

The Carrier Pidgin

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FOCUS ON CREOLISTS: WILLIAM GREENFIELD by John W. Harris

In 1830, William Greenfield published A defence of the Surinam Negro-English version of the New Testament founded on the history of the Negro-English version, a view of the situation, population and history of Surinam, a philological analysis of the language, and a careful examination of the version; in reply to the animadversions of an anonymous writer in the Edinburgh Christian Instructor. Having served its original purpose, Greenfield's Defence was forgotten and now perhaps as few as five copies exist. Along with Schuchardt and Hesseling, whom he long predated, Greenfield should have been recognized as a pioneer creolist. Until Reinecke's memorial paper in 1983, I

A DEFENCE
OF THE
SURINAM NEGRO-ENGLISH VERSION
OF
THE NEW TESTAMENT:
FOUNDED ON
THE HISTORY OF THE NEGRO-ENGLISH VERSION, A VIEW OF THE SITUATION,
POPULATION, AND HISTORY OF SURINAM, A PHILOLOGICAL ANALYSIS OF
THE LANGUAGE, AND A CAREFUL EXAMINATION OF THE VERSION;
IN REPLY
TO
THE ANIMADVERSIONS OF AN ANONYMOUS WRITER
IN THE
EDINBURGH CHRISTIAN INSTRUCTOR.
BY
WILLIAM GREENFIELD,
Superintendent of the Editorial Department of the British and Foreign Bible Society.

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Australia. When Kriol began to be used in bilingual education programs, and in Bible translation, it began to be criticized. Being involved in writing in defence of Kriol, I became interested in the linguistic, philosophical and historical arguments raised both in attacking and defending particular creoles.

It was this interest which led me to Greenfield's defence of Sranan or, as it was then termed, Negro-English. Fortunately, the Defence had been listed in Voorhoeve and Doncie's Bibliographie des negro-anglais du Surinam (1963:6) and had thus been listed again in the bibliography of pidgin and creole languages edited by Reinecke et al. (1975:442). Searching this volume for materials relating to the creole language controversy, I was intrigued by an editorial comment on the sophistication of Greenfield's Defence. After much worldwide searching, I finally obtained photocopies both of the Defence itself and the materials to which it was replying. Around about the same time, Reinecke was researching the Greenfield Defence and it is fortunate that the results of his research have been published (Reinecke 1983), his last paper before his death. Reinecke's paper and the original materials I have thus far located, although incomplete, nevertheless provide sufficient information to enable us to appreciate this long-forgotten linguist whose contribution to the defence of creoles is still highly relevant.

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know of only one modern linguist who has mentioned Greenfield at all (Stewart, 1974:n.30).

There was more than a touch of serendipity in my own 'discovery' of Greenfield in 1980. I was working on the history of Kriol, an English-based creole spoken in many Aboriginal communities in parts of North

The Carrier Pidgin

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EDITOR'S NOTES

Apologies for a very late CP this issue! The editor, assistant editor, and typist will all be leaving Stanford at the end of this academic year, and consequently have been pre-occupied with details of relocating.

Again, we have changed the issue labels. It has been pointed out that since the CP is an international newsletter, the use of seasons to label issues is not the most appropriate. In response, we have labeled each issue by months: 1: March-June; 2: July-October; 3: November-February.

Over the past year and a half, with the strong support of the Associate Editors John Rickford and Jim Fox, Rosemary Henze and I have up-dated the billing and the indexing for the CP, both of which had fallen about four years behind. Roger Andersen and Martha Dijkhoff have joined the Advisory Board. Graphic designer Cecilia Christensen of Palo Alto has provided what we feel to be an improved layout and printing process. Through the courtesy of Dean Mike Smith of the Stanford School of Education, our part-time secretary, Ruth Bergman, has faithfully helped us with the typing of text. The Advisory Board and other faithful subscribers have kept us abreast of publications, reviews, conferences, lectures and dissertations in the field. A new column, "Language and the News," has been added.

Now that the Assistant Editor, Rosemary Henze, has finished her dissertation (an excellent ethnographic study of informal teaching and learning events in a Greek village), and will be leaving the CP in search of a paying job, I want to express my deepfelt gratitude for her immeasurable contributions to the CP over the past year and a half.

Since in my new position at San Jose State University, I will be without such assistance, I too would like to pass the baton to another scholar interested in pidgins and creoles. Consequently, the associate editors and myself will consider nominations for the editorship of the CP beginning with the July-October issue. Anyone interested in the position should contact one of us at Stanford University, Stanford, CA 94305.

William Greenfield was born in London in 1799. His father was drowned two years later. His mother's brothers helped to raise him. They were interested in languages and taught young William a great deal. At 13, he was apprenticed to a bookbinder where a Jew, also employed there, taught him Hebrew. In 1824 he left the book industry to devote himself entirely to linguistics and biblical criticism (Goodwin, 1963). Greenfield's first publication was the controversial but highly popular *Comprehensive Bible...with General Introduction and Notes* in 1827. In the next 3 years he published six major texts on biblical languages including a Greek-English Lexicon to the New Testament which was reprinted many times reaching a 23rd edition this century.

By 1829 Greenfield was said to be fluent in twelve European, five Asian, one African and three American languages. In 1829 the British and Foreign Bible Society published the Serampore Mahratta Version of the New Testament. Criticism of it was printed in the *Asian Journal* of September 1829. Greenfield with remarkable rapidity wrote and published a *Defence of the Serampore Mahratta Version...* early in 1830, which brought him to the attention of the Bible Society.

Of the Mahratta language

[Greenfield] had no previous knowledge, nor yet of some other languages referred to in the work; and when it is stated that the pamphlet appeared within five weeks of his directing his attention to the subject, and that it was acknowledged to be a masterly refutation of the charges alleged, no stronger proof could be afforded of the remarkable talent for acquiring languages with which he was endowed. (Browne, 1859:120)

Greenfield was appointed Superintendent of the Bible Society's Translating and Editorial Department in April 1830 and immediately became embroiled in a controversy over the Bible Society's 1829 publication of the New Testament in Negro-English (Sranan), translated by the Moravian missionaries in Surinam. This was an historic moment for creole-speakers because it was the first major creole Bible translation to be published by the Bible Society. The Society was already reeling from other bitter controversies - over the printing of Bibles containing the Apocrypha and over the alleged infringement of its charter to publish the Bible 'without note or comment'. The Bible

Society could easily have given in to criticism and, if not actually withdrawing the *Sranan New Testament*, adopted much more caution with future publications in disputed languages.

As it happened, William Greenfield 'came out fighting' and the Bible Society began a great tradition of publishing the Bible in many despised languages, despite ever-present criticism. These translations frequently marked the first occasion on which any of these languages were taken seriously and have often been important identity markers. The first creole Bible translation ever to be published was probably the *Psalms in Negerhollands* or Creole Dutch in 1774 for Negerhollands speakers of the Danish Antilles (now American Virgin Islands), but the Bible Society was not founded until 1804. The tenacity of The British and Foreign Bible Society and its successors and international affiliates in recognizing the importance of creoles can be traced through its records to Greenfield's defence of *Sranan* in 1830.

As any claim that Greenfield has to be dubbed 'creolist' posthumously is based upon that defence, we should look at its background and main arguments. The *Negro-English New Testament* was published in 1829 and in December of the same year an unsigned attack upon it and its publishers appeared in the *Edinburgh Christian Instructor (ECI)*. The writer was almost certainly Dr. Andrew Thomson, an eminent theologian and the journal's founder and chief contributor (Reinecke 1983:2). Thomson argued that this attempt to legitimize *Negro-English* was

... very preposterous and absurd withall. (The Moravians) ... are creating a new language.. They are putting the broken English of the Negroes and Creoles in Surinam into a written and permanent form. Instead of teaching these people the languages of their masters - that in which they are spoken to by their superiors - that with which there

are the associations of respectability and civilized life.....the united Brethren...embody their barbarous, mixed, imperfect phrase, in the pages of school books, and perpetuate all its disadvantages and evil consequences by shutting them up to it as



From *THE NARRATIVE OF A MISSION* by Joshua Marsden.
Reproduced in *SLAVES IN BERMUDA* by James E. Smith
(New York: Vantage Press, 1976.)

the the vehicle of God's word..... Had it been the spoken language of a district, however defective and uncouth, we should have thought the enterprise wise as well as benevolent. But as it is only the blundering phraseology of foreigners when attempting to leave off their original tongue, and to adopt that which is used by the people among whom they have come to dwell...we protest against it as utterly ludicrous...why are not the children taught English? (*ECI* Dec. 1829:851).

An immediate response defending the *Negro-English* translation was submitted by Rev. Christian Ignatius Latrobe. A prominent Moravian minister, Latrobe deserves also to be acknowledged as someone insightful beyond his time who withstood public ridicule to defend a creole language. Latrobe's reply carefully analyzed and answered Thomson's criticisms phrase by

phrase. *Negro-English* was not 'created by the brethren'. It was the language of the negroes long before the missionaries arrived. It was not 'the blundering phraseology of foreigners but the languages of 60,000 negroes'. The children were not taught English 'because English is not the

language of the country'. Rather, *Negro-English* was 'compounded of Portuguese, Dutch, Negro and English and might well be called 'broken Dutch'. Latrobe noted Thomson's admission that translation into a spoken language would have been 'wise and benevolent'.

This is, in fact, a sufficient apology for our missionaries; for, as it is the spoken language of almost the entire population of the country, they appear, by your own testimony, to be fully justified in their work (*ECI* May 1830: 353).

Embedding Latrobe's letter in his long, satirical diatribe, Thomson used it as a starting point for another extended attack. To justify his own term 'broken English',

Thomson attempted to prove at length that *Negro-English* was not compounded of English, Dutch and other languages, going so far as to provide over four pages of parallel passages of *Negro-English*, a literal English translation and the words of the English and Dutch Bibles. He challenged Latrobe to add a 'broken Dutch' translation to demonstrate his contention that *Negro-English* could equally be called 'broken Dutch' or 'broken English'. This argument was advanced because it was important to Thomson that *Negro-English* be an elementary jargon. To acknowledge the importance of other languages in its development was to grant *Negro-English* a history. However in the final analysis the lexical sources of *Negro-English* were not really at issue. Rather, what concerned Thomson was the fact that as far as he was concerned, *Negro-English* was an improper language, unfit for education and unsuitable

for the Bible. Thomson called it 'babyish lingo' and 'gibberish'.

The Negro-English was not the original language of those who spoke it; it was not the language of any tribe or nation upon earth; it had no status as a separate language ... and consisted chiefly of English and Dutch ... with a small sprinkling of Portuguese. But this mongrel sort of articulation, the Brethren have thought proper to reduce to a permanent form, and they have given it stability and importance by making it the vehicle of all that is most useful and sacred among men... The Brethren ... ought to have converted the broken English into good English ... They had everything in their power for this purpose. They had the composition of school books. They had the teaching of the children and adults ... There was scarcely any old Negro or modern Portuguese to extirpate. A great proportion of the Dutch was so exceedingly like the English, that a complete conversion of the one into the other would have been attended with no difficulty. And what remained of unchangeable Mynheer, could have been got rid of by the expenditure of a little birch and patience. Then the Bible could have been put into the hands of the Negroes ... in a language not only good, copious and expressive but connected with all those ideas of freedom, intelligence, civilization and greatness, which would have helped to rescue them from debasement, and elevate them in the scale of humanity (*ECI* May 1830: 361).

These arguments have always been particularly persuasive. Then, as now, an ill-informed public was ready to believe that languages could be so categorized. Having stated his arguments, Thomson felt at liberty to drop all pretence at scholarly discussion, lapsing into cheap satire by affecting a new-found 'passion' for Negro-English, using phrases from the language and mocking it - 'the love of this beautiful language is growing upon us'; 'by and by we find that we shall even think in the Negro- English' (*ECI* May 1830: 363-4).

Greenfield felt compelled to answer the criticisms and to do so in a more substantial manner than a letter to a journal. Greenfield, therefore, rapidly prepared and, in the same year, published at his own expense his *Defence of the Surinam Negro- English version of the New Testament*. After explaining the purpose of his book (p. 1-10), Green-

field gives a brief history of Surinam (p. 10-16). This historical sketch is important because it establishes that Surinam had been under Dutch control and influence since 1669, enabling Greenfield to demonstrate that the possibility of English lexical influence ended at that time and that the essentially English-based language which then existed had undergone 150 years of Dutch influence and had borrowed extensively from Dutch during that period. In other words, Negro-English had a long history covering many generations and was not an ad hoc attempt by slaves to imitate the broken English spoken to them by their masters. Relying heavily on Captain J.G. Stedman's *Narrative of an Expedition to Surinam, from the Year 1772 to 1777*, Greenfield demonstrates that the language Stedman recorded was the same language used over half a century later in the *Negro-English New Testament* (p. 17-21). In other words, Negro-English had achieved stability.

Greenfield (p. 23-25) using anecdotal evidence from Stedman, then shows that Negro-English 'is not merely broken English or broken Dutch' which would be intelligible to English to Dutch speakers but a language in its own right 'unintelligible to Dutchmen or Englishmen, while English and Dutch are unintelligible to the Negroes'. Greenfield supports this (p. 23-33) with comprehensive tables of Negro-English parts of speech including all inflections of pronouns and verbs. Not only does this illustrate the distinctiveness of Negro-English with respect to English and Dutch, it also serves to demonstrate that it is a rule-governed language - i.e. that it does not 'lack grammar'.

Greenfield then provides substantial textual and lexical data in support of his contentions. The first (p. 34-41) is a parallel rendering of the first chapter of the Gospel of John in English, Negro-English, Dutch and the Dutch creole of the Danish West Indies (now the Virgin Islands). The second set of data (p. 43-46) lists all Negro-English words from the previous extract with their equivalents in English, Dutch, Spanish, Portuguese and French. The third set of data (p. 58-62) gives interlinear renderings of various New Testament sentences in Negro-English, Broken Dutch and Literal English. Using this data, Greenfield demonstrates that there is nothing about Negro-English which is not true of other languages.

From this comparison it will be manifest that the Negro- English language is ... chiefly composed of Dutch and English, with a sprinkling of Spanish, Portuguese,

French and Negro or Indian Some of them, also, have undergone such changes in the ... pronunciation, as well as in the signification, that it is with great difficulty they can be recognized ... it will be seen from the preceding tables that it is quite as dissimilar to English or Dutch as these languages are to each other Out of these materials is the Negro-English language constructed; and out of similar materials is formed nearly every language now spoken on the face of the earth ... it is thus that our own mother tongue has its origin and formation Upon its original Gothic base, the Anglo-Saxon, and a few British or Welsh words, was partially superinduced the Norman; and subsequently it has borrowed largely from the Latin, Greek, French, and other languages (pp. 48-50).

Greenfield then goes on to make a very important observation which is as true today of critics of creole languages as it was in 1830.

All these languages must at one time have presented to those who spoke the languages from which they are derived in their purity, the same ludicrous appearance which the Negro-English now does to us; and indeed we know that such was actually the case. The present English language, so much celebrated for its copiousness, energy and precision, was spoken of by the Norman conquerors of the country, as a barbarous jargon, neither good French nor pure Saxon, and which they only condescended to use for the convenience of being readily understood by their dependents and boors (pp. 50-51).

Greenfield then dismisses vehemently any suggestion of racial inferiority, and, in doing so, is probably the first to have proposed an idea that is thought by many linguists to be a particularly modern invention - the concept of universal language acquisition strategies.

The human mind is the same in every climate; and accordingly we find nearly the same process adopted in the formation of language in every country. The Negroes have been proved to be in no degree inferior to other nations in solidity of judgment, or fertility in imagination; and therefore it may be fairly presumed that

they are capable of forming a language from the materials with which they are furnished, qualified for expressing with accuracy and precision the ideas presented to their mind (p. 51).

Greenfield does say that Negro-English could be deemed 'comparatively rude and uncultivated'. By this he is referring, not to any reduced powers of expression, but to the fact that it has thus far been a spoken language and has not yet undergone the standardization and stylistic change which literacy brings. Greenfield (p. 52) compares Negro-English to the English of Wycliffe which may be said to have been 'uncultivated' in the same sense that Negro-English may be said to be 'uncultivated' but was capable of expressing 'clear and definite ideas'.

Greenfield's final linguistic argument concerns Thomson's selection of Negro-English words and phrases which seemed (to him) to be childish or comical, for objects of satire or derision. Having shown that the same can be done in any language (p. 64-65), Greenfield dismisses Thomson's technique as 'incorrect as it is unfair, betraying either a gross ignorance, or a wilful blinking at the truth'. After all, asks Greenfield, does it matter what Europeans think about Negro-English? Only the opinion of its speakers matters.

In all events, Negro-English can neither be deemed barbarous or ludicrous in the eyes of the Negroes, who are the only persons concerned, by the Negro-English version (Greenfield, 1830: 65).

Greenfield concludes his scholarly Defence with a summary of his main arguments.

1. Negro-English is a language with a history, a language in its own right, like English or Dutch.
2. Negro-English is the only language intelligible to the Negroes.
3. Negro-English had achieved stability as the language of over 90,000 people. No amount of language engineering could now reverse the direction of that change.
4. Negro-English is a full language, capable of expressing ideas with accuracy and precision.
5. Negro-English is no more 'barbarous nor ludicrous' than any language is to those unacquainted with it.
6. Because of all the above, the Negro-English New Testament 'is a faithful repre-

sentation of the original', the meaning being correctly conveyed.

7. The people for whom the translation was intended, the Negro-English speakers, welcomed it and valued it.

With the hindsight of 158 years, we could, if we wished to be petty and small-minded, criticize some minor aspects of Greenfield's Defence. It is unashamedly a book with a polemical purpose. Greenfield, particularly in his introductory and concluding remarks, employs emotive language, begging his readers' sympathy for these 'sable sons of Africa' (p. 75). We must, however, bear in mind the people for whom the Defence was written and whom Greenfield was trying to convince.

As Reinecke (1983: 4) observes, there are a few historical and sociological inaccuracies, but none are cogent to the main arguments. Reinecke (1983: 8) also suggests that Greenfield was not aware that the translators had 'elevated' their version from 'vernacular Sranan'. Elsewhere (Harris 1985: 218-9) I have recommended a degree of caution in such an assessment. In any case, we know that Greenfield believed he was defending the spoken language of 90,000 people in Surinam while his opponents would have denied the language of those people any status at all.

Greenfield only lived for another year after publishing his Defence of Negro-English, dying on 5 November 1831 of 'brain fever'. In his nineteen months with the Bible Society he worked in twenty-one languages. It was said that in his short time there he became fluent in Peruvian, Negro-English, Chippeway and Berber. At the time of his death he was writing a universal grammar in thirty languages. The mind boggles at what he might have achieved had he been granted a normal life-span! He was a great linguist who packed a great deal into a short life. Although he wrote only once on a creole, the work deserves to be remembered, not only for its own contribution to the field, but also because it determined the future direction of the Bible Society in its acceptance of creole languages throughout the world for the next 158 years. Greenfield's Defence was therefore a most worthy first choice for the creole classics section of the Journal of Pidgin and Creole Languages.

Since first setting out to find out about Greenfield, I keep coming across him in unexpected places. Researching the first Bible translation into an Australian Aboriginal language, Lancelot Threlkeld's translation of St. Luke's Gospel into Awabakal in 1830, I

found his lonely work encouraged by personal correspondence from Greenfield. In trying to piece together the history of a remarkable Moravian mission in Victoria last century, I found that the impetus came from Charles Joseph Latrobe, Governor of Victoria and son of Christian Ignatius Latrobe to whose aid Greenfield had come in the defence of Negro-English.

Somehow, I feel in Greenfield's debt. In defending Negro-English Greenfield provided a scholarly and systematic set of principles which are still as sound today as they were then. He provided a model of argumentation supported by copious data which those of us who attempt the defence of creoles elsewhere would do well to emulate today. His courageous attack on linguistic imperialism is an inspiration to us all.

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CP REVIEWS

Erich PROKOSCH, *Arabische Kontaktsprachen (Pidgin and Kreolsprachen) in Afrika. (Grazer Linguistische Monographien 2) Graz: Institut für Sprachwissenschaft der Universität Graz, 1986.*

This book attempts a review of existing published information on the various pidgin and creole languages of Africa that have Arabic as base language. Since this field is neglected by both Arabists and Africanists and is rarely drawn on in general works on creolistics, the review is very valuable, even though much of the information is fragmentary. After chapters summarizing the general field of contact languages and the origins and history of Arabic-based pidgins and creoles in Africa (most of which arose in the 19th century in connection with military adventures and the slave trade), the author provides two solid chapters of description and analysis: one gives an overview of the characteristics of Arabic-based contact languages, of great value for creolists unfamiliar with Arabic phenomena, and the other gives brief descriptions of 10 different languages about which some information is available.

The book offers especially interesting discussions of the patterns of reduction in phonology and morphology, which the author compares with the reductions that have taken place between Old Arabic (as represented by Classical) and the modern Arabic dialects. He also discusses some lexical characteristics of the contact languages and the emergence of tonal phenomena in them. This is a very useful book that whets the appetite for much more research on these languages, several of which are flourishing pidgins or creoles with thousands of speakers.

*Reviewed by Charles A. Ferguson
Stanford University*

M. V. SREEDHAR, *Standardized Grammar of Naga Pidgin. Mysore: Central Institute of Indian Languages, 1985.*

This book is a systematic, detailed follow-up to the author's earlier volume *Naga Pidgin: A Sociolinguistic Study of Interlingual Communication in Nagaland* (Mysore,

1974); it goes beyond the previous volume not only in giving more information on Naga Pidgin (or Nagamese as it has also been called), but also in proposing a standard form of the language for use in education.

All creolists should be interested in this work because it provides data on a language that seems to have emerged before European colonialism in the area and has a non-European language, Assamese, as its base. Also, Naga Pidgin, although a clear result of pidginization processes, retains a significant amount of inflectional machinery from the base language and shows obvious influences from the Tibeto-Burman languages that are the mother tongues of most of its speakers. In both respects this language, like some others in South Asia (e.g., "Bazaar Hindi," Halbi, Sadari), represents a challenge to the assumptions of many creolists, and the details provided by the author are welcome evidence for theoretical discussions on the origins and characterization of pidgins, creoles, and related phenomena.

*Reviewed by Charles A. Ferguson
Stanford University*

Mark SEBBA, *The Syntax of Serial Verbs. Amsterdam: John H. Benjamins, 1986.*

CREOLE LANGUAGE LIBRARY VOLUME 2

THE SYNTAX OF SERIAL VERBS

MARK SEBBA



JOHN BENJAMINS PUBLISHING COMPANY

Discussions of creole origins have shifted ground over the years, the old monogenetic vs. polygenetic hypotheses giving way to today's give-and-take between substratalist and universalist positions. But throughout these changes, serial verb constructions (SVC's, also known as serial

verbs) have remained a central topic whenever syntactic evidence for theories of creole origins has been examined. This volume contributes to the discussion in three ways: it develops explicit criteria for a construction to qualify as SVC; it presents a wide range of constructions in Sranan, using these criteria to distinguish the SVC's from other constructions; and it relates the discussion to SVC's in non-creoles, particularly Mandarin, seeking a theory of SVC's that holds for languages in general.

S provides a selective but useful survey of works on SVC's, though making no reference to the studies in Pacific languages dating from the early 70's. To avoid the mistakes he perceives in all previous work, he proposes use of the following guidelines:

- 1) Have a clear idea of the range of relevant data;
- 2) Have specific criteria for distinguishing "serial verbs" from other things;
- 3) Justify any proposed structures by applying appropriate syntactic tests;
- 4) Provide analyses which, broadly speaking, are applicable across languages;
- 5) Distinguish clearly between synchronic and diachronic description.

The first criterion is concerned with not prematurely restricting the range of data to be considered. S fulfills this and the second criterion well in his description of Sranan, casting his net fairly widely at first, then later giving explicit syntactically based arguments for a narrower definition of SVC's. The ones he considers are of the "V₁...V₂," in which both V₁ and V₂ are lexical verbs, are "interpreted as having the same tense and aspect," are "within the same clause," and in particular are not separated by a conjunction (39). He then develops a taxonomy of Sranan constructions fitting these criteria and having V₁ and V₂ as "fixed" (belonging to a closed class), a taxonomy which he later uses in distinguishing SVC's from other, similar constructions.

Applications of four movement processes and two copying processes to the fixed V₁'s and V₂'s (including in particular the "problem verbs" kaba, gi, moro, pasa, taki, meki, kon, go, and teki), leads to a number of conclusions about the syntactic status of these forms. For example, gi in the position of V₂ may be a verb;...gi may also be a preposition...;...taki following a main verb is a complementiser and not a verb;...go is not a preposition, particle, or adverb, and indeed has the status of a verb" (75-82).

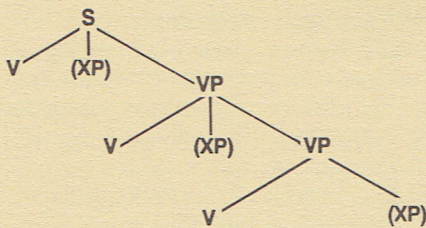
Chapter 3 considers six generally accepted properties of SVC's but concludes that they do "not uniquely define a universal

phenomenon which we can call 'serial verbs'" (87). S again applies syntactic tests to eliminate several constructions, such as those with V_1 filled by implicative verbs, from the realm of SVC's.

S next argues against analyzing SVC's as derivable from conjoining of sentences, or V's. After considering some additional alternatives, S presents his own analysis of SVC's, one based on "the multiple right-branching structures preferred by Williams [in his] 1976 [dissertation on Krio] and Jansen et al. [in their] 1978 [study in Amsterdam creole studies and which]...treats serialization as a syntactic phenomenon resulting from the existence of certain phrase structures in the grammar together with the existence of certain lexical features on verbs" (108-9).

Setting aside the coordinating SVC's on the basis of syntactic tests such as Ross's Coordinate Structure Constraint, S concentrates on the subordinating ones, which "essentially are all of the 'fixed' V_2 type (112-113).

For the set of subordinating SVC's thus defined, S proposes a phrase structure for them of the sort:



where $X = N$ or P (115).

SVC's are thus seen syntactically as comprising a subcategory of VP, while semantically they perform "the same kind of function as prepositions and PPs in English" (134). This subset of VP's is distinguished by positing a feature [MOD] (for "modifying") on VP's that "serve as a type of modifier to the first verb in the serial sentence" (124). [MOD] then serves to introduce VP's for the features associated with non-initial VP's in SVC's: chiefly, lack of object NP. (S's analysis is presented in terms of Generalized Phrase Structure Grammar, an approach which he believes is more explanatory than a transformational analysis, but he does not seem to depend on the former framework in any crucial way.)

Chapter 4 has the important goal of fulfilling S's fourth guideline, that of providing

analyses that apply across languages. Briefly presenting examples of nine general sorts of SVC's in three Kwa languages, Ijo, Saramaccan, Papiamentu, and Mandarin, it demonstrates only that phenomena similar to those in Sranan occur in various languages" (208). Its additional claim of having shown "that the properties which characterized Sranan [SVC's] occur not haphazardly, but as a cluster of properties all, or nearly all, together (ibid.) contributes little, being a result partly of the circularity of first defining SVC's according to such properties and partly of having no principled way of deciding which differences among various languages are "significant."

Chapter 5 discusses implications for the "universals versus substrate" controversy. S grants that "if...Tok Pisin is developing serial structures, independently of any substrate influences, this would be powerful evidence in support of Bickerton" (215). Yet he goes on to say that this would not "provide sufficient evidence to support a view that serialisation is a necessary concomitant of language-birth either ab initio or through creolisation. If Tok Pisin is indeed developing serial structures independently of any substrate input, it must still be shown why other creoles have not done so" (ibid). S still feels that the presence of SVC's in Caribbean creoles owes at least something to calquing from West African substrate languages. Further--and here we have S's conclusion on the function of SVC's--rather than being primarily a case-marking strategy to make up for lack of prepositions and case markers, SVC's are seen as "fundamentally...an argument-increasing strategy" (216) characteristic of languages, including creoles, with few or no three-argument verbs.

As a whole, the book is clearly presented and well argued, despite occasional errors of fact, some of which just repeat common wisdom (e.g., that directional forms *kon* and *go* indicate direction toward and away from the speaker, respectively, rather than to and

from a point of reference established in the discourse). There will be room for disagreement with some of S's conclusions, but even there he has advanced our understanding by laying out so explicitly the basis of his claims, in terms of both explicit argumentation, syntactic tests, and the like and in terms of candor about areas where his data base is weak.

The volume would be more useful if an index had been included and the bibliography had included all works referred to. But a much more disappointing feature of this book is the frightfully high number of typos, including dozens of wrong example or section numbers. The serious reader must spend a lot of time sorting out just what example is being referred to, or just what must have been the intended text. We can only hope Benjamins will be a great deal more careful with future volumes in what with care could promise to be a very significant series.

*Reviewed by George Huttar
Summer Institute of Linguistics*



CONFERENCES AND LECTURES

The FIFTH INTERNATIONAL CONFERENCE ON AUSTRONESIAN LINGUISTICS (VICAL) was held Jan. 11-16 at the University of Auckland, New Zealand. The following papers of interest to creolists were presented:

William R. Thurston. "How exoteric languages build a lexicon: esoterogeny in West Britain."

Ross Clark. "The lexicon of early Melanesian Pidgin."

Peter Mühlhäusler. "Intercultural communication in the Pacific area in pre-colonial days."

Jeff Siegel. "Nauruan Chinese Pidgin."

D. C. Laycock. "The status of Pitcairn-Norfolk: dialect, creole or cant?"

D. T. Tryon. "Regionalisms and the history of Bislama."

Terry Crowley. "Genesis of a preposition system in Bislama."

Roger M. Keesing. "Melanesian Pidgin and Oceanic syntax: further evidence from Solomons languages."

D. S. Walsh. "The Austronesian components in Maisin basic vocabulary."

David Lithgow. "Influence of English grammar on Dobu and Bunama."

Stanley Starosta and Louise Pagotto.

"The grammatical geneology of Chamorro."

Kenneth L. Reh and Byron W. Bender. "Lexical transfer from Marshallese to Mokilese: A Study in intra-Micronesian borrowing."

Also of interest was a paper by Barbara Dix Grimes (Pattimura U/SIL): Exploring the sociolinguistics of Ambonese Malay. The proceedings of the Conference will be published in two or three volumes by the Linguistic Society of New Zealand under the general editorship of Ray Harlow (U-Otago), 1988-89.

The first SOVIET CONFERENCE ON CONTACT LANGUAGES took place in Moscow, Jan. 27-29, 1988. The following papers were given:

Yu A. Aikhenvald. "Yiddish as a 'mixed' language: some approaches to the problem."

V. M. Alpatov. "On 'mixed' Japanese-English stratum in Japanese."

V. I. Belikov. "Changes in the Creole lexicon: Swadesh list analyzed."

V. I. Belikov, and E. A. Helimeki. "S. Embleton's glottocronological model as applied to Creole data."

Yu. L. Blagonravova. "Towards the notion of a creolized language."

N. B. Vakhtin and E. V. Golovko. "Copper Island Aleut: an unusual outcome of language contact."

N. B. Vakhtin and E. V. Golovko. "History of Copper Island Aleut: a sociolinguistic perspective."

V. G. Gak. "Correlating factors in contact language development."

CALL FOR PAPERS:

The 6th INTERNATIONAL COLLOQUIUM ON CREOLE STUDIES will take place in Guyana, Sept. 28-Oct. 5, 1989. The theme of the colloquium will be "The Amerindian world, the Creole world, the African world." If you are interested in participating in the colloquium, please write for further information to: R. Chandenson, Institut d'Etudes Créoles, Université de Provence, 29 avenue R. Shuman, 13621 Aix-en-Provence Cedex, France.

L. G. Hertenberg. "Arabic contact influence as a crucial factor in the development of Classical Persian."

A. N. Davydov. "Northern European Pidgins and interethnicity."

A. N. Davydov, V. N. Ponomarenko, A. A. Kuratova. "Russenorsk: the Arctic Pidgin of Europe."

M. V. Dyachkov. "Principal approaches to Creole language study."

F. A. Yeloyeva. "The linguistic situation in Modern Greece as the result of historical development."

I. Sh. Kozinsky and M. S. Polinskaja. "Genetically related languages in contact: Krymchak, Crimean Tatar, and Turkish."

B. G. Kuznetsov. "Linguistic situation in Cabo Verde."

V. E. Orel. "Convergence and interference in Ancient Indo-European languages."

E. V. Perekhval'skaya. "Russenorsk: an example of early stage Pidgin."

Z. S. Pogoss. "On the development of Black English grammatical structure."

M. S. Polinskaja. "Semilinguism."

M. S. Polinskaja and Ja.G. Testelec. "Anaphoric reference and person/number agreement in two Melanesian Pidgins."

A. Yu. Rusakov. "Switching to an 'alien' grammar."

V. P. Khabirov. "Creolized languages of Central Africa: some regularities of development."

E. A. Helimeki. "Russkij govorka mesto kazat' budem." (Russian-based Pidgin of Taimyr).

V. E. Shagal. "Pidgins and linguistic situation in the Arab world."

G. Sh. Sharbatov. "The Arabic language and Pidginization/Creolization in some African communities."

A copy of the conference abstracts (in Russian and English) is available from: Vladimir I. Belikov, Dept. of Linguistics, Institute of Oriental Studies, Academy of Sciences of the USSR, Zhdanova 12, Moscow, USSR.

John HOLM gave a lecture entitled "Do Creoles have morphology?" on Feb. 1, 1988 at the New York Academy of Sciences.

A symposium on LANGUAGE POLICIES IN THE EDUCATION OF INDIGENOUS PEOPLES will be held as part of the 12th Congress of the INTERNATIONAL UNION OF ANTHROPOLOGICAL AND ETHNOLOGICAL SCIENCES, July 24-31, 1988, Zagreb, Yugoslavia. If you are interested in participating, please contact Mr. Roy D. Iutzi-Mitchell, Dept. of Anthropology, 232 Kroeber Hall, University of California, Berkeley, CA 94720, USA.

In addition to papers listed under Conferences and Lectures in CP 15.2, the following papers were presented at the INTERNATIONAL ROUND TABLE ON AFRICANISMS IN AFRO-AMERICAN LANGUAGE VARIETIES at the University of Georgia, Athens, February 25-27, 1988:

Marie-Josée Cerol. "What does history tell us about the earliest uses of Creole in Guadeloupe?"

Joko Sengova. "On the status of Mende retentions in Gullah."

C.E. DeBose and N. Faraclas. "Getting to the roots of tense/aspect and copula systems in Afro-American."

Marcylenia Morgan. "The use of Africanisms in the development of counter-language."

Also included in the conference program were workshops entitled:

"Definition and identification of Africanisms" with Carrington (Chair), Baker, Boretzky, DeBose, Faraclas, Goodman, Hazael-Massieux, Holm, Huttar, LeFebvre, Martinus, Robertson, Sengova, Singler, Spears, Thomason, and Williams:

"Dimensions of continuity" with Rickford (Chair), Alleyne, Carter, Cerol, Dijkhoff, Gilbert, Gilman, Hancock, Markey, Mufwene, Schneider, and Stewart; and

"General assessment of research on Africanisms in Afro-American language varieties" with Philip Baker, Chair.



SQUAWKS AND RUFFLED FEATHERS

Correction: John Birmingham has pointed out to us that his letter in the CP Vol. 15.1 (Squawks and Feathers) was misprinted. In the last paragraph, the sentence beginning "In the same sense...." should read: "In the same sense that Rumanian is Romance, not Slavic, English is Germanic, not Romance. And I would certainly take issue with Professor Bailey's implication that English is a creole..."

Our apologies for the misprint.



NOTES AND QUERIES

A RESEARCH CENTER FOR MULTILINGUALISM was founded at the University of Hamburg last year. The goals of the study group are: to conduct comprehensive research on individual and societal multilingualism in Hamburg in national and international contexts; and to carry out sociolinguistic, psycholinguistic and linguistic investigations of various constellations of multilingual acquisition and development, with a special emphasis on linguistic and cultural minorities.

Areas of research and projects include:

Bilingualism: acquisition and development in the family and at school;

Linguistic minorities: language loss and language maintenance;

Urban and rural multilingualism;

Multilingual communication in institutions (e.g., in court, the health care system and the media);

Infrequently taught languages: teaching media and materials;

Counselling and training in the education system, administration, administration and economy (national and international).

Interested researchers of multilingualism at the University of Hamburg and elsewhere are invited to participate; they may also contribute to the series "Studies in Multilingualism".

For further information, contact Professor Jürgen Meisel, Romanisches Seminar, Von-Melle-Park 6, D-2000 Hamburg 13, West Germany.

K.N.O. DHARMADASA sends CP readers the following information on creoles in Sri Lanka:

Sri Lanka is an island of 25000 square miles with a population of 14.8 million. The major languages are: Sinhalese spoken by 74% and Tamil spoken by 24% (according to the census of 1981). There are three creoles. A Vedda Creole spoken by a very small community of aborigines in the Badulla district in the southeastern interior (K.N.O. Dharmadasa, "The Creolization of an Aboriginal Language: The Case of Vedda in Sri Lanka," in *Anthropological Linguistics*, V, 16, 2, 1974); a Portuguese Creole spoken by a small community of Eurasians in the eastern coastal town of Batticaloa (Ian R. Smith, *Sri Lanka Creole Portuguese Phonology*, Trivandrum, India); and a Malay Creole spoken by a few families in Colombo and

other small towns (B.A. Hussainmiya "Some Preliminary Observations on the Malay Creole of Sri Lanka" *Sari*, 4, 1, January, 1986).

Free Catalogue on Linguistics from University Microfilms International: The publication *Linguistics: A Catalogue of Selected Doctoral Dissertations (1978-1988)* is available by calling the following toll-free numbers: Continental US: 1-800-521-0600; Michigan and Alaska: Collect 313-761-4700; Canada: 1-800-343-5299.

Marta DIJKOFF writes the following notes on the use of Papiamentu in Curacao schools:

Papiamentu is being taught as a subject in all grades of the Curacaoan primary schools. The whole process is accompanied by an ambitious 4-year program on Papiamentu grammar and literature for the +800 teachers of primary schools. (I am contributing by preparing the program about Papiamentu grammar.) This also includes a number of Dutch speaking teachers, for whom a special program has been designed. The whole program started in August 1985 and it will take until 1990 before all teachers have finished the program.

Alongside this, one primary school has started with a program completely in Papiamentu. The school is called 'Kolegio Desiderio Erasmo', because of its basic humanistic philosophy. The president of the schoolboard is Drs. Frank Martinus, the present Director of the Instituto Lingwistiko Antiano (I.L.A.). All materials for the different subjects (arithmetic, geography, reading and writing, biology, esthetics, etc.) are made by a collective which includes the teachers, the schoolboard, parents and other volunteers. Every morning the children sing the national anthem and the flag is raised, which is also done in the enclosed picture which was taken at the first day of school in August 1987.

TRAVAUX DE RECHERCHE SUR LE CREOLE HAITIEN distributes the work of the 'Groupe de Recherche sur le Créole Haïtien' of the Université du Québec à Montréal. This group has principal goals: first, to develop the understanding of the grammar of Haitian Creole by means of phonological, morphological, syntactic and lexical analyses and second, to contribute to the debate concerning the origin of Haitian

Creole by means of comparisons between Haitian Creole and the languages involved in its formation. (The two aspects of the project are funded by the SSHRCC and FCAR respectively. Funding is also provided by PAFAC, UQAM.) Travaux de Recherche sur le Créole Haïtien publishes analyses of various aspects of Haitian Creole grammar, work on the lexicon, and articles relevant to the debate on the origin and development of the language. These publications will include articles, MA and PhD theses, and portions of a computerized lexicon developed as an analytical tool. The main language of publication is French.

The first two issues of Travaux de Recherche sur le Créole Haïtien (listed in Publications) are available for \$7.00 each. Issues of the series can be obtained by paying the amounts mentioned by international money order, addressed to:

Dr. Claire Lefebvre, Travaux de Recherche sur le Créole Haïtien, Department of Linguistics, UQAM, P.O. Box 8888, Station A, Montréal, Québec H3C 3P8, Canada. For further information contact: Danielle Dumais (514 282-7749) or Claire Lefebvre (514 292-8464).

Hazel CARTER has a grant to produce a kiMbundu-English and English-kiMbundu dictionary, based upon da Silva Maia's Dicionário Complementar Português-Kimbundu-Kikongo. Work will begin this summer.

The 1985 Bibliography of the Summer Institute of Linguistics, Australian Aborigines Branch, lists the following readers in Kréol. They contain "fiction, dreamtime stories, fairy tales retold from English, personal narratives, and such like." We have included them under Notes and Queries rather than Publications because they represent a sizable oral literature in Kréol. In cases where a publisher is not listed, we assume manuscripts are available from Else Jagst, Summer Institute of Linguistics, Australian Aborigines Branch, Darwin, Australia.

Lily BENNETT. 1979. Thri biligut (The three billy-goats). Folktale retold, 27 pp.

Queenie BRENNAN. 1981. Alf en katu (The lion and the mouse). Folktale, retold, 49 pp.

_____. 1982. Foks en jukjuk (no English translation given), 24 pp.

_____. 1982. Wandj (From "Wandj" by May Thomas), 24 pp.

Gladys DOBO. 1976. Woda lubra (The water woman), 15 pp.

James NITA. 1985. Dinggo en tjuktjuk (The dingo and the hen), 43 pp.

_____. 1984. Endi en kakatu (Andy and the cockatoo), 25 pp.

_____. 1985. Faniwan stori: olmen en kenggurru, 15 pp.

_____. 1984. Kakatu bin album Endi (The cockatoo helps Andy), 25 pp.

_____ and Annette WALKER. 1983. Bush Taga (Bush food), 18 pp.

_____ and _____. 1984. Shugabeg (Wild honey), 13 pp.

Danny Marmina JENTIAN. 1977. Anemlen stori (Arnhem Land stories). Bamyili Press, 44 pp.

_____. 1977. Anemlen wokabat (Arnhem Land walkabout) 24 stories by 4 authors, 144 pp.

_____. 1976. Bogiban en tetu! (The echidna and the turtle), Bamyili School, 8 pp.

_____. 1977. Brolga en jebaru (The brolga and the jabiru), Bamyili School, 10 pp.

_____. 1977. Enimulen (Land of animals) (18 stories by 5 authors), Bamyili Press, 123 pp.

_____. 1976. Jad grog (That grog), (Ngukurr Hospital), 13 pp.

_____. 1976. Milija Stori (A story about Milija). (Bamyili School), 10 pp.

_____. 1976. Tubala yanggel en munmen (Two young girls and the moonman), Bamyili School, 10 pp.

Ruth KELLY. 1976. Thesdi sen brog (The thirsty sand frog). Bamyili School, 10 pp.

Mary MAILANGKUMA. 1980. Kettfish, barramundi en sneik (Catfish, barramundi and snake), 9 pp.

Patrick PAMKAL. 1976. Bafulo (Buffalo). Bamyili School, 14 pp.

John SANDEFUR. 1980. You can read Kriol (Kimberley Edition), 37 pp.

_____ and Joy SANDEFUR.

1979. You can read Kriol 1-3, Bamyili Press, 3 booklets (38, 79, 48 pp.)

_____ and _____.

1985. You can read the Holi Baibul. WBT, 13 pp.

Joy L. SANDEFUR and John R. SANDEFUR. 1979. Wokabat la Ngukurr (Walkabout at Ngukurr), 43 pp.

Siddon POMPEY. 1979. 3 stori brom Pompey Siddon (Three Stories from Pompey Siddon), 13 pp.

Mordecai SKEWTHORPE. 1979. Kresin Ligon (Crescent Lagoon), 33 pp.

_____. 1979. Misgida drimin (Mosquito dreaming), 36 pp.

(Some Yiyili children with Annette WALKER as ed.) 1984. Baik Buk, 9 pp.

Winston THOMPSON. 1980. Gundugundu en modiga la Ngukurr (Cards and cars at Ngukurr), 16 pp.

Eileen WALALGIE. 1983. JIL JUKJUK (Little hen), 21 pp.

Ian WILLIAMS. 1984. Kriol kantri songs, 17 pp.

An INTERNATIONAL SYMPOSIUM ON CONTACT + CONFLICT was held in Brussels, June 2-4, 1988. The conference, hosted by the Research Centre on Multilingualism, included the following topics for discussion in the worksessions:

Urban Language Conflicts

Historical Language Conflicts

Language Attitudes and Language Conflicts

Language Conflicts Among Linguistic Minorities.

For more information write to: Vrijheidslaan 17, Av. de la Liberté, B-1080 Brussels, Belgium.

The EIGHTH INTERNATIONAL SYMPOSIUM ON LANGUAGE CONTACT IN EUROPE will be held from September 18-24 in Mannheim, Federal Republic of Germany. The theme will be "Contact in the British Isles." For further information, contact George Broderick, Universität Mannheim, D-6800 Mannheim, Federal Republic of Germany.

The INTERNATIONAL CONFERENCE ON MAINTENANCE AND LOSS OF ETHNIC MINORITY LANGUAGES will take place at the Leewenhof Congress Center, Noordwijkerhout August 30-September 2, 1988. For more information, contact Elly Kerjes, Dept. of Applied Linguistics, University of Nijmegen, P.O. Box 9103, 6500 HD Nijmegen, The Netherlands.



PUBLICATIONS

Mervyn C. ALLEYNE. 1983. The epistemological foundations of Caribbean speech behaviour. *Caribbean Journal of Education* 10.1: 1-17.

Issa ASGARALLY. 1986. Esquisse socio-historique des langues à Maurice (first part of doctoral thesis). Paris: Centre International de Recherches sur le Bilinguisme.

Philip BAKER and Chris CORNE. 1987. Histoire sociale et créolisation à la réunion et à Maurice. *Revue Québécoise de Linguistique Théorique et Appliquée* 6.2: 7-088.

Edward BAUGH. 1988. A tale from the rain forest. Jamaica: Sandberry Press.

Raymond CHASLE. 1986. La Créolité, une identité retrouvée. *Le Courrier (UNESCO)*, October 1986.

Eleanor Greet COTTON and John M. SHARP. 1987. Spanish in the Americas. Washington, D.C.: Georgetown University Press.

Beban CHUMBOW. 1987. Pidgin-English and the role of simplification and restructuring in pidginization and creolization. *Orbis* 32.1-2: 118-133.

Robert DAMOISEAU. 1987. Situation de communication et fonctionnement de la langue en créole haïtien: Approches pour une analyse. *Revue Québécoise de Linguistique Théorique et Appliquée* 6.2: 89-106.

Hubert DEVONISH. 1984. Language planning in the creole-speaking Caribbean. *Caribbean Journal of Education* 11.2&3: 202-217.

Monique DINAN. 1986. The Mauritian kaleidoscope: languages and religions. Port Louis, Mauritius: Best Graphics Ltd.

Gloria ESCOFFERY. 1988. *Loggerhead*. Jamaica: Sandberry Press.

Ralph FASOLD, ed. 1987. Variation in the form and use of English. Washington, D.C.: Georgetown University Press.

Ralph FASOLD and Roger D. SHUY, eds. 1987. Analyzing variation in language.

Washington, D.C.: Georgetown University Press.

FEDERATION OF PRESCHOOL PLAYGROUPS. 1985. *Lata al lav linz*. Port Louis, Mauritius: Ledikasyon pu Travayer.

_____. 1985. *Sinn-Sinn*. Port Louis, Mauritius: Ledikasyon pu Travayer.

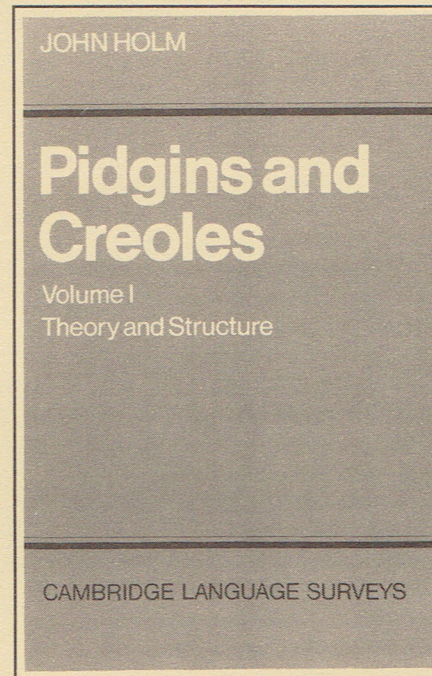
_____. 1985. *Tapaz*. Port Louis, Mauritius: Ledikasyon pu Travayer.

Robert FOURNIER. 1987. Pu en créole haïtien. *Revue Québécoise de Linguistique Théorique et Appliquée* 6.2: 107-126.

Cercle Linguistique d'Aix-en-Provence. 1987. *Travaux 5, Typologie de Langues*. Université de Provence.

Philip GRABER. 1987. Kriol and the Barkly Tableland. *Australian Aboriginal Studies* 1987.2: 14-19.

John A. HOLM. 1988. Pidgins and creoles. Vol. 1: Theory and structure. NY: Cambridge Language Surveys.



Vinesh Y. HOOKOOMSING. 1986. La langue créole mauritienne: une langue nationale dans un contexte multilingue et pluraliste. CONFEMEN (Conférence des ministres de l'Education des États d'expression française). Paris: Librairie Honoré Champion.

J. HUDSON & A. TAYLOR. 1987. Teaching English to Kriol speakers- where on earth do I start? *The Aboriginal Child at School* 15.4: 3-20.

INSTITUTO LINGWISTIKO ANTIANO. 1988. *Homenaje na Raú Römer*. (Homage to Raúl Römer) contains the following articles:

Mario A. Dijkhoff, "Análisis di Sandhi, su funshon i entonashon prinsipal."

Marta Dijkhoff, "Pronòmbernan mará na Papiamentu."

Frank A. Elstak, "The keyfunction of Methathesation in Papiamentu."

Lucille Haseth, "Raúl" (poesí).

May Henriquez, "Destino o Kasualidad?"

Sydney Joubert, "Elaborashon di un Dikshonario Papiamentu- Ulandes."

Antoine J. Maduro, "Papia un, Papia otro."

Jules A. Marchena, "Mijn Zuster de Negerin": nog steeds aantrekkelijk Op zoek naar de eigen afkomst."

Frank E. Martinus, "Kreoolse kinderrijmen in het Nederlands en de oorsprong van de limerick."

E. Martis, *Velare en Alveolaire nasaal in woordfinale positie in het Papiamentu*."

E. Muller, *Lokalisashon di nan den e konstrukshon sustantivo + athetivo -*."

Joyce L. Pereira, "Mester traha dam, warda awa" (Relato di proyekto di tradukshon di Arubaanse Pedagogische Akademie).

Igma M. G. van Putte-de Windt, "Luga di poesía di Antia Ulandes den género di poesía Afroantiano."

B. Romer, "Teatro na Curacao, despues di segundo guerra mundial."

Edgar Romer, "Biografía kortiku di Raul Gervasio Römer."

René Romer, "Dicho, proverbio i refran ta sabiduria di un pueblo."

Ernesto E. Rosenstand, "Bida teatral na Aruba."

L. W. Statius van Eps, "Herinneringen uit school-, studie- en studententijk Paul Romer, Goede Vriend, Briljant Academicus."

M. M. Vos de Jesus, "The multifunctional marker 'nan' in Papiamentu."

The book may be ordered from Dr. Marta Dijkhoff, Instituto Linguistiko Antiano, Dept. of Education, Schonburgweg 26, Willemstad, Curaçao.

G. Carlo JEAN. 1988. La linguistique modern appliquee a la pedagogie: Regards et reflexions sur les cas du Français, de l'Anglais et du Creole Haïtien. New York: Haitian Society of Publications in the U.S.A.

Roger M. KEESING. 1988. *Melanesian Pidgin and the oceanic substrate*. Stanford University Press.

Claire LEFEBVRE, ed. 1988. *Travaux de Recherche sur le créole Haïtien*. Vol. 1: Rose-Marie Dechains. *Opération sur les structures d'argument: le cas des constructions sérielles en haïtien*. Vol. 2: Anne-Marie Brousseau. *Triptyque sur les composés: les noms composés en français, fongbé, et haïtien en regard des notions de tête et de percolation*. (See Notes and Queries for announcement of this new series.)

Ilse LETTISTE. 1988. *Lectures on language contact*. Cambridge, MA: The MIT Press.

John M. LIPSKE. 1987. *Contactos Hispano - Africanos en el Africa ecuatorial y su importancia para lo fonética de Caribe Hispánico*. In Melvyn C. Resnick and Robert M. Hammond, eds. *Proceedings of the 8th Simposio sobre Dialectología del Caribe Hispánico*. Washington, D.C.: Georgetown University Press.

Peter H. LOWENBERG, ed. 1987. *Georgetown University Round Table 1987: Language spread and language policy*. Washington, D.C.: Georgetown University Press. Contains the following:

John R. Rickford, "Language contact, variation, and change."

Henrietta Cedergren, "The spread of language change: Verifying inferences of linguistic diffusion."

Einar Haugen, "Variation as language policy: A unique national case."

Shana Poplack, "Language status and language accommodation along a linguistic border."

Charles A. Ferguson, "Standardization as a form of language spread."

Antoine J. MADURO. 1987. *Kaboberdiano i papiamentu. Kòrsou*.

Marie MARETT. 1987. *Kriol and literacy*. *Australian Aboriginal Studies* 1987.2: 69-71.

Philippe MAURER and Thomas STOLZ, eds. 1987. *Varia creolica* (Vol. III of *Boretsky, Enninger & Stolz, eds, Bochum-Essener Beiträge zur Sprachwandel-forschung*). Bochum: Brockmeyer. Includes:

COURSES

Three courses of interest to creolists offered this summer are:

Cape Verdian Creole I

June 28 through August 6, 1988, at Boston University. Contact John Hutchinson, African Studies Center, 270 Bay State Road, Boston University, Boston, MA 02215, (617) 353-3673.

Africaans I

June 25 through August 12, 1988, at Yale University. Contact Brian McHugh and Antonia Folarin, Box 6891 Yale Station, New Haven, CT 06520-6981, (203) 432-1166/1167.

Lingala

June 27 through August 10, 1988, at Cornell University. Contact the Director of Summer Language Program, Africana Studies and Research Center, Cornell University, 310 Triphammer Road, Ithaca, NY 14853, (607) 255-4626.

Marta Dijkhoff. "Complex nominals and composite nouns in Papiamentu,"

John Holm. "African substratal influence on the Atlantic creole languages,"

Philippe Maurer. "La comparaison des morphèmes temporels du papiamentu et du palenquero: arguments contre la théorie monogénétique de la genèse des langues créoles,"

Salikoko Mufwene. "An issue on Predicate-Clefting: Evidence from Atlantic creoles and African languages,"

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J. J. Fernández, "Ein historiographisches Dokument zur 'Lengua bozal' in Kuba: El catecismo de los negros bozales (1795)."

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P. Thiele, "Zur Spezifizierung von Substrateinflüssen auf die Entwicklung der portugiesisch-basierten Kreolsprachen Westafrikas."

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John R. Rickford, "Connections between sociolinguistics and pidgin-creole studies."

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Albert Valdman, "Diglossia and language conflict in Haiti."

Jeffrey P. Williams, "Women and kinship in creole genesis."

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FOCUS ON CREOLISTS: DOUGLAS TAYLOR by Pauline Christie

Douglas Macrae Taylor (1901-1979) was undoubtedly one of the outstanding pioneers of creole studies. Yet his early life would seem to have marked him out for several far more lucrative careers than the one he actually chose.

Born in Yorkshire, England, Taylor read Modern Languages (French and German) at Cambridge University. His B.A. and M.A. degrees from Cambridge were followed with a Diploma in International Law and Conflict of Laws from the École des Arts et Sciences Politiques in Paris, after which he spent a term in Heidelberg, attending lectures in philosophy.

The last forty-one years of his life, however, were spent, for the most part, on the remote estate of Magua, situated on the Caribbean island of Dominica. It was there that he produced most of the published work for which he is remembered. When he died in Manchester, England, where he had gone to seek medical attention, a stone's throw from his native Yorkshire, it could indeed have been said with much justification that Taylor's life had come full circle.

His first visit to the island with which he was to become so closely identified, came about by sheer chance. For he was vacationing on the neighboring island of Martinique in 1931, when a friend suggested that he should visit the Carib Reserve on Dominica. So began a series of visits which led to his making the island his home in 1938. More significantly for the world of scholarship, so began the fascination with Amerindian languages and culture and the engrossing interest in creole languages which were to endure to the end of his life.

The label "linguist - anthropologist" is one which he would probably not have refused. His two books, written at quite different stages of his career, bear witness to his double interest. The first of these, *The Black Carib of British Honduras*, was published in 1951, many years after the research on which it was based. The other,

Languages of the West Indies, appeared in 1977, just two years before his death.

Taylor was a scholar of wide and varied experience. His sojourns away from Magua included an attachment as an assistant professor at Yale, a visiting professorship at George Washington University, and research fellowships at Indiana and Northwestern Universities as well as at the Netherlands Institute for Advanced Studies, The Hague. When he was well over sixty years old, at an age when most other men had retired from active work, he did extensive field-work in Suriname and was subsequently a member of the team, led by Robert Le Page and Andrée Tabouret-Keller, which undertook a sociolinguistic survey of multilingual Cayo District, Belize, in 1970.

Creolists will recall, in particular, Douglas Taylor's detailed and insightful descriptions of Dominican Creole which were published in *Word* between 1947 and 1955. These highlighted the structural independence of that variety, a fact which is usually taken for granted nowadays but was, at that time, not generally accepted even among scholars. At least equally significantly, Taylor's articles played an important role in the revival of scholarly interest in the creole languages of the Caribbean from the 1950s onwards.

His contribution to creole studies extended beyond analysis of a single variety.

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The Carrier Pidgin

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FROM THE EDITOR

For this issue, I would like to thank all those who have sent information concerning publications, conferences, lectures, dissertations and other notes and queries. In particular, I would like to thank Pauline Christie for the *Focus* article on Douglas Taylor and Peter Roberts for the review of John Holm's new book.

In this column of the last issue (16.1), it was announced that the CP must now function without the able assistance of Rosemary Henze, who for the previous three issues had been assistant editor, and Ruth Bergman, who during that same period had been providing about 6 hours per week of clerical assistance. For these reasons, and because I have also moved from Stanford to San José State University and am adjusting to new courses and added responsibilities, we asked for an indication of those who might be interested in taking over the editorship of the CP. While the response has not been overwhelming, Charlie Sato has expressed a willingness to consider it. Since she is on academic leave in Japan this year, she would not be able to assume duties until volume 17. In the meantime, Lawrence Carrington has also expressed an interest in the newsletter, and we look forward to his assistance during his tenure as a visiting scholar at Stanford.

For this issue, however, we have remained extremely short-handed, and I must assume full responsibility for any typographical errors or inaccuracies, and for the tardiness of this issue. Subscribers could help to ease a very difficult situation by sending any change of address information, requests for back issues, questions about billing and/or delivery, etc. directly to the associate editor for subscriptions: Professor James Fox, Department of Anthropology, Stanford University, Stanford, CA 94305. Contributions to the newsletter can be sent to me at the School of Education, San José State University, San José, CA 95192 or to Professor John Rickford, Department of Linguistics, Stanford University.

From time to time, he wrote reviews of work of other creolists whose focus lay elsewhere, for example, Élodie Jourdain (Martiniquan Creole), Jan Voorhoeve (Sranan Tongo), and Beryl Bailey (Jamaican Creole). Later, he devoted one section of his book on Caribbean languages to discussion of different creole varieties. In addition to lexically French creoles, he directed his attention to Saramaccan, Sranan Tongo and Papiamentu in particular, comparing these with each other and also with Portuguese Guinea Creole.

He consistently denied the status of a language to Jamaican Creole, considering that, along with the varieties spoken in Antigua and Belize, it was "in the process of disintegration" under the influence of English. This was how he referred to the problem of drawing a clear dividing line between creole and English in the "anglophone" territories, a problem which has since been much discussed by scholars.

Taylor was also one of the first scholars to stress structural similarities among Caribbean creoles and also between these as a group and creoles spoken in the Far East. He pointed out very early what has now come to be common knowledge, i.e. that many similarities are sometimes shared by creoles with different European lexifiers, whereas structural differences might also be

observed between varieties which derive the bulk of their lexicon from a common European source. Like some other scholars in the 1960s, he held the view that the shared features which could not be traced to the European lexifiers derive from an Afro-Portuguese pidgin which had been relexified upon contact with French, English and Dutch at different points on the West African coast.

This particular hypothesis may have relatively few adherents today, but the attention of creolists is more than ever centered around attempts to find feasible explanations for shared features such as those which aroused the interest of Taylor and others.

Taylor strongly rejected the view that creoles were genetically related either to European languages or to each other. Thus, he preferred terms like "French-based" and "English-based" for the varieties which were then generally referred to as "French" and "English" respectively. Taylor's own terminology is under criticism nowadays, but in adopting it he was definitely ahead of his time. His debate with Robert Hall in *Word* in 1959 on the subject of genetic relationships is well known.

Douglas Taylor was one of the small group of scholars who took part in the first ever international conference on creole languages, held in Jamaica in 1959. He was

again present in 1968 when a second such conference was convened at the same venue. The significance of these meetings and the role of the participants in the development of creole studies cannot be over-estimated.

Taylor's work did not go unrecognized in academic circles in his adopted region. In 1978, he was elected an Honorary Life Member of the Society for Caribbean Linguistics and in the following year he was given the Honorary Degree of Doctor of Laws (D. Litt.) from the University of the West Indies. Yet, despite the honours which he received in the wider area, few Dominicans at home realized the prestige accorded to the man who had spent so many years among them, or even his significant contribution to the documentation of their own language and culture. This failure can be attributed to a great extent to Taylor's humility and his great desire for privacy and the simple life.

He was blessed with an extraordinary generosity which made him ready to help a fellow researcher, even a humble graduate student such as I was when I first met him in 1968. In the years that followed, he voluntarily shared with me written material which had come into his possession, as well as his expertise. Such gestures came quite natural-

ly to the man whose partician upbringing was evident under all circumstances and whose devotion to scholarship has earned him a definite place in the history of creole studies.

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CP REVIEWS

John HOLM, *Pidgins and Creoles, Volume I: Theory and Structure* (Cambridge: Cambridge Language Surveys, 1988).

Anyone who has known John Holm since he attended his first Society for Caribbean Linguistics conference in Guyana in 1976 knows that he is a keen student of pidgin and creole languages. In his book *Pidgins and Creoles Vol I*, he brings together in a comprehensive reference text the vast knowledge which he has accumulated over the years. Holm is in the same tradition as Joe Dillard of the early seventies in that he pursues sources far and wide, but he is more careful in the use of his source material and in argumentation. In fact, Holm is very traditional and principled, calling to mind the old philologists like Ewert, Bourciez, and Entwistle when, for example, he sets out his section on syllable structure in subsections on apheresis, syncope, apocope, prothesis, epenthesis, paragoge, metathesis and elision.

The title of the book, probably for marketing reasons, suggests more than the author himself delimits as his scope of reference, since the book deals with the Atlantic pidgins and creoles. His reasoning for this restriction seems fair in one way if less so in another - firstly he claims that the Atlantic creoles should form a natural group, and secondly he claims that one should start comparative work within groups before comparative work across groups is attempted. One could justifiably argue that a lot of intra-group comparative work has already been done and that Holm is merely adding to it. That, however, is not meant to detract from the work.

The book is divided into four main sections, with the longest and main one on syntax, the next longest being a historical overview of theories about the development of pidgins and creoles, and two shorter sections on lexicosemantics and phonology. As is normal in studies of this kind, sections overlap and we see features under lexicosemantics which are treated in other works under syntax. For example, Holm in-

cludes expressions of the passive and shift in word function under lexicosemantics principally because of his main thesis of the importance of African influence.

Holm explicitly sets out his position as a moderate substratist and the theoretical orientation of the study as one which regards creoles as resulting from "the influence of both superstrate and substrate languages, universals of adult second language acquisition, borrowing from adstrate languages, creole-internal innovations, and the convergence of all or some of these." However, the claim that Holm makes for Schuchardt is the same claim that could be made for Holm, i.e. "it is clear from his methodology that his working hypothesis was indeed the importance of substrate influence." It is not that Holm does not consistently point out the other influential factors where they occur, but that one gets the impression that there is much greater enthusiasm in the pursuit of substrate influence. This is seen not only in the positioning of features in sections of the book (mentioned above) but also in the constant

reference throughout the book to Norbert Boretzky and John Singler, both of whom apparently in Holm's view, have added greatly to the understanding of the African languages which formed the substratum. It may be significant that the works of these two do not figure as prominently in other recent creolist literature.

In this historical overview, Holm charts the development of creole linguistics as a discipline and its acceptance into the field of linguistics generally. Probably in an attempt to give the field of creole studies history and respectability in the European tradition he identifies Schuchardt (1842-1927) as the "founder of the discipline" of creole linguistics. This is rather provocative statement and one not easy to justify. At the historic conference at Mona in 1959 there seemed to be no conscious knowledge of the now presumed importance of Schuchardt and the only reference to him in the proceedings of that conference is Voorhoeve's dictionary and a Wietz translation. In actual fact, it is only within the last few years that Schuchardt has been rediscovered and promoted by Glenn Gilbert (and others), and the fact that he wrote in German in no small way reduced his possible influence, a fact that Holm himself recognizes on p. 69. On the other hand, the claim that John Reinecke is the father of modern creole studies is more acceptable in view of the accessibility and nature of Reinecke's work and his presence at conferences in the 1970's.

Another claim which at one and the same time is not explicit but speaks for itself is the following:

"A number of white American linguists who had come to feel unwelcome in Black English studies turned their energies to creole linguistics, and that field entered a phase of accelerated growth."

The linguists and the nature of the growth are not specified. The period referred to is the 1970's.

On the whole, the overview shows that the basic arguments about the development of pidgins and creoles have been around for a long time and will hardly disappear in the near future. The strength of this section is in its coherent presentation, giving tendency to recount disparate, isolated developments even if this is nearer to the reality of the situation.

The chapter on lexicosemantics is comprehensive in its coverage with the sections on the contribution of the contact superstrate adding freshness to complement the well known features credited to the superstrate. However, it is not clear why Holm treats change in syntactic function, especially change from noun to verb and vice versa as well as the relationship between adjective and verb as a lexicosemantic matter, thereby having the substratum argument for predicative adjectives (what he calls "adjectival verbs") under lexicosemantics and repeated under syntax in the discussion of "forms of 'be'." It may be that Holm is led by analyses of European languages in which

functional change is signalled by affixes, which naturally would be analyzed under lexical structure. If there is no morphology involved in the creole languages in this case, then functional changes should be dealt with under syntax.

In the discussion of question words in the creoles, Holm points to two-morpheme parallels in the African languages without mentioning European constructions like *pourquoi* (French "why" pour + quoi, and the same for Spanish *porque*, as well as the English and French precise question structures, as in

At what time (= hour) did he leave?

Quelle heure est-il?

In other words, the creole structure may be influenced by both substrate and superstrate and there is no real reason to speculate about "universally logical structures."

The chapter on phonology has as its central thread the conviction that "there is such strong evidence to support substrate influences on creole phonology that the validity of this interpretation has never been seriously challenged." Holm systematically brings together data from several sources to bolster this conviction. In doing so, he may have overlooked some minor points. For example, Holm, following Alleyne 1980, seems to discount the possibility of /v/ for /w/ occurring in the earliest English creoles. However, note Cassidy (1961/71:41):

"What is known sometimes as 'Vellerism' ... - the use of v for w - is apparently an archaic feature in Jamaica. I had read about it but found no one using it until I visited Accompong in 1955, where I heard it regularly in the usage of at least one important inhabitant in such words as *vell*, *valk*, *vater*."

The same feature occurs in Carmichael (1833) which deals with St. Vincent in *vorck* (work). Matthews (1805), quoted in Burnett (1986) gives *vosh* for "wash".

Holm seems to have misinterpreted an instance of variation between velars and alveopalatals pointed out by Alleyne (1980:58). He seems to be suggesting a logical development $k > ky > ch$, but ch occurs in the works of 19th century writers where today the pronunciation is ky , e.g. *chan/chaun* (can), *Charib* (Carib). It seems therefore as if ch preceded ky in these cases.

Another small point not mentioned by Holm in the discussion on the use of pitch in creole languages is that Barbados, the

COURSES

Terry Crowley sends word that the University of the South Pacific at Port-Vila, Vanuatu offers a course called "Introdaksen long Stadi blong Bislama" (Introduction to Bislama Studies). This course, offered every semester by extension to speakers of Bislama, takes students through basic concepts in pidgin/creole studies as well as the history of Bislama and Melanesian Pidgin generally. It then examines the status of Bislama in Vanuatu. There is a discussion of the phonology and related orthographic questions. The final section introduces students to basic grammatical concepts and gives students an idea of the grammatical structure of Bislama, using an entire Bislama metalanguage. Materials are written entirely in Bislama and consist of *Kos Buk Wan* (298 pages), *Kos Buk Tu* (271 pages) and a reader, *Buk blong Ridim* (139 pages). A monolingual grammar of Bislama, entitled *Grama blong Bislama*, has also been prepared as a reference text for the course. These materials have all been published by the Department of Extension Services, University of the South Pacific, P. O. Box 1168, Suva, Fiji.

Virginia Mixson Geraty reports that she teaches a course in GULLAH at the College of Charleston, offered through the Continuing Education Program. For more information on this course, write to her at 1252 Sunset Drive, Charleston, SC 29407.

least creolized West Indian territory, has retained up to today tone-patterns which are most likely the source of those credited to Guyana, and that if Guyanese CE is regarded as a *pitch accent* language, the same would be true of Barbadian. The obvious difficulty of this is of course the overall position of Barbadian speech.

Another more noticeable point in this chapter on phonology is the total absence of reference to the comprehensive work of John Wells on English phonology, inside and outside the British Isles. The fact that Holm is not unaware of Wells and his work suggests that the incompatibility of viewpoints (Wells' work is not creole- or substrate-oriented) has led to the exclusion.

The chapter on syntax continues in the substratist vein, because, as the author admits, it "began as a comparative study of some twenty African languages." Holm's choice of features is determined by their link to the substrate and not because the features define creole languages. In fact, on more than one occasion Holm makes the point that creoles cannot be determined or defined by the presence of specific common features, but more so by their sociological history. This of course runs counter to Bickerton's position, which posits common features for creoles. This chapter is therefore also heavily influenced by the work of Bickerton in that Holm finds himself constantly having to refute the anti-substratist claims of Bickerton.

The chapter is in no way revolutionary. The syntactic features familiar to creolists are dealt with in turn, in the way that the major authors of arguments in each case have presented them. Holm does not assume any heavy theoretical syntactic model, but prefers to select features and compare and comment on each argument presented. There is therefore a wide coverage of positions indicating extensive research work. In the final analysis, the chapter comes out as an intelligent, fair presentation with the only bias being towards proof of the substratist position.

Holm's final conclusions on the syntactic data are firstly that there is a case for treating the Atlantic creoles as a typological group, secondly there is a strong case for parallel independent development, thirdly there is no clear evidence for "neurally-based universals", and fourthly an African model is incontrovertible. The first conclusion follows logically from Holm's original expectation that the Atlantic creoles would form a natural group; any other conclusion would have been very surprising.

The second, third and fourth conclusions are intertwined. The third conclusion is an obvious attempt to refute Bickerton, but although one may be sympathetic to Holm's point of view, it cannot be regarded as logical simply because proof or refutation has to be found totally or partially within the area of neurolinguistics. In other words, Bickerton's argument will remain as speculation for a long time.

One of the striking features in the chapters on lexicosemantics, phonology and syntax is the preponderance of examples from Miskito Coast Creole English. The uninitiated reader would assume that Miskito Coast Creole English is the prototypical example of Caribbean creoles. This is clearly a case where the author's previous personal research has caused him to be heavy-handed and to give unusual prominence to an otherwise obscure creole. A consequence of this is that Jamaican and Guyanese creoles which are more prominent in other works are much less so in this work. This should not be dismissed simply as personal choice, since it can be argued that Jamaican is in a parent relationship to many of the Central American varieties.

Pidgins and Creoles, Vol. I is a major contribution to available knowledge on the Atlantic creoles. It is rich in examples and references to source material. The author is very knowledgeable of his subject and his presentation is clear and readable. Unlike many others, old and recent, who have produced books with similar titles, Holm is conversant with the native speakers that he is dealing with and he is sensitive to the developments in his field. This is not the case of one coming from outside the field to become an overnight scholar in it. Holm has paid his dues and his book clearly shows this.

Reviewed by Peter A. Roberts
University of West Indies, Barbados

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NOTES AND QUERIES

Along with her Focus on Creolists article in this issue, Pauline Christie reports that all of the linguists at the UNIVERSITY OF THE WEST INDIES are "safe and well despite the destruction wrought by Hurricane Gilbert. The university campus was fairly badly damaged and the opening has been postponed, however."

Peter MÜHLHÄUSLER sends word that until further notice his address is: Bond University, Private Bag 10, Gold Coast Mail Centre, Queensland 4217, Australia.

Does anyone have any information (references, etc.) on TSOTSITAL, a lingua franca spoken in the Johannesburg area of South Africa? If so, please contact Joan Peters, P.O. Box 1225, Berkeley, CA 94701.

Steven Peck requests correspondence with linguists researching PORTUGUESE- or SPANISH-BASED CREOLES, native speakers of these languages and other persons interested or experienced with these languages. He is particularly in need of information on the creoles of the Bight of Benin: SAO TOMÉ, PRÍNCIPE, ANO BOM, and FERNANDO POO. He may be contacted at: Department of Spanish and Portuguese, UCLA/Rolfe Hall 5310, 405 Hilgard Avenue, Los Angeles, CA 90024-2341, or by phone at (213) 825-7091.



CONFERENCES AND LECTURES

The 63rd ANNUAL MEETING OF THE LINGUISTIC SOCIETY OF AMERICA will take place at the Fairmont Hotel, New Orleans, from December 27-30, 1988. The AMERICAN ASSOCIATION FOR APPLIED LINGUISTICS and the AMERICAN DIALECT SOCIETY will meet in conjunction with the LSA. Among papers at the LSA meeting of potential interest to creolists are:

A structural outline of Louisiana Acadian French phonology and lexicon, Maria TSIAPERA and Cathy BODIN;

The syntax and semantics of Tok Pisin modals, Gillian SANKOFF;

Hypocorrection in Black English, John BAUGH;

Aspect in vernacular Black English in Philadelphia, Elizabeth DAYTON;

The role of the feature [Stative] in Black English predicates, Charles E. DE BOSE and Nicholas FARACLAS;

Copula variability and the structure of polylectal grammars, Donald WINFORD;

Detecting Pidgin influence on a poblysynthetic language, Willem J. DE RUSE.

Feb. 4-5, 1989: The AUSTRALASIAN UNIVERSITIES LANGUAGE & LITERATURE ASSOCIATION, 25th. Macquarie University, Sydney, Australia. Contact Y. Cohen, School of Modern Languages, Macquarie University, Sydney, Australia 2109.

March 3-4: ARABIC LINGUISTICS SYMPOSIUM, 3rd. University of Utah. Contact the Arabic Linguistics Symposium, Middle East Center, University of Utah, Salt Lake City, Utah 84112; telephone: (801) 581-6181.

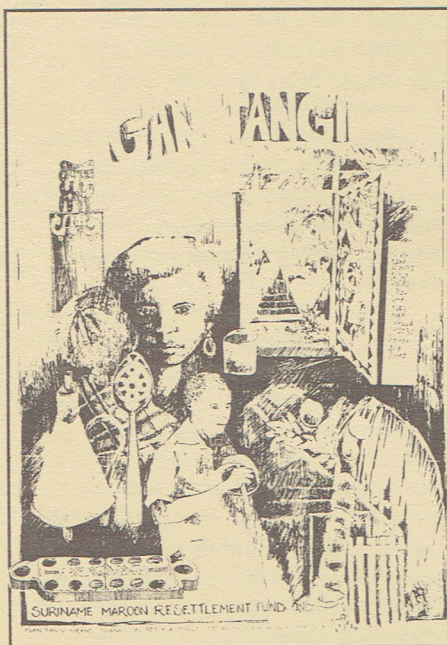
March 21-23: INTERNATIONAL SOCIOLOGICAL ASSOCIATION: Conversation, Discourse, Conflict. Trinity College, Dublin, Ireland. Abstract deadline: December 31, 1988. Contact Department of Sociology, Trinity College, Dublin 2, Ireland; telephone 353-1-772941/1871; e-mail torode@dec20.tcd.ie.

April 1-2: INTERNATIONAL LINGUISTIC ASSOCIATION Annual Conference, New York. Abstract deadline: December 31, 1988. Contact Alice Deakins, William Pater-

son College, Wayne, NJ 07470; telephone (212) 674-0322.

April 19-22: CONFERENCE ON AFRICAN LINGUISTICS, 20th. University of Illinois, Urbana. Abstract deadline: January 15, 1989. Contact Eyamba G. Bokamba, Department of Linguistics, 707 S. Mathews Ave., University of Illinois, Urbana, IL 61801.

As a part of the Fall 1988 Linguistics Program Colloquia Series at the Graduate School and University Center of the City University of New York, Professor William STEWART spoke on September 15, 1988 on the topic "Another look at the Hawaiian Creole evidence for Bickerton's 'bioprogram' hypothesis."



This poster (full size 14" x 18") is available for a \$15 (plus \$1.50 postage) contribution to the Surinam Maroon Resettlement Fund, P.O. Box 16154, Baltimore, MD 21218-0301. See The Carrier Pidgin Volume XV - 3 for more information on the Maroons.

JOB OPENINGS

CALIFORNIA STATE UNIVERSITY, FULLERTON: Tenure track Assistant Professor of Linguistics, Fall, 1989. Prior successful university teaching experience required. Preference given to specialists in two or more of the following: animal communication and biological linguistics, computational linguistics, typology and universals,

semantics and pragmatics. Send curriculum vitae, teaching evaluations, one or two relevant publications, and arrange to have four letters of recommendation sent to: Alan Kaye, Chair, Department of Linguistics, California State University, Fullerton, California 92634. Interviews at LSA in December or by special arrangement.

The Linguistics Department at SAN DIEGO STATE UNIVERSITY may have one full-time temporary lectureship for 1989-90. Applicants should be able to teach a variety of general and introductory linguistics courses. Ph.D. preferred. Appointment will be made at the Assistant Professor level and is for one year, potentially renewable. For highest consideration, apply by March 1, 1989 to Thomas S. Donahue, Chair, Department of Linguistics, San Diego State University, San Diego, CA 92182-0299. All applications should include vita, transcript and at least three recommendations.

The SUNY-BUFFALO Linguistics Department announces a tenure-track position, Assistant or Associate Professor level, pending budgetary approval. The position calls for a specialist in phonology with documented breadth in general linguistics. The successful applicant will have teaching responsibilities including undergraduate and graduate courses. Research interests relevant to one or more of the department's foci (cross-linguistic studies, language in its social and cultural context, cognitive linguistics) would be good. Send letter of application, CV, graduate transcripts, three letters of recommendation, and publications or research samples to: Henning Andersen, Department of Linguistics, 685 Baldy Hall, Buffalo, NY 14260.

The UNIVERSITY OF ILLINOIS: Visiting Assistant or Associate Professor of Spanish (Linguistics). Preferred specializations: syntax, sociolinguistics; others considered. Effective August 1989; salary competitive. In 1989, a full national search will be conducted for a regular (tenure track or tenured) appointment (rank to be announced at a later date). Send vita and supporting documents to Professor James F. Lee, Chair, Search Committee, University of Illinois, Department of Spanish, Italian, and Portuguese, 4080 Foreign Languages Building, 707 S. Mathews, Urbana, Illinois 61801, (217) 333-3390.

The UNIVERSITY OF NORTH TEXAS, Denton, TX, is accepting applications for

two tenure-track positions in Linguistics/ESL and Linguistics at the Assistant Professor level for Fall, 1989. Applicants for the Linguistics/ESL position must have a Ph.D. in linguistics/applied linguistics and have a specialization in one or more of the following areas: second language acquisition, psycholinguistics, sociolinguistics, linguistics and literature, other areas of applied linguistics. Applicants for the Linguistics position must have a Ph.D. in linguistics or anthropology and a specialization in Native American languages. Letters of application, vitae, three letters of recommendation, and a representative publication should be sent before December 31 to Charles B. Martin, Chariman, Linguistics Search Committee, Department of English, University of North Texas, Denton, TX 76203-3827.



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The March 1988 issue of *LANGAGE ET SOCIÉTÉ* (n° 43) contains the following papers:

Andrée TABOURET-KELLER. Deux modèles du XIX^{ème} siècle et leurs rejets aujourd'hui, pp. 9-22;

Shana POPLACK. Conséquences linguistiques du contact des langues: un modèle d'analyse variationniste, pp. 23-48;

Bernard POCHE. Un modèle sociologique du contact de langues: les coupures du sens social, pp. 49-64;

Jean-François DE PIETRO. Vers une typologie des situations de contacts linguistiques, pp. 65-90;

Josiane F. HAMERS. Un modèle socio-psychologique du développement bilingue, pp. 91-104.

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Robert A. PAPER. Le Métif: le nec plus ultra des grammaires en contact; pp. 57-70;

Philip BAKER and Chris CORNE. Histoire sociale et créolisation à la Réunion et à Maurice, pp. 71-87;

Robert DAMOISEAU. Situation de communication et fonctionne-

ment de la langue créole haïtien: approches pour une analyse, pp. 89-106;

Robert FOURNIER. *Pu en créole haïtien*, pp. 107-125.

Henri WITTMANN. Relixification phylogénétique et structure de C" en créole haïtien et en fon. pp. 127-135.

Robert FOURNIER and Henri WITTMANN. Interprétation diachronique de la morphologie verbale du créole réunionnais. pp. 137-150.

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Published three times per year.

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Assoc. Editors: John R. Rickford (Linguistics, Stanford University)

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Canadian Fur Trade and the Absence of Creoles by Peter Bakker

Although northern North America was entirely shaped and formed by the fur trade, it is noted for the absence of trade languages in the form of pidgins and creoles. Apart from some probably pre-Columbian trade languages (like Chinook Jargon and Delaware Jargon) and some pidgins in the earliest contacts (Portuguese, Basque-Algonquian, French and Eskimo on the East coast and possibly English, Russian and Eskimo on the West coast), there are no pidgins and creoles associated with the fur trade after

ca. 1670. Some new languages, however, emerged from these trade contacts.

There is a language called Michif or French Cree, basically a mixture of Cree, French, and English, or rather a continuum of these three languages, spoken by people of mixed French-American ancestry. There is also the Bungi language, which is said to be Orkney Scots English with some Ojibwa and Cree admixture. Although this language, now virtually extinct, is similar to English, it is unlike any other English dialect (including, if my information is correct, Orkney English) due to the influence from Ojibwa, Cree and Gaelic - once the third most important European language in Western Canada. There is also Mednyj Aleut, which is Aleut with part of the verb inflection and some vocabulary borrowed from Russian. There are also some communities in Ontario and Manitoba where a mixture of Ojibwa and Cree is spoken, sometimes called Ojicree, which seems to be of relatively recent origin. On the Alaskan coast, at least one variety of Eskimo around the turn of this century contained some 25% Russian vocabulary. On the Northwest coast Russian fur traders and Tlingit Indians intermarried. Although the children of these mixed marriages were locally called "creoles," I suspect that they did not speak a creole language.

SOCIETY FOR PIDGIN AND CREOLE LINGUISTICS

The articles of incorporation for a new Society for Pidgin and Creole Linguistics were signed on November 18th, 1988. The purposes of the organization are "to study speech patterns and language development of pidgin and creole language internationally; to encourage and implement the distribution and exchange of information with regard to such languages and related disciplines; to organize as a Society and in cooperation with related organizations, conferences, lectures, symposia and seminars, and to engage in such other professional activities as the Society may deem appropriate." On December 27, 1988 the Linguistic Society of America's Executive Committee voted to welcome the participation of the SPCL at future meetings. John Benjamins has also supported the formation of this society by agreeing to make individual subscribers to the Journal of Pidgin and Creole Languages members of the SPCL, which will receive a portion of their subscription fees as annual dues.

The initial trustees, who will serve until the first meeting called to elect trustees are: Philip Baker, Francis Byrne, Glenn Gilbert, Chris Corne, John Holm, Morris Goodman, Salikoko Mufwene, Pieter Muysken, John Rickford, and Albert Valdman. For more information, contact Francis Byrne, Department of English, Shawnee State University, 940 Second Street, Portsmouth, Scioto County, Ohio 45662.

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The Carrier Pidgin

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FROM THE EDITOR

This, the final issue of Volume 16 and officially my last as editor, includes some new features: a piece from Peter Bakker on the Canadian Fur Trade and an extended letter from Derek Bickerton on language education policy. For the record, neither was solicited or subjected to jury review. Perhaps both will generate further correspondence from readers. Whether or not future issues contain similar pieces will depend on that response and on the views of the new editorial board.

The CP thanks Salikoko Mufwene for his review of Roger Keesing's *Melanesian Pidgin* and the *Oceanic Substrate* in this issue. When John Rickford asked me to edit the CP over a year ago, I had no idea what a continually demanding and often thankless job it is. Nevertheless, there were those who continually made the task easier through their help. In particular, I would like to thank John Rickford for his advice and critical comments, John Holm for his many contributions which don't appear with a by-line, and Gina Wein for her wonderful cooperation especially during production time.

There were Russian, American, British and Canadian fur trade companies active in northern North America from the 17th century onwards and all of them built trading forts. In contrast to similar "fort" situations in other parts of the world (e.g. West Africa), where "fort creoles" developed, no pidgins or creoles seem to have emerged around these trading places in North America, despite the fact that groups of natives established themselves near them.

How can we account for these facts? My explanation has some implications for creole studies. All of the "nativized contact languages" I mentioned above are associated with mixed-bloods: a significant group of traders (or a tribal group chased from its original habitat) intermarried and mixed with the native population. In their marriages, both parents continued to speak their own languages. Their fluently bilingual children, if numerically significant, tended to stick together and, for reasons still obscure, mixed the languages of their parents to a certain extent. The bilingual mixed-bloods acted as interpreters in further trade contacts, thus making a pidgin or a creole unnecessary. A "new language" like a creole or pidgin would rather have been a barrier in the trade since new trade contacts were continually laid. The importance of the Metis and Halfbreeds in the history of North America can hardly be underestimated. Many of the so-called "discoverers" of the West had French Métis as guides and interpreters.

In the literature on creoles, it is sometimes suggested that some creoles arose in mixed blood populations. In my opinion, this cannot be the case. The presence of significant numbers of mixed bloods is rather a factor preventing the emergence of creole

languages, since they tend to be bilinguals and not pidgin or creole speakers. They can, however, mix the languages of their parents, so that new languages can arise.

How would we call these new languages that arise out of language contact and become native languages? There is no name for it. The term that comes closest is "creole." The problem with applying this term to these new languages from Subarctic North America is that these languages have no structural similarities with creole languages. And North America is not the only place where this happened - similar phenomena occurred in South America, Southern Africa and the Pacific. Who wants to suggest a name for these kinds of languages?



A Letter from Derek Bickerton:

INSTEAD OF THE CULT OF PERSONALITY ...

I would like to share with readers of the *Carrier Pidgin* some things that I observed earlier this year and the conclusions that I drew from them. Most of my career has been concerned with the purely theoretical aspects of our discipline, but on a field trip to Mauritius and the Seychelles I was rather forcibly made aware that there are other and, at least to those whose lives and futures are involved, more important and more immediate dimensions.

These two independent nations, Mauritius and the Seychelles, have had, until quite recently, a very similar history, and they continue to have an almost identical native language. But as far as the education of most of their children is concerned, they differ as night from day. In the Seychel-

les, all primary education up to and including the fourth year is carried out through the medium of the native language of virtually all its citizens, Seselwa (perhaps better known as Seychellois Creole). Some subjects (social studies, home economics, art) continue to be taught in Seselwa for the next five years. Seselwa is taught as a subject throughout the school curriculum. In Mauritius, Morisyen (a.k.a. Mauritian Creole), the native language of the vast majority of the population, is totally banned from the schools, as a subject and as a medium of instruction; literacy is instilled via English or French, languages which are totally unknown to most primary-school entrants.

Any unbiased individual who has seen what the two systems produce can hardly fail to see which is the better. In the case of the Seychelles, we now have some objective data. A systematic evaluation compared scores of the 1986 Grade 6 (the last class prior to the introduction of Seselwa as a medium of instruction) with those of the 1987 Grade 6, first to be taught through Seselwa. Scores were about even on English; on French, the 1987 class showed a gain of 12 percentage points, on math of four, on science of seven, and on social studies of nearly 11. The prediction by the enemies of creole, that education in creole would lower scores in English and French, has failed to be borne out.

In Mauritius, of course, no comparable data is available. Official figures give an optimistic picture of literacy that is certainly not borne out by the products of rural schools, many of whom are illiterate or only semi-literate, and very few of whom achieve any significant degree of command over French or English.

But of course the benefits of education in creole go far beyond the raising of a few educational measures. A person who is taught to despise his or her native tongue will never be quite a whole person; a nation forced to rely on languages that its citizens cannot speak natively will never be a full and free nation. Education in creole is vital, not just for education's sake, but for building citizens with a sense of self-worth and dignity, and for building nations with a sturdy sense of independence - nations that will not kowtow to supposedly more "advanced" societies, but will pursue the best interests of their own people in their own way.

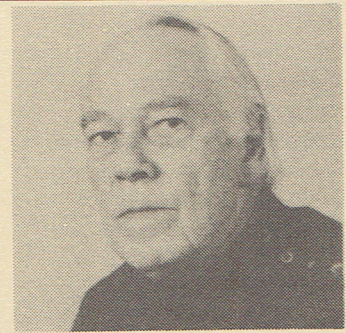
But what has this got to do with us, the creolists? A great deal, I think. For many years now, I and other people like me have lived will off creole languages. We have published, and on occasion even been paid for

it; we have flown expenses-paid to conferences in exotic locales; these conference presentations and publications have earned us tenure and promotion, so that we could continue to increase and enjoy salaries that are probably (there are no exact statistics) at least twenty times what the average speaker of these languages earns. Moreover, we have a voice and they do not. We have access to the media, and to global networks of which they are not even aware. Do we not owe them something?

I think we do. And I would therefore like to propose an organization that will have as its aim the adoption of creole as the medium through which literacy is achieved and as the medium of general instruction at least in primary schools, in all those areas where a creole language is spoken by a majority of the population. Since it's hard to discuss anything without a name, let's call it the Organization for the Development of Creole As a Means of Education, or ODCAME, until or unless someone can think of a snappier title/acronym (please let me know if you do).

What would be the main aims of ODCAME? If enough people agree that such an organization is desirable, it might begin by simply gathering the facts. Do you know what's the educational system in Sao Tome? In St. Lucia? In the Solomons? Nor do I. It's necessary, before anything can be done, to find out exactly what is the status of creoles, education-wise, in all the places where any kind of creole is spoken, and to make that knowledge available to all interested parties.

Then, where creole has already been adopted for educational programs, as in the Seychelles and Aruba, ODCAME might look for facts and figures - are there objective as well as subjective, quantitative as well as qualitative measures of how successful such programs have been? Then it might want to target areas where creole has not yet been adopted, to locate and aid any pro-creole individuals and organizations in those areas, to keep them supplied with facts and figures about developments elsewhere, and to use whatever intellectual clout its members might have in order to advocate a larger role for creole in those areas. I'm sure, in the collective brains and experience of *Carrier Pidgin* readers, there already exists a great deal of the information that would be needed to start. Until ODCAME is put on a more formal footing, you can write to me at the Department of Linguistics, University of Hawaii, Honolulu, Hawaii 96822, about any or all of the following:



Douglas Taylor

The last issue of the *CP* carried a Focus on Creolists article on Douglas Taylor, but without the customary picture, since we couldn't get one. However, Pauline Christie, of the University of the West Indies, wrote to Taylor's wife, who sent her the only photo of him she has in her possession. Christie writes, "I think very few creolists of the present generation ever met Douglas, so it might be worth printing." Thanks to both her and Mrs. Taylor, we are happy to include his picture in this issue.

(a) if you are prepared to support the organization;

(b) if you can contribute any information on (i) the current status of creole in any educational system (ii) the nature of the opposition to creole, where it is not in use for educational purposes (iii) the names and addresses of pro-creole individuals and organizations;

(c) if you have any suggestions for making the organization more effective, and in particular if you yourself feel able to play an active part in it.

The quality of your response will help to determine how far ODCAME can proceed and what will be within its powers to accomplish. I hope you'll agree with me that our professional responsibility does not end with formal academic studies. Creole languages are still despised in many countries of the world. People who speak those languages are still trapped in laborious and unrewarding occupations because of prejudice against the kind of language they speak. Children are still denied the rights - rights such as that of learning through one's own mother tongue - that most of us benefited from without even realizing that others did not share them. We, and we alone, have the scholarly authority to fight this ignorance and prejudice - to ensure that the languages we study and profit from, and the speakers of those languages, are given the respect they deserve.



CP REVIEWS

Roger M. KEESING, *Melanesian Pidgin and the Oceanic Substrate*. Stanford University Press, 1988. Pp. xii + 265. Cloth: US \$37.50.

This book may easily be the best documented, the most elaborate, and the most convincing defense for the substrate hypothesis I have read in creolistics in English and French. (The cases of African-based pidgins/creoles [PC] such as Kituba and Sango as well as of Chinook Jargon do not count, of course; it is doubtful that we can speak of substrate languages in their genesis, although as made evident by some recent publications, they are equally informative about many questions and issues on P/C genesis.)

Keesing does a great job of documenting structural similarities between Melanesian Pidgin (MP) and the eastern Oceanic languages involved in the contact with English aboard British ships in the first half of the 19th century. They are alike especially in regard to their pronominal and verbal systems (including the subject clitic and transitive/causative derivation systems), constituent order, relative clauses, and a number of other features which need not be enumerated here. There is extensive morpheme-for-morpheme parallelism both among the individual pidgins subsumed by the term MP (e.g., Bislama, Solomon Island Pijin, and Tok Pisin) and between them and their respective local substrates. The SVO constituent order, which could have been used to rescue the language bioprogram hypothesis (LBH), is shown in the same vein as in Thomason 1983 for Chinook Jargon (apparently unknown to Keesing) to have been favored by the substrate languages (pp. 77f). Even though many of these are verb-initial languages, the verb complex (which I suspect must be somewhat agglutinating) usually has the subject clitic preceding it and the object clitic following. Considering also the fact that they are pro-drop languages (the clitic subject counting as part of the verb), the SVO order of the verb complex appears at least statistically to be the unmarked option; this thus accounts for the SVO order of MP.

It could of course be argued that in Universal Grammar SVO is the unmarked parametric setting with regard to constituent order, which is why it is preserved even in

languages which are, to be sure, partly non-SVO. However, since MP has some marked morphosyntactic features (at least relative to their distribution among the world's languages) which point to substrate influence, it seems bizarre to rule out the immediate explanation, which is backed by the same sociohistorical and geolinguistic evidence as the marked features, in favor of a secondary explanation. A comparison with Chinese pidgin English, where the SOV constituent order was actually selected under circumstances more favorable to it than to SVO, suggests that influence from the languages in contact must be considered first.

Keesing also does a nice job of showing that substrate influence in MP is not post-formative. His documentation shows that almost all the core substrate features occurred between the separation of MP into the regional varieties. According to him, the minor structural differences among the regional varieties of MP are parallel with differences in the substrate languages, e.g., whether or not the clitic subject (also known as "predicate marker") is an invariant form or agrees in number and person with the focal pronoun (which occurs in the NP position). The book is informative in other respects, too. For instance, none of these varieties of MP is monolithic: the rural varieties are different from their urban counterparts and they vary among themselves, even within the same polity, according to the substrate languages.

If you wonder what the justification is for speaking of varieties of the same pidgin, Keesing proposes one. According to him, "the initial development of a distinctive Pacific pidgin ... took place [around the 1840's] in the central Pacific, in a zone where pidgin has not been used for many decades ... in shipboard settings and trade enclaves, not on plantations. Only at a later stage of expansion did Pacific pidgin become a vehicle of labor recruitment and plantation communication" (p. 4). MP had apparently already crystallized (in the mid-1870's) when it was adopted as the lingua franca of plantations. Among the factors favoring its spread was apparently the fact that those who knew it already served as interpreters for the Europeans, which gave them some prestige and made the new language worthwhile acquiring. With the spread also came the development of secondary local/regional features which distinguish each variety from the others. (Keesing describes this continuous substrate influence in many places [especially Chapter 11] as "bending in the direction of dominant

substrate languages.") The original variety, lexified primarily by nautical English but created by the Melanesians, was influenced by the common core features of the Oceanic languages of "the central Pacific (eastern Carolines, Rotuma, Fiji, [and] Gilberts)" (p. 9). According to Keesing, "Pacific Islanders fully fluent in pidgin were using 'foreigner talk' in communicating with Europeans who had defective command of it" (p. 212). Keesing thus cautions those using Europeans' reports about the authenticity of the pidgin reported by them, especially the British, who tended to interpret and represent MP constructions according to their English system.

A plausible developmental hypothesis emerging out of this monogenetic scenario is that the formation of a language is a continuous process. While much of the substrate influence on MP took place in the original formative stage (about the first thirty years), many of the features distinguishing each variety from the others follow its crystallization in the central Pacific and are concomitant with its spread: they respond to the semantic/grammatical distinctions to which its principal users, the Melanesians, are accustomed in their indigenous Oceanic languages.

As strong a case as this book makes against the original LBH (which made virtually no allowance for substrate influence at the formative stage), Keesing is still willing to conditionally make allowance for it, treating MP, much to my disappointment, as an exceptional case, or in his own words, "anomalous" (p. 227). For me the case of MP, like those of Kituba and Chinook Jargon (among others), shows indirectly that the context-free unmarked grammar predicted by the LBH is not so plausible. The more I invoke markedness in my research to account for some linguistic processes, the more I am reminded that the notion is a convenient shorthand for other more explanatory factors such as generality of meaning or function, frequency, semantic transparency (much in currency nowadays), or salience, which are context-relative (with perhaps the exception of semantic transparency). The parametric settings selected by MP are unmarked in the context of eastern Oceanic languages (being more common), although a number of them may be marked with regard to their distribution among the world's languages (the totality of languages constituting the context for markedness in this case). The LBH is at best question-begging in suggesting that all parametric settings which are different from

those predicted by it are marked, hence that most of the non-PC languages must be marked one way or another. In fact, it is circular in invoking markedness to account for the parametric settings selected by putatively prototypic creoles (i.e., those structurally the most different from the lexifier and most of the substrate languages) and yet suggesting that these settings are unmarked because the prototypic creoles have selected them. It does not explain why most of the non-creole languages, which must have started from the same bioprogram, have diverged from it, seeming to prefer the marked settings; nor does it say what is responsible for this divergence. In the context of PC formation, it makes more sense to speak of universals of second language acquisition, which would involve context-relative markedness, to account for the selections made by individual PCs. This interpretation of the universalist hypothesis, which is consistent both with MP and the PCs the LBH has been invoked to account for, is apparently what Keesing should have reconciled himself with.

Keesing shocks me, as do a number of other creolists, in suggesting that PCs are not natural languages (p. 227). This seems to be a contradiction of much of the theoretical research in creolistics (unless the suggestion applies, in a bizarre way, only to PCs such as MP, which contradict the LBH predictions). I think that one of the reasons why some research in creolistics is theoretically oriented is the expectation that PCs may reveal the fundamental and core features of Natural Language, with which linguistics is ultimately concerned. If many aspects of PC structures and genesis are reconsidered less a prioristically (which does not apply to Keesing's work), the restructuring that has resulted in PCs seems to be no more than a continuum of extreme outcomes from normal language contact in situations of high multilingualism. I doubt that the fact that both the linguistic ecology and the outcomes of the contacts are variably extreme makes the ensuing languages unnatural.

Lastly, a number of readers will probably deplore the absence of any map in this highly detailed areal study. Those of us less familiar with Austronesia have to find one elsewhere in order to visualize the location and thus to better follow the explanations. The map(s) would have been even more resourceful if it (they) included some of the major indigenous languages.

Suriname Maroon Crisis Update

In a report prepared by Mr. Adriante Franszoon, a member of an international group responsible for organizing the Suriname Maroon Resettlement Fund, Inc., the CP learns that the social and political unrest in Suriname (cf. CP 15.3, 16.2) has not improved in recent months. For information on the plight of the Maroons and how to assist them, contact:

Mr. Adriante Franszoon
2624 St. Daul Street, Apt. B-4
Baltimore, MD 21218 U.S.A.
Tele. (301) 243-5099

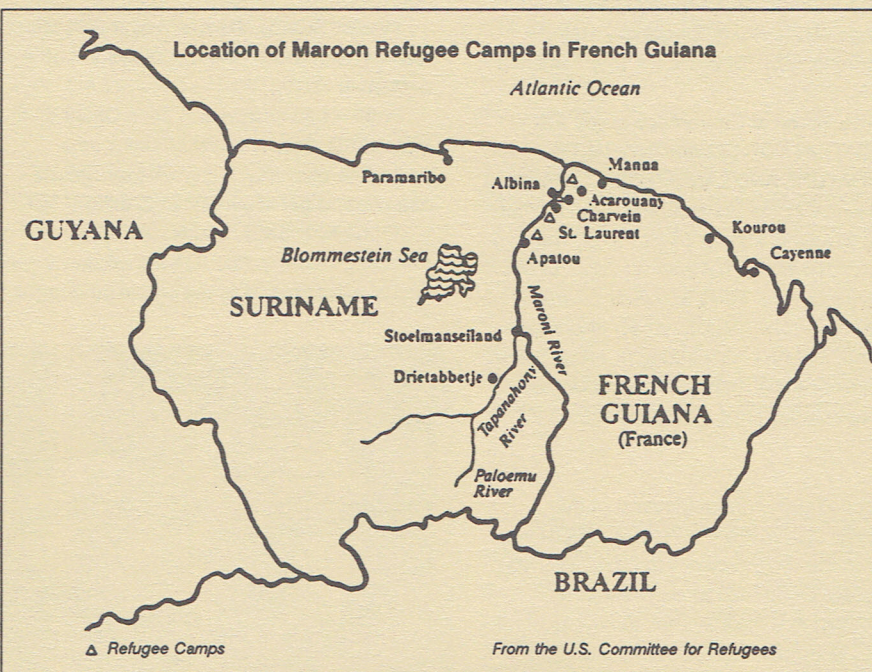
Tax-deductible contributions are being received at:

Suriname Maroon Resettlement
Fund, Inc.
P.O. Box 16154
Baltimore, MD 21218-0301

Funds will be used to:

- Help finance the return of the Maroons to their homeland;
- Help bring the Maroon community back to its traditionally stable existence;
- Supply food for the 12 months between planting and harvesting;
- Provide medical assistance;
- Furnish materials for building homes, to be constructed by Maroons themselves;
- Pay for transportation of people and much-needed materials into the Maroon communities;
- Develop a cottage industry for Maroon crafts, such as woodcarving, basketry, patchwork cloth design, and furniture-making, the products of which will then be sold on the existing national market.

The Suriname Maroon Resettlement Fund is a tax-exempt 501(C)(3) non-profit organization.



The above shortcomings are, however, minor compared to what this book contributes to the subject matter of PC genesis. Not only does it convincingly call for a reexamination of a number of positions, it also proposes a specific agenda of questions to address in future research on MP (p. 211). People working on PC genesis in any part of the world should include this one on their reading lists. It is certainly exemplary in the gathering of sociohistorical information

and of linguistic evidence as well as in research methodology.

*Reviewed by Salikoko S. Mufwene
University of Georgia*

REFERENCE

- Thomason, Sally G. 1983. Chinook Jargon in areal and historical context. *Language* 59.820-70.



CONFERENCES AND LECTURES

The Third INTERNATIONAL CONFERENCE under the title "Tradition and Modernization in Africa Today" will be held in Budapest August 27 - September 4, 1989. For information, contact Tradition and Modernization in Africa Today, African Research Program, Loránd Eötvös University, Budapest, Hungary, H-1536 P.O. Box 387.

The SOUTHEAST ASIAN MINISTERS OF EDUCATION ORGANIZATION (SEAMEO) Regional Language Centre will sponsor its 1989 Seminar April 10-14, 1989 in Singapore. The theme of the seminar is "Language Teaching Methodology for the Nineties." Communication regarding the seminar should be addressed to: Director, (Attention: Chairman, Seminar Committee), SEAMEO Regional Language Centre, 30 Orange Grove Road, Singapore 1025; telephone: (65) 7379044; fax (65) 7342753.

The Triennial Conference of the ASSOCIATION FOR COMMONWEALTH LITERATURE AND LANGUAGE STUDIES will take place at the University of Kent, Canterbury, England August 24-31, 1989. The conference theme is "Transformations: Cross Cultural Communities and New Forms of Commonwealth Literature." For more information, write: Dr. Lyn Innes, ACLALS Triennial Conference, Darwin College, University of Kent, Canterbury, Kent CT2 7NZ.

The Eighth Annual Meeting of the QUEBEC LINGUISTICS ASSOCIATION was held at the University of Moncton, May 10-12, 1988. Of interest to creolists were:

Robert FOURNIER, Compléments phrasiques et opposition fini-non fini en créole haïtien; and

Karin FLIKEID, Contrastes sociolinguistiques en français acadien: étude de deux variables morphologiques.

On May 10, the Center for Research in Applied Linguistics of the University of Moncton, in collaboration with the CIRB of Laval University, organized a one-day meeting on "Bilingualisme et diglossie." Among the presenters were Denise Deshaies, Normand Labrie, William Mackey, Rodrigue Landry, Réal Allard, Karin Flikeid, Josiane Hamers, Shana Poplack, and Shirley Abshire.

A conference on contact languages, "Contact and Conflict", organized by the CENTRE DE RECHERCHE SUR LE MULTILINGUISME, was held in Brussels on June 2-4, 1988. For information contact the Centre at Vrijheidslaan 17, avenue de la Liberté, B-1080 Brussels, Belgium.

The Seventh Biennial Conference of the SOCIETY FOR CARIBBEAN LINGUISTICS was held at the College of the Bahamas in Nassau August 24-27, 1988. The program included:

Mervyn ALLEYNE, A history of serialization in Caribbean languages;

Pieter SEUREN, Serial verbs as an Afro-Caribbean areal feature;

Salikoko MUFWENE, Serialization and subordination in Gullah;

Pauline CHRISTIE, A study of some Jamaican conversations;

Velma POLLARD, The particle *en* in Jamaican Creole - a discourse related account;

Hubert DEVONISH and Walter SEILER, A reanalysis of the phonological system of Jamaican Creole;

Hubert DEVONISH and Jean Charles POCHARD, Grammatical relations as a projection of spatial relations: *kom*, *go*, *de*, *bin*, *ton* and *get* in Jamaican Creole;

Pieter MUYSKEN and N. SMITH, Grammaticalization or relexification: reflexives and question words in the creole languages;

Donald WINFORD, Verbs, adjectives and categorial shift in CEC;

John HOLM, A supplement to the Dictionary of Bahamian English;

John WILNER, A synchronic dictionary of Sranan Tongo - a strategy for producing one quickly;

Richard A. SPEARS, Reopening Sesame: the dictionary treatments of Benne;

Kathryn SHIELDS, In search of a model capable of accounting for variation in Standard Jamaican English;

Peter ROBERTS, English teaching methodology and theory in the context of the Caribbean;

Vincent COOPER, The frame as cultural semantic prototype: *Lend* and *borrow* in Virgin Islands Creole and Metropolitan English;

Francis BYRNE, Distinguishing Between topicalization and WH-movement in Creole: fact or fancy?

David FRANK, The grammar of sentence conjunctions in St. Lucian French Creole;

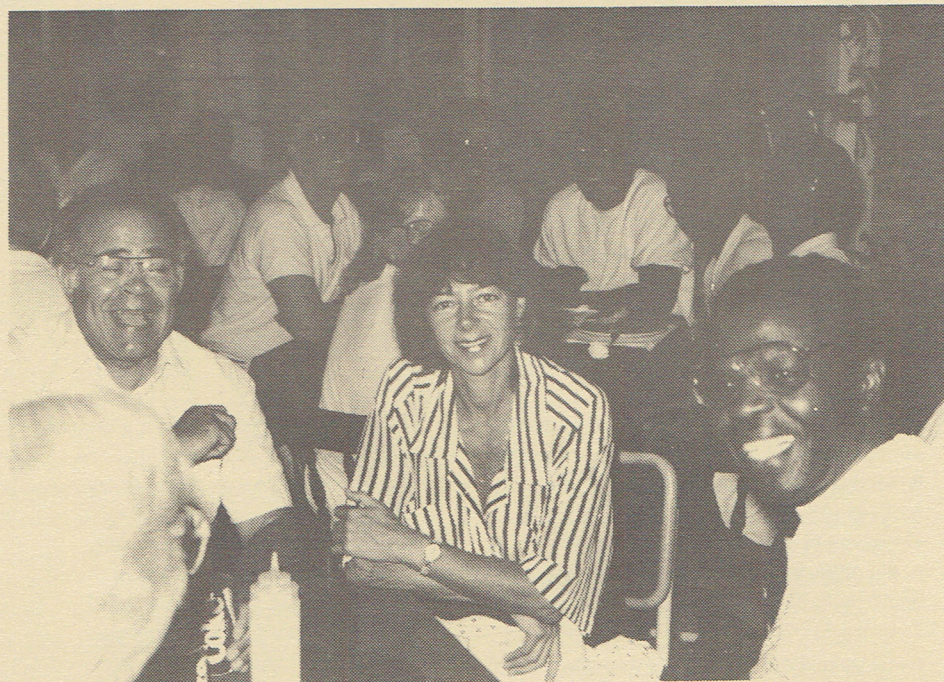
Walter EDWARDS, Subordinating particles in urban and rural Guyanese Creole;

Anthony LEWIS, Sociolinguistic variation in a post-creole community: the Palenquero case;

Robin SABINO, Word final vowels in Netherhollands: the influence of substrate;

Renata DE BIES, Linguistic dominance in a multi-ethnic society;

David LAWTON, Incipient English influence in Yucatan Spanish: calques and direct loans;



David Lawton, Genevieve Escure and Walter Edwards enjoy a laugh after the SCL business meeting, Bahamas, August, 1988. (Other participants in background.)

Author SPEARS, Disapproval marking in Black English and elsewhere;

Claire LEFEBVRE, *Take* serial constructions;

Godfrey WHYTE, The causative in Haitian Creole;

Guy BAILEY, The shape of the superstrate;

Glenn GILBERT, Acrolectal speech in Roatan;

Ronald KEPHART, Export English: Toward redefining the prestige language;

Claire BROADBRIDGE, System of relation - a framework for study of Trinidadian speech;

Lilith HAYNES, The application of discourse analysis to Caribbean short stories: a question of competence;

Gail SAUNDERS, Application of archival resource materials to linguistic investigation with special reference to The Bahamas;

Anne LAWLOR, Bahamian English or Bahamian Creole? a sociohistorical investigation;

Barbara TOYE-WELSH, Ideas into action: collaborative learning in The Bahamas;

Tometro HOPKINS, Some evidence of substratum influence in the grammar of contemporary Gullah;

Silvia KOUWENBERG, The *ijo* connection or how a Dutch creole isn't what it should be;

Michael MONTGOMERY, Caribbeanisms in the American South;

Robby MORRAY, Style gaps: the narrowed Dutch style continuum of Sranan and Sarnami speakers

Ellen SCHNEPEL, The continuum model as applied to a theory of culture in the anthropological study of language and ethnicity in the Caribbean;

Ian ROBERTSON, Creole and uncreole: challenging the stereotype;

In addition, there was a public forum on "Bahamian Dialect" with panelists Janet DONNELLY, Rhonda CHIPMAN-JOHNSON, Charles CARTER, Patricia GLINTON, and Maxine MISSICK.

An international conference on "THE MAINTENANCE AND LOSS OF THE LANGUAGES OF ETHNIC MINORITIES" took place in Nijmegen from August 30 through September 2, 1988. For information contact Elly Kersjes, Department of Applied Linguistics, University of Nijmegen, PO Box 9103, 6500 HD Nijmegen, The Netherlands.

Peter BAKKER read a paper entitled "Trade languages in the Strait of Belle Isle" at the Labrador Conference on Crosscultural Contact in the Strait of Belle Isle, in September, 1988.

The 1989 AFRICAN LITERATURE ASSOCIATION (ALA) CONFERENCE was held in Dakar, Senegal, March 20-23, 1989. The theme of the conference was "Twenty-five Years After Dakar and Fourah Bay: The

Growth of African Literature." For more information, contact Edris Makward, Van Hise Hall, University of Wisconsin-Madison, Madison, WI 53706 or N'Diawar Sarr, Faculté des Lettres, Université Cheick Anta Diop, Dakar, Senegal.

The TWENTIETH ANNUAL CONFERENCE OF AFRICAN LINGUISTICS is being organized by the Department of Linguistics and the Center for African Studies, the University of Illinois at Urbana-Champaign. Dates are April 19-22, 1989. For further information, contact Professor Eyamba G. Bokamba, 20th Annual Conference of African Linguistics, Department of Linguistics, 707 South Mathews Avenue, University of Illinois at Urbana-Champaign, Urbana, Illinois 61801 (telephone 217/333-3563).

The Fourth INTERNATIONAL CONFERENCE ON MINORITY LANGUAGES, on the theme "Comparative Research on minority languages and the development of theory", will be held in The Netherlands on June 20-24, 1989. For information, write to: 4th ICML, Fryske Academy, c/o Durk Gorter, Doelestrigte 8, 8911 DX Ljouwert/Leeuwarden, The Netherlands.

The Sixth INTERNATIONAL CONFERENCE FOR THE STUDY OF CREOLES will take place from September 28 through October 5, 1989 in Cayenne, French Guiana. The theme will be "Amerindian world, Creole world, African world." For information, contact the Institut d'Etudes Créoles, Université de Provence, 29 avenue R. Schuman, 13621 - Aix-en-Provence Cedex 1, France (tele.: 42 64 39 90).

The 1989 meeting of the SOCIETY FOR PIDGIN AND CREOLE LINGUISTICS will be held in Washington, DC on December 28 and 29, 1989. Members are invited to submit abstracts for anonymous review on the phonology, morphology, syntax, semantics, lexicon or social aspects of pidgin and creole languages. The deadline for receipt of abstracts is July 31, 1989. Abstracts should be mailed to Francis Byrne, Linguistics, Shawnee State University, Portsmouth, Ohio 45662.

The 17th COLLOQUIUM ON NEW WAYS OF ANALYZING VARIATION (NWAVE XVII) was held in Montréal October 28-30, 1988 on the themes "Variation and the Hearer," and "Quantitative Discourse Analysis."



Don Winford (Secretary-Treasurer) and Christian Eersel officiating at the SCL business meeting, Bahamas, August 1988.

Suzanne ROMAINE of Oxford University spoke at Stanford University on March 2, 1989 on the topic "Creolization, acquisition and language change in New Guinea Tok Pisin."

Anna SHNUKAL of the University of Queensland spoke at the Stanford University Sociolinguistics Circle on December 8, 1988 on the topic of "Interpersonal Variation in One Torres Strait Creole Speech Community in Australia."

A SYMPOSIUM ON METAPRAGMATIC TERMS will be held in Budapest on July 2-4, 1990. Papers are invited on any topic related to metapragmatic terms in natural language, including linguistic action verbs (such as performative verbs, speech act verbs, and other *verba dicendi*) as well as other lexical indicators of a speaker's metacommunicative awareness (such as certain types of adverbials). These may be approached synchronically or diachronically, in view of a single language or comparatively, with reference to their "linguistic" properties or from an interdisciplinary point of view. Two copies of a five-page abstract should be sent to Ferenc Kiefer, Hungarian Academy of Sciences, Linguistic Institute, Szentháromság utca 2, H-1250 Budapest, Hungary, before November 1, 1989.

Mark BAKER (McGill University) gave a Linguistics Colloquium talk at Stanford University on February 7, 1989 on "The expression of arguments in serial verb expressions," drawing on data from Yoruba and Sranan.

The 21st NATIONAL CONFERENCE OF THE AFRICAN HERITAGE STUDIES ASSOCIATION will be held at Dillard University, New Orleans from April 27 to 30, 1989.

The INTERNATIONAL GROUP FOR THE STUDY OF LANGUAGE STANDARDISATION AND THE VERNACULARISATION OF LITERACY (IGLSVL) held its second biennial Workshop at the Department of Language and Linguistic Science, University of York (York YO1 5DD England) in April 1988. The Abstracts (including transcriptions of the discussions) are available from the Departmental Secretary (£6.50).

Among the participants were a number of creolists, including Philip Baker, Lawrence Carrington, Jean-Michel Charpentier, Pauline Christie, Hubert Devonish, Marcel Diki-Kidiri, Jeannine Gerbault, R. B. Le

Page, William Samarin and Andrée Tabouret-Keller, with written contributions from Peter Mühlhäusler and Suzanne Romaine.

The discussions at the workshop were the subject of a seminar given by R. B. Le Page at the University of Toronto in October at the invitation of the Director of the McLuhan Institute.

NOTES AND QUERIES

After a break of almost four years, the University of Umeå is about to publish three new volumes in the KRIO PUBLICATIONS SERIES. Volume Four, Thomas Decker's translation of Shakespeare's *Julius Caesar*, is currently available. For a complete list of publications to appear by the end of 1989, write to: Department of English, University of Umeå, S-90187 Umeå, Sweden.

The ASIAN/AMERICAN CENTER of Queens College, CUNY, has received a grant from the Rockefeller Foundation Fellowships in the Humanities Program to support scholarship on the diaspora experience of Asians in the Americas and on the key issues of Asian communities for the year 2000. Priority will be given to studies which are rooted in a particular period and locality, but related to and compared with other experiences. For information or application packets, write: Ms. Hong Wu, Asian/American Center, 163-03 Horace Harding Blvd., 5th floor, Flushing, New York 11367.

The Vice-Chancellor's Advisory Committee of the University of New South Wales, Kensington, Australia, has approved the establishment of a CENTRE FOR SOUTH PACIFIC STUDIES. The Centre is organized into "Studies Programmes" in the following areas: culture and politics; economic development and business; health and consumer issues; law; position of women; and South Pacific Arts. Specific activities planned are to:

- establish a program of Visiting and Research Associates, where persons with experience in and knowledge of the Pacific could be brought to the Centre for specific research and writing projects for varying lengths of time. The possibilities of exchange programs with (mainly but not exclusively) academic institutions in the Pacific are to be explored.

The next workshop will be held at the University of York from March 26 to 28, 1990, immediately prior to Sociolinguistics Symposium 8 in London (information on the latter from Dr. Jennifer Coates, Roehampton Institute, Southlands College, Parkside, London SW 19 5NN England). LAGB meets in Cambridge the following week.



- offer a program of post graduate Associateships primarily to bring people from the Pacific Islands to Australia, working through the University of the South Pacific, The University of Papua New Guinea, and other agencies.

- establish and maintain links with institutions throughout Australia and overseas concerned with the Pacific region, accumulating details of research being carried out in the South Pacific as a whole.

Peter Bakker sends word that the September 27, 1987 (Thursday) issue of the Dutch newspaper *N.R.C.-Handelsblad* contains an interview with Derek BICKERTON about creole languages.

The AMERICAN BOOK REVIEW 9.6 (January-February 1988) has as its special focus Caribbean literature.

Under the aegis of GEREC (Groupe d'Etudes et de Recherches en Espace Créolophones), some issues of the UNESCO NEWSLETTER are now available in Créole. GEREC has adapted the June 1987 issue of the *Newsletter* in six different Caribbean varieties of French-based Créole: Dominican, Guadeloupean, Guyanese, Haitian, Martinican, and Saint-Lucian. Four issues of this version of the UNESCO Newsletter, *Kouril t*, are available at the cost of 60 FF. For information about this project, contact: P. Pinalie, GEREC, Université des Antilles et de la Guyane, Campus Universitaire de la Martinique, B. P. 7207 - 92275 Schoelcher Cedex, Martinique.

From the Charleston, S.C. News and Courier/The Evening Post, Sunday, February 19, 1989:

"Gullah Tales" a film scripted in part by Virginia M. GERATY, lecturer and instructor in the Gullah dialect at the College of Charleston, has been nominated for an Academy

Award in the category of "Live-Action Short Film."

Ms. Geraty served as consultant and Gu-lah dialogue script-writer for the film, which was produced by Gary R. Moss of the Department of Educational Media at Georgia State University.

The library of the RESEARCH INSTITUTE FOR THE STUDY OF MAN (162 E. 78th Street, New York, NY 10021) would welcome receipt of articles, conference papers, or copies of journal articles dealing with language, creoles, education, and the Caribbean from interested scholars. Xeroxed copies or printed copies should be addressed to the librarian, Ms. Judith Selakoff, at the above address. In addition, scholars are welcome to peruse the collection which contains government documents and local publications from the Caribbean not contained in university libraries or the New York Public Library's collection. The institute is open Monday through Friday from 9am to 5pm.



REVIEW NOTICES

P. BAKER and V. H. HOOKOOMSING. *Diksyonner Kreol Morisyen* (Paris: L'Harmattan, 1987). By Derek Bickerton in *Lavwa Kreol* 1:17-18.

Derek BICKERTON. *Roots of Language* (Karoma, 1981). By Annegret Bollée in *Romance Philology* 40.4: 484-93.

N. BORETZKY, W. ENNINGER, Th. STOLZ, eds. *Akten des 2. Essener Kolloquiums über Kreolsprachen und Sprachkontakte 1986* (Studienverlag Brockmeyer 1986). By Matthias Perl in *Zeitschrift für Phonetik, Sprachwissenschaft und Kommunikationsforschung* 40.4: 553-54.

Francis BYRNE. *Grammatical Relations in a Radical Creole* (John Benjamins, 1987). By Donald Winford in *Lingua* (1988): 258-69.

Lawrence D. CARRINGTON, ed. *Studies in Caribbean Language* (1983) and John HOLM, *Central American English* (1983). By Matthias Perl in *Zeitschrift für Anglistik und Amerikanistik* 35.1: 83-86.

Pierre CELLIER. *Comparison syntaxique du créole réunionnais et du français* (Université de la Réunion/cNRS 1985). By D. Pelligrini in *Lavwa Kreol* 1: 19.

M. V. DYACHKOV. *Kreolskiye Yazike [Creole Languages]* (Moscow 1987). By Matthias Perl in *Zeitschrift für Phonetik, Sprachwissenschaft und Kommunikationsforschung* 41.3: 395-96.

Nina S. DE FRIEDEMANN and Carlos PATIÑO ROSSELLI. *Lengua y Sociedad en el Palenque de San Basilio* (1983). By Matthias Perl in *Zeitschrift für Phonetik, Sprachwissenschaft und Kommunikationsforschung* 39.5: 603-04.

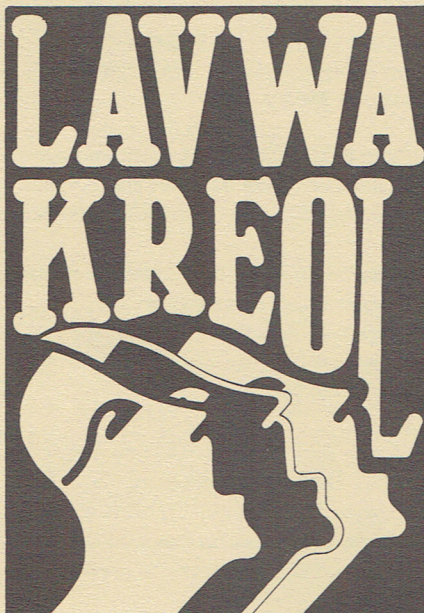
The Creation of Four New Periodicals ...

LAVWA KREOL is a new newsletter published by the Kreol Institute in the Ministry of Education, Information and Youth, The Seychelles, whose purpose is to promote the Kreol language. The first issue, on the theme "Kreol at School," contains articles, announcements, and even a crossword puzzle in Kreol, as well as reviews in English and French (see Review Notices in this issue). For more information, write to:

Abdoulaye Barry, Technical Advisor
Lavwa Kreol
Ministry of Education, Information
and Youth
P.O. Box 48
Mont Fleuri, Mahe
The Seychelles.

AFRICAN LANGUAGES AND CULTURES (ALC) is a new journal produced by members of the Department of African Languages and Cultures of the School of Oriental and African Studies, University of London, in association with the London University Centre for African Studies. For further information, contact:

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LANGUAGE INTERNATIONAL is a new bi-monthly magazine for language professionals which will include articles, reviews, and calendars of events of interest to those working in language-related professions. Published by John Benjamins, its editorial address is:

Geoffrey Kingscott
5 East Circus Street
Nottingham NG1 5AH
Great Britain

A new linguistics journal, *LANGUAGE VARIATION AND CHANGE*, announces a call for papers. Edited by Anthony Kroch, William Labov, and David Sankoff, the journal will be dedicated to the study of variation and change in speech communities, both contemporary and historical. All articles for submission should be sent in triplicate in Language format to:

David Sankoff
Language Variation and Change
Centre de recherches mathématiques
Université de Montréal
C.P. 6128, Succursale "A"
Montréal, Canada H3C 3J7

... and the Possible Demise of Another

The General Editor of *MULTILINGUA: JOURNAL OF CROSS-CULTURAL AND INTERLANGUAGE COMMUNICATION*, Richard J. Watts, has circulated a letter enlisting support for that publication in the form of subscriptions. Unless the number of subscribers increases by at least another 30 before June 1989, the publishers (Mouton de Gruyter) will have no option but to discontinue the journal. Institutions, in particular, which do not subscribe are being asked to do so.



John R. RICKFORD. Dimensions of a Creole Continuum: History, texts and linguistic analysis of a Guyanese Creole (Stanford 1988). By Alan S. Kaye in *Language Monthly*, No. 55, p. 13.

John R. RICKFORD. Dimensions of a Creole Continuum: History, texts and linguistic analysis of Guyanese Creole (Stanford 1988). Suzanne ROMAINE. Pidgin and Creole Languages (Longman 1988). Sarah Grey THOMASON and Terrence KAUFMAN. Language Contact, Creolization and Genetic Linguistics (University of California 1988). By R. B. Le Page in *Times Literary Supplement*, September 2-8, 1988, p. 972.

Th. STOLZ. Gibt es das kreolische Sprachwandelmodell? (Peter Lang 1986). By Matthias Perl in *Zeitschrift für Phonetik, Sprachwissenschaft und Kommunikationsforschung* 40.3: 451-52.



OBITUARY

It is the doleful task of the *CP* to inform its readers that Professor Donald Laycock, of the Australian National University, died on December 27, 1988 after a brief illness. He will be sadly missed among creolists. A revision of his "Norfolk" book was completed just before his death and will be published shortly.

DISSERTATIONS AND THESES

Jacobus ("Jacques") Tarcisius Gerardus ARENDS. 1989. *Syntactic Developments in Sranan: Creolization as a Gradual Process*. Ph.D. dissertation, Catholic University of Nijmegen.

Bruce A. BYERS. 1988. *Defining norms for a non-standardized language: A study of verb and pronoun variation in Cajun French*. Ph.D. dissertation, Indiana University.

Marie-Paule JEAN-LOUIS. 1987. *La tradition orale guyanaise: Universalité et spécificité du conte créole*. Thèse de 3e cycle, Université de Provence.



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Mervyne ALLEYNE. 1988. *Roots of Jamaican Culture*. London: Pluto.

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Peter BAKKER. 1987. *Autonomous languages: signed and spoken languages created by children in the light of Bickerton's language bioprogram hypothesis*. Publikaties van het Instituut voor Algemene Taalwetenschap nummer 53. Amsterdam.

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Graciete Nogueira BATALLA. 1988. *Suplemento ao Glossário do Dialecto Macaense: Novas notas linguísticas, etnográficas e folclóricas*. Macao: Instituto Cultural de Macau.

Alain BENTOLILA. 1986. *Programmation syntaxique en créole. Modèles linguistiques* 8.1: 31-36.

Alain BENTOLILA. 1987. *Marques aspecto-temporelles en créole haïtien: de l'analyse synchronique m la formulation d'hypothèses diachroniques*. *La Linguistique* 23.1: 103-22.

Denise BRAHIMI-CHAPUIS and Gabriel BELLOC. 1986. *Anthologie du roman maghrébin, Négro-africain, antillais et réunionnais d'expression française de 1945 à nos jours*. Paris: Delgrave.

Elizabeth BRANDT and Christopher MAC CRATE. 1982. *Make like seem heep Injin: Pidginization in the Southwest*. *Ethnohistory* 29.3: 201-20.

Anne-Marie BROUSSEAU. Triptyque sur les composés: Les noms composés en français, fongbé et haïtien en regard des notions de tête et de percolation (*Travaux de Recherche sur le Créole Haïtien*, no. 2). Montréal: UQAM.

António CARREIRA. 1983. *O crioulo de Cabo Verde: surto e expansão*. Lisbon: [s.n.] (Mem Martins: Gráfica Europen, 2nd edition).

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CERCLE LINGUISTIQUE D'AIX-EN-PROVENCE. 1988. *Travaux 6: La Règle et l'exception (l'hétéroclisie)*. Aix-en-Provence: Université de Provence. Includes:

Guy HAZAËL-MASSIEUX, *L'hétéroclisie en créole de Guadeloupe*, pp. 49-62;

Daniel VÉRONIQUE, *Des régularités linguistiques dans l'apprentissage d'une langue étrangère: réflexions sur la règle d'"interlangue"*, pp. 163-82.

Jean-Jacques CHALIFOUX. 1987. *L'identité ethnique: Questions pour la Guyane*. Cayenne: CRESTIG.

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ETUDES CRÉOLES 10.1 (1987) contains the following articles:

Gean-Claude Carpanin MARIMOUTOU, Créolisation, créolité, littérature, pp. 5-7;

Maximilien LAROCHE, Bilan d'une génération de littérature en haïtien (1950-1980), pp. 11-22;

Andrew OBASA, Simone Schwartz-Bart et le conte antillais: à la recherche du juste milieu, pp. 23-34;

Robert CHAUDENSON and Guy HAZAËL-MASSIEUX, Morbot, Sylvain, Young et les autres, pp. 35-54;

Chris CORNE, Remarques sur la langue des *Fables* de Rodolphe Young, pp. 55-61;

Martine MATHIEU, Créolisation et histoires de famille - remarques sur les conceptions littéraires réunionnaises, pp. 62-72;

Michel BENIAMINO and Daniel-Rolland ROCHE, Quelques remarques sur le roman historique à la Réunion, pp. 73-91;

Françoise VIDOT, Le théâtre à la Réunion des origines à 1880, pp. 92-108;

Jean-Louis JOUBERT, Robert-Edward Hart, poète créole? pp. 108-18;

Danielle BÉGOT, Imitation et créolité: une problématique des beaux-arts en espace créole insulaire, le cas des Antilles francophones, Martinique, Guadeloupe, Haïti, XVIIIe-XXe siècles, pp. 118-43.

Carlota da Silveira FERREIRA. 1985. Remanescences de um falar crioulo Brasileiro (Helvecia - Bahia - Brasil). Sep. Rev. Lusitana, Nova Série 5: 21-34.

John HOLM. 1989. Portuguese-based creoles. CUNY Forum 14:73-78.

George L. HUTTAR. 1987. The Afaka script: an indigenous creole syllabary. In Ilah Fleming (ed.), Thirteenth LACUS Forum, 1986. Lake Bluff, IL, pp. 167-77.

Jean-Pierre JARDEL. 1987. De la genèse et de quelques usages du concept de 'créolisation'. *Bulletin du Centre d'Etudes des Plurilinguismes et des Situations Pluriculturelles* 10 (November): 1-22.

The JOURNAL OF PIDGIN AND CREOLE LANGUAGES, Vol. 2, number 2 (1987) contains the following articles:

John SINGLER, The city, the mesolect, and innovation, pp. 119-47;

Morris GOODMAN, Pidgin origins reconsidered, pp. 149-62;

Philip BAKER, Historical developments in Chinese Pidgin English and the nature of the relationships between the various Pidgin Englishes of the Pacific region, pp. 163-207;

Philip L. GRABER, Thematic participants in a Kriol story, pp. 209-227.

Derek BICKERTON, Beyond Roots: Knowing what's what, pp. 229-37;

J. L. DILLARD, The maritime (perhaps lingua franca) relations of a special variety of the Gulf Corridor, pp. 244-49.

George LANG. 1987. Periphery as paradigm: Creole literatures and the polysystem. *Poetics Today* 8.3-4: 529-37.

LINGUISTIC CHANGE AND CONTACT (= Proceedings of NWAV-XVI) ed. by K Ferrara, B. Brown, K. Walters, and J. Baugh (Texas Linguistics Forum, Vol. 30), contains

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several papers of interest to creolists, including:

Becky BROWN, Cajun French and dynamics of pronominal equivalence;

Francis BYRNE, Towards a theory of theta marking and Creole depth;

Ceill LUCAS and Clayton VALLI, Language contact in the deaf community;

John R. RICKFORD, The evolution of creole languages: real and apparent time evidence;

Robin SABINO, Word final vowels in Negerhollands;

John V. SINGLER, The place of variation in the formal expression of inflectional processes: evidence from Pidgin English;

Loreto TODD, Kamtok: the story of a language.

Copies (US \$10, + \$1.00 postage in US, \$1.50 overseas) are available from: Texas Linguistic Forum, Department of Linguistics, University of Texas, Austin, TX 78712.

Claudia A. MAZZIE. 1988. Pragmatically conditioned variation in Tok Pisin. In Thomas J. Walsh (ed.), GURT '88: Synchronic and diachronic approaches to linguistic variation and change. Washington, D.C.: Georgetown University.

Irmela NEU-ALTENHEIMER, J. C. Carpanin MARIMOUTOU, and Daniel BAGGIONI. 1987. Névrose diglossique et choix graphiques ("ç" en catalan et "k" en créole

de la Réunion). *Lengas* 22 (Dix années de sociolinguistique): 33-57.

Aldina de Araújo OLIVEIRA. 1974. Papiá Cristão, or dialecto dos Portugueses de Malaca. Lisbon: Soc. de Língua Portuguesa.

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