TEXTS

A " tale, story, fable... " is *kurubútù* in Kresh: evidently a compound word, but nothing could I discover about the etymological or original meaning of the two components: *kuru* + *bùtù*. Unlike in Ndogo, Zande, Mundu, etc., the noun contains no reference to the " spider ", for many tribes the mythical hero of most traditional tales.

To " tell a story, a tale... " is: *g-ɔdo kurubùtu:*

ɛtɛ bɛbí gɔdí kurubutu = he is a story–teller

grɔg-udju yaka ayɔdí kurubùtù = this old man is telling stories

Ngɛrɛremɔmɔ ɔkaná gɔdɔ (or *glɛme*) *kurubùtù* = *Ngɛrɛremɔmɔ* (a man's name) knows how (lit. understood " well ") to tell stories, tales...

Texts 1 and 2 are taken from a booklet, circulated in duplicated copies, for the use of school children in Raga, when Kresh was the language of primary instruction. The translation was made, or supervised, by Father I. Simoni. The work was the Kresh edition of Sudan Reader I, prepared by the Inspector of Education in the South, residing at Lalyo. The dialect represented by all the texts is Kresh-Ndogo (alias: Gbaya–Ndogo), as spoken by the subtribe living originally near Deim Zubeir, and at present near Raga, just west of the river.

The three stories have been carefully reviewed with the help of A.U. (1972). Short words which, according to him, should be added or corrected, have been placed between a double parenthesis; longer changes suggested by him have been given in the footnotes.

For the spelling, the method adopted in this study has been followed throughout.

1. *Grɔg-udju ka kɔtayine* [1]
Old man with(=and) his–children

Bédi	*grɔg-udju*	*sara*	*ka*	*géri*	*kɔtɔ*	*angáyini* [2],	*tɔwɔ*	*ká*
A certain	old–man	once	with	many	children	with–him,	also	with

úgú   tíri   alàti ³ kókarigi.   Dε   ata   nέε ⁴ ɔwɔ ⁵
day(s) all   fought among-themselves. (Things) standing so, pained

bεbigi   góvo,   ifi   di grutu igi   εfa lil(i)-áyigi   ají ⁶
their-father much,   ifi   (=but) to stop them from their-fighting won ε

ετε (i)fi. Ka klíndjεi née, oki ⁷ igborɔ kadi glɔsu di ligbayigi
ετε (i)fi. At last -,   (he)saw-the-way to show to be-they-wrong

bígi fí.   Riki   brizi kpíkpi gérini, atci ígi tíri, rami
to-them.   (He) broke small sticks many, put them all, tied(them)

'bala ⁸, blyεi adi   kɔtáyine tíri api gbɔgbarine, εngi ⁹ igi
together, after (he)called-his-children all (to) near-him, gave   those

grami ¹⁰ kpíkpafi bigi tíri 'bala 'bala, adí: iki
tied-up sticks to-them all one (by) one, said: (let them) break

tɔwεi.   Kɔtɔ ɔdo grikini ¹¹ ka gari ɔndjɔ ¹² ape ¹³ gɔvo.
(them) also. (The) sons tried to-break by making strength on ¹³ much.

né di grikini ¹¹ ají ⁶ ígi tíri fi. Bεbigi   biyεi aji ¹⁴   εbe
but to break(them) won them all - . Their-father then biyεi

εfεdέ,   ifí ɔyo tɔwigi kpíkpafi 'bala 'bala bigi.
but to break(them) won them all - . Their-father then untied (the) rope

Biyεi bεbigi   àsi kɔsɔ aporo,   adiné: Ya! kɔtama, mɔ́ke–qí
from-it ¹⁵, and divided among-them the-sticks one (by) one to-them.

Igi   mbrájá bija   krami igi ¹⁷ tíri εgbε àiqe ya!
Then their-father shouted (a)loud, said: Oh! my-children, look.

qε mεngigi   maqa gɔ́gárigi ilárigi ya, bεdi ndákpá ayají   igi qi.
Those sticks ¹⁶ just-before tied they all hard how(they were)!

qε mɔyo tɔ́wárigi 'bala 'bala ka glati ya ¹⁹, ndákpá andi aji
If yourselves love one-another ¹⁸, ¹⁹, other peoples will-win you not

igi   tâ gεyε.
If you-divide among-you one one by fighting ¹⁹, people will win

you quickly.

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¹ It is a story known the world over.   ² It is a form of the verb "to have" (see: Grammar). The presence of an adverb of time, *sara*, dispenses from the use of the copula.   ³ *lati* is a non-typical verb. The initial *l* does not allow the use of any prefix or auxiliary verb.   ⁴ Lit. "if (it) stands (=is) this (=so).   ⁵ *ɔwɔ* = lit. "to pain": viz. he suffered (*ɔwɔ* is trans.).   ⁶ *ají* =win, overdo, surpass .. In negative sentences, it is aptly translated "cannot"; in this case; being in the past, " he could not ".   ⁷ *ɔkɔ* = see = find.   ⁸ Lit. " one ".   ⁹ *εngi* is a pl. verb, viz. used only when speaking of objects in the plural. *igi* has been translated " those "; it might, otherwise, be considered simply as a pl. affix.   ¹⁰ It is a notable example of past participle.   ¹¹ *ni* follows the trans. verb, to make up for the missing. object. ¹² Cf. *ɔndjɔ* (with both mid tones), which means " brother ".   ¹³ *ape*, as elsewhere *api*, stand for the original *apa*.   ¹⁴ *ají* = (to) win) = (to) untie: same tones. ¹⁵ *qε* occasionally, as here, stands for the neuter prounoun, whether sing. or pl

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A linguistic contribution