salves [missing part].

bɔlɔ ə puŋ tun koyŋ ce. ə sɛmiye mo.
bɔlɔ ə puŋ tun kɔŋ cɛ ə sɛm-i-yɛ mo
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 nɔce wɔ la, bɔlɔ n hine,
xa naktɔŋ cɛ wɔ la bɔlɔ ñ hinh-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,
If you are not able to lie down, if you are not able to stand,

and 2sg lie.down-stat
then you are lying down,

if you cannot stand then you sit down.

He then squishes it inside (against the sides of) the calabash.

He then begins rubbing the medication.

any my people, everybody - nbe nbe, oya nbe nbe, ncm-old ncm-1sg all ?

my elders all, - nbe nbe, oya nbe nbe,

-kodipalacok bulen- nbe nbe, oya nbe nbe, əwoy nbe nbe, oya kọ ọjo nbe, ncm Palatugu all Palatugu, everybody-
-aŋa mi bulaŋ- nbe nbe, ɔya nbe nbe, hali poto nce wɔ la nbe nbe,
a-ŋa a-mi bulaŋ həli pɔtɔnɔ ɔ ɛ wɔ la
ncm-friend ncm-my all for white.man def pro pro
-my people, everybody- nbe nbe, ɔya nbe nbe, this is to the White person, nbe nbe,

hali amara wɔ la nbe nbe, hali mɔmɔ wɔ la nbe nbe,
hài âmàrə ʁə lə nə bə nə, hàlì mɔmɔ ʁə lə nə bə nə,
for Amara 3sg pro ? for Momo
this is to Amara: nbe nbe, this is to Momo: nbe nbe,

hali mari wɔ la nbe nbe, ɔya nbe nbe, woy nbe nbe yo, ɔya nbe nbe.
this is to Mari: nbe nbe, ɔya nbe nbe, woy nbe nbe yo, ɔya nbe nbe.

awa, si məkən kəl. ndɔye. lɔntə.
awa, sì məkən kəl. lɔ ɣɛ. lɔntə.
okay, 1pl stop there, pro prt lɔntə
Let’s us stop here. That’s it. (The final word is a Temne word usually used at the
beginning of a story.)

áwà, məmɔ, ŋɔy kɛlɛŋ.
áwà məmɔ ŋɔ-ŋi kɛlɛŋ.
okay thanks pro-ŋ good
All right, thank you. It’s good.
The herbalist/native doctor (toneless version, mp)

by Amara Camara

mɔ kəŋ diɛ, ee... awaa, peŋkən nun mekəŋ kol.

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

mɔ yema si fɔlɔŋ?

Do you want to stop?

añ! si fɔlɔŋ nun, aqben-dii porɔŋ.

Yes, let’s stop, I’ve forgotten!

(Story)

awa, yomu yi pum wɔ kace lɔ deli wɔ ketem.

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

wanee ɔŋm yɔ maten ko tiʃɔlɔ nma ceŋ tumɔ;

that one ncm-medicine prthide in/at/on ncm-world ? it aux-neg ?-

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

nba, fo no wu ye.

Except for a dead person.

boŋ, kɔŋ wɔle wunɔ rom, pé - ɲanɔrɔm, wunɔ

Alright but 3sg be doctor for dead people oops!1 native doctor dead-person

kɔŋ pe wɔ koe dede wɔ lɔ ka kɔn ali kɔ ɲa ɔŋm.

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.

But there were also verses.

And just recited his verses.

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

if you are the sick person, and lie down.

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If you cannot lie, if you cannot stand, and you lie down,

xa n cem bo semi bolo n cala,
xa n ce-n bo sem-i bolo 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 tæwom mɔrɔlanji wo.
i top-e wom mɔrɔlanji wo
he start-? now verses his
He starts now his rubbing action and verses⁶,

´hun ´punt ma ko pEPE cE ayi.
´ h ün ´ punt ma ko pEPE cE ayi
he come 3sg put? it/them to calabash def inside
He then put it in the calabash.

i tæwom mɔrɔlanji wo.
i top-e wom mɔrɔlanji wo
he start-? now verses his
He starts now his rubbing action and verses⁶,

‘ya wo sinaŋdoo yanŋa koto bali kuyʊŋtomu tabayee. kɔye kote bóre, kɔye, kɔŋpoyna kɔŋ-kaw zodoy zada. baŋ, tok sɔnɛ kɔtɛnɛ kubu woroku sororoɔ. nbe nbe, ωya nbe nbe, woy nbe nbe ye, ωya nbe nbe. nbe nbe, ωya nbe nbe,

(no translation)

-əna mi, əna mi bulen- nbe nbe, ωya nbe nbe, a-ŋa a-mi a-ŋa a-mi bulen ncm-people ncm-my ncm-friend ncm-my all
- my people, my people, everybody - nbe nbe, ωya nbe nbe,

-aben ami⁷ bulen- nbe nbe, ωya nbe nbe, a-ben a-mi bulen ncm-old ncm-my all
my elders, everybody- nbe nbe, ωya nbe nbe,

-kodipalacok bulen- nbe nbe, ωya nbe nbe, ωwoy nbe nbe, ωya ko-dipalacok bulen ncm-palatugu all
Palatugu, everybody- nbe nbe, ωya nbe nbe, ωwoy nbe nbe, ωya

-əna mi bulen- nbe nbe, ωya nbe nbe, hali poto nɔce wo la nbe nbe, a-ŋa a-mi bulen hali poto nɔ-ce wo la ncm-friend ncm-my all for White ncm-def nc.pro be
-my people, everybody- nbe nbe, ωya nbe nbe, this is to the White person, nbe nbe,

hali amara wo la nbe nbe, hali mɔmɔ wo la nbe nbe,
this is to Amara: nbe nbe, this is to Momo: nbe nbe,

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