



The Carrier Pidgin

A newsletter for those interested in pidgin and creole languages

Vol. 25, No. 3, August - December 1997

ISSN: 0739-3474

FOCUS ON CREOLIST: FÉLIX MORISSEAU-LEROY

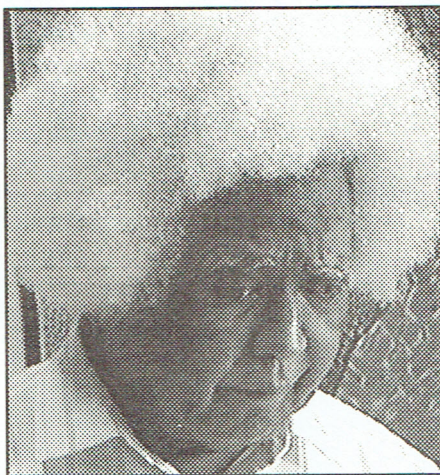


Photo Credit: Steve Malagodi

by Jeffrey Knapp
Florida International University

"Whenever I have nightmares I dream of Ton Ton Macoutes," writes Haitian poet Félix Morisseau-Leroy in his poem *Shoushoun*. Indeed, in all his poetry, fiction and plays, the oppression of Haitian politics and

society, along with the joy of Haiti's people, is always present. At times this political statement is more or less implicit, as in his Kreyòl plays which interpose *Antigone* and *King Creon* onto Duvalierist Haiti and substitute the Voudou gods for the Greek panoply; at times it is as explicit as his choice of the Haitian Creole language, rejecting French, the then-official language spoken by a mere ten percent or so of the populace.

I first met Morisseau in the early 1980s when Steve Malagodi, a producer for Miami's National Public radio affiliate, WLRN-FM, and I read a small piece in the *Miami News* about a 70-ish year-old Haitian poet and playwright who just returned to the Americas after a long exile in France and Africa. We found him in a suburban townhouse in Kendall, with his wife, Rene, his son and daughter-in-law, and two young grandchildren. When I asked to see

some of his poems, he told me there were no English translations. He did, though, give me a copy of *Natif-Natal*, his last work in French, written in the mid-1950s, and told me—challenged me—to translate it. It took me over two years—and Morisseau's English is near flawless, though he often jokes about everyone but him talking in a foreign accent.

I remember on our first meeting telling Morisseau that I often met Haitian children in my work with the National Endowment for the Art's Poets-in-Schools program in South Florida and that I was a bit mystified by Haitian Creole. I told him how my knowledge of French gave me a certain level of "comfort" talking to seven-year-olds, but then I'd quickly find myself jumping into an empty swimming pool. He laughed loudly and gave two or three examples in Twi and Wolof that paralleled how the French "aller" became the Kreyol word for "go," but if one were to say "je vais" to a Creole-speaking child

EDITORIAL BOARD

Established in 1973, *THE CARRIER PIDGIN* is published three times a year at Florida International University. For subscription information, see page 48. For advertising rates, write to the Editor at: Linguistics Program/ English Department, Florida International University, University Park - DM453, Miami, Florida 33199 USA. Phone (305) 348-3096. FAX (305) 348-3878. E-Mail hopkinst@fiu.edu

EDITOR

Tometro Hopkins

Florida International University

ASSOCIATE EDITOR

Michael Aceto

University of Puerto Rico

BOOK REVIEW EDITOR

Jacques Arends

Universiteit van Amsterdam

DESIGN

Sergio Sagastume

ADVISORY EDITORS

Peter Bakker

Aarhus University, Denmark

Annegret Bollée

Universität Bamberg, Germany

Adrienne Bruyn

Aarhus University, Denmark

Lawrence Carrington

University of the West Indies, Mona

Frederic G. Cassidy

University of Wisconsin, Madison

Chris Corne

University of Auckland

Michel DeGraff

Massachusetts Institute of Technology

Martha Dijkhoff

Minister of Education, Curaçao

Hildo H. do Couto

Universidade de Brasília

Glenn Gilbert

Southern Illinois University, Carbondale

Ian Hancock

University of Texas, Austin

John Holm

City University of New York, Graduate Center

Mikael Parkvall

Stockholm University

John Rickford

Stanford University

Peter Roberts

University of the West Indies, Barbados

Suzanne Romaine

Oxford University

Albert Valdman

Indiana University

IN THIS ISSUE

- Focus on Creolists: Felix Morisseau-Leroy** 1
"Dat Tree Be White Man Chop"; On the Story of
Genesis in West African Pidgin English 4

Society News

- Society for Pidgin and Creole Linguistics** 7
Society for Caribbean Linguistics 11
The Linguistic Society of Papua New Guinea
and the Society of Pidgins and Creoles
in Melanesia News 12

CP News

- Fred Cassidy, Sportin' Ninety and Still Goin' Strong** 12
News on Our Creolists 13
Notes and Queries 13
Short Notes 47

Departments

- From the Editor** 3
Creative Writing Corner 14
Institutional News 15
Publication Announcements 16
Publications 17
Book Reviews 20
Dissertations / Theses Abstracts 27
New Dissertations/Theses 29
Obituaries 30
Calendar of Events 32

Focus On Creolist, from page 1

one might as well be speaking Martian. I soon found, too, as I began to translate his Kreyòl poetry, that my ear and my eye didn't always work in sync, even though the orthography is phonetic. Example: teprikodè-tape recorder, naturally.

So much of Morisseau's literary activism centers on championing Haitian Creole, not only as the language of poetry and theater but also as the political language—the official language—of his country. Whether lobbying the United Nations or writing poems, he expresses the belief that in order for Haiti to be

truly free, its language must be that of its people, not of its colonizer, which, of course, was overthrown almost two-hundred years ago. Witness his playful *Nou Testaman*.

*An diz nèf san senkant kat
M t ekri testaman m
M te di m pa vle okenn pè
Vin pale laten nan tèt mwen.
Jounen jodi a, m pa gen pwoblèm sa a
Paske pè pa pale laten ankò.
Menm Bondye
Sètoblje aprann kreyòl
Kou tout lòt blan
Ki vin isit
Pou fè biznis ak nou.*

FROM THE EDITOR

Welcome to another great issue of *The Carrier Pidgin*. We have 48-filled pages of interesting news on and about pidgins and creoles.

Inside this issue you will find news on and about our creolists, reviews on recent books on pidgins and creoles, announcements of new publications and dissertations, and a calendar of past and upcoming events.

Also in this issue is our feature article, "*Dat Tree Be White Man Chop*": *On the Story of Genesis in West African Pidgin English* by Magnus Huber. In his article, Huber attempts to find out more about the origins of a Pidgin English text—*The Story of Genesis in West African Pidgin English*—that circulates among the white expatriate community on the West Coast of Africa. Four versions of the text are presented and analyzed.

In addition, Jeffrey Knapp provides the feature article on Félix Morisseau-Leroy, our Creolist in Focus. Because of his numerous literary contributions in Haitian Creole, Morisseau has been given the title "Father of Haitian Creole" by the Haitian community here in South Florida. Morisseau's focus article is posthumous. He died last year before the printing of this article. His obituary will appear in the next issue of *The Carrier Pidgin*.

This issue also marks the premier of a new section, the *Creative Writing Corner*. In this section we will present creative writings, such as poetry, folktales, short stories, etc., in pidgins and creoles. This section will not only feature the creative writing talents of our creole speakers but will also illustrate the various uses of pidgins and creoles in literary writing. Michaelle Vincent's poem "*Li Klè Tankou Dlo Kokoye*" is featured in this issue. Our next issue will feature poems in Hawaiian Creole English and Jamaican Creole.

I sincerely hope that you will enjoy reading this issue. As you can see we are serious about improving the quality of and expanding the content of our newsletter. In our next triple-packed issue, we will feature more articles and book reviews.

A heartfelt thanks to all our readers who congratulated *The Carrier Pidgin* on its new look. We are thankful to all of you for your continued dedication and support of *The Carrier Pidgin* newsletter.

—Tometro Hopkins

New Testament

In 1954

I wrote my will
I said I don't want any priest
To speak Latin over my head

I don't have that problem today
Because priests
Don't speak Latin anymore

Even God
Had to Learn Creole
Like any other white man
Coming here
To do business with us

Morisseau was born three years before the United States' twenty-year occupation of his homeland, in 1912. When he left, exiled in 1959, Haiti was well into the regime of "Papa Doc" Duvalier. By that time he had already written *Antigone* in Kreyòl and produced it in Port-au-Prince. The importance of this was not only the success of the play but also the success of the language in which it was written. Haitian Creole had been used by the generation before his, but usually as a vehicle for folk comedy. Characters spoke Kreyòl only because they weren't worthy to speak French.

With *Antigone*, and later *King Creon*, the tables were turned. Though Kreyòl is the language of the people of the poorest country in the Western Hemisphere, Morisseau says, "I don't think Kreyòl is any worse than Greek." With Morisseau, Kreyòl became a literary language.

Morisseau studied law at the University of Haiti and taught mathematics at the Lycee of Jacmel. he was the assistant to the Minister of Education, and after graduate studies in the 1940s at Columbia, CCNY, and the New School for Social research, became the Director General of Education himself. Afterwards, Morisseau worked as Chief Editor of *Le Matin*, Haiti's morning newspaper. On this he notes: "I was not a newspaperman myself but rather used the newspaper to perform a political action."

Something similar could be said about Morisseau the poet, who likewise used poetry to "perform a political action." Take the beginning of *Ochan pou Nikaragwa*, for example:

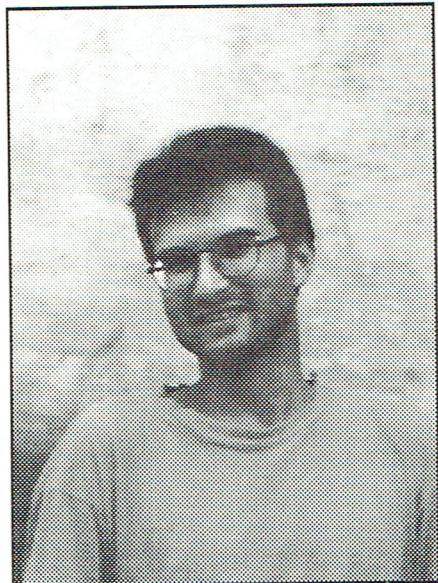
*Pou sa k pa konnen m
te m tou di m s on ti nèg mawon
ki te gen twa zan sèlman
lò marin meriken desann sou
Ayiti
kou malfini sou yon manman
pou l
lage tout pitit li yo nan patou*

*Fanmi m te esplike m sa Ayisyen
te ye
kouman gran gran papa m te
goumen
pou vire yon sitiyaasyon ki te
lanvè landrèt
lò yon pèp te kase chenn
lesklavay
pou 1 pwoklame li lib
endepandan
granmoun pa restvèk okenn lòt
journal nan liv*

Salute to Nicaragua

For those who do not know me
Let me once and for all say
That I am a little Maroon
Who was only three years old
When the American Marines

“DAT TREE BE WHITE MAN CHOP”: ON THE STORY OF GENESIS IN WEST AFRICAN PIDGIN ENGLISH



by Magnus Huber
University of Essen

The story of Genesis in Pidgin English was a popular souvenir among those who went overseas, probably because the plot was so well known that anybody at home could follow it, even in Pidgin. The tradition goes back to at least the 19th century. In *To the Gold Coast for Gold* Burton & Cameroon (1883:65-66) present the readers with a version of the Fall which they had in turn lifted from Robb's (1861:165) account of Jamaica. The text itself dates from 1841. Early in the 20th century, Jack London (1909:362-64) published the story of Creation in a short article on Beach-la-mar. It was apparently told in Queensland, but the speaker may have been a Solomon Islander. From West Africa, two versions in what is purported to be Kru Pidgin English (KPE) are known to me. The first was published in the *Nigeria Gazette*, 4 March 1926 (reprinted in Todd 1984: 264), and the second is to be found in Crocker (1936: 167), who obtained it

from a colleague who had served in Cameroon in 1932.

In this article I attempt to find out more about the origins of a Pidgin English text that circulates among the white expatriate community on the West Coast of Africa. It is the story of Genesis in West African Pidgin English (WAPE), of which four versions are known to me at present—three are typescripts and one is hand-written—but there must be many more. To the best of my knowledge, this text has never been published in any popular work, so the extant variants must have been copied one from the other as they were passed on in the white community. As more versions are bound to come to light, reconstructing an *ur-text* would be a futile task at this stage. A more promising approach seems to me to try to establish, on the basis of the available versions, the age of the text and where it was originally composed. I would like to encourage readers who know of other versions to bring them to my attention.

The four texts are reprinted below, pp. 38 - 43. To facilitate comparison, they have been arranged in columns; original paragraph breaks have been retained but empty lines have been inserted where individual versions lack certain passages. The texts have also been placed on the internet. They are available at the Creolist Archives, <http://www.ling.su.se/Creole>.

Version A is entitled “The Story of Genesis in Pidgin English” and was kindly given to me by Frances Harding of the School of Oriental and African Studies, London, who had found it in a file containing Krio material dating back to the 1960s.

Version B is the hand-written text and in Loreto Todd's possession. It has been published in Todd (1984: 265-67), who says that it was given to her “as an example of Liberian English” but that she has not been able to trace its precise origins (264). She goes on to quote from a letter that identifies it as “a Gold Coast version” (267). Todd (p.c.) informs me that she got it from a white teacher in Nigeria who had worked there since before independence, and that she also has a recording of this story. Version B is reprinted with Loreto Todd's permission.

Version C, with the German title “Die Schöpfungsgeschichte in Pidgin”, was brought to my attention by a German diplomat who had obtained it in Ghana in 1966. This is the shortest version and contains a number of errors that indicate that the scribe was either working from a corrupt copy and/or had little competence in Pidgin.

Version D, “The story of Genesis as it is told in Pidgin”, was given to me by the same person as Version C. Unfortunately, neither he nor his wife remembered exactly where it had come from but believed that it must have been presented to them by a colleague in Germany.

The WAPE versions considered here were clearly not composed for use in the African mission but for humorous purposes. This is obvious from (a) a number of inaccuracies and divergences from the Bible that a missionary would certainly not have approved of, and (b) from the fact that the original text was apparently written in stereotypical “Pidgin” by someone with only limited knowledge of the variety.

The divergences from the Bible obviously serve to give a distinct West African flavour to the text. Consider, for example, the curiously placed Noah episode in Versions A, B, and D. Noah is here presented as the headman of an Elder Dempster boat. Elder Dempster is a major shipping company that has been serving West African ports since 1869 (Davis 1973). In the West African context *headman* would be understood as the leader of a band of Krumen, from SE Liberia, who worked aboard European ships as seamen and labourers (see e.g. Behrens 1974). The divergences also reveal a certain degree of white racism, as in the description of the act of Creation, where prominence is given to African foodstuffs (implying that only these would matter in a West African setting), or that God reserves the tree of knowledge for whites (*dat tree be white man chop*), or indeed in Adam's exclamation on seeing Eve, *she be sweet past stinkfish*.

Although the language is reminiscent of WAPE (e.g. in the use of *chop* 'food; eat', *savvy* 'know, understand', or *for* as a locative preposition), it is not quite authentic. The function of the TMA markers *done* and *go*, for instance, seems to have been ill-understood by the author: *done* is frequently used in clearly non-completive contexts. Indeed, it appears that in most cases *done* encodes past rather than completiveness. *Go* sometimes occurs in contexts that neither allow a future/irrealis interpretation (its usual function in WAPEs) nor a serial verb construction (SVC) reading. To illustrate: *he go fear de Lawd an' done go for bush one-time* is anterior to the drift of the narrative, since Adam had already fled when God came to look for him. In this context it is difficult to interpret *he go fear de Lawd* as future/irrealis. Nor is a SVC reading appropriate since *fear* is a stative verb. Note also that the sentence describes a sequence of actions, with Adam's fear preceding his flight. Again, it is curious that the result is marked for completiveness (*done go for bush*) while the cause (fear) is not.

There are a number of archaic features which allow us to date the original text back to at least the 1920s.¹ These features include the definite article or demonstrative *dem/them* (*dem trumpet* 'the trumpet'), or the indefinite article *one* (*one man day call 'um Noah* 'a man who was called Noah'; lit. '... they called Noah'). While *dem* and *one* are still occasionally found today, they formerly were the regular and only articles or means of encoding definiteness. Archaic features also include the adverbial *by-me-by* 'soon' and *him* 'he' as a clitic pronoun (Version C only), both seldom heard today. Note also the repeated use of transitive markers, e.g. in *dey put um hat for head* 'they put a hat on'. Transitivity is rarely marked in today's WAPE and only occurs in basilectal varieties, but transitive markers were more frequent in earlier stages (Huber 1998: 12fn). The phonology implied by the spelling *savvy* — [savi] — provides another clue: the modern WAPE pronunciation is [sabi]; the latest 20th century attestations spelt *-v(v)-* known to me are: Krio 1916, KPE 1932, Ghana 1928, and Benin 1905. Another piece of evidence is the absence from the texts of the complementizer *se* (*say*). Instead, *that* is used (*He savvy dat no man be for seat*), or subordination is achieved through mere juxtaposition (*dey savvy dey be naked*). My earliest attestations of *se* are: Krio 1860, KPE 1926, Ghana 1931, Nigeria 1857, Cameroon 1884 (Huber 1998: 17). Although occasionally attested in 19th century texts, *se* only started to be used with greater frequency in the 1920s. The spelling *savvy* and the non-attestation of *se* concur in dating the text not later than ca. 1930. The other features do not provide conclusive evidence in themselves because they are still sporadically heard in modern WAPEs. However, the clustering of features rare today corroborates the impression formed by *savvy* and *se*.

The 19th and early 20th century WAPE locative copula was *live* (Huber 1996:65-66), whose latest attestations are: KPE 1926, Ghana 1925, Nigeria 1917 (Huber 1998: 17). The earliest occurrences of the mod-

ern locative copula *de* are: Krio 1871, KPE 1932, Ghana 1931, Nigeria 1931, Cameroon 1960, which suggests that in the WAPEs, *de* must have supplanted *live* during the 1920s. In Versions A, B, and D the locative copula appears in its modern form (*He go breathe — an' man day*; C's *he go breathe a man dere* is apparently a misreading), yet again pointing to the 1920s (unless, of course, *day* was inserted later in the transmission process; but this seems unlikely since all four versions show a reflex of *de*).

Elder Dempster and Company was formed in 1868 to act as the agents for the British and African Steam Navigation Company, and the line's service between Britain and West Africa started in January 1869 (Davies 1973:57-58). During the first two decades, however, Elder Dempster were only ships' managers, not shipowners. The company's first vessel was acquired in 1887, and only in the 1890s did Elder Dempster come to play a more prominent role in West African shipping, after its fleet was transferred to the African Steam Ship Company, for which Elder Dempster acted as managing agents (88). Unless the Noah episode was added later - but there is little reason to believe that - these facts establish the 1890s as the earliest period of the *urtext's* composition.

A number of clues are of help in locating the place where the original text was written. The features *chop* and *for* (preposition) are uncommon in Krio (which uses *(j)it* and *na* instead) but characteristic of WAPEs. This excludes Sierra Leone from our list of possible locations. In the encounter between Eve and the snake (Versions A, B) greetings are exchanged in what looks like an African language. I have been unable to identify *Kushayo*,² but *Ekabbo* seems to represent Yoruba 'welcome'. One curious thing about the four versions is that Eve is called *Heva*. While the initial *H-* may be due to hypercorrection (cf. *Hadam*), the final *-a* cannot so easily be explained. My first thought was that this was due to German (*Eva*) influence via Cameroon, but another

Genesis from, page 5

possible etymon is Arabic *Hewa*, which may have reached the West African coast through Hausa (personal communication Richard Hayward through Philip Baker).

An important piece of non-linguistic evidence is that in Versions A, B, and D headman Noah takes Eve for a sail on the lagoon. This may be interpreted as implying that the lagoon was navigable for an Elder Dempster ship. Of the major ports in anglophone West Africa only Lagos, Nigeria, is situated on a significant lagoon. Note that Lagos is in a traditionally Yoruba-speaking area, which agrees well with the snake's Yoruba greeting.

On the basis of the available evidence I conclude that the original version of the story of Genesis in WAPE must have been written in Lagos, probably towards the end of the 1890 - 1930 period. The author was probably a white official or trader who was apparently only semi-proficient in Pidgin. The text was composed for humorous purposes and gained popularity among the expatriate communities all along the West Coast.

ENDOTES

¹The very fact that these archaisms are preserved in version that circulated in the 1960s may be taken as another indication that those who passed them on by way of copying had only a limited knowledge of modern WAPE, otherwise we would have expected more modern features to have been inserted in the process of transmission.

²Akin Oyètádé (personal communication through Philip Baker) reports that *ku-* is a Yoruba greeting prefix and *ayo* means 'joy', but he is unable to account for the *-sh-*.

REFERENCES

Behrens, Christine. 1974. *Les Kroumen de la côte occidentale d'Afrique*. Talence: Centre d'Etude

de Géographie Tropicale.

Burton, Sir Richard F. & Verney Lovett Cameron. 1883. *To the Gold Coast for gold: a personal narrative*, vol. 2. London: Chatto & Windus.

Crocker, W. R. 1936. *Nigeria, a critique of British colonial administration*. London: Allen and Unwin.

Davies, Peter Neville. 1973. *The trade makers. Elder Dempster in West Africa, 1852- 1972*. London: George Allen & Unwin.

Huber, Magnus. 1998. The origin and development of Krio: new linguistic and sociohistorical evidence. Paper delivered at the SPCL meeting, New York City, 9-10 January 1998.

1996. The grammaticalization of aspect markers in Ghanaian Pidgin English. In Philip Baker & Anand Syea (eds.), *Changing meanings, changing functions. Papers related to grammaticalization in contact languages*. London: University of Westminster Press, 53-70.

London, Jack. 1909. Beche de Mer English. *Contemporary Review*, vol. 96: 359-364.

Robb, Alexander. [1861]. *The Gospel to the Africans. A narrative of the life and labours of the Rev. William Jameson in Jamaica and Old Calabar* 2nd ed. Edinburgh: Andrew Elliot.

Todd, Loreto. 1984. *Modern Englishes: Pidgins and Creoles*. Oxford: Basil Blackwell.

See Genesis: The Texts, page 38

CORRECTION

The article on **THE CARRIER PIDGIN SALUTES ROBERT LE PAGE AND FREDERIC G. CASSIDY** on page 8 (Vol. 25, Nos. 1-2) provided erroneous information on Frederic G. Cassidy.

Fred Cassidy was not American born but born in Jamaica, Kingston, Parish of St. Andrew in 1907, where he grew up, in effect, bilingual, speaking "Standard English" at home, but learning "Bad Talk," or the patois from his nurse, the other domestics, and everybody else — market women, gardeners, carpenters, shopkeepers, "country people," as they were called. He knew the language from the roots.

In 1949 as a professor at Wisconsin, Fred won a Fulbright Research Fellowship to do a book on the folk language of Jamaica. The University College of the West Indies at Mona, then quite new, under University of London auspices, was the host institution. That was 1951-52, and the book was *Jamaica Talk* (Macmillan, London, 1961, 1971). It was a "first run" for what ultimately became Cassidy-Le Page *Dictionary of Jamaican English*.

Le Page and Fred were brought together by the Professor of Foreign Languages at UCWI, Manfred Sandmann, who saw the possibilities and convinced Le Page to collaborate with Fred, and with his willing acceptance. Le Page immediately got to work, founded the series *Creole Language Studies* (Macmillan, London 1960, No. 1, "Jamaican Creole") and organized two conferences in Jamaica (1959, 1960) which gave great stimulus to the study. Le Page also greatly built up the African acquisitions in the UCWI library. Fred got an extension of his Fulbright grant (1958-59) and so was able to complete the manuscript. The *Dictionary* was published in 1967, second edition 1980, Cambridge University Press.



SOCIETY FOR PIDGIN AND CREOLE LINGUISTICS

SPCL/SCL 1998 ANNUAL MEETING

IN CONJUNCTION WITH LSA

The 1998 Joint Meeting of the Society for Pidgin and Creole Linguistics (SPCL) and Society for Caribbean Linguistics (SCL), in conjunction with the Linguistics Society of America (LSA), was held January 9-10, at the Hyatt Regency in New York. The following presentations were given at that meeting:

Plenary Symposium: *PIDGIN AND CREOLE LINGUISTICS IN THE 21ST CENTURY*

•Glenn GILBERT: Overview: What's ahead in pidgin and creole linguistics

Symposium Sessions:

•Jacques ARENDS: The historical study of creoles and the future of creole studies.

•Michael ACETO: Going back to the beginning: Describing the (nearly) undocumented creole languages of the Caribbean.

•Mikael PARKVALL: Demographic disproportion and language restructuring.

•Peter BAKKER: Some future challenges for pidgin and creole studies.

•Hildo do COUTO: The place of place in creole genesis.

•Anand SYEA: Future grammatical developments in creoles: Some predictions.

•Donald WINFORD: Creoles in the context of contact linguistics.

•John HOLM: The study of semi-creoles in the 21st century.

•Claire LEFEBVRE: The field of pidgin-creole linguistics at the turn of the millennium.

•Ingo PLAG: On the role of grammaticalization in creolization.

•Armin SCHWEGLER: Creolistics in Latin America: Past, present, and future.

•Jeff SIEGEL: Applied Creolistics in the 21st century.

OTHER SESSIONS: *EARLY SOURCES*

•Jany TOMBA: *The early Haitian Creole in Ducoeurjoly (1802).*

•Sarah Julianne ROBERTS: *Olla Podrida: Language mixing, pidgins, and creolization.*

•William A. STEWART: *What a letter of 1883 in Pidgin Hawaiian has to say.*

•Peter STEIN: *The Dresden edition project of the complete manuscript of C.G. A. Oldendorp's Mission History.*

LANGUAGE CONTACT AND MIXTURE

•Angela KARSTADT: *Relativization strategies in a post-migrant setting — A longitudinal study of Swedish and English in contact.*

•Evgeniy GOLOVKO: *Language contact in the Bering Strait area.*

•Elizabeth WINKLER: *Limon Creole — A case of contact-induced language change.*

•Stephane GOYETTE: *Genetic linguistics, creolization and pidginization.*

•Fred FIELD: *Revealing contrasts — function words and inflectional categories in modern Mexicano and Palenquero.*

PORTUGUESE VARIETIES

•Claudia RONCARATI and Maria C. MOLLI: *Features of pidginization on a contact Portuguese sample*

•Marlyse BAPTISTA: *The Capeverdean determiner system — the role of null morphemes in marking specificity and non-specificity of Nps.*

•Gerardo LORENZINO: *The diachronic relevance of affixation in two Afro-Portuguese creoles.*

LIFE CYCLE PROCESSES — PIDGINIZATION, CREOLIZATION, AND DECREOLIZATION

•Janice L. JAKE and Carol MYERS-SCOTTON: *How to build a creole — splitting and recombining lexical structure*

•Heliano MELLO: *On the genesis of Brazilian Vernacular Portuguese.*

•Michel DEGRAFF: *Children and vs. adults in pidginization and creolization.*

•Magnus HUBER: *The origin and development of Krio -- new linguistic and sociohistorical evidence.*

•Valerie YOUSSEF: *Decreolization revisited -- the case of Tobago.*

•John MCWHORTER: *Motivations for the Afrogenetic hypothesis: The mystery of mainland Spanish America.*

CREOLE SYNTAX

•Marvin KRAMER: *Transitivity in Saramaccan adjectives, passives and shared object serial verb constructions.*

•Beatrice DENIS: *A comparative study of Jamaican Creole, Sierra Leone Krio, and Nigerian Pidgin.*

•Malcolm FINNEY: *The status of /se/ in Krio -- Verb or complement?*

•Genevieve ESCURE: *Presentative structures and paratax in Belizean Creole.*

AAVE AND ITS CONGENERS

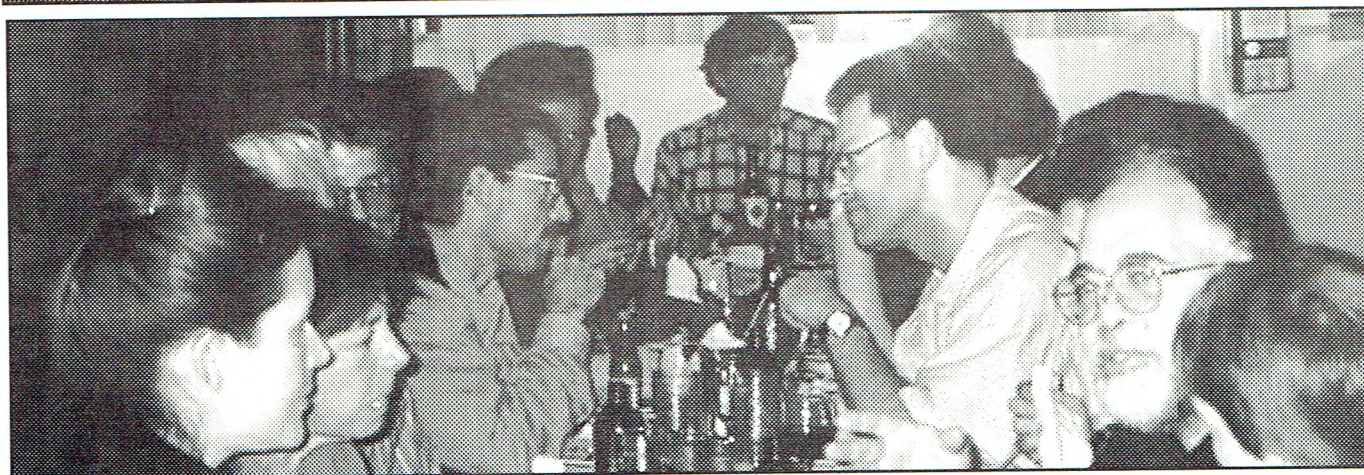
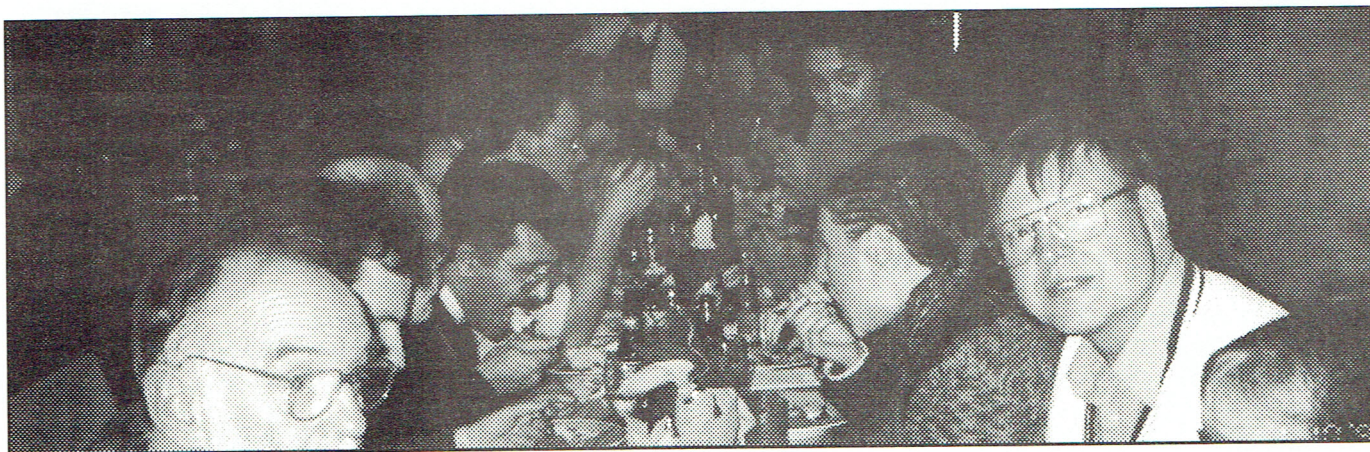
•Genevieve ESCURE and Portia MCCLAIN: *Habitual aspect in migrant African American preadolescents in Minneapolis.*

•Elizabeth DAYTON: *The done element in African American Vernacular English be done.*

•James A. WALKER: *Beyond zero copula — evidence from African Nova Scotia English.*

SPCL/SCL 98, from page 7

SPCL/SCL 1998 ANNUAL MEETING: NEW YORK



SPCL members enjoying an after conference dinner at a soul food restaurant in Harlem

Photo credit: T. Hopkins

•**David SUTCLIFFE:** *Gone with the wind* — What 19th century AAVE can tell us about a prior creole.

•**Gerard VAN HERK:** *Inversion in Samaná English question formation.*

CREOLE PHONOLOGY

•**Maurice HOLDER:** *The prosodic hierarchy in Guyanese Creole.*

•**Thomas KLEIN:** *Nasal velarization and dissimilatory blocking in Gullah.*

•**Jeff ALLEN:** *Evaluating Haitian Creole orthographies from a non-literary-based-perspective.*

•**Jean Robert CADELY:** *Evidence for a constituent clitic group in Haitian Creole.*

ACQUISITION, FIRST AND SECOND

•**Darlene LACHARITE:** *Onset cluster production by Jamaican children.*

•**Paul GARRETT:** *An "English Creole" that isn't: On the origins of St. Lucian English-lexicon vernacular.*

•**Dany ADONE:** *The Kriol Pronominal system, creolization, and acquisition.*

•**Ingrid NEUMANN-HOLZSCHUH:** *Today's Cadien — an important step on the interlingual continuum.*

•**Natalie OPERSTEIN:** *Italian-based pidgins, interlanguages, and foreigner talk.*

SOCIAL FACTORS

•**Kathryn SHIELDS-BRODBER:** *Gender, culture and conversation: A Caribbean perspective.*

•**Jeffrey P. WILLIAMS:** *Miscegenation and the genesis of contact languages.*

•**Chris CORCORAN:** *The place of Guinea Coast Creole English (GCCE) and Sierra Leone Krio (SLK) in the Afro-Genesis Debate.*

VARIA

•**Hirokuni MASUDA:** *Narrative representation theory and creolistics.*

•**Jocelyn AHLERS:** *Cognitive metaphor and the creation of Tense/Mood/Aspect markers.*

•**Edward Bendix:** *History vs. Universals in some complex creole TMA strings.*

SOCIETY FOR PIDGIN AND CREOLE LINGUISTICS

MINUTES OF THE BUSINESS MEETING IN NEW YORK

SATURDAY, JANUARY 10, 1998

Call to order

President John Rickford called the meeting to order at 4:30p.m. Approximately 40 members of the SPCL were present.

President's report

John Rickford opened the meeting by reading last year's minutes of the business meeting (these had been published in the latest issue of The Carrier Pidgin).

Rickford received the financial report of the Executive Secretary (Armin Schwegler), conducted the discussion of the items listed below.

Audiovisual equipment

Due to exorbitant cost associated with the New York meeting site (\$1,500), audiovisual equipment could not be provided at this year's SPCL meeting. John Rickford apologized to members for the inconvenience. The suggestion was made that SPCL purchase its own equipment. It was noted, however, that this is not a viable option because hotels typically restrict the use of electronic equipment not provided by them. Discussions will continue with the LSA about other ways of avoiding this problem in the future.

Secretary-Treasurer's report

Armin Schwegler, Secretary-Treasurer, presented the 1997 Annual Financial Report. He noted that the financial situation of the Society remains stable, and that the current account balance is approximately \$2,500.00. He also offered a 5-year overview of past SPCL finances (1993-Jan. 1998). As shown below, within that period, SPCL funds fluctuated between approximately \$3,100.00 and \$1,800.00.

Amendment to the SPCL Constitution

John Singler had collected the signatures from members in good standing in support of a vote to amend section VI (Executive Council) of the SPCL constitution. Members present at the meeting unanimously approved changing the old version to the following (as shown below, the change involved a single word, i.e., four to three):

New text

VI.1. Executive Council: There shall be an Executive Council, composed of the two Officers [President and Vice President], the Executive Secretary, the Editor of JPCL, the immediate Past President, and the three members-at-large, each elected by members in good standing present at the annual/biennial meeting, for a term of three years, one post falling vacant each year.

Old text:

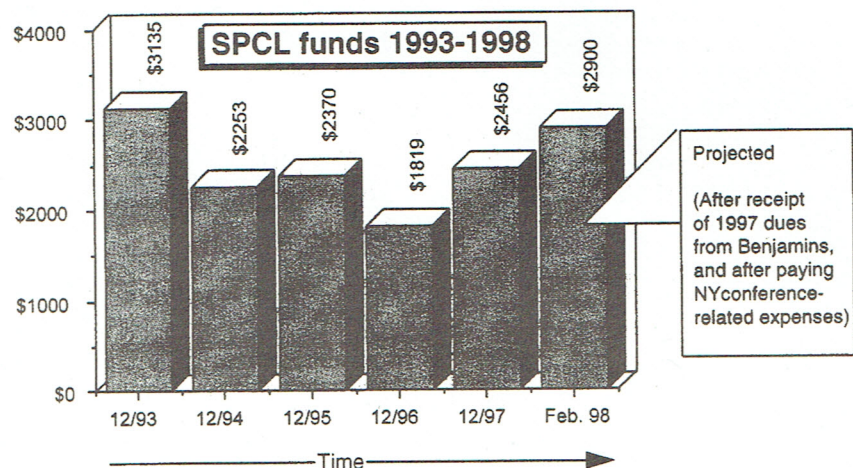
...for a term of four years, one post falling vacant each year.

[The amendment was made so that the SPCL can elect a new member to the board each year; under the old constitution, this was not possible].

This amendment takes effect beginning with the 1999 Annual Meeting. For the record: This is the second amendment made to the SPCL constitution. The other amendment, (made January 5, 1995) added the immediate past president to the Executive Board.

Election of officers

No new officers were elected. It should be noted, however, that at the 1997 meeting Lise Winer was elected for a one-year term so that the election for the at-large position on the Nominations Committee would henceforth be held in even-numbered years (and the positions of President and Vice President in odd-numbered



Stephen Peck Memorial Fund

Armin Schwegler, Secretary-Treasurer, noted that the Stephen Peck memorial funds, established over a decade ago, has been dormant for some time and should be used for good purpose (the fund balance is about \$300.00). It was decided that the Executive Committee discuss the issue and come up with a solution by the next business meeting.

years). Since there was no election this year, Lise had not had the opportunity to participate in nominating anyone. She was re-elected to a two year term.

The Executive Committee of the SPCL is, therefore, currently composed of the following members:

John Rickford (President, until 1999)

John Singler (Immediate Past President, until 1999)

Genevieve Escure (Vice Pres., Pres. Elect until 1999)

Armin Schwegler (Secretary Treasurer) Anand Syea (officer at large until 2001)

Salikoko Mufwene (officer at large until 1999)

Michel de Graff (Officer at large until 2000)

Glenn Gilbert (ex officio as JPCL editor)

Future meetings of the SPCL

The next meeting of the SPCL will be held in Los Angeles (Jan. 1999). This coming summer (June 24th-29th 1999) the SPCL will also meet in Aix-en-Provence, where the Society will meet jointly with the (Comité International d' Études Créoles (Marie-Christine Hazaël-Massieux (<hazael @ newsup.univ-mrs.fr>) is serving as the primary contact person between the *Société* and the SPCL). CHICAGO (2000) and Washington (2001) have been designated as future sites for the joint annual LSA/SPCL meetings. No decision has been reached regarding a potential special, joint SPCL/PACLA (=Pacific Area Contact Linguistics Association) meeting in Australia (initially proposed for 2001).

Other relevant future meetings

• Anand Syea informed members at the meeting that the next Westminster Creole Workshop will be held on April 9-11, 1999. The twin topics will be (i) Reduplication in Pidgins and Creoles and (ii) the



John Rickford, President of SPCL

Photo credit: T. Hopkins

development of Creoles as written languages. One outcome will be a book on reduplication

- The German Linguistic Society (March 1997) will have the general theme of "Language Contact"
- On June 24-27, 1998, creolists met in Regensburg, Germany, for the international symposium "Degrees of Restructuring in Creole Languages" (organizers were Ingrid Neumann-Holzschuh and Edgar W. Schneider).
- "Uncovering Bahamian Selves: First Conference on Bahamian Culture was the title of a conference held in Nassau, June 4-6, 1998.

Proceeding of past and future SPCL meetings

Papers from the 1992 and 1993 SPCL Meetings, edited by Arthur Spears and Don Winford, have just appeared. The title of the volume is *Pidgins and Creoles: Structure and Status* (Amsterdam: Benjamins). John Rickford and Suzanne Romaine are currently completing the Charlene Sato memorial volume (to be published by Benjamins; scheduled date of publication: late 1998). John McWhorter is editing a volume that will contain a selection of papers from the annual SPCL

meetings held in San Diego (1996), Chicago (1997) and London (1997).

The Carrier Pidgin

Tometro Hopkins (Hopkins@fiu.edu) continues her responsibility of Editor for the Carrier Pidgin (the first issue produced by her was sent out recently). The Annual subscription to the CP is \$10.00. At the meeting, she encouraged subscribers to (1) submit newsworthy relevant items to the CP, and (2) send in their subscription fees. SPCL members present at the meeting thanked her for the excellent job she has done with the last issue of the CP. The Carrier Pidgin continues to be interested in reviewing recent dissertations (Ph.D. students or their advisors should contact the Editor, Tometro Hopkins at <hopkins@fiu.edu>) and other publications on creole languages (the book review editor is Jacques Arends <J.Arends@hum.uva.nl>).

Inquiry about JPCL's acceptance rate

At the meeting, Glenn Gilbert responded to inquiries about the acceptance rate of articles submitted to JPCL. Currently, the rate is about 50%.

Problems with audiovisual equipment at SPCL meeting.

Due to exorbitant cost, audiovisual equipment could not be provided at this year's SPCL meeting. The suggestion was made that SPCL purchase its own equipment. John Rickford noted, however, that this is not a viable option because hotels typically restrict the use of electronic equipment not provided by them.

Adjournment

A motion to adjourn was made, seconded and passed shortly at approximately 5:50 p.m.

Respectfully submitted,
Armin Schwegler

SPCL/SCL 1998 ANNUAL MEETING: NEW YORK



SPCL members, Michael Aceto and Jacques Arends, enjoying a short break during the conference. Aceto is Associate Editor of *The Carrier Pidgin* and Arends is Book Review Editor

Photo credit: T. Hopkins



Group photo of participants at the 1998 SPCL Meeting, New York

Photo credit: T. Hopkins

SOCIETY FOR CARIBBEAN LINGUISTICS (SCL) NEWS

The **SOCIETY FOR CARIBBEAN LINGUISTICS** held its TWELFTH BIENNIAL CONFERENCE at the University Centre, Sir Arthur Lewis Community College (SALCC) complex on Monroe Fortuné in St. Lucia, West Indies on August 19-22, 1998. The theme was *Expanding the Horizons of Caribbean Language Research*. A list of the presenters and their

presentations will appear in the next issue of *The Carrier Pidgin*.

OTHER NEWS

The **SOCIETY FOR CARIBBEAN LINGUISTICS (SCL)/SOCIETY FOR PIDGIN AND CREOLE LINGUISTICS (SPCL)** joint conference was held in

conjunction with the **LINGUISTICS SOCIETY OF AMERICA (LSA)** at the Grand Hyatt Hotel in New York on January 9-10, 1998. John Rickford said that because a record number of papers were received, presentations ran for 15 minutes followed by 5 minute discussions (with extra discussion blocks for symposium speakers).

SCL NEWS

OCCASIONAL PAPERS: As promised, we are sending you Occasional paper No. 25, "Have" and "Be" in Caribbean Creoles - *Elements of Continuity From Lexifier Languages* by Peter Roberts.

SCL MEMBERSHIP: For information on membership in SCL, contact:

Dr. Hazel Simmons-McDonald,
Secretary-Treasurer
Society for Caribbean Linguistics
Department of Language Linguistics
and Literature
University of the West Indies
Cave Hill Campus
Barbados, West Indies



THE LINGUISTIC SOCIETY OF PAPUA NEW GUINEA AND THE SOCIETY OF PIDGINS AND CREOLES IN MELANESIA NEWS (HEBOU 37)

1997 Annual General Meeting

The 1997 Annual General Meeting was held on September 25 at the Bird of Paradise Hotel in Goroka, EHP, during the Second International Conference on New Guinea Languages. The president, Dicks Thomas, chaired the meeting which was attended by 11 members:

The new executive committee was elected as follows:

President **Dicks Thomas**
President-elect **Sakarape Kamene**
Secretary/treasurer **Darryl Pfantz***
LLM Editor **Kevin Ford**
Reviews Editor **Ana Kila**
Members at large: **Ana Kila,**
Philip Tama, Cindi Farr

* Since the Annual General Meeting, **Darryl Pfantz** has accepted a part-time administrative role with the Summer Institute of Linguistics which is in

SPORTIN' NINETY AND STILL GOIN' STRONG

Yes Folks, It's True.....
Frederic G. Cassidy,
also known as Professor,
Daddo, Wren-Fuller, and
"That Devilishly
Handsome Fellow"
celebrated ninety years
of life in October 1997.



Freddy....
Devilishly handsome.
He's our man!

Family and friends of
Frederic Gomez Cassidy,
professor emeritus of
English, founding member of
The Carrier Pidgin, and the
granddaddy of regional
English, honored him with a
90th birthday bash on the
University of Wisconsin
campus on October 11, 1997.

The invitations showed a
dashing young Cassidy, editor
of the *Dictionary of
American Regional
English*, as well as the
nonagenarian dressed in a

Sudanese robe hoisting
a champagne bottle and
holding a volume of his
dictionary. With the
invitations, the guests
were invited to write,
draw, paint, poetize, or
make a message on
paper (8.5x11)
reflecting on how they
know (and love) Fred
Cassidy, and what this
birthday means. His daughter,
Claire Cassidy, assembled the
whole into a bound letter
book. In addition to the letter
book, the birthday bash
featured photos, scrapbook,
canapes, Jamaican-American
Birthday Cake, *Ethnic
Connection* for Music and
Dancing, open microphone,
and mystery guest. About 100
guests came out to help Fred
celebrate this memorable
occasion.



addition to his regular responsibilities
with the institute. He has, therefore,
felt it necessary to withdraw from the
secretary/treasurer position in an
official capacity so **Carl Whitehead**,
the previous secretary/treasurer, is
continuing in the position with
Darryl helping as time permits.

LLM Status Report

Volume 27:1 (1996) was published
and distributed in June 1997, Volume
27:2 is currently in press and should
be in the mail by the end of January.
However, the editor has still not
received sufficient papers to compile
volume 28 (1997). He has proposed
that volumes 28 and 29 be combined
into a single volume which will
hopefully be published later this year.
If this proves to be necessary, the
executive committee may decide to
charge for only one year's
membership/subscription fee for the
two year period.

All members are strongly
encouraged to consider submitting
articles in order for the journal to
survive. Articles should be addressed
to the editor in the form of two
anonymous hard copies,
accompanied by a separate page
stating the author's name and title,
and sent to **Kevin Ford, UPNG, Box
320, University PO, Papua New
Guinea.** (A disk version will be
required after recommended
revisions have been made.)

The review editor is currently
holding the following volumes for
review:

Ger P. Reesink (ed.). *Topics in
descriptive Austronesian
linguistics.*

Midori Osumi. *Tinrin grammar.*
Oceanic Linguistic Special
Publication No. 25 (Tinrin is a
language of S New Caledonia.)

T. Crawley, J. Lynch, J. Siegel & J.
Piau. *The design of language.*



NEWS ON OUR CREOLISTS

WHITE HOUSE APPOINTMENT FOR IAN HANCOCK (University of Texas, Austin). Our long-time colleague is now *The Honorable Ian Hancock* since President Clinton appointed him to the U.S. Holocaust Memorial Council in November, 1997. Ian Hancock is the only Romani (Gypsy) representative among its 65 members. He was also awarded the 1997 Rafto Prize for Human Rights and flew to Norway to receive it in November, 1997 and occupied the Gamaliel Chair in Peace and Justice in Milwaukee during the month of March, 1998.

Hildo do COUTO (Universidade de Brasilia), editor of *Papia*, spent his sabbatical at the City University of New York, where he gave a talk at the CUNY Graduate Center on December 4, 1998, entitled *Anti-Creole: a special type of mixed language*.

Loreto TODD (University of Leeds) was invited to speak at the British Association for the Advancement of Science in September 1998. She spoke on *Pidgineering: How does a pidgin cope with medical science?* Loreto was specifically asked to speak about an aspect of Pidgins and Creoles that relates to modern science. Her presentation will be included in the section entitled **Language: Evolution and Diversity**.

Jeff ALLEN (Carnegie Mellon) presented a seminar *Intelligence artificielle: apport de la traduction automatique et le traitement automatique de la parole au creole haitien* at the Universite Caraibe, Port-au-Prince, Haiti, on March 28, 1998. He and Jocelyn Trouillot-Levy, Director of Universite Caraibe, were interviewed by Tele-Haiti on the current status of Haitian Creole standarization efforts

and new computerized applications being developed for this creole. This interview aired in Port-au-Prince on March 27, 1998 (6.00p.m.) and March 28, 1998 (6:00a.m.).

Marlyse BAPTISTA has accepted a tenure-track position in syntax at the University of Georgia, Athens, Georgia, in August, 1998. Marlyse defended her dissertation on *The Morpho-Syntax of Nominal and Verbal Categories in Capeverdean Creole* in May, 1997. Her dissertation abstract appears in Dissertation Abstracts in this issue of the CP. After completing her doctoral studies in the Linguistics Department at Harvard University, Marlyse was a visiting scholar in the Department of Linguistics and Philosophy at the Massachusetts Institute of Technology (1997-1998).

Vincent O. COOPER (University of the Virgin Islands, St. Thomas) had a review of Oldendorp published in the *Journal of Caribbean Studies* (Vol. 7, Nos. 2&3, Winter 1989/Spring 1990, 261-264). *Oldendorp, CGA. Geschichte der Mission der evangelischen Bruder auf den Caribischen Inseln*, S. Thomas, S. Croix and S. Jan Ed. Johann Jakob Bassard, 1777. English edition and translation, Arnold Highfield and Vladimir Barac, Karoma Publishers, 1987. Cooper's review evaluates the importance of Oldendorp's linguistic research among scores of (perhaps over 100) Africans in the Danish West Indies (now the U.S. Virgin Islands) during the mid 18th century. Many of them were bussals, or newly arrived slaves. Oldendorp's interviewees came from areas ranging from Senegambia to Kongo and Angola. Cooper also takes issue with Koelle (*Polyglotta Africana*), and Greenberg (*Languages of Africa*) for not making use of Oldendorp's data—one of the earliest

sources on African languages spoken in the New World—in their work.

Priscilla BLINCO (Stanford University) presented a paper *The Japanese Language in an Historical and Sociolinguistic Context* at the 16th International Congress of Linguist in Paris on July 20-25, 1997.

Marie-Christine HAZAËL-MASSIEUX, accueillie par le Centro per lo Studio delle Letterature e delle Culture delle Aree Emergenti (Turin, Italie), a assuré sur deux jours plusieurs heures de cours pour des étudiants intéressés par les littératures francophones. Ces cours qui ont porté sur la description sociolinguistique des mondes créoles, les questions de diglossie et de contacts de langues, d'histoire de ces langues que sont les créoles, de la créolisation, des processus d'instrumentalisation (passage à l'écriture et à la littérature) ont été l'occasion de rencontres fructueuses, et d'échanges avec ce Centre italien en plein développement grâce au dynamisme du Pr. Paola Mossetto.



NOTES AND QUERIES

Loreto Todd informs us that one of her former students, Florence Fortibui, has written a play in Kantok called *The Dark Light*. The play has been printed locally by The Teachers' Centre, P. O. Box 2183, Bamenda, Cameroon. Florence is a teacher and is making innovative use of Kantok in her teaching.

CREATIVE WRITING CORNER

This column is for creative works in pidgins and creoles. Please submit any creative writing (e.g. poetry, short stories, songs, etc.) you have to the editor.

LI KLÈ TANKOU DLO KOKOYE

Mande nenpòt Ayisyeen ki fèt an Ayiti
Nenpòt kote an Ayiti ki lang ou pale
Y ap di w kreyòl
Li klè!

Mande nenpòt fi nenpòt manman
pitit
Lè pitit yo malad, lavi pitit yo andanje
y ap rele, y ap kriye, y ap mande Jezi
sekou
nan ki lang yo lapriye y ap di w
kreyòl
Li klè!

Mande nenpòt doktè, k ap travay tout
bon vre
pou ede pèp Ayisyeen an pou l gen
lasante
Nan ki lang li fè edikasyon ak
prevansyon
l ap di w kreyòl
Li klè!

Vini mande nenpòt pè k ap fè lamès
oswa pastè k ap reche nan tout kwen
e rekwen
peyi d Ayiti lè y ap preche levanjil
bon jan levanjil pou fidèl yo
konprann
nan ki lang yo preche y ap di w
kreyòl
Li klè!

Mande si ou vle, nenpòt timoun,
ti fi tankou ti gason lè y ap jwe,
lè y ap fè wonn, lago, jwe mab,
monte kap
Y ap ri ak tout nanm yo jiskaske
zòrèy yo fè yo mal
Nan ki lang y ap amize yo y ap di w
kreyòl
Li klè!

Mande nenpòt granmoun ki gen 75,
80, 90 zan
ki renmen bay konsèy, bon jan
konsèy

ki gen gou sitwonèl nan tan lapli
Mande yo nan ki lang ou bay kont
Krik! Krak! Tim! Tim! Bwa Chèch
y ap reponn ou avèk yon souri
**Men li klè tankou dlo kokoye ti
cheri
An Kreyòl**

Enben, se paske li tèlman klè
ki fè genyen anpil Ayisyeen ki poko
konprann
Nou te toujou genyen repons la
men n ap chèche lòt keksyon
Mezanmi repons la ap toujou menm

KREYÒL

**LI KLÈ
KLÈ
KLÈ**

TANKOU DLO KOKOYE!!!!

mikayèl vensan

ENGLISH TRANSLATION

IT'S CRYSTAL CLEAR

Ask any Haitian born in Haiti
anywhere in Haiti
what language do you speak
They'll tell you Creole
It's clear

Ask any woman, or any mother
when their child is sick, their life's in
danger
they're weeping and praying and
asking Jesus for help
in what language do they pray
They'll tell you Creole
It's clear

Ask a physician who's working really
hard
to help Haitian people stay healthy
in what language does she spread
information
and education about prevention
She will tell you Creole
It's clear

Go ask any priest offering mass or
any minister preaching in remote
places
in Haiti, when they preach the gospel
the real true gospel, so the faithful

can fully understand
in what language do they preach
They'll say Creole
It's clear

If you wish, ask both girls and boys
who are playing ring around the rosie,
hide and go seek, marbles or flying
kites,
they are laughing from ear to ear
until their jaws hurt
in what language they are having fun
They'll tell you Creole
It's clear

Ask any older person age 75, 80, or 90
eager to give good advice, real good
advice
tasting as good as citronella infusion
on a rainy day
Ask them in what language they tell
stories and riddles
They'll answer with a smile well, it's
crystal clear honey
In creole

Is it because it's so clear
that many Haitians still don't
understand
we already know the answer
but we are still asking more
questions
And my dear friends, the answer will
always be the same
Creole

It is clear, clear, CRYSTAL CLEAR!!!!

Michelle J. Vincent is Bilingual
Supervisor in the Division of
Bilingual/Foreign Language Skills at
Dade County Public Schools, Miami,
Florida. She wrote the poem *Creole,
It's Crystal Clear* as an
introduction to Haitian educator,
Jocelyn Levy (Universite Caraibe,
Haiti) whose words of wisdom and
experience in educating children in
Haitian Creole she values very much.
As Ms. Vincent puts it, "I wanted the
participants of the workshop on *The
Use of Haitian Creole in
Education in Haiti* to understand
the emotional, cultural and spiritual
aspects of this wonderful and
exciting language."



INSTITUTIONAL NEWS

INSTITUTIONAL NEWS

Let us know what's happening at your institution in the study and research of pidgin and creole languages. If you would like to have your institution featured, please send a short article (about 250 words) to the Editor, The Carrier Pidgin. You may include photos of your campus, faculty, etc. All photos will be returned.

AARHUS UNIVERSITET

Peter BAKKER moved from Amsterdam to Denmark where he is now on the faculty at the Institute for Linguistics, University of Aarhus. In the fall semester of 1997, Peter Bakker gave an introductory course in pidgins and creoles. Student essays related to Pidgin Hawaiian, the bioprogram hypothesis, foreigner talk & pidgin genesis, Danish words in Negerhollands, and the (non)existence of pidginized Swedish by immigrants living in Rynkeby.

As part of the course there was also an interesting fieldwork session with a speaker of Oku Marabu, an English-based creole spoken by Islamized Christians in Gambia, and closely related to (or possibly an offshoot of) Sierra Leone Krio.

A follow-up group is planned this spring in which Magens' 18th century grammar of Negerhollands into English will be translated, with the intention of publishing it to make it accessible to a wider audience, along with a facsimile reprint of this historically important document.

In the spring **Hein VAN DER VOORT** gave two well-received guest lectures at Aarhus relating to pidgins and creoles, one on Eskimo pidgins and one on Negerhollands,

both of which have obvious Danish connection.

CARNEGIE MELLON UNIVERSITY (CMU): JEFF ALLEN (LANGUAGE TECHNOLOGIES INSTITUTE)

The Language Technologies Institute and the Center for Machine Translation of CMU are currently developing a Haitian Creole ~ English speech and machine translation system. With a team of a couple of linguists, several Haitian bilingual translators, and several computer programmers, this project has successfully developed a prototype Creole ~ English system. Other completed projects and those under development include: English ~ Croatian, English ~ Spanish, English ~ Korean. For information on the Institute and these projects, contact Jeff Allen at <jeff@elda.fr>.

CAPEVERDEAN CREOLE INSTITUTE

The *Capeverdean Creole Institute* was founded in June 1996. The founders are Manuel da Luz Goncalves, Marlyse Baptista, Georgette Goncalves, Linda Caswell, Maria Oliveira and Filinto Silva. The *Capeverdean Creole Institute* is a non-profit organization dedicated to the promotion of the Capeverdean Language. Promotion of the language includes active support for the recognition of Capeverdean Creole as an official language in Cape Verde, the implementation of a standardized orthography (ALUPEC), and curriculum development in Capeverdean bilingual programs. The activities of the institute include not only cultural events, colloquia and symposiums but also courses in

Capeverdean Creole at all levels, translation and interpreting services, maintenance of a library of native literature and publications in and about Capeverdean Creole. **Marlyse BAPTISTA** organized a colloquium on language policies in Capeverdean Creole at Harvard University last year. The institute held a symposium with Manuel Veiga as the keynote speaker in Boston in November 1998.

University of Westminster

Philip BAKER teaches a module on Creole Linguistics every second semester (February to May) which is now in its fourth year. He has one Ph.D student, John Ladhams, who is working on Atlantic Portuguese-based Creoles. Philip has a half-time appointment as a research fellow in which he is conducting research on Pidgins and Creoles.

L'Institut d'Etudes Créoles d'Aix-en-Provence

L'inauguration officielle des nouveaux locaux de l'Institut d'Etudes Créoles et Francophones a eu lieu le 14 novembre 1997, en présence du vice-président de l'Université, Bernard Cousin, du Président du Conseil Scientifique, Jean-Marc Fabre, de l'adjoint au Délégué Régional de la 12e Circonscription du CNRS, M. Roulot. Le planteur et le punch qui accompagnaient diverses préparations salées et sucrées ont coulé à flots. Les nombreux enseignants et chercheurs ou étudiants présents ont visité les locaux et quelques-uns ont pu en profiter pour voir le site web de l'IECF. Depuis le début de l'année de

Publication Announcements

The **Belize Kriol Project** would like to announce the publication of two new books. The first, entitled ***Rabbit Play Trik pahn Hanaasi***, is an Anancy story written entirely in Belize Kriol. It is in a large format with many illustrations which makes it useful for children and classroom use. The second book, entitled ***Bileez Kriol Glassary and Spellin Gide*** is a 4000 word glossary with Kriol to English and English to Kriol sections. There is also a section describing the spelling system being promoted by the Belize Kriol Project.

The price for international sales, including shipping, is:

\$10.00 US for ***Rabbit Play Trik pahn Hanaasi***

\$15.00 US for ***Bileez Kriol Glassary an Spellin Gide***

The books can be ordered from:

Belize Kriol Project
P.O. Box 2286
Belize City, BELIZE

The profit from the sales will be used to fund further publication of more books in Kriol.

The Belize Kriol Project has been undertaken to focus the efforts of many individual Creoles and organizations in Belize towards the overall development of Kriol into a literary language

Andrée Tabouret-Keller, R.B. LePage, Penelope Gardner-Ghloros, Gabriella Varro (eds.) ***Vernacular Literacy: A re-evaluation***. OUP Oxford Studies in Anthropological Linguistics, 1997.

The book contains the following relevant chapters to pidgin and creole studies.

Chapter 2 **Lawrence D. Carrington**, *Social Contexts conducive to the vernacularization of literacy*.

Chapter 3 **Philip Baker**, *Developing ways of writing vernaculars: problems and solutions in a historical perspective*.

Chapter 6 **Jean-Michel Charpentier**, *Literacy in a Pidgin Vernacular*.

Chapter 7 **Ralph W. Fasold**, *Motivations and attitudes influencing vernacular literacy: Four African Assessments*.

Volume 3 in the Westminster Creolistics Series is now available:

Pidgin and Creole Linguistics (expanded and revised edition) by Peter Mühlhäusler. viii + 390 pages; index. ISBN 1 85919 083 9. Price: 20 UK pounds.

When the book first appeared in 1986, it was widely recognized to be the most substantial single-authored book on the subject of pidgins and creoles yet published. The new expanded edition has been extensively revised and updated. It includes three additional chapters - *The sociology of Pidgins and Creoles*, *Pidgins and Creoles in education*, and *Pidgin and Creole literature* - and a vastly enlarged index. Overall it contains approximately 30% more text than the first edition.

Copies can be ordered through Philip Baker by e-mail: <pb@soas.ac.uk>

Please note that cheques, money orders, etc. must be payable in UK pounds. There is the possibility that US bank account will be opened in the near future to allow payment in US dollars.

Forthcoming Publication:

Michel DeGraff (ed.) ***Language Creation and Language Change***. ISBN: 0-262-04168-5. Orders and book information: (617) 625-8569; Toll Free (in the USA): 1-800-356-0343; via email: <mitpress-orders@mit.edu>.

Further information and ordering details can be found at the following

web site:

<http://mitpress.mit.edu/book-home.tcl?isbn=0262041685>

Patrice BRASSEUR (ed.) ***Français d'Amérique. Variation, créolisation, normlisation***, France, Avignon, Université d'Avignon, CECAV [Centre d'Etudes Canadiennes], 1998, 350 p.

Les textes regroupés dans cet ouvrage ont été choisis parmi les communications présentées au colloque "Les français d'Amérique du Nord en situation minoritaire" qui s'est tenu à l'Université d'Avignon du 8 au 11 octobre 1996. Ils concernent la morphologie et la syntaxe du français parlé de différentes régions d'Amérique du Nord (Québec, Ontario, Ouest canadien, Provinces Maritimes du Canada, Terre-Neuve, Saint-Pierre et Miquelon, Nouvelle-Angleterre et Louisiane). Ils traitent également des normes endogènes, de l'enseignement ainsi que de questions sociolinguistiques. L'argument est le suivant: Au Canada et aux Etats-Unis, de nombreux phénomènes affectent le français dans les minorités où la transmission de la langue s'est effectuée jusqu'à nos jours de manière essentiellement orale, parfois sans le support de l'école. Les restructurations observées dans ces parlers ont des origines multiples et ne sont pas nécessairement dues aux contacts avec l'anglais; elles peuvent s'être développées dès la période de la colonisation (et on les retrouve, *in fine*, dans les créoles). On les observe aussi à l'époque moderne, et elles témoignent de la dynamique interne du système.

En ce qui concerne les rapports avec les créoles, on notera tout particulièrement les articles suivants:

• Robert Chaudenson: *Variation, koïnèisation, créolisation: français d'Amérique et créoles*, pp. 163-179

• Annegret Bollée et Ingrid Neumann-Holzschuh: *Français marginaux et créole*, pp. 181-203

• Thomas Klinger: *Français canadien, créole des blancs et créole des noirs en Louisiane*, pp. 205-215

PUBLICATIONS

- Allen, Jeff and Hogan, Christopher. 1998. Expanding lexical coverage of parallel corpora for the Example-Based Machine Translation approach. Paper presented at the Language Resources and Evaluation first annual conference, 28-30 May 1998, Granada, Spain. In *LRE98 proceedings*, pp. 747-754.
- Bartens, Angela. 1996. *Der kreolische Raum. Geschichte und Gegenwart*. Finlande, Helsinki: Die Finnische Akademie der Wissenschaften, 245 p.
- Benjamin, Moïse, dit Benzo et Recoque, Marie-Noëlle. 1995a. *Dictionnaire thématique des expressions créoles*, Martinique, Fort-de-France: Désormeaux, 233p.
- 1995b. *Dictionnaire alphabétique des expressions créoles*, Martinique, Fort-de-France: Désormeaux, 319p.
- Corne, Chris. 1995. Pour une évaluation de la contribution des langues melanesiennes dans la formation du tayo. *Parole, communication et symbole en Océanie*, ed. by Frederic Angleviel, pp. 167-203. Paris: L'Harmattan.
1996. La formation de deux nouvelles langues vernaculaires en Nouvelle-Calédonie, le français calédonien et le tayo. *Observatoire du français dans le Pacifique: Etudes et documents*, 11-12:103-125. Paris: didier-Erudition.
- and Sabine Ehrhart-Kneher. 1996. The Creole language Tayo and language contact in the "Far South" region of New Caledonia. *Atlas of languages and intercultural communication in the Pacific, Asia, and the Americas*, Volume II.1:Texts, ed. by Stephen Wurm, Peter Mühlhäusler and Darrell Tryon, 265-270, and Volume 1, map 38. Berlin/New York: Mouton de Gruyter.
- and Catherine Burnet. 1997. La coordination consecutive aux Mascareignes et aux Seychelles: un reflet de conceptualisations africaines. *Contacts de langues, contact de cultures, creolisation*, ed. by Marie-Christine Hazael-Massieux and Didier de Robillard, 209-224. Paris: L'Harmattan.
- Eskenazi, Maxine, Hogan, Christopher, Allen, Jeff and Frederking, Robert. 1998. Issues in database design: recording and processing speech from new populations. Poster session presented at the Language Resources and Evaluation first annual conference, 28-30 May 1998, Granada, Spain. In *LRE98 proceedings*, pp. 1289-1293.
- Florentiny, Jeff. 1996. *Dodin!*, Martinique, Edisyon Banzil Kréyol – Centre Dramatique Régional, 63p.
- Fournier, Robert et Henri Wittmann. 1996. Constraints sur la relexification: les limites imposées dans le cadre de la théorie minimaliste. *Revue Québécoise de Linguistique théorique et appliquée*, vol. 13, 'Mélanges linguistiques 1996', Canada, Trois-Rivières, 1996, pp. 245-280.
- Kriegel, Sibylle. 1997. *Diathesen im Mauritius- und Seychellenkreol*. Allemagne, Tübingen: Gunter Narr Verlag, 'ScriptOralia', 343p.
- Howe, Kate. 1997. Le verbe en créole: syntaxe, sémantique et importance pour la linguistique théorique. In *Travaux du Cercle Linguistique d'Aix-en-Provence*, no. 14, "Le Verbe", 1997, Publications de l'Université de Provence, pp. 91-119.
- Jadford, Roseline. 1997. *Kréol. Guide pratique de conversation en créole guyanais, avec un mini-dictionnaire de 3000 mots*. Guyane, Kourou, Ibis Rouge Editions, 1997, 117p.
- Joseph, Carole M. Berotte. 1997. Haitian Creole in New York. In *The Multilingual Apple: Languages in New York City*, Ofelia Garcia and Joshua A. Fishman (eds.), Berlin, New York: Mouton De Gruyter, 281-299.
- Mühlhäusler, Peter. 1997. *Pidgin and Creole Linguistics*. Revised and Updated Edition. London: University of Westminster Press, Westminster Creolistics Series, no 3, 1997, 390p.
- Munteanu, Dan. 1996. *El papiamento, lengua criolla hispánica*. Espagne, Madrid, Gredos, "Biblioteca Romanica hispanica", 518p.
- Perl, Matthias and Armin Schwegler (eds.). 1998. *América negra: panorámica actual de los estudios lingüísticos sobre variedades hispanas, portuguesas y criollas*. Frankfurt/Madrid: Vervuert.
- Romaine, Suzanne. 1996. *Language, Education, and Development. Urban and Rural Tok Pisin in Papua New Guinea*. Oxford: Oxford University Press/Clarendon Press Oxford, 392p.

Publications, from page 18

Sebba, Mark. 1997. *Contact languages: Pidgins and creoles*. London: MacMillan/New York: St Martin's Press.

Simonin, Jacky. 1996. Questionner les usages sociaux langagiers en contexte insulaire sociolinguistiquement complexe. Le cas de l'île de la Réunion. Pour un modèle d'analyse interactionnelle. In *Le questionnement social*, J. Richard-Zappella (éd), France, Rouen, IRED, 1996, pp. 333-339.

Stein, Peter. 1997. Kreolistik. In *Grenz Gänge*, Beiträge zu einer modernen Romanistik, vol. 8, 4, 1997, Allemagne, Leipzig, Leipziger Universitätsverlag, pp. 96-121.

Valdman, Albert (ed.). 1997. *French and Creole in Louisiana*. New York/London: Plenum Press.

Volker, Craig. 1997. *The Nalik Language of New Ireland, Papua New Guinea*. New York: Peter Lang Publishers (Berkeley Models of Grammar Series #4).

Zéphir, Flore. 1996. *Haitian Immigrants in Black America: A Sociological and Sociolinguistic Portrait*. Westport, CT: Bergin and Garvey.

1997. Haitian Creole Language and Bilingual Education in the United States: Problem, Right or Resource? *Journal of Multilingual and Multicultural Development* 18, 3: 223-37.

JOURNALS

Etudes Créoles, Vol. XX, No. 2, 1997
ARTICLES

- Marie-Thérèse Vasseur. Le cas de l'adulte bilingue dans les

dispositifs de formation en Guadeloupe: un exemple des tensions à l'oeuvre dans une communauté créole, pp. 38-46.
•Marie-Christine Hazel-Massieux. De la traduction des nominaux français en créole des Petites Antilles: à propos de *Don Jan* de Georges Mauvois, pp. 70-81.
•Arthur K. Spears. Vers un modèle des systèmes temps-mode-aspect dans trois langues créoles: l'haïtien, le guadeloupéen et le martiniquais, pp. 85-91.

Journal of Pidgin and Creole Languages, Vol. 12, No. 2, 1997 ARTICLES

- Claire Lefebvre: Relexification in creole genesis: The case of demonstrative terms in Haitian Creole, pp. 181-201.
- Viviane Déprez and Marie-Thérèse Vinet: Predicative constructions and functional categories in Haitian Creole, pp. 203-235.
- Donald Winford: Property items and predication in Sranan, pp. 237-301.

COLUMN

- Donald Winford: Creole Studies and sociolinguistics, pp. 303-318.

REVIEW ARTICLE

- Armin Schwegler: Creolistics and the study of Latin American Spanish. Review of *Latin American Spanish* by John Lipski, pp. 319-331.

Journal of Education & Development in the Caribbean, Vol. 1, No. 2, 1997

EDITORIAL

Dennis Craig

GENERAL ARTICLES

Innovations in science teaching in Caribbean schools with special reference to School Based Assessment.

Myrna Bernard

Preservice teachers' knowledge of biological labelling

errors.

Kola Soyibo

Developing training for teachers of children with special needs in Barbados: challenges and opportunities.

Garry Hornby & Beverley Neblett - Lashley

COUNTRY FOCUS

The education system of Suriname.

RESEARCH REPORT

The multilingual supplement to the Dictionary of Caribbean English Usage: Genesis, Sources and Use.

Jeannette Allsopp

OCCASIONAL PUBLICATION- first in the series!

Nipped in the Bud: Young Guyanese Adults and their Functional Literacy
Zellynne Jennings
Special Rate Of \$12 for subscribers to the Journal.

Mail Orders to : Education and Development Services Inc., P.O. Box 10412, Georgetown, Guyana

BOOK REVIEWS

Angela Bartens. 1997. *Introdução ao estudo das linguas crioulas e pidgins*. De Hildon Honório do Couto, 1996. Brasília: Editora Universidades de Brasília. *PAPIA*. Vol. 9 (1997).

Christ Corne. 1996a Index de la revue *Papia* (jusqu'au vol. 4.1) *Gazet sifon ble/Lavwa ka bay*, 51:6-8.
1996b. Review of Peter Bakker & Maarten Mous (eds.), *Mixed Languages: 15 case studies in language intertwining*. (Studies in language and language use, 13) Amsterdam: Institute for Functional Research into Language and Language Use (IFOTT), 1994. *Te Reo*, 39: 85-87.

Hildo Honório do Couto. 1997a *Kebur - Barkafon di poesia na kriol*. De Moema Parente Augel (org.), 1996. Bissau: Inep (Coleção Literária Kebur); *Noites de insônia na terra adormecida*. De Tony Tcheka, 1996. Bissau: Inep

- (Colecção Literária Kebur); *Entre o ser e o amar*. De Odete Costa Semedo, 1996. Bissau: Inep (Colecção Literária Kebur). **PAPIA**, Vol. 9 (1997).
- 1997b. *Mixed languages: 15 studies in language intertwining*. De Peter Bakker e Maarten Mous (orgs.), 1994. Amsterdam: IFOTT. **PAPIA**, Vol. 9 (1997).
- Rosa Cunha-Henckel. 1997. Review of *Die iberoromanisch — basierten Kreolsprachen*. De Angela Bartens, 1995. Frankfurt am Main, Berlin, Bern, New York, Paris, Wien: Peter Lang Verlag (Hispano-Americana, vol. 8). **PAPIA**, Vol. 9 (1997).
- Fred Field. 1997. Review of *Mixed languages: Fifteen case studies in language intertwining*, ed. by Peter Bakker and Maarten Mous. **Journal of Pidgin and Creole Languages** 12:2 (1997).
- Ian Hancock. 1997a. Review of J. Clancy Clements, *The Genesis of a Language: The Formation and Development of Korlai Portuguese*. **Anthropological Linguistics**, Volume 39, Number 3 (Fall 1997).
- 1997b. Review of *A buku fu okanisi anga ingiisi woutu*, ed. by Louis Shanks. Contributors: Evert K. Koanting and Carlo T. Velanti. **Journal of Pidgin and Creole Linguistics**, Vol. 12:2 (1997).
- Theo Harden. 1997. *Der kreolische Raum: Geschichte und Gegenwart*. De Angela Bartens, 1996. Helsinki: Suomalainen Tiedeakatemia. **PAPIA**, Vol. 9 (1997).
- John Ladhams. 1997. *Changing meanings, changing functions*. Philip Baker e Anand Syea (orgs.), 1996. Londres: University of Westminster Press. **PAPIA**, Vol. 9 (1997).
- Loretta O'Connor. 1997. Review of *Sango. The national official language of the Central African Republic*, ed. by Helma Pasch. **Journal of Pidgin and Creole Languages**, 12:2 (1997).
- Mikael Parkvall. 1997. Review of *Kulturelle veikryss. Essays om Kreolisering*, by Thomas Hylland Eriksen. **Journal of Pidgin and Creole Languages**, 12:2 (1997).
- Eliane Soares de Rezende. 1997. "Chi ma "Kongo": Lengua y rito ancestrales en El Palenque de San Basilio (Colombia). De Armin Schwegler, 1996. Frankfurt: Vervuert Verlag (Biblioteca Ibero-Americana), no 57, 2 vols. **PAPIA**. Vol. 9 (1997).
- Hein Van der Voort. 1997. Review of Peter Bakker & Maarten Mous (eds.) *Mixed Languages: Fifteen Case Studies in Language Intertwining*. **Anthropological Linguistics**, Volume 39, Number 1 (Spring 1997).

Publication Announcements

Continued from page 16

•Robert Fournier: *Des créolismes dans la distribution des déterminants et des compléments en français québécois basilectal*, pp. 217-228

•Henri Wittmann: *Les créolismes syntaxiques du français magoua parlé aux Trois-Rivières*, pp. 229-248.
{*Gazet sifon blé/Lavwa ka bay*}

•Ineke PHAF (ed.) *Presencia criolla en el Caribe y América Latina/Creole Presence in the Caribbean and Latin America*, Madrid: Vervuert - Iberoamericana, 1996, 129p.

•Kamau Brathwaite/Edouard Glissant: *A dialogue: 'Nation Language and Poetics of Creolization'*, pp. 19-35

•Astrid Roemer: *Writing Back in the Diaspora: Surinamese Ethnic Novels*, pp. 37-42

•Phyllis Peres: *Writing behind the lines: Towards a Creole Reading of Domingos Caldas Barbosa*, pp. 45-56

•Gerhard Poppenberg: *Espacio gnóstico: El concepto del Nuevo Mundo como forma de pensamiento y forma de vivencia a partir de La Expresión americana de José Lezama Lima*, pp. 57-80

•Helmtrud Rumpf: *Créolité, créole, créolisation: Nuevos caminos hacia un lenguaje común en el espacio caribeño francófono*, pp. 81-98

•Ineke Phaf: *Adyosi versus Sunrise Inn: El paisaje alternativo del Caribe no-hispanico*, pp. 99-128.



ATTENTION READERS

Due to the high cost of printing and postage, The Carrier Pigin is forced to increase its subscription rates, effective with our 1999 issue. The new subscription rates (Domestic/Foreign) are

1999

US \$10.00/individuals

US \$20.00/institutions

2000

US \$12.50/individuals

US \$25.00/institutions

Information on advertising can be obtained from the editor.

See page 48 for rates on back issues.





BOOK REVIEWS



Guideline for reviews. Reviews should be written in English and, if possible, be submitted both in hard (paper) and soft (diskette) copy, preferably using Word (version 97 or below) or WordPerfect (version 8 or below), either Windows or DOS. If this is not possible, files should be converted into ASCII (MS-DOS). Reviewers using Macintosh only should contact the Review Editor (see address below). The name and version of the wordprocessor as well as the name of the reviewer should be mentioned on the diskette label. The review should include title, author(s), publisher, number of pages, and price of the book that is being reviewed as well as the name and affiliation of the reviewer. As for style, the abbreviated style sheet for Language (on the inside back cover of each issue) is recommended. Due to the limited size of our newsletter, reviews will generally be restricted to a maximum of 1500 words, unless other arrangements have been made with the reviewer. Reviews should be sent to the following address: Jacques Arends, Sociolinguistiek & Creolistiek, Universiteit van Amsterdam, Spuistraat 210, 1012 VT Amsterdam, The Netherlands; Fax: 31 20 5253021; E-mail <j.arends@hum.uva.nl>. Those who wish to review a book or would like to have their name put on a list of potential reviewers should contact the Review Editor. Publishers are requested to send review copies to the Review Editor.

Les créoles. Problèmes de genèse et de description. By Guy Hazaël-Massieux. Aix-en-Provence: Publications de l'Université de Provence. 1996. 374p., 260,00 FF, paperback.

Reviewed by Karl Erland Gadellii
Göteborg University

The present work consists of a collection of 21 slightly inaccessible papers by Guy Hazaël-Massieux (GHM), dating from 1980 to 1993, the year of his death. The papers have been previously published mainly in Romance linguistic periodicals or conference proceedings, and some of them can be regarded as draft chapters to GHM's inaccomplished doctoral dissertation.

GHM, who was Guadeloupe-born and a native speaker of the creole of the island, worked for many years at the Institut d'Études Créoles et Francophones in Aix-en-Provence in collaboration with his wife Marie-Christine and Robert Chaudenson, who provide the book with acknowledgements and a preface, respectively. Among creolists, GHM is generally regarded as a representative of the "superstratist" school, whose main proponent is Robert Chaudenson. This collection, however, shows him to be a broad-minded linguist, well-informed on almost any topic in creole studies and neighbouring disciplines, which makes it difficult to unequivocally put him into the superstratist camp. His bibliography, which is included in the book, contains papers on languages such as Kriston (Portuguese creole of Guinea-Bissau), Papiamentu, Congolese Bantu languages, Pitjantjatjara (Australia), Slavic languages and St. Martin English Creole. GHM's knowledge of different kinds of creole languages definitely legitimizes the title of the present work, *Les créoles*.

The collection of papers in the present anthology is divided into three thematic parts called *Définition et classement des créoles*, *Genèse et histoire des créoles*, and *Éléments pour une morpho-syntaxe des créoles français*. As these rubrics indicate, the sections are thought to cover language typology, diachronic studies, and synchronic description, respectively.

The first thematic section in the book, *Définition et classement des créoles*, contains papers discussing the place of Romance-lexicon creoles in linguistic typology. The introductory paper is a very encyclopedic, anthropologically oriented article discussing notions pertaining to *créole*. The three subsequent ones compare a large number of Romance creoles to their lexifier languages.

The style in these papers (and those to follow) is typical of French scholarship: learned, rhetorical, and generally demanding. For example, GHM gives quotations from Old Spanish and Latin without translating them. As to the message, GHM subscribes to the view that French creoles belong to the Romance language family ("neo-Romance languages") but readily acknowledges African and Carib influence at various levels.

Section 2, *Genèse et histoire des créoles*, consist of articles examining the rise and development of French creoles in the Caribbean, including Guyanais. This section shows GHM at his best. The 10 papers chosen exhaustively examine early manuscripts in and on French creoles, and reveal GHM's aptitude and enthusiasm for philological work. The section also includes the important text *La Passion de Notre Seigneur selon St. Jean en langage nègre*, an early French creole manuscript recently discovered by the French historian François Moreau and prepared by GHM.

In this section, GHM again tries to show that French creoles are derivable from French. He argues, as Chaudenson has done, that earlier creoles were more French-like than present-day ones, and that their subsequent developments are examples of normal grammaticalization. One problem in this section is the considerable overlap between papers

and classical early creole utterances like *toi papa li and toi tenir tafia* which are cited in practically every paper. The best articles are those which treat a specific question: the genesis of Guyanais (where GHM argues from geo-historical theory that Guyannais conserves traits from earlier French creoles), the development of the determiner system in Caribbean creoles (where I however miss more thorough comparisons with Bickerton's work), the genesis of modal expressions in Caribbean French creoles, the emergence of TMA markers in Guadeloupean, and the Passion-manuscript.

In the third section, *Éléments pour une morpho-syntaxe des créoles français*, we find synchronic studies of various grammatical phenomena in French creoles. Two papers discuss the well-known difficulties of assigning word class labels to items in creole languages, and two others analyze future marking in Mauritian and Guadeloupean by compiling what present-day grammars have said on the topic. One study compares serial verb constructions in a large number of French creoles. The analysis of serial verb constructions is not very sophisticated compared to what is being done in current theoretical grammar, but the material is quite rich. The final paper in this section treats the grammaticalization of connectors in creole discourse. This paper contains lots of interesting examples (presumably from a would-be corpus by Ludwig & Telchid), but again, the analysis is somewhat sketchy as opposed to what others have done in the same area.

Some of the papers in the anthology have bad print quality, which is strange, when it comes to extracts from *Études Créoles* (or it may be the case that my particular copy is especially bad). Typographic errors are few except for in the paper *Genèse ou histoire de la modalité verbale en créole de la Guadeloupe*. Pages 121 and 122 contain the same original page (37), original page (38) is missing.

Most of GHM's papers reflect an attitude which could be called "tolerant superstratism". There is after all no doubt that GHM situates French creoles within the French family and sees creolization in the French Caribbean as the restructuring of Colonial French. What however distinguishes GHM from some other superstratists is his familiarity with both sub-and adstratal languages and his eagerness to include them in the discussion. Elsewhere he has also argued that African languages acted as a filter in creolization. Thus GHM's analysis of French creoles never degenerates into French dialectology. GHM is also more familiar with the work of creolists like Alleyne, Bickerton, Lefebvre, Mufwene, etc., than what is normally the case among francophone creolists. The wide variety of topics in the book is impressive and reveals GHM as an individual who is simultaneously a linguist, an encyclopedian, and a creolophone.

On the negative side one could mention GHM's heavy writing style à la French academia, which takes some time to get used to. Also, I am somewhat uncomfortable with his data: for the historical texts we get appendices with references, but otherwise it is normally not clear where the data comes from. There are few statistics and only two starred sentences in 374 pages. However, when the material is substantial, there is something sketchy and impressionistic about the treatment of the examples which leaves the reader unsatisfied. It is also clear that the editors have had difficulties in separating GHM's diachronic studies from his synchronic ones. Evidently, GHM is a historical linguist at heart, and he frequently includes diachronic data in allegedly synchronic studies. In addition, the overlap between paper contents becomes somewhat tiresome, but this is presumably unavoidable in an anthology of this kind.

In spite of this criticism, Les créoles is a rich and inspiring book, valuable for creolists in general and in particular for those studying

Caribbean French creoles.

Language Variety in the South Revisited By Cynthia Bernstein, Thomas Nunnally and Robin Sabino (eds.). Tuscaloosa/London: The University of Alabama Press. 1997. Pp. xiv, 641.

Reviewed by James A. Walker
University of Ottawa

This book, a collection of papers presented at the second conference on Language Variety in the South (LAVIS), held at Auburn University in April 1993, suffers from the usual drawback of conference proceedings: maximizing the representation of papers presented means that depth is sacrificed for breadth. There are many papers that are disappointingly short, a couple that probably should not have been included, and a few that could have been combined with others to much better effect. Nevertheless, many of the papers will be of interest to creolists.

Apart from an introductory overview (1-31) by Montgomery and Bailey, there are three sections: 'Language Contact with Emphasis on the African Diaspora' (33-170), 'Phonological, Morphosyntactic, Discourse, and Lexical Features' (171-308) and 'Methods of Sampling, Measurement, and Analysis' (309-573). However, this division is a little arbitrary, since almost all of the papers deal, either directly or indirectly, with issues of method, different levels of linguistic analysis, and issues of language (or dialect) contact.

Of greatest interest to creolists are undoubtedly the papers on method and sources in studying early Black English (EBE) (Schneider; Brewer) and Gullah (Mufwene), and the authenticity of literary representations of these varieties (Cooley; Mille), not to mention the papers on creolization (Klingler) and language mixture (Picone) in Louisiana. There are also a number of papers on phonological variation in Southern States English (SSE) (Bailey; Southard; Taylor;

Book Reviews, from page 21

Tillery; Wolfram, Schilling-Estes, Hazen & Craig), morphosyntactic variation in African American Vernacular English (AAVE) (Wolfram; Maynor), the SSE component of AAVE (Edwards) and African influence on SSE (Feagin). A number of papers deal with different methods of sociolinguistic analysis, such as linguistic sociology (Ching & Kung), interactional (Davies), discourse (Johnstone) and what I suppose must be called 'deconstructionist' analysis (Weatherly), as well as ethnolinguistics (Cukor-Avila). The remainder of the volume is dialectological, dealing with etymology (Butters), the dialect atlas projects (Metcalf, Cassidy; von Schneidemesser; Hall), folk dialectology (Preston; Davis, Smilowitz & Neely), dialect boundaries and cross-dialect comprehension (Frazer; Labov & Ash), lexical and regional variation (Lance & Faries; Johnson; Wilmeth; Coles) and the use of statistical methods in dialectology (Kretzschmar; Winkle).

The primary interest of this book for creolists is of course the number of papers dealing to various degrees with the debate over the AAVE creole-origins hypothesis. An important component of this debate revolves around determining the relationship between white and black vernaculars, and resolving which features can be claimed as diagnostic of a creole origin can only be achieved by using a comparative approach of AAVE, English-based creoles, and contemporary and colonial varieties of non-standard English. Investigating these assumed diagnostic features in SSE would thus contribute to the knowledge base necessary to achieve this comparative approach. However, despite the fact that the need for this comparative approach has been acknowledged for almost twenty years (Feagin 1979), this need is not addressed by the papers in this book.

Most of the papers dealing with the creole-origins debate seem to

acknowledge that the original question - Does AAVE descend from a prior creole or from colonial American English? - was overly simplistic, and, as Mufwene (121) argues (for Gullah, but it applies equally to AAVE), the relevant question is not whether AAVE is English or African or creole, but rather what principles determined the selection of its structural features. This sentiment is echoed by Wolfram (491), who claims that the declaration of a "winner" in disputes over particular forms is less important than "knowing how to carry out an impartial sociolinguistic argument". Several contributors also point out that the interpretation of historical evidence often interweaves fact and fiction and is colored by ideological preconceptions (Mufwene [113], Weatherly [242-249]; cf. Mufwene 1992). However, Schneider (35) argues that newer scholars refuse "to accept and continue the old affiliations to well-defined linguistic camps which characterized so many of the earlier battles."

Despite acknowledgments of the complexity of AAVE origins and of the need to recognize ideological bias, some papers make statements that appear to try to return to an either/or view of the debate. For example, Schneider (50) himself, in comparing features of the Ex-Slave Narratives (Rawick 1972) and the Ex-Slave Recordings (Bailey et al. 1991), concludes:

It can be reasonably stated for Earlier BE as a whole that it was predominantly English in nature [...] there is no serious empirical support for the assumption that black speech in earlier periods, outside coastal South Carolina, was a full creole language or that there was a uniform, supraregional Plantation Creole.

Yet on the same page, he says that EBE "includes creole structures and remnants of an African past. It is related in some ways to the creole languages of the Caribbean and to Gullah." This dual statement calls to mind Labov's (1982:179) claim of a

consensus" in the creole-origins debate. However, no such consensus can be said to exist today, in light of studies from diaspora varieties (e.g. Poplack & Tagliamonte 1991), historical documents (e.g. Montgomery, Fuller & DeMarse 1993) and more recent fieldwork in the South (Montgomery [141]).

Despite the amount of ink spilled over method in many of the papers, some of the contributors put aside methodological concerns in order to make their claims. In addition, in some papers the use and interpretation of data are questionable. For example, while Feagin substantiates her claims about the contribution of African Americans to Southern (r)-lessness (124-130) with empirical evidence and reference to quantitative analysis, her claims about intonation and falsetto in AAVE and creoles and their influence on SSE (130-4) are largely based on impressionistic and anecdotal evidence. Similarly, Klingler's (140-151) claims about 18th-century Louisiana Creole French are based on only 11 example sentences, the authenticity of which even he questions (145). Even if these examples were reliable, a feature cannot be claimed to be "creole", or diagnostic of a creole origin, by examining examples one by one (an approach also employed, though not for creole origins, by Picone and Johnstone). The important consideration is not so much the presence or absence of a particular feature, but rather its role in the system, as revealed by the factors that condition its occurrence (see, e.g., Poplack & Tagliamonte 1989). Furthermore, the behavior of that feature must be investigated in other comparison varieties. Failure to do so leads to the sort of problem that Wolfram (495) describes, viz. that some of the early descriptions of AAVE "were premature in identifying unique AAVE structures without sufficient background knowledge of comparable Southern-based European American varieties." To this comment I would add that historical precursors are equally important (see Tottie & Rey 1997, Van Herk 1998). Montgomery (8) claims that this lack of comparison

led to exasperation among Southerners who knew these features to exist in SSE. Nor is the problem confined to AAVE: Labov & Ash (508) point out that certain SSE forms believed to be inheritances from the 19th century are in fact part of a 20th-century diversification of dialects. Thus, the claims made by Feagin and Klingler, though interesting hypotheses, should not be taken as conclusions.

Although variation is an important fact that many contributors recognize, there are few papers in this book that use this variation in its now recognized and useful role as a tool in the creole-origins debate. One type of variation that has often been ignored in the debate concerns differences between contemporary varieties of AAVE. As Feagin (128) points out, the fact that AAVE is not and never has been monolithic undoubtedly stems from the different relationships that obtained between blacks and whites in different parts of the South. However, once a label was put on the varieties of English spoken by African Americans ("Black English" or "AAVE"), these varieties were taken as a single object whose heterogeneous nature was subsequently downplayed or ignored altogether. Another type of variation to which even less attention has been paid is that of the English to which early African Americans were exposed (colonial or Southern American English), which also was clearly not homogeneous, not only in the internal linguistic structure of these varieties, but also in their makeup from colony to colony (Mufwene (114). Mufwene (120) speculates that a variety such as Gullah (demonstrably more nonstandard than AAVE) could not have arisen in areas where the homestead system was not discontinued and a higher ratio of whites to blacks was maintained. From the beginning, then, AAVE would have been characterized by variability, depending on the sociolinguistic circumstances of the speaker, just as we observe today (Schneider [501]. Schneider (50) argues that positing African-American Englishes is more

reasonable than assuming linguistic homogeneity and a single explanation for the origin of AAVE. Thus, a first research imperative is obtaining more information about social interaction between blacks and whites in the South, if we wish to go beyond mere speculation (Feagin [138]). The importance of obtaining such information is underlined by Edwards' (85) finding that Southern linguistic features of AAVE are becoming quantitatively more like that of the English spoken by whites in Detroit, though few in this book have heeded such findings.

Most disappointing, however, in terms of the creole-origins debate, is the fact that almost all of the quantitative analysis of variation in this book, with the exception of Maynor (256-260) and Wolfram (490-507), deals with lexical and phonological features, which are notoriously poor indicators of grammatical change. Even Wolfram's study of the *NPI call NPI V-ing* construction is not quantitative in the variationist sense, and in any case this feature has never been claimed to be a creole diagnostic. More relevant is Maynor's study of *ain't* in Southern AAVE. Her conclusion (258) that the increasing use of *ain't* across different contexts is a more recent development parallels Howe's (1997:284) findings. Unfortunately, her short paper makes no attempt to compare the use of *ain't* in AAVE with its use in other varieties of SSE (cf. Howe 1997), a comparison badly needed to substantiate claims of divergence in the negation system.

Despite these shortcomings, and the disparity between concern for method and analytical practice displayed here, there is room for optimism. The acknowledgment of the complexity of the creole-origins issue and of the importance of method, the awareness of ideological bias, and the apparent burgeoning of interest in the study of SSE hold the promise that the comparative approach I discussed above may eventually become a reality in the not-too-distant future. This book makes it clear that the research

direction most needed is an increased focus on grammatical features (e.g. the copula, negation, verbal -s) in SSE, since these have figured prominently in studies of AAVE and the creole-origins debate. Let us hope that this direction will be taken by the participants at LAVIS III.

REFERENCES

- Bailey, Guy, Natalie Maynor, and Patricia Cukor-Avila, eds. 1991. *The Emergence of Black English: Text and Commentary*. Creole Language Library 8. Philadelphia: John Benjamins.
- Feagin, Crawford. 1979. *Variation and Change in Alabama English: A Sociolinguistic Study of the White Community*. Washington, DC: Georgetown University Press.
- Howe, Darin M. 1997. Negation and the history of African American English. *Language Variation and Change* 9:267-294.
- Labov, William. 1982. Objectivity and commitment in linguistic science: The case of the Black English trial in Ann Arbor. *Language in Society* 11: 165 - 201.
- Montgomery, Michael, Janet Fuller and Sharon DeMarse. 1993. "The black man has wives and sweet harts [and third person plural -s] jest like the white men": Evidence for verbal -s from written documents on nineteenth-century African American speech. *Language Variation and Change* 5:335 - 54.
- Mufwene, Salikoko S. 1992. Ideology and facts on African American English. *Pragmatics* 2 (2):141 -166.
- Poplack, Shana and Sali Tagliamonte. 1989. There's no tense like the present: Verbal -s inflection in early Black English. *Language Variation and Change* 1:47-84.
1991. African American English in the diaspora: Evidence from old-line Nova Scotians. *Language Variation and Change* 3:301-39.
- Rawick, George P., ed. 1972-1979. *The American Slave: A Composite Autobiography*. Westport, CT: Greenwood Press.
- Tottie, Gunnel and Michael Rey. 1997.

Book Reviews, from page 23

Relativization strategies in earlier African American Vernacular English. *Language Variation and Change* 9:219 - 247.

Van Herk, Gerard. 1998. Inversion in Samaná English question formation. Paper presented at the Society for Pidgin and Creole Linguistics, New York, NY, January 10.

Towards a new model of Creole genesis. By John H McWhorter, New York: Peter Lang, xiii + 199 pp.

Reviewed by Philip Baker
University of Westminster.

McWhorter describes his book as "an attempt to propose a systematic account of creolization which integrates a number of the processes which creolists have identified as contributing the structural form of these languages" (10), including "substrate transfer, structural simplification, and internal diachronic change, as well as a small role for Bickertonian universals" (145). The model occupies Chapter 6 and controversially proposes redefining Creole as a Pidgin which has become a "full language", regardless of whether or not it has nativized. Since (a) he does not define "full language" in terms of linguistic features and (b) he goes on to argue that the timing of the transfer of different kinds of features from non-European to contact languages is related to the developmental stage which the latter had reached, it seems that what is really needed is a single term to cover both Pidgins and Creoles rather than a redefinition of Creole which conflicts with established usage. Nevertheless, (b) is potentially an important attribute of his model and seems an advance on the widespread assumption that the nature and extent of African influence in Atlantic English Creoles (AECs) was determined at some (usually undefined) "critical early period". However, the details of this remain to be elaborated and tested. If verb serialization (Chapter 2; a marginally revised version of McWhorter 1992) "can be thought to have entered the future Caribbean

creoles at the pidginization stage" (154), it is not clear why "the marking of NPs for definiteness" (162) should be associated with creolization since it is attested relatively early in several Pidgins, including Chinese Pidgin English which never approached "full language" status (Baker 1995).

Throughout the book, there are many references to Keesing (1988) as evidence that "substrate transfer" occurs during pidginization. Lack of familiarity with the history of Melanesian Pidgin English (MPE) is apparent from the statement that this "emerged on English slave ships" (130). The crucial fact is that MPE is not an original Pidgin at all but an offshoot of Aboriginal Pidgin English, and that most of the features attributed to "Melanesian substrate" are attested decades earlier in Australia (Baker 1993), which makes MPE irrelevant to theories about "substrate transfer" during pidginization.

The book also includes a critique of Bickerton's Language Bioprogram Hypothesis (LBH; Chapter 3); a discussion of the copulas in AECs, attributed to internal development rather than "substrate transfer" (Chapter 4); and "tracing the true origins of Saramaccan" (Chapter 5). The latter quickly becomes an argument for Afrogenesis. McWhorter starts from the assumption that pidginization did not occur so long as Europeans outnumbered Africans which he says was the case in Barbados, St Kitts and Surinam before 1667. This leads him to assume that an elaborated pidgin must have been imported into Surinam from somewhere else, "pinpointed exactly" as "the Cormantin fort established by the English on the Gold Coast in 1631" where the ratio of Africans to Europeans was probably 2:1 (128-29). From there, "seed slave populations" might have taken this to Barbados and St Kitts, and transmitted this to other slaves who were subsequently moved to Surinam (130). This complicated scenario rests on unconfirmed assumptions. My alternative view is that

pidginization started wherever there were sustained contacts between Europeans and Africans but, so long as such Africans were heavily outnumbered by Europeans, as they were for several decades in Virginia (from 1619), St Kitts and Barbados (from the 1620s), they probably soon acquired reasonable competence in settlers' English. However, this would not have meant the end of pidginization because the English would have continued to use the emergent contact language with the continuously arriving, non-Anglophone Africans. By the time they founded the colony of Surinam (1651), the English collectively had 30 years' experience of communicating with Africans in the New World. What distinguishes Surinam from the other English New World colonies in the 17th century is that this was the first where blacks outnumbered whites - already by about 2:1 in 1661 (Arends 1995:259) - and thus the first where the expansion of the contact language became a viable alternative to the acquisition of colonists' English.

In the final chapter, McWhorter claims to have questioned "so many reigning ideas" that readers might suppose his only guiding purpose was to criticise (175) but such criticisms are largely directed towards Bickerton's LBH which, for many Creolists, is no longer a "reigning idea". The "reigning idea" which McWhorter might more profitably have questioned is the Chaudenson (1992) view that pidginization did not happen so long as slaves worked on small farms rather than large plantations, despite the existence of 17th century data indicating the contrary (Baker 1996), since the assumption that Chaudenson is correct underlies McWhorter's interpretation of the Surinam data.

A curiosity of the index (195-99) is that names of authors are omitted unless, like Adam, Coelho and Schuchardt, they died long ago.

To sum up, the "new model" is primarily a synthesis of widely accepted - but not necessarily well founded - ideas, but the prospect of

identifying a developmental hierarchy for contact languages to which the timing of the transfer of features from non-European languages might be related could prove a useful enterprise.

References

- Arends, Jacques 1995 Demographic factors in the formation of Sranan. Arends (ed.), pp 233-85.
- Arends, Jacques (ed.) 1995 *The early stages of creolization*. Amsterdam: Benjamins.
- Baker, Philip 1993 Australian influence on Melanesian Pidgin English. *Te Reo* 36:3-67.
- 1995 Some developmental inferences from historical studies of Pidgins and Creoles. Arends (ed.), pp 1-24.
- 1996 Review article. Pidginization, creolization, and français approximatif. *Journal of Pidgin and Creole Languages* 11:95-120.
- Chaudenson, Robert 1992 *Des îles, des hommes, des langues*. Paris: L'Harmattan.
- Keesing, Roger M 1988 *Melanesian Pidgin and the Oceanic substrate*. Stanford: Stanford University Press.
- McWhorter, John H 1992 Substratal influences on Saramaccan serial verbs. *Journal of Pidgin and Creole Languages* 7:1-53.

Language Reclamation: French Creole Language Teaching in the UK and the Caribbean. By Hubisi Nwenmely. Clevedon, England: Multilingual Matters Ltd., 1996. Pp. 138.

Reviewed by Flore Zèphir
University of Missouri-Columbia

In her book, *Language Reclamation: French Creole Language Teaching in the UK and the Caribbean*, Nwenmely (a native St. Lucian) discusses the major efforts undertaken by the Eastern Caribbean populations of London, namely Dominicans and St. Lucians, to revive their native language, Creole. As the author argues, for these communities, Creole has become a

symbol of a distinctive cultural identity which sets them apart not only from white Britons, but also from other Black immigrant groups in Britain, such as Jamaicans and Barbadians. In an effort to assert their own cultural uniqueness, Dominicans and St. Lucians seek to "reclaim" their mother tongue, and they endeavor to reverse the rapid shift to English by developing various projects and classes whose specific objective is the promotion of the Creole language and culture. *Language Reclamation* is, therefore, a formal ethnographic record of these different measures. Placed in this context, it constitutes a contribution to the field of Creole language planning, as well as Black diaspora studies. Moreover, it attests to the important role that language plays in the construction of social and cultural identity.

The book comprises a brief, two-page introduction (chapter 1), eight concise chapters, and an appendix that consists of a Creole accreditation test covering the four skills: listening, reading, speaking, and writing. The first three chapters review the relevant literature on language and ethnicity; language maintenance and language shift; language planning; the historical development of French Creoles in the Caribbean; and the linguistic situation of Dominica and St. Lucia. The fourth chapter describes the Eastern Caribbean Creole speech communities in the United Kingdom, their patterns of settlement and language use. In the fifth chapter, Nwenmely outlines her methods of data collection based on an ethnographic approach, and drawing extensively from her personal experiences with the Creole classes that she describes, both as a student and subsequently as a tutor.

The remainder of the book is essentially devoted to the central theme of Nwenmely's work, that is, Creole language teaching in Britain. The description of Creole language classes begins in chapter 6. There, Nwenmely focuses on the development of these classes and discusses the rationale for their existence, ranging from the desire of St. Lucians and

Dominicans to maintain contact with family and friends not only in Britain, but also in the Caribbean, to their desire to maintain a separate identity from the host population and other Blacks in Britain. Classes are divided into Creole language instruction classes and Creole literacy instruction classes. The former course is intended to develop spoken skills in Creole and requires no previous knowledge of the language. The latter caters primarily to Dominicans and St. Lucians who are fairly fluent speakers of Creole, but do not know how to write it. As the Creole classes continue to evolve, Nwenmely observes a shift in the clientele taking them, and she goes on to say that "whereas the early students were predominantly first-generation settlers, the biggest group is now Black British of Dominican and St. Lucian parentage" (59). This suggests that concerns for ethnocultural identity are strong for both first- and second-generation Eastern Caribbean immigrants. Indeed, Nwenmely reports that students interviewed identified Creole as being culturally significant in their lives.

Along with the Creole classes, Nwenmely states that Eastern Caribbean immigrants are also involved in other language planning projects, namely efforts of standardization and the development of resources for learning Creole, which she describes in chapter 7. One such effort is the development of a British-Creole dictionary that was compiled by both students and tutors in conjunction with the Creole classes. Additionally, Nwenmely points out that materials produced in the Caribbean are also used in teaching Creole in the United Kingdom. For example, the Creole orthography adopted in the Eastern Caribbean is used, as well as various grammar texts.

Chapter 8 of the book focuses on issues of accreditation for Creole language classes. According to Nwenmely, the community felt that it was important that their efforts to teach Creole be recognized in an official way, and that Creole be "legitimized." The process of

Book Reviews, from page 25

accreditation began "with the development of a criterion-referenced test for Creole and led ultimately to the recognition of the classes by the London Open College Federation" (95). Presumably, students would receive credits for their Creole language courses, according to the modern language assessment criteria set by the London Open College Federation. What is not clear from the discussion is the number of credits to be granted at the end of the Creole instruction sequence and/or for having successfully passed the test. Further, it is not clear whether those credits constitute college credits that would count toward the fulfillment of the requirements for a degree program. While these questions are not answered in the chapter, nevertheless this issue of accreditation supports the general effort of the community to revitalize its language, which is undoubtedly a source of pride for its members.

The last chapter summarizes the various themes and issues addressed throughout the book, and offers some comments about the limitations of the Creole project in London, resulting from a shortage of trained teachers, scarcity of resources, and a certain reticence on the part of the city at large to recognize Creole since it is not even recorded in its Language Census. With regard to the latter point, Nwemely comments that "the refusal to officially recognise Caribbean Creoles perpetuates confusion and contributes to the low profile of children and adults from Dominican and St. Lucian backgrounds" (15). Finally, the book ends with a few remarks concerning the role of Black researchers in providing a native perspective on issues involving Caribbean Creoles.

Language Reclamation: French Creole Language Teaching in the UK and the Caribbean brings additional visibility to the Creole languages and the populations that speak those languages. It underscores the critical

role that Creole plays as a parameter of Caribbean immigrants' ethnic identity, and the extent to which those communities go to maintain their indigenous heritage.

The major weakness in this work is its lack of information regarding social classes. Composition of Creole classes are examined in terms of "age, gender, ethnicity, place of birth, and linguistic competence [presumably in Creole]" (55). Nwemely fails to include any discussion of social class, which is, in my opinion, critical. Ethnic identification, as with any societal categorization, does not stand alone but is always expressed in a nexus that unequivocally includes social class. Who are the St. Lucians and Dominicans enrolled in these courses? Are there members of the working class and/or middle class? What social status did they occupy in their homeland? What status have they achieved in the host country? What are their levels of education? I note in passing that the issue of level of education becomes critical in the context of accreditation and college credits. Do students who attend those classes have the necessary preparation to go to college and, therefore, obtain credits for Creole coursework? Where do they primarily work? Are they mostly employed in social service agencies that cater to Caribbean populations? From the information given in the book, it is hard to discern whether the trend toward the revitalization of Creole is spread across all classes of St. Lucians and Dominicans, or whether it is limited to a particular social group, namely those residing in the London Borough of Tower Hamlets. What are the social characteristics of this particular Borough, and other ones mentioned, such as South East London? Answers to those questions would enable readers to better judge the significance and the impact of the Creole project, and reinforce the claim that Black immigrants, irrespective of social class, do not wish to forsake their ethnic heritage and embrace assimilation.

Another minor flaw lies in the title of the book itself. ***Language Reclamation: French Creole Language Teaching in the UK and the Caribbean*** suggests that readers will find a discussion of Creole, classes at least in St. Lucia and Dominica. While there is a discussion of the current linguistic situation of these islands in chapters 3 and 4, there is little information about actual Creole teaching per se. Whatever the limitations of this study, it succeeds as a formal record of the efforts undertaken by Caribbean communities of the diaspora to reclaim their Creole languages. By keeping this record, Nwemely makes a solid contribution to the field of Creole language planning in particular, and Creole Sociolinguistics in general. Moreover, placed in a broader context, ***Language Reclamation: French Creole Language Teaching in the UK and the Caribbean*** also deserves a place in the fields of ethnic studies and minority languages.



DISSERTATIONS / THESES

ABSTRACTS

The history of slavery in Mexico
and the sociolinguistic conditions

empty categories, and finite and infinitival complements.

Francis Daniel Althoff, Jr. 1988. *The Afro-Hispanic Speech of the Municipio of Cuajinicuilapa, Guerrero*. Ph.D Dissertation, University of Florida. Chairman: Professor John Lipski.

The people of the municipio 'county' of Cuajinicuilapa in the Mexican state of Guerrero are among the few groups in Mexico that are of identifiably African origin. The Spanish they speak has striking similarities to that of other African-derived groups living in and along the coast of the Caribbean and the Gulf of Mexico. The linguistic correspondences between Afro-Mexicans of the Pacific coast and Afro-Hispanic groups living in the circum-Caribbean have led some researchers, notably the linguist German de Granda, to hypothesize that an original language, derived from a Portuguese-based pidgin brought to the Americas by West African slaves, underlies the Spanish spoken by Afro-Hispanics in this hemisphere. The present study adduces linguistic, ethnographic and historical evidence in order to test Granda's hypothesis.

The study examines the process of pidgin and creole language formation and notes those features that have been identified with Afro-Iberian speech, beginning with early attestations from the Portuguese theatre and continuing with later manifestations of "black" language in Spanish and Mexican literature. A critical examination of the primary historical record used to support the presence of a pidginized or creolized speech reveals that such a language was found only among a comparatively small number of Africans and thus probably did not constitute a widespread substratum for the later acquisition of local varieties of Spanish. The psychological and physical traumas of slavery also impeded the acquisition of European language.

there indicate that Africans were subjected to early pressure to assimilate linguistically and, further, that there are few records of Africanized Spanish in Mexico.

The data recorded on site show some morphophonological patterns of likely African origin have been retained in the local speech. The study nevertheless concludes that the evidence is insufficient to posit an earlier underlying Afro-Portuguese basilectal speech; the speech of the municipio has been defined by interaction with indigenous people and with south Mexican Spanish.

Marlyse Baptista. 1997. *The Morpho-Syntax of Nominal and Verbal Categories in Capeverdean Creole*. Ph.D Dissertation, Harvard University. Supervisor: Professor Susumu Kuno.

This thesis investigates the morpho-syntax of nominal and verbal categories in Capeverdean Creole. The first two chapters provide an analytical description of specific issues in the morphology and syntax of Capeverdean. The last three chapters examine Capeverdean functional categories, the syntax of verbs and the syntax of pronominals, within a chomskian framework (Chomsky, 1981; 1991; 1993). This leads us to the organization of this thesis.

Chapter 1 covers Capeverdean morphology, grammatical categories, and word classes: It is divided into two main sections dealing, in turn, with nominal and verbal categories. Among the topics examined are the referential system, adjectives and agreement, pronominal paradigms, auxiliary constructions, and nonfinite forms.

Chapter 2 explores Capeverdean phrase structure and basic syntactic structure. It covers basic word order patterns, some variations in word order, expletive constructions and

Chapter 3 serves as a bridge between the first two analytical descriptive chapters and the last two theoretical chapters. It explores Capeverdean functional categories and clause structure.

Chapter 4 studies the syntax of the Capeverdean verb. We examine the background assumptions of the theory of verb movement and present a theoretical analysis of the interaction of the Capeverdean verb with a certain class of adverbials, Negation, and floating quantifiers; there, we provide evidence for V-raising in this particular Creole and offer a tentative analysis accounting for the different behavior of verbs in Capeverdean and Haitian.

In chapter 5, we study the syntax of Capeverdean pronominals. We focus on the distribution of clitics and nonclitics and account for their distributional properties in terms of various principles and constraints. We design a four-category classification of Capeverdean clitics and argue that there are three classes of pronominals in Capeverdean: weak forms, strong forms, and clitics (cf. Cardinaletti & Starke, 1994; 1996). We then consider the possible development of the morpheme *e*, which plays the role of a clitic and a copula in the Capeverdean grammar. In the last section of this chapter, we examine the pro-drop status of this particular Creole.

Gerardo A. Lorenzino. 1998. *The Angolar Creole Portuguese of São Tomé: Its Grammar and Sociolinguistic History*. Ph.D Dissertation, City University of New York. Adviser: Professor John Holm.

The primary goal of this dissertation is to explore the question of the genesis and development of the Angolar Creole Portuguese of São Tomé and Príncipe (Gulf of Guinea), off the coast of West Africa. Angolar is the language spoken by descendants of

Abstracts, from page 27

maroon slaves who escaped from Portuguese plantations on São Tomé beginning in the mid-sixteenth century (1535-1550).

Due to the isolation of these maroon communities, their language kept the general structure of Santomense Creole Portuguese, the majority creole spoken on the plantations. Communication between the Portuguese and slaves, and among the slaves themselves, must have been constrained by factors such as first languages (Portuguese as well as Kwa and Bantu languages), exposure to some form of contact Portuguese prior to their arrival on São Tomé (e.g. West African Pidgin Portuguese), their length of stay on the island and their social status (free Afro-Portuguese, houseslaves). Modern divergences between Angolar and Santomense are the outcome of the lexical expansion and further restructuring which Santomense underwent as the result of its closer contact with Portuguese spoken on the plantations as opposed to differences in grammar and pronunciation which Angolar retained from early Santomense.

On the other hand, Angolar is the result of the partial relexification that Santomense underwent due to the later influence of Kimbundu-speaking Maroons. In this respect, the Angolares' existence away from the plantations was more likely to have favored the maintenance of African languages than remaining on the plantations, where exposure to Portuguese and the increasing role of Santomense as the medium of communication among slaves forced Africans to give up their native languages faster. Furthermore, the rise of the mulatto society fostered the establishment of Santomense as the common vernacular for both slaves and non-slaves. Against this setting, one may understand Angolar as the linguistic result of the Maroons' need to develop a communicative behavior which would act as an in-group

boundary maintenance mechanism, providing a symbolic value for the Angolar community and, as the same time, making their language incomprehensible to outsiders, i.e. a secret language.

Charles H. Morrill. 1997. *Language, Culture, and Society in the Central African Republic: The Emergence and Development of Sango*. Ph.D Dissertation, Indiana University. Adviser: Professor Paul Newman.

Within the theoretical framework of Cyclical Vehicularization, in this dissertation, I trace out the emergence and development of Sango, the national/official language of the Central African Republic. Long considered to be a rare example of an African-based pidgin/creole (PC) language. I demonstrate that this classification needs to be reconsidered and that Sango is better described as a vehicular variety of Ngbandi which, since around 1960, has begun to be acquired as a first language among urban-born children.

The point of departure of this dissertation is a reconstruction of the sociohistorical matrix of the Upper Ubangi basin for the decades surrounding the arrival of European colonial forces circa 1890. I demonstrate that in the precolonial period, the Ngbandi were at the center of a very considerable trading network and that there would have been a tradition of using their language as a vehicular language. While such a sociohistorical reconstruction is important and necessary for the classification of a language as a PC, whether or not a language is a PC must also take into consideration linguistic evidence as well. Specifically, such a classification must involve the comparison of the purported PC with its source. In the case of Sango, such a comparison had heretofore never been done, owing in part to the fact that Ngbandi is a relatively obscure and undocumented language. This dissertation addresses this lacuna by providing a detailed description of Ngbandi and a point-by-point com-

parison of Sango to it. This comparison reveals that there has been no break in genetic continuity between two languages and that they had begun to diverge in the precolonial period.

This dissertation also documents Sango's on-going linguistic development as it undergoes the process of vernacularization. With the understanding that some synchronic variation in a language may be attributed to its diachronic development. I identify by means of a sociolinguistic survey speakers whose speech falls into one of four categories spanning a developmental continuum determined by differing patterns of acquisition, age, and degree of urbanization. Through this evaluation of synchronic variation. I demonstrate that Sango is rapidly evolving and changing to meet the needs of a modernizing society.

MASTER THESIS

Novelette McLean. 1997. *The distribution of bare NPs in creole languages with special reference to Jamaican Creole*. M.A. Thesis. University of the West Indies, Mona, Jamaica. (Submitted by Professor Silvia Kouwenberg).

Novelette McLean is a 1997 graduate of the UWI (Mona) Master's in Linguistics program. Her research paper, entitled *The distribution of bare NPs in creole languages with special reference to Jamaican Creole*, involves an investigation of 18th, 19th and 20th century Jamaican Creole texts. The study compares the distribution of creole bare NPs (=unmodified NPs) in the early 18th and 19th century periods to their distribution in 20th century texts. The study is based on Bruyn's (1995) observation that there is a decrease in the number of bare NPs in Sranan texts from the 18th to the 19th and 20th centuries, and that this can be accounted for as the result of a grammaticalization process whereby items with demonstrative origins develop towards definite articles. For Jamaican Creole, a similar development could not be demonstrated.

DISSERTATIONS / THESES / ABSTRACTS

The sentence below occurs in a text of 1837. (The 18-19th century texts examined were those published in DaCosta and Lalla's *Voices in Exile*):

Captain Dillon sentence me and Adam Brown to lock up in the dungeon at Knapdale.

The noun *dungeon* is here modified by the definite article *the*. The same text contains the following sentence:

We kept in dungeon till next morning.

It contains the bare noun *dungeon*, not modified by *the*. In the early period, there is a small number of bare NPs relative to modified NPs. The 18-19th century texts contain about 800 modified NPs, and only about 65 bare NPs. The slight decrease of the occurrence of bare NPs in the 20th century texts examined—a series of columns which appeared in the Sunday Gleaner, written by Dr. Jennifer Keane-Dawes in Jamaican Creole—does not reveal a transition to a later phase. However, there is an indication of a small development towards stabilization of the functions of bare NPs in the 20th century: there is a marked change in the proportion of bare non-referential NPs to bare referential NPs, suggesting that over time there may be a complete restriction of bare NPs to the non-referential domain. An example of such use of bare NPs:

A panel bed wid de design in de middle of de head was de hottest thing before trunk bed step in.

The bare NPs *panel bed* and *trunk bed* here refer to a type of bed, not to any specific bed. They are therefore non-referential. However. There is also a large number of modified non-referential NPs, which shows that this domain is not exclusively that of bare NPs in Jamaican

Creole. Compare:

...when nuff a we put weh de lamp and get electric light...

Here, the NP *de lamp* does not refer to a specific lamp, notwithstanding the presence of the definite article *de*.

Reference:

Bruyn, Adrienne. 1995. *Grammaticalization in creoles: the development of determiners and relative clauses in Sranan*. Amsterdam:IFOTT.

NEW DISSERTATIONS/THESES

Gilberte CORANSON. 1997. *La langue créole dans les textes publiés en Guadeloupe entre 1940 et 1970*, DEA Langage et Parole, Université de Provence, Institut d'Etudes Créoles et Francophones (sous la direction de M.C. Hazaël-Massieux), mention TB.

Agni PSLINAKIS. 1996. *The Bahamian Creole: Its Historical and Present State*. Diplomarbeit zur Erlangung des magistergrades an der Universitaet Graz (Peter Bierbaumer).

Gerry L'ETANG a soutenu sa thèse de doctorat à l'Université Antilles-Guyane en Martinique le 16 février 1998. Le jury était composé de Francis Zimmermann, directeur de recherche, anthropologue au CNRS et professeur de l'Ecole des Hautes Etudes en Sciences Humaines, de Monique Desroches, professeur d'ethnomusicologie à l'Université de Montréal; de Jean Benoist, professeur à l'Université d'Aix-Marseille III et de Lucien Abenon, professeur d'histoire à l'Université Antilles-Guyane. G.L'Etang s'est vu décerné la mention <<Très honorable>> avec les félicitations du jury.

La thèse, intitulée "La grâce, le sacrifice et l'oracle: de l'Inde à la Martinique, les avatars de l'hindouisme" pose la question centrale du rôle du culte dans la "construction de l'ethnicité indo-martiniquaise". Elle est la première recherche sur le

culte indien à mettre en parallèle, et de façon systématique, la pratique sacrificielle telle qu'elle est aujourd'hui exercée en Inde et à la Martinique. Gerry l'Etang fait aussi ressortir les conditions d'insertion culturelle des Indiens à la société et les zones de résistance.

[informations transmises par M. Desroches/gazet sifon ble/lavwa ka bay]

Rada TIRVASSEN: *Langues, éducation et développement: le cas de l'Ile Maurice*, thèse de nouveau régime préparée sous la direction de Robert Chaudenson, Université de Provence, soutenue le 14 mars 1998. Mention Très Honorable.

Cette recherche sociolinguistique tente de définir la problématique des rapports entre les langues, l'éducation et le développement dans une société multilingue (l'Ile Maurice) en partant du principe que l'efficacité d'un enseignement dépend, au moins pour partie, de la qualité des choix linguistiques. Largement inspirée des outils d'analyse qu'offrent les travaux consacrés à l'aménagement linguistique, cette thèse souligne que les langues ont des fonctions multiples au sein des systèmes éducatifs. La politique linguistique de l'école et sa mise en oeuvre constituent donc le terrain privilégié sur lequel peut être menée une investigation qui vise à évaluer l'adéquation du monde culturel mis en place avec la poursuite des objectifs fixés en terme de développement. [gazet sifon ble/lavwa ka bay]



O B I T U A R I E S

The Carrier Pidgin Mourns the loss of Danielle De Saint-Jorre, Bernard David & Daniel Baggioni

DANIELLE DE SAINT-JORRE

Notre Comité International des Etudes Créoles se trouve frappé une nouvelle fois par le destin. En effet, Danielle de Saint-Jorre, Vice-Présidente du CIEC depuis sa création, est morte à Paris le 25 février 1997. Elle avait participé à notre Colloque de Guadeloupe en mai 1996 et y avait montré son dynamisme et son allant habituels. Rien ne laissait donc présager une fin aussi rapide et aussi cruelle.

Si j'exprime ici à sa famille et à ses proches les condoléances du Comité International des Etudes Créoles et celle de la communauté des créolistes, je me sens particulièrement touché par cette mort soudaine dans la mesure où je perds une amie de près de trente ans. Je me souviens très bien de notre première rencontre, dans la cour du Collège Royal de Victoria, en juillet 1969 si ma mémoire est bonne. Je préparais alors ma thèse sur le créole de la Réunion; pour établir une comparaison avec le créole seychellois, j'avais réussi, avec un collègue géographe, à organiser une expédition vers l'archipel des Seychelles. Expédition est, en l'occurrence le terme propre; il n'y avait pas encore de piste d'atterrissage pour les avions de ligne et les seules liaisons maritimes se faisaient par Monbasa d'où venait aussi, une fois par semaine, un hydravion qui amerrissait devant Victoria. Un autre accès était possible, par le *Mauritius*, petit cargo mauricien qui pouvait accueillir deux ou trois passagers; il faisait escale à Mahé en allant chercher du guano dans les îles coralliennes de l'archipel. Ces voyages étaient irréguliers et le périple incertain; en effet, les audacieux voyageurs qui se risquaient à venir à Victoria par le *Mauritius* étaient aimablement prévenus au départ qu'en cas de problème ou d'urgence, on ne pouvait garantir que le cargo ferait escale à Victoria sur le chemin du retour vers Port-Louis. Bref, c'était l'aventure.

Ma rencontre avec une jeune Seychelloise qui arrivait d'Angleterre où elle avait achevé ses études à York (sans doute avec R. Le Page) et qui s'intéressait déjà passionnément au créole fut donc une totale surprise: c'était Danielle et, depuis cette rencontre, nos relations ne s'interrompirent plus,

dans les différentes fonctions qui furent les siennes. Lors de mes voyages ultérieurs dans l'archipel (ils se firent par avion, une piste ayant été construite au début des années 70 me semble-t-il), je retrouvai Danielle qui m'apporta toujours toute l'aide nécessaire dans les recherches que je menais. Elle le fit d'abord comme Directrice du Training College (l'équivalent de notre Ecole Normale d'antan), puis comme Secrétaire Permanente du Ministère de l'Education car elle entra très vite dans l'administration qui ne pouvait négliger les capacités de travail et d'organisation qu'on ne tarda pas à lui reconnaître.

C'est grâce à son action et à son aide que nous pûmes tenir aux Seychelles, en 1979, notre deuxième Colloque International des Etudes Créoles. Lorsque je considère ce que notre Comité a accompli depuis vingt ans, je constate que nous n'aurions sans doute pas pu conduire toutes ces actions ni développer, comme nous l'avons fait, les études créoles en français sans le soutien constant de Danielle de Saint-Jorre. L'importance des fonctions qui ont été les siennes (Ambassadeur des Seychelles à Paris, Bonn et Londres de 1983 à 1986, Secrétaire permanente du Ministère des Affaires Etrangères, puis Ministre des Affaires Etrangères depuis 1993), ont donné tout le poids souhaitable à nos demandes auprès des instances nationales et internationales qu'elle a toujours appuyées avec la fermeté et la constance qu'on lui connaissait.

Sa carrière administrative et politique ne l'a pas détournée complètement de la recherche; longtemps, elle a conduit de front son activité administrative et scientifique; ses recherches ont été marquées, dès l'origine, par le souci de l'application dans la perspective de la promotion du créole seychellois; cette volonté se traduit déjà dans l'ouvrage qu'elle publie en 1978 en collaboration avec Annegret Bollée, *Apprenons la nouvelle orthographe. Propositions d'orthographe rationnelle pour le créole seychellois*. L'aboutissement majeur de cet effort a été le dictionnaire qu'elle a publié avec Guy Lionnet en 1982, au moment même où commençait, aux

Seychelles, la réforme du système éducatif qui faisait entrer le créole à l'école; elle l'avait appelée de ses vœux et elle a joué un rôle essentiel dans sa mise en place et dans sa réussite.

Même l'intense activité qu'elle a déployée ces dernières années dans ses fonctions ministérielles qui lui faisaient parcourir le monde en tous sens ne l'avait pas totalement détournée de sa vocation scientifique première. Elle travaillait (Dieu seul sait quand!) à une refonte de son *Dictionnaire* et on peut espérer, pour sa mémoire, que cet ouvrage remanié pourra être un jour publié. Si la chose est envisageable, on peut compter sur l'amitié et la fidélité d'Annegret Bollée pour faire aboutir ce projet.

Adieu Danielle et merci pour tout!

Robert Chaudenson, Président du CIEC
(GAZET SIFON BLE/LAVWA KA BAY)

BERNARD DAVID

Nous apprenons la mort accidentelle de l'Abbé Bernard David, connu pour ses nombreux travaux sur la Martinique. Né à Saint-Aubin-la-plaine (Vendée) le 28 septembre 1927 et décédé à Petit-Bourg, dans la commune de Rivière-Salée (Martinique) le 5 février 1998, l'abbé David avait passé l'essentiel de sa vie en Martinique: Vicaire aux Terres-Sainville à Fort de France de 1952 à 1955, puis au lamenin et à Bellevue (Fort-de-France) jusqu'en septembre, il avait ensuite été nommé curé du Diamant. Membre du Comité de la Société d'Histoire de la Martinique depuis 1977, puis vice-président, l'abbé David s'était ensuite occupé de la commission publications de cette même Société. Spécialiste apprécié du créole, historien, il s'était en particulier penché sur les registres paroissiaux et était devenu un spécialiste de l'histoire de l'Église catholique à la Martinique. Sa bibliographie était importante.

On rappellera ici:

•*Les proverbes créoles de la Martinique*, 1971, 355p. (ouvrage préparé en collaboration avec J.P. Jardel, et R. Lapierre).

•*Les origines de la population martiniquaise au fil des ans* (1635-1902), Société d'Histoire de la Martinique, 1973

•*Dictionnaire biographique de la Martinique*, 1635-1848, Société d'Histoire de la Martinique, Fort de France, 3 tomes, 1984.

Mais bien d'autres titres, ouvrages ou articles, seraient à signaler, notamment les <<mémoires>> sur l'histoire de paroisses ou de communes martiniquaises.

Il accumulait, depuis un quart de siècle, des données lexicographiques sur le créole martiniquais et préparait depuis plusieurs années, avec L. F. Prudent, un dictionnaire du créole martiniquais qui est attendu avec impatience par tous les spécialistes.

Un hommage lui a été aussitôt rendu par Léo Elisabeth, le Président de la Société d'Histoire de la Martinique. Une notice lui sera consacrée prochainement dans la revue *Études Créoles*.
(GAZET SIFON BLE LAVWA KA BAY)

DANIEL BAGGIONI

Nous avons la tristesse de vous faire part de la mort de Daniel Baggioni survenue dans un accident de la route le lundi 2 février 1998. Après avoir été pendant près de dix ans maître de conférences à l'Université de la Réunion, Daniel Baggioni était depuis 1990 professeur à l'Université de Provence. Partageant son activité entre plusieurs secteurs comme l'histoire des idées et des théories linguistiques (il avait soutenu en 1986 une thèse d'État sur <<Langage et langues dans la linguistique européenne entre 1876 et 1933>>), la créolistique (il était membre associé de l'ESA 6058) et la francophonie, il avait créé à l'Université de Provence le Centre Du Marsais et préparait pour l'année 1998, dans ce cadre, un colloque sur la diffusion du français dans la France du Sud, en Afrique, dans l'Océan Indien et en Asie. Les obsèques de Daniel Baggioni ont eu lieu à Aix-en-Provence le samedi 7 février en présence d'un grand nombre de ses amis, collègues et étudiants.
(GAZET SIFON BLE LAVWA KA BAY)

Calender of Events

Conferences/Workshops/Symposiums

JANUARY 1999

The *Society for Pidgin and Creole Languages* held its annual conference, in conjunction with the annual meeting of the *Linguistic Society of America* in Los Angeles on **January 8-9, 1999** at the Bonaventure Hotel.

APRIL 1999

4th Westminster Creolistics Workshop 9-11 April 1999 London, UK

The topic of the 4th *Westminster Creolistics Workshop* will be reduplication. Although reduplication has long been considered a "typical feature" of Pidgins and Creoles, there appears never to have been a comprehensive survey of the extent to which reduplication really is typical of these languages, nor has the range of functions of reduplication to be found in them been extensively studied. These functions include at least the following: (i) intensification, (ii) attenuation, (iii) iteration, (iv) pluralization, (v) distribution, (vi) accumulation, and (vii) change of word class. Furthermore, relatively little work has been done on the possible significance of reduplication for theories concerned with the origin and evolution of Pidgins and Creoles.

The aim of the workshop is to bring together Creolists who will present papers on the range, extent and theoretical and evolutionary significance of reduplication in Pidgins and Creoles, and jointly plan a book on this topic to be published in the year 2000 in the Westminster Creolistics Series. If you are interested in participating in this workshop and/or contributing to the

proposed book, please contact Philip Baker or Anand Syea as soon as possible, indicating the likely topic of your paper.

In the circular distributed through CreoLIST in January, we indicated that the April 1999 workshop would probably be combined with a meeting of the *Project "Europe"* group which concerns people from a number of European universities who are interested in the development of Creoles as written languages. This is no longer likely because this group will be holding its first meeting at Aix-en-Provence in September 1998 and decisions regarding its future plans will be taken then. However, it remains a strong possibility that Westminster will hold a workshop on the development of Pidgins and Creoles as written languages on a future occasion.

Please note that the University of Westminster cannot contribute to participants travel expenses but may be able to offer cheap accommodation and/or a small subsidy on hotel expenses.

Philip Baker Anand Syea
E-
mail: <pb@soas.ac.uk> <syeea@westminster.ac.uk>

Linguistics, University of
Westminster, 9-18 Euston Centre,
London NW1 3ET

Le 9e Colloque International des Etudes Créoles

Le prochain Colloque International des Etudes Créoles, organisé par le Comité International des Etudes Créoles, aura lieu à Aix-en-Provence, du 24 au 29 juin 1999.

Que tous les créolistes retiennent déjà cette date! Toutes indications sont données sur le web, à travers <http://www.lpl.univ-mrs.fr/iecf>, le site de l'Institut d'Etudes Créoles et Francophones d'Aix, mais également dans 1A circulaire adressée largement à tous ceux dont nous avons les coordonnées. Le site, à utiliser bien sûr de préférence, permet l'inscription des participants, la mise à disposition de tous des résumés de communication, etc. et tien chacun informé en permanence de toutes les données nécessaires: organisation des séances, hôtels ou résidences auxquels les participants peuvent s'adresser pour réserver une chambre en vue de leur séjour, projets d'excursions, réceptions et manifestations à l'occasion du colloque, etc. Nous savons d'ores et déjà que les collègues de la Society for Pidgin and Creole Languages participe ront en plus grand nombre qu'à l'ordinaire à ce Colloque qui constituera pour eux la rencontre annuelle de leur groupe. Ainsi s'ouvre une collaboration plus étroite que nous désirons depuis longtemps pour permettre de nouvelles avancées dans le domaine des études créoles. Cette rencontre d'Aix, sera ainsi l'occasion de bilans plus complets et sans doute plus décisifs quant aux travaux actuellement engagés dans le domaine des études créoles. Bien sûr, ce colloque (il faudrait peut-être désormais parler de Congrès, puisqu'il réunira l'essentiel de ceux qui s'intéressent aux études créoles dans le monde), comme à l'accoutumée accueillera outre les linguistes, les anthropologues, les spécialistes de littérature ou d'histoire qui travaillent sur <<langues, cultures et sociétés créoles>>.

On rappellera que ce <<neuvième>> Colloque s'insère dans une suite déjà importante de manifestations:

• Nice, 1976

Mikael PARKVALL (University

- Seychelles, 1979
- Sainte-Lucie, 1981
- Louisiane, 1983
- Réunion, 1986
- Guyane, 1989
- Maurice, 1992
- Guadeloupe, 1996.

Ces colloques regroupent environ 150 personnes (issues de 25 à 30 pays différents) et sont l'occasion d'entendre une centaine de communications. Tous ceux qui, n'accédant pas à INTERNET, voudraient être contactés par circulaire le moment venu, peuvent déjà nous adresser leurs coordonnées et toutes indications utiles les concernant: 9e Colloque International des Etudes Créoles, Institut d'Etudes Créoles et Francophones, Université de Provence, 29 avenue R. Schuman, 13621 Aix-en-Provence, tél: 04 42 95 35 56; fax: 04 42 59 00 19; e-mail: hazael@newsup.univ-mrs.fr.

JUNE 1998

Uncovering Bahamian Selves: First Conference on Bahamian Culture was held at **The College of the Bahamas**, Nassau, Bahamas on June 4-6, 1998.

The paper topics included

•**The Power of the Dead: Bahamians and the Beyond**

•**Loyalists, Geechees and Africans: North American Routes in the Development of Afro-Creole Bahamian Culture**

• **The Rise of Non-Christian Religions in the Modern Day Bahamas**

•**The Creoleness of Bahamian Speech**

•**Christianity, Colonialism and Tourism: A Culture of Obedience**

There were readings by Bahamian writers and a book exhibition.

INTERNATIONAL SYMPOSIUM/SYMPOSIUM INTERNATIONAL. Degrees of Restructuring in Creole Languages was held at the **University of Regensburg (Germany)** on June 24-27, 1998.

Organizers:

Prof. Dr. Ingrid Neumann-Holzschuh
Universität Regensburg
Institut für Romanistik
D-93040 Regensburg
Telefon (0941) 943 3381/3376
Telefax (0941) 943 3302
e-mail: <ingrid.neumann-holzschuh@sprachlit.uni-regensburg.de>

Prof. Dr. Edgar W. Schneider
Universität Regensburg
Institut für Anglistik und Amerikanistik

D-93040 Regensburg
Telefon (0941) 943 3470
Telefax (0941) 943 1990
e-mail:
<edgar.schneider@sprachlit.uni-regensburg.de>

Conference venue: Deutsch-Amerikanisches Institut e.V.
Haidplatz 8

93047 Regensburg

PROGRAM - PROGRAMME

Section 1: Towards a theory of partial restructuring

John HOLM (University of Coimbra) *Semi-creolization: Problems in the development of theory*

Philip BAKER (University of London) *Towards an integrated theory of pidginization and creolization*

Salikoko S. MUFWENE (University of Chicago) *Creolization as a social, not a structural linguistic, process*

of Stockholm) *Reassessing the role of demographics in language restructuring*

Section 2: Comparative approaches

Peter MÜHLHÄUSLER (University of Adelaide) *The development of ethnoclassifications in Pidgins and Creoles and their relevance to creolization theory*

Lawrence CARRINGTON (University of the West Indies, Mona) *Fuzzy labels and fuzzy systems — a critical appraisal of terminology in the study of language contact*

Mervyn C. ALLEYNE (University of the West Indies, Mona) *Two opposite processes in the historical construction of creole languages*

Susanne MICHAELIS (University of Bamberg) *The fate of subject clitics: Evidence from creole and non-creole languages*

Ulrich DETGES (University of Tübingen) *La réstructuration des marqueurs de temps dans les langues créoles entre universalité et spécificité*

Peter STEIN (University of Erfurt/Regensburg) *Au milieu du gué: quelques réflexions à propos de l'origine et de l'avenir des langues créoles*

Section 3: AAVE and African roots

John R. RICKFORD (Stanford University) *Contact conditions and restructuring in the development of African American Vernaculars*

Alexander KAUTZSCH/Edgar W. SCHNEIDER (University of Regensburg) *Differential creolization: Some evidence from earlier African American Vernacular English in South Carolina*

David SUTCLIFFE (Universitat Pompeu Fabra, Barcelona) *Reconstructing the AAVE copula*

Sali TAGLIAMONTE (University of York, UK) *Patterns of restructuring in FUTURE temporal reference: A cross-linguistic perspective on 'go'*

Magnus HUBER (University of Essen) *Restructuring in vitro: evidence from early Krio*

Section 4: Caribbean English creoles

Jacques ARENDS (University of Amsterdam) *The development of complementation in Saramaccan and Sranan*

Ingo PLAG and Christian UFFMANN (University of Marburg) *Phonological restructuring in creole: The development of paragoge in Sranan*

Norval SMITH and Tonjes VEENSTRA (University of Amsterdam and University of Potsdam) *Synthetic compounds in a radical creole: abrupt versus gradual change*

Paul B. GARRET (New York University) *Language contact, language acquisition, and the emergence of an English-lexicon vernacular in St. Lucia*

Donald WINFORD (Ohio State University) *Degrees of change in creole formation: The intermediate creoles*

Section 5: French creoles

Albert VALDMAN (Indiana University) *Lexical restructuring in French-based creoles*

Robert CHAUDENSON (Université de Provence, Aix-en-Provence) *Créolisation du français et francisation du créole: Les cas de la Réunion et de Saint-Barthélemy*

Ingrid NEUMANN-HOLZSCHUH (University of Regensburg) *Degrés de restructuration dans le créole louisianais*

Lambert Félix PRUDENT (University of Regensburg) *Maturation et maturité du créole martiniquais: Retour sur quelques étapes historiques et comparaison avec des systèmes voisins*

Annegret BOLLÉE (University of Bamberg) *La restructuration du*

pluriel nominal dans les créoles français de l'Océan Indien

Section 6: Spanish and Portuguese creoles

Katherine GREEN (City University of New York) *Semi-creolization as a model for non-standard Dominican Spanish*

Jürgen LANG (University of Erlangen) *Centre africain et périphérie portugaise dans le créole santiagais du Cap Vert*

John M. LIPSKI (University of New Mexico, Albuquerque) *Bozal Spanish: Restructuring or creolization?*

Armin SCHWEGLER (University of California, Irvine) *The myth of decreolization: The "strange" case of Palenquero*

Pieter MUYSKEN (University of Amsterdam) *Restructuring in Ecuadorian Quechua*

Section 7: Creoles, contact, and beyond

Dany ADONE (Northern Territory University, Australia) *Restructuration and innovation in creolization*

Matthias PERL (University of Mainz) *Kolonial-Deutsch as restructured German*

Frans HINSKENS (University of Nijmegen) *The diachrony of R-deletion in Negerhollands: Phonological and sociolinguistic aspects*

Hildo Honório do COUTO (University of Brasilia) *Anti-créole*

Angela BARTENS (University of Helsinki) *Existe-t-il un modèle de semi-créolisation qu'on puisse déceler à partir des systèmes verbaux du portugais brésilien vernaculaire, de l'espagnol caraïbéen vernaculaire, du réunionnais, de l'afrikaans et de l'anglais afro-américain vernaculaire?*

JULY 1998

The *Fourth Australian Linguistics Institute (ALI)* was held at the University of Queensland in Brisbane, 6-16 July 1998. Over 35 courses and 7 workshops and

symposia were offered, covering most areas of linguistics - theoretical, descriptive and applied. Courses specifically relevant to pidgin and creole studies were:

Pidgins, Creoles and other Language Contact Varieties was team-taught by Claire Lefebvre and Jeff Siegel, 6-9 July. Topics included the problem of explaining pidgin and creole genesis, a description and evaluation of the relexification hypothesis, other language contact varieties and constraints on substrate influence.

Language Contact Phenomena with Special Reference to Codeswitching was taught by Carol Myers-Scotton, 13-16 July. Topics included types of contact phenomena and their social-psychological millieux, social motivations for codeswitching, grammatical structure in codeswitching and structural constraints.

A Symposium on *Language Contact and Change: When Languages Meet* was held on 10-11 July 1998. The aim of this symposium was to examine data on language contact and change in Australia and the Asia-Pacific region in light of various theories proposed by

scholars working in other parts of the world. The focus was two areas: (1) code-switching and (2) the processes involved in the formation of contact languages, such as pidgins, creoles, and koines, with special emphasis on the role of the substrate languages. Invited participants included **Rob AMERY**, **Alan BAXTER**, **Michael CLYNE**, **Jenny CHESHIRE**, **Chris CORNE**, **Terry CROWLEY**, **Jean HARKINS**, **Claire LEFEBVRE** and **Carol MYERS-SCOTTON**.

AUGUST 1998

The Twelfth Biennial Conference of the *Society for Caribbean Linguistics (SCL)* was held at the University Centre on the Sir Arthur Lewis Community College (SALCC) campus in St. Lucia, West Indies on August 19-22, 1998. The theme of the conference was *Expanding the Horizons of Caribbean Language Research*.

NOVEMBER 1998

The 5th *International Conference on World Englishes* was held at the University of Illinois at Urbana-Champaign on November 5-7, 1998. The theme of the conference was *World Englishes and African Identities*. In addition to the theme, other topics of interests included

- African American varieties of English/Ebonics
- Caribbean Varieties of English
- Colloquia/Workshops on themes related to World Englishes
- Discourse Strategies
- English as a medium of literary creativity
- Evaluating and testing
- Impact/influence of English on the structures of indigenous languages
- Pedagogy involving English as an international language
- Power, ideology, and identity
- The bi-/multi-lingual creativity in English (including code-switching involving English)
- The politics of English in English-using countries

JUNE 1997

The conference, *Identidad cultural y linguistica enColumbia, Venezuela y en el Caribe hispanico*, was held at Mainz University, Germany, on June 23-26, 1997. Papers presented on

Creole or Black themes included the following:

- Sergio Valdes: *Transculturacion e identidad linguistica en el Caribe hispanico*.
- Jesus Arencibia Figueroa: *El Espanol de la region suroriental cubana - una variedad linguistica afro-hispanica del Caribe*.
- Ulrich Fleischmann: *Esclavitud y cultura afroamericana*.

OCTOBER 1997

The VII Congreso Costarricense de Filologia, Linguistica y Literatura was held at the Universidad de Costa Rica in San Jose on October 22-25, 1997. Papers of special interest to creolists included the following:

- Matthias Perl: *America Negra: la situacion actual de la investigacion sobre variedades linguisticas hispanas, portuguesas y criollas (ponencia plenaria)*
- Elizabeth Grace Winkler: *Intercambio de codigos (codeswitching) en Limon*
- Marva Spence: *El criollo limonense: diglosia o bilinguismo*

The Haitian Studies Association/Asosyasyon Etid Ayisyen/Association des Études Haitiennes held its Ninth Annual Conference, *Haitians in the Pan-African Community: Culture, Identity, Affirmation*, at the Museum of African American History, 315 East Warren Street, Detroit, Michigan, on October 23-25, 1997. There was a special panel on *Language and Identity*. The panelists and their topics included

- Marc Prou (UMASS Boston). *Haitian Creole Onomatopoeia: An Analysis*.
- Albert Valdman (Indiana University) *Issues in Haitian Creole Lexicography*.
- Bryant C. Freeman (University of Kansas). *A Lexicographer's Lot is not a Happy One: On the Woes of Making a Haitian-English*

Dictionary.

- Patrick Sylvain (Harvard University). *The Birth and Possible Demise of Creole: A Structural and Dialectic Approach*.

- Michel DeGraff (Massachusetts Institute of Technology). *Haitian Creole Morphosyntax and Studies of the Speaking Mind*.

The other panels, panelists and their topics, included the following:

PANEL: Identity, Space, Authenticity

PANELISTS:

- Marie K. Theodore (University of Massachusetts, Boston). *Native Realism: Authenticity or Exploitation*.
- Sophia Cantave (Tufts University). *Geography, Language, and Hyphens: Felix Morisseau-Leroy and a Changing Haitian Aesthetic*.
- Edith Wainwright (Huntington, NY). *Présence Africaine Dans les Oeuvres Feminines Haitiennes*.

PANEL: National and Group Identity Among Haitians

PANELISTS:

- Gerade Magloire (New York University). *Haitian-ness, French-ness and History: Historicizing the French Component of Haitian National Identity*.
- Marie-Claude Rigaud (Aurora, Illinois). *A Psychological Analysis of National/Group Identity Among Haitians*.
- Charlene Desir (Tufts University). *Haitian Ethnic Identity Among High School Students*.
- Eddy Souffrant (Marquette University). *Pan-African, Pan-American, or Diasporic?*

PANEL: Religion as Ethos: Vodun in the Reconstruction of Haiti

PANELISTS:

- Claudine Michel (University of California at Santa Barbara). *Moral*

and Educational Foundations of Haitian Vodou and Society.

- Patrick Bellegarde-Smith (University of Wisconsin-Milwaukee). *Religion as Ethos: Vodun in the Reconstruction of Haiti.*
- Gerdes Fleurant (Wellesley College). *Vodun, Humanocentrism and the Reconstruction of Haiti.*

PANEL: Modernity, Themes, Migration in the Works of Alexis, Davigte and Roumain

PANELISTS:

- Carrol F. Coates (SUNY Binghamton). *The Dominican Republic in the Fiction of Jacques Stephen Alexis.*
- Bernadette Carre Crosley (Columbia, Maryland). *Haitian Modernity or Creoleness in the Works of Davigte.*
- Frantz A. Leconte (Kingsborough Community College). *Thematic Criticism and the Actuality of Jacques Roumain's Gouverneurs de la Rosee.*

PANEL: Authenticity, Affirmation, and Vodou in Haitian Literature

PANELISTS:

- Marc A. Christophe (University of the District of Columbia). *Vodou and the Evolution of the Haitian Novel in Antoine Innocent's Mimola, Jacques Roumain's Gouverneur de la Rose, and Lilas Desquiron's Les Chemins de Loco-Miroir.*
- Florence Bellande-Robertson (La Sierra University). *The Quest for and Affirmation of Creolite in Lilas Desquiron's Les Chemins de Loco-Miroir.*
- Nick Nesbitt (Harvard University). *Authenticity and the Haitian Writer: Confronting Violence in the Work of Edwidge Danticat.*

PANEL: Healing, Mysticism and Vodou

PANELISTS:

- Philip Singer (Oakland University). *Santeria as Therapy among Haitian Refugees* (video).
- Reginald O. Crosley (Columbia, Maryland). *Shadow-matter Universes in Haitian and Dagara Ontologies: A Comparative Study.*

PANEL: Haitians in the Diaspora

- Ethos: Vodun in the Reconstruction of Haiti.
- Gerdes Fleurant (Wellesley College). *Vodun, Humanocentrism and the Reconstruction of Haiti.*

PANEL: Modernity, Themes, Migration in the Works of Alexis, Davigte and Roumain

PANELISTS:

- Carrol F. Coates (SUNY Binghamton). *The Dominican Republic in the Fiction of Jacques Stephen Alexis.*
- Bernadette Carre Crosley (Columbia, Maryland). *Haitian Modernity or Creoleness in the Works of Davigte.*
- Frantz A. Leconte (Kingsborough Community College). *Thematic Criticism and the Actuality of Jacques Roumain's Gouverneurs de la Rosee.*

PANEL: Authenticity, Affirmation, and Vodou in Haitian Literature

PANELISTS:

- Marc A. Christophe (University of the District of Columbia). *Vodou and the Evolution of the Haitian Novel in Antoine Innocent's Mimola, Jacques Roumain's Gouverneur de la Rose, and Lilas Desquiron's Les Chemins de Loco-Miroir.*
- Florence Bellande-Robertson (La Sierra University). *The Quest for and Affirmation of Creolite in Lilas Desquiron's Les Chemins de Loco-Miroir.*
- Nick Nesbitt (Harvard University). *Authenticity and the Haitian Writer: Confronting Violence in the Work of Edwidge Danticat.*

PANEL: Healing, Mysticism and Vodou

PANELISTS:

- Philips Singer (Oakland University). *Santeria as Therapy among Haitian refugees* (video)
- Reginald O. Crosley (Columbia, Maryland). *Shadow-matter Universes in Haitian and Dagarra Ontologies: A Comparative Study.*

PANEL: Haitians in the Diaspora

PANELISTS:

- Anthony V. Catanese (DePauw University). *Has the Haitian-American Diaspora Changed? A Demographic Profile Using the 1990 U.S. Census.*
- Altae Mae Stevens (Brown University). *From Poison to Pollution: Changing Food and Community Symbolism Among Immigrant Haitians in Oldtown, a New England City.*
- Jemadari Kamara (University of Massachusetts, Boston). *Reparation: the Haitian and the African-American Case.*
- Andre Ntonfo (University of Yaounde). *Understanding and Reinventing the Contemporary Black World through the Haitian Experience since 1804.*

PANEL: Haitians in the Arts, Music and the Media

PANELISTS:

- Leara Rhodes (University of Georgia). *Haitian Contributions to American History: A Journalistic Record.*
- Barbara Nesin (Front Range Community College). *The Influence of African and Native American Encounters on Haitian Art.*
- Kathleen Burke (Glouster, Massachusetts). *Applying Business Marketing and Public Relations Practices to the Problems of Haiti's Poor Image Against the Reality of its Creativity and Contributions.*
- Robert Grenier (South Carolina State University). *Haitian Art Songs.*

Other forums and roundtable discussions included the following topics and panelists:

The Haitian Presence in Eastern Cuba

- Nancy Mikelsons (Independent Scholar, Oak Park, IL.)
- Bernado Garcia (York University)
- Nancy B. Mikelsons (Independent Scholar, Oak Park, IL)
- Guerin C. Montilus (Wayne State University)
- Rachel Lafontant (Independent Scholar, Chicago, IL)

Translocation and Transcendence: Moving Religious Objects from Sacred Space to Museum Space

- LeGrace Benson (Ithaca, NY)
- Erika Bourguignon (Ohio State University)
- Leslie Desmangles (Trinity College)
- Karen Richman (University of Chicago)
- Karen McCarthy Brown (Drew University)

The UN/US Intervention in Haiti

- Henry F. Carey (Rutgers University. *Haiti's Humanitarian Intervention in Comparative Perspective*
- *Rhythm of the Streets: A Documentary of Operation Uphold Democracy*
- Walter Kretchik (US Army Command and General Staff College)
- Robert Bauman (US Army Command and General Staff College)
- Bryant Freeman (University of Kansas)
- Tony Ladouseur (US Army)
- Robert Shaw (US Army Command and General Staff College)

Haiti-United States Relations

- Hon. John Conyers (US House of Representatives)
- JoAnn Watson (NAACP Detroit Chapter)
- Jean-Claude Dutes (Michigan

- State University)
- Jean Alce (ESPOIR)
- Rudy Simon (Michigan Committee on Human Rights)
- Kimberly Bell (Detroit, MI).

•

Jean-Claude Carpanin
Marimoutou a donné une conférence à l'Université de Provence le 18 mars 1998, dans le cadre du séminaire de Marie-Christine Hazaël-Massieux qui porte globalement sur <<La question de la langue dans les littératures du monde créole>>. Cette conférence, intitulée <<Les rapports de l'écrivain créolophone avec la langue, française ou créole>>, a connu un très vif succès, et a suscité beaucoup de questions et de discussions. Il faut dire que J.C.C. Marimoutou, qui intervenait d'abord comme universitaire, a pu aussi réagir en poète et faire part de ses impressions de créolophone face à l'oeuvre littéraire. On peut, certes, renvoyer le lecteur aux articles, thèse et ouvrages publiés par J.C.C.

Marimoutou (on peut consulter sur ce point la base de l'IECF sur le web), mais également à ses oeuvres poétiques: en particulier, il a offert à l'IECF l'un de ses derniers recueils de poèmes parus aux Editions Grand Océan: *Romans pou la tèr ek la mèr*.

Des projets nouveaux se mettent en place entre l'Institut d'Etudes Créoles et Francophones et la Fondation saint-John Perse: outre un projet de voyage en Guadeloupe, qui concerne les étudiants en licence et au-delà, des travaux sont en cours en ce qui concerne d'une part la poésie créole (de la Caraïbe, dans un premier temps), d'autre part l'oeuvre de Saint-John Perse et l'influence de la langue créole. Le site de la Fondation Saint-John Perse est bien entendu accessible à travers le site de l'Institut d'Etudes Créoles et Francophones.

Creole WEB SITES

Quelques informations concernant le site de l'Institut d'Etudes Créoles et francophones:

On peut y trouver un index des articles parus dans la revue *Etudes créoles* depuis l'origine (1978). Dans "Publications périodiques": Etudes Créoles apparaît donc désormais avec quatre choix possibles: les modalités d'abonnement, le dernier numéro paru, le Comité International des Etudes Créoles et l'index "auteurs".

Une nouvelle rubrique permet d'établir un lien immédiat avec quelques sites web intéressants pour le domaine: dès la première page, on peut cliquer sur "Quelques sites... On peut ainsi apprendre du créole haïtien, découvrir les populations des mondes créoles, connaître les manifestations culturelles en Guadeloupe, découvrir les activités d'Universités partenaires, obtenir des informations sur la littérature, ou découvrir des cartes des DOM.

Une nouvelle rubrique encore "Mondes et langues créoles" qui va s'acquiesce de mois présente des données linguistiques et littéraires: une rubrique concernant les "auteurs créolophones" donne accès pour chacun à une biographie, la mention de leurs oeuvres principales. Y sont présentes divers pays créolophones, et traitées des questions comme "Qu'est-ce qu'un créole?", "Peut-on écrire les créoles?", etc.

Tout ceci est accessible sur <www.lpl.univ-aix.fr/iecf>

Celui de F. Compper, concernant la Guyane: <<http://www.nplus.gf/krakemanto>>- site qui recourt largement au créole, qui présente quelques théories en matière de créolistique, les principes de notation du guyanais (GEREC), donne un historique de l'Association Bannzil, donne en ligne la dictée créole, offre des proverbes, dolos, contes... et des liens avec divers sites.

Creole Archives (Mikael Parkvall and Jens Edlund): <<http://www.ling.su.se/Creole/>>



The Texts

VERSION A	VERSION B
<p>For the first time, noting been be — only the Lawd He be. An the Lawd He done go work hard for make dis ting dey call um Earth. For six days de Lawd he work an He done make all ting — everyting He go put for Earth. Plenty beef, plenty cassave, plenty banana, plenty yam, plenty guinea corn, plenty mango, plenty groundnut — everyting. An for de wata he put plenty fish and for de air He put plenty kinda bird.</p>	<p>For de first time, noting been de only de Lawd, He be. An' de Lawd, He done go work hard for make dis ting day call 'um Earth. For six day de Lawd He work an' done make alting — everyting He go put for Earth. Plenty beef, plenty yam, plenty mango, plenty guinea corn, plenty ground-nut — everyting. An' for de water He put plenty fish, an' for de air He put plenty kinda bird.</p>
<p>After six day, de Lawd He done go sleep. An when he sleep, plenty palaver start for dis place dey call um Heaven. Dis Heaven be place where we go live after we done die, if we be no so-so bad for dis Earth. De Angel dey live for heaven an play de banjo and get plenty fine chop an plenty palm wine. De headman of dem Angel, dey call um Gabriel. When dis palaver start for heaven, there be plenty humbug by bad angel, dey call um Lucifer. An Gabriel done catch Lucifer an go bet him proper. An palaver stop one time. An de Lawd tell Gabriel he be good man too much, an he go dash Gabriel one trumpet. An Gabriel he get licence for play trumpet an hit drum for heaven. An Lucifer go for Hell fire, where he be headman now.</p>	<p>After six day de Lawd He done go sleep. An' when He sleep, plenty palaver start for dis place day call 'um Heaven. Dis Heaven be place where we go live after we done die, if we no been so-so bad for dis Earth. De angel day live for Heaven an' play de banjo an' get plenty fine chop an' plenty palm-wine. De headman of dem angel dy call 'um Gabriel. When dis palaver start for heaven, there be plenty humbug by bad angel, dey call 'um Lucifer. An' Gabriel done catch Lucifer an' go beat 'um an' palaver stop, one-time. An de Lawd tell Gabriel he be good man too much, an' He go dash Gabriel one trumpet an' hit drum for Heaven. An' Lucifer go for Hellfire, where he be headman now.</p>
<p>After de Lawd done go lookum dis ting dey call um Earth. He savvy dat no man be for seat so de Lawd take small piece of earth an he go breathe — an man day. An de Lawd He go call dis man Hadam. De Lawd he say "Hadam" an Hadam say "Yessah", de Lawd say "Hadam, you see dis garden? dey call um Paradise. Everyting for dis garden be for you, but dem mango dat tree be for middle of garden, dat no be for you.</p>	<p>After de Lawd go look 'um dis ting dey call 'um Earth and He savvy dat no man be for seat. So de Lawd take small piece Earth an' He go breathe — an' man day. An' de Lawd He go call dis man Hadam. De Lawd He say "Hadam". An' Hadam he say "Yessah". De Lawd He say "Hadam, you see dis garden"? Day call 'um Paradise. Everyting for dis garden be for you — but dem mango tree dat be for middle of dem garden, dat be no garden, dat be no for you.</p>

The Texts

VERSION A

Dat tree be white man chop, dat no be black man chop. You no go chop um, or you get plenty pain for belly. You savvy?" An Hadam he say "Yessah," "Yessah Lawd, I savvy."

De Lawd He go back for heaven to hear Gabriel play dem trumpet, an Hadam he go walka for garden where everyting be fine too much. Byme-bye, de Lawd he come back for Earth an go lookum see Hadam, an He say, "Hadam, everyting be alright? You like um?" An Hadam say, "Yessah, everyting be no bad but...". An de Lawd He say, "Whassa matta Hadam, you done get small trouble?" An Hadam he say "No, I no get trouble, Lawd, say... but I no get woman." An de Lawd he say, "Ah Ha!" Den de Lawd He make Hadam go sleep for one place, an He go take small piece bone from Hadam side — dey call um wish bone. He go breathe — an woman day. An de Lawd He call dis woman, Heva. De Lawd wake Hadam an He say, "Hadam, you see dis woman?" and Hadam, he say "Yessah, Lawd I see um, she be sweet past stinkfish." Den de Lawd He go way for up to Heaven, an Hadam an Heva go walka for garden where dey go play plenty, plenty.

One day when Hadam go for catch barracuta, Heva done take small, small walk an she meet Sannake. An Sannake he say, "Hello Heva, Ekabbo," an Heva say, "Hello Sannake, Kushayo." An Sannake he say "Ah, Hadam be blood fool. Dat chop be good chop for black-man, you chop um, you like um." An Heva she done chop um, an she done like too much. She put mango for Hadam groundnut stew — den dire be plenty trouble for paradise one time.

VERSION B

Dat tree be white man chop. You no go chop 'um, or you get plenty pain for belly, you savvy?" An Hadam say "Yessah, Lawd I savvy".

De Lawd He done go back for Heaven to hear Gabriel play dem trumpet, an' Hadam he go walka walka for garden, where everyting be fine too much. Byme-by de Lawd He come back for Earth an' go look 'um see see Hadam. An' He say, "Hadam, everyting be alright? You like 'um?" An' Hadam he say "Yessah, everyting no' be bad, but." An' de Lawd say: "Whassa matta, Hadam? You done get small trouble?" An' Hadam he say, "No, I no get trouble Lawd, Sah — but I no get woman." An' de Lawd He go make Hadam sleep for one plan, an' He go take small piece bone from Hadam side — dey call 'um wish-bone. He go breathe — an' woman day. An' de Lawd call dis woman Heva. De Lawd wake Hadam an' He say "Hadam, you see dis woman?" An' Hadam he say, "Yessah, I see 'um, she bepast stinkfish." Den de Lawd go 'way for up to Heaven an' Hadam an' Heva go walka walka for garden where dey go play plenty. One day when Hadam done go catch baracuta, Heva done take small samall walk an' she meet shanake. An' shanake say, "Hail, Heva, Ekabbo!" An' Heva say, "Hallo, Shanake, Kushayo!" Shanake he say: Whassa matta Heva — why you no go chop dem fine mango from for middle of garden?" An' Heva, she say: "A--ha! Dat be white man chop, dat no be black man chop. Hadam done told me we get plenty trouble, plenty pain for belly, if we go chop 'um." An' shanake, he say: "Ah! Hadam be blood' fool. Dat chop be good for black man. You go chop 'um, you like 'um." An' Heva she done chop 'um, an' she done like 'um too much. She put dem mango for Hadam ground-nut-stew — den dere be plenty trouble for Paradise one-time.

The Texts

VERSION A	VERSION B
<p>Hadam and Heva day done savvy dey be naked, dey not get cloth, so dey put um for head. By-me-bye, one man dey call um Noah come for garden. Noah be one Headman for Elda Depsta boat, an he done take Heva for sail on lagoon and dey go make plenty hum-bug for Hadam. Den de Lawd he come back for earth an He call, "Hadam," and Hadam say with small voice, "Yessah, Lawd." An de Lawd say, "Close me, Hadam, Close me." an Hadam close de Lawd.</p> <p>De Lawd say, "Whassa Matta, Hadam, why you done go for bush?" and Hadam say "I no get cloth Lawd, so I no want dat you see me naked," an de Lawd He be vex too much. "What dis ting who tell you be NAKED?" An Hadam say not one ting. De Lawd say, "Ah-ha!, you done chop dem mango for tree from middle garden?" An Hadam say, "I no chop um Lawd, dat woman you done make for me, she go put um for me groundnut stew." Den de Lawd make plenty palaver, an he done drove Hadam an Heva from Paradise.</p>	<p>Hadam an' Heva day savvy day be naked, day get no cloth, so day go put 'um hat for head. By-me-bye, one man day call 'um Noah come for garden — Noah be headman for Elda Demsta boat an' he done take Heva for sail on lagoon an' day go make plenty hum-bug for Hadam.</p> <p>Den de Lawd come back for earth an' He go call "Hadam." But Hadam he no be for seat — he go fear de Lawd an' done go for bush one-time. Again de Lawd call: "Hadam". An' Hadam, he say with small voice "Yessah, Lawd?". An' de Lawd say: "Close me, Hadam, close me." An' Hadam close de Lawd. De Lawd say, "Whassa matta, Hadam, why you go for bush?" An' Hadam say: "I no get cloth, Lawd, an" I no want day you done see me naked." An' de Lawd He vex too much. He say: "A--ha! You don chop dem mango from tree for middle garden." An' Hadam say, "I no chop 'um Lawd. Dem woman you done make for me, she go put 'um for ground-nut stew".</p> <p>Den de Lawd make pleny palaver an' He done dove Hadam an' Heva from Paradise!</p>

The Texts

VERSION C

An de Lawd, him go work hard for make dis ting dey call um earth. For six day de Lawd he work and he done make all dis ting, evryting him go put for earth. Plenty beef, plenty cassava, plenty banana, plenty yam, plenty guinea-corn, plenty mango, plenty grounnut — evryting. An for de wata, he put plenty fish, an for de air, he put plenty kinda bird.

After six day, de Lawd he done go sleep. An when he sleep, plenty palaver for dis place, dey call um heaven. Dis heaven be place where we go live, after we gone die, if we no been so-so bad for dis earth.

De headman of them angels, dey call um Gabriel. When dis palaver start for heaven, dere be plenty humbug for bad angel, dey call um Lucifer. An Gabriel done go catch Lucifer and go beat um. An palaver stop, one time.

An de Lawd tell Gabriel he be good man too much an he go dash Gabriel one trumpet. An Lucifer, he go for fire, where he be headman now.

After de Lawd done go look um dis ting, dey call um earth, an he savvy dat no man be for seat. So de Lawd take small piece an he go breathe a man dere. An de Lawd he go call dis man Hadam.

De Lawd he say: "Hadam, you see dis garden? Dey call um paradise. Everyting for dis garden be for you, but dem mango-tree, dat be for middle-garden, dat no be for you. Dat tree be white man chop, dat no be black man chop. Yua no go chop um or yua get plenty pain for belly. Yua savvy?" An Hadam, he say: "Yessah, Lawd, I savvy."

VERSION D

For de first time nothing been be — only de Lawd, He be. He done go work for make dis ting call um Earth. For six days de Lawd He work an' de Lawd He done make all plenty yam, plenty guinea corn, plenty mango, plenty groundnut — everyting. An' for de wata He put fish an' for de air He put plenty kinda bird.

After six days de Lawd He done go sleep. An' when He sleep, plenty Palavar start for dis place dey call um Heaven: dis Heaven de place where we go live after we done die, if we no be so-so bad for dis Earth. De angel, dey live for Heaven an' play de banjo an' get fine chop' an plenty wine.

De headman of dem angel, dey call um Gabriel. When dis palaver done start for Heaven, there be plenty humbug by bad angel, dey call um Lucifer. An' Gabriel done catch Lucifer and go beat um, An' palavar stop, one time.

An' de Lawd He tell Gabriel he be good man too much, an' He go dash him one trumpet. An' Gabriel he get licence for play trumpet an' he beat drum for Heaven. An' Lucifer go for Hellfire where he be headman now.

After, de Lawd done look um dis ting dey call um Earth, and He savvy dat no man be for seat. So de Lawd He take small piece earth an' He go breathe an' man de.

An' de Lawd He call dis man Hadam. De Lawd He say: "Hadam" an' Hadam he say: "Yessah". De Lawd He say: "Hadam you see dis garden. Dey call um Paradise. Everyting for dis garden be for you but de mango tree dat no be for you. Dat tree be white man chop, dat no be black man chop. You no go chop um or you get plenty pain for belly, you savvy? An' Hadam he say: "Yessah, Lawd, I

The Texts

VERSION C

VERSION D

savvy." An' de Lawd He go back for Heaven to hear Gabriel play trumpet, an' Hadam he gowalka walka for garden , where everyting be fine too much. Byme-by de Lawd He come back for Earth an' go look um see Hadam. An' Hadam he say: "Yessah, everyting no be bad, but --" An' de Lawd He say: "Wassa matter, Hadam? You done get small trouble? An' Hadam he say: "No, I no get trouble, Lawd Sah — but I no get woman." An' de Lawd He say: "Ah-ha." Den de Lawd He make Hadam go go sleep for one place an' He go take small piece bone from hadam side — dey call um wish-bone. He go breathe an' say: "Hadam, you see dis woman?" An' Hadam he say: "Yessah, Lawd, I see um. She be sweet pas stinkfish."

Den de Lawd go way up to Heaven an' Hadam an' Heva dey go walka walka for garden where dey go play plenty. One day when Hadam go for catch barracuta Heva dem take small walk an' she meet shanaka. Shanaka he say: "Wassa matter, Heva? Why you no chop dem fine mango tree for middle of garden?" An' Heva she say: "Ah-ha. Dat be white man chop, dat no be black man chop. Hadam den tell me we get plenty trouble, plenty pain for belly if we chop um." An' Shanaka he say: "Ah, Hadam he be bloody fool. Dat chop be good chop for black man. You chop um." An' Heva she don chop um an' she den like um too much. She put dem mango for Hadam groundnut-stew — then there be plenty trouble for Paradise one time.

The Texts

VERSION C

VERSION D

The Fall

Den de Lawd done come back for earth an he go call Hadam. But Hadam, him no be for seat. He go fear de Lawd and done go for bush, one time. Again de Lawd call: "Hadam!" An Hadam him say with small voice: "Yessah, Lawd." An de Lawd him say: "Close me, Hadam, close me!" An Hadam him close de Lawd.

De Lawd say: "Wassa metaa, Hadam, why you go for bush?" An Hadam say: "I no get cloth, Lawd, so I no want dat you done see me naked." An de Lawd him be vexed too much He say: "What ting dis who tell you, you be naked?" Den he say: "A-haaaa, you done go chop dem mango-tree for middle garden!" An Hadam say: "I no chop um Lawd. Dem woman, dem you done make for me, she go put um for groundnut-stew." Den de Lawd, he make plenty palaver an he done go drive Hadam an Heva from paradise

Hadam an' Heva dey savvy dey be naked, dey no get cloth, so dey put um hat for head. Byme-bye one man dey call um Neah come for garden. Neah be herdman for one Elda Dempata beat an' done take Heva for sail on Lagoon, an' dey go make plenty humbug for Hadam.

Den de Lawd He come back for Earth an' He call: "Hadam." But Hadam he no be for seat — he go fear de Lawd an' done go for bush one time. Again de Lawd call: "Hadam". An ' Hadam he say with small voice: "Yesah, Lawd." An' de Lawd He say: "Close me, Hadam, close." An' Hadam close de Lawd.

De Lawd He say: "Wassa matter, Hadam? Why you go for bush?" An' Hadam he say: "I no get cloth, Lawd, so I no want dat you see me done naked." An' de Lawd He be vex too much and He say: "Ah-ha, you done chop dem mango from middle tree for garden." An' Hadam say: "I no chop um, Lawd. De woman you go make for me, she go put um for groundnut-stew. "Den de Lawd make plenty palavar, an' He done drive Hadam an' Heva from Paradise.



Focus On Creolist, from page 3

descended on Haiti
Like vultures over a mother chicken
Leaving all her chicks in jeopardy

My family explained to me
What Haitians stood for
How the grandfathers of my
grandfathers fought
To reverse the condition
Which was inside out
They broke the chain of slavery
To proclaim themselves
Free and independent adults not the
house boys of anyone

They explained we suffered an insult
More terrible than any face slap or
kick in the back
Our country does not belong to us
anymore
Since we let the whites in our house
—white in our language means foreigner—
I started right away to Maroon them
In newspapers and books

The poem continues for twenty more
stanzas, condemning the Somozas
and Duvaliers and praising the
freedom fighters

*Voye al mouri nan bra Siyaye
kote tonton Sam ak tonton
Makout
ap tete lang lajounen kou lannuit*

sent to die in the arms of the CIA
when Uncle Sam and Ton Ton
Macoute
are sucking each other's tongues
night and day

I remember so well the night about
ten years ago that Morisseau called
me to his house to ask me to
translate this poem from Haitian
Creole. He whispered that he was
soon leaving for Havana to receive an
honor and wanted to read it in
English. He didn't want his family to
know because they would worry.

But after so long a political exile
from his homeland, the mere
violation of the U.S. travel embargo
to Cuba seems a minor concern.

Soon after his Creole plays were
produced in Port-au-Prince he found

the political situation to have
deteriorated so much as to make it
impossible for him to stay. He was
led to believe by insiders that he
would not be arrested but rather
killed. Curiously, Morisseau was an
old friend of Francois Duvalier and
most of his regime. In fact, at six
o'clock in the morning on the day
that Morisseau left Haiti with his
theater troupe to perform his
Antigone in Paris, Duvalier's
personal secretary arrived at his door
with armed guards to escort him to
the National Palace. Though the
purpose of the trip was ostensibly to
help with travel arrangements,
Morisseau said the moment he got on
the plane "I knew I was in exile."

In 1959 the Creole version of
Antigone was performed at the Sara
Bernhardt Theater in Paris. After
eleven months Morisseau left France
for a twenty-one year stay in Africa,
Nigeria, Ghana, and, after the
overthrow of Kwame Nkruma,
Senegal, where he directed the
National Theater. For many years
his family was not allowed to leave
Haiti, and he was completely cut off
from them. Not even the mail got
through. In 1964, his daughter was
arrested, and in accord with the
Duvalierist policy, if one were
arrested the whole family was jailed.

Morisseau's first poem in Miami,
Botpipèl, merely updates the
struggle he has known since his
birth:

*Nou tout nan yon kannòt
k ap koule
Sa te rive deja Sen Domeng*

*Se nou sèl yo rele botpipèl
Nou tout nou mouri depi
lontan
Sa k rete ankò ki kab fè nou pè
Kite zòt rele nou botpipèl*

*Nan Ginen yo te kenbe n ak
chen
Met chenn nan pye n anbake n
Sa k pou te rele nou botpipèl*

Mwatye kagezon an te peri

*Yo vann rèl la mache Kwa
Bosal
Se zòt ki rele nou botpipèl
.....*

*Nou tap kouri pou Fò
Dimanch
Nou vin echwe nan Kwòm
Avni
Se zòt ki rele nou botpipèl*

*Chalè Miyami wete nanm nou
Fredè Chikago pete fyèl nou
Botpipèl botpipèl botpipèl
.....*

*Yonjou n a leve n a frappe pye n
Kou nou te fè nan Sendomeng
lan
Y a konnen kilès ki botpipèl*

*Jou sa a kit se Kristòf Kolon
Kit s Anri Kisinjè y a konnen
Kilès nou menm nou rele pipèl*

Boat People

We are all in a drowning boat
Happened before at St.
Domingue
We are the ones called boat people

We all died long ago
What else can frighten us
Let them call us Boat people
.....

In Africa they chase us with dogs
Chained our feet, embark us
Who then called us boat people?

Half the cargo perished
The rest sold at Bossal Market
It's them who call us boat people

We run from the rain at Fort
Dimanche
But land in the river at Krome
It's them who call us boat people

Miami heat eats away our hearts
Chicago cold explodes our stomach
Boat people boat people boat people
.....
One day we'll stand up, put
down our feet
As we did at St. Domingue

They'll know who are people

That day, be it Christopher
Columbus
Or Henry Kissinger-They will
know
Whom we ourselves call people

That day came in 1986, when his exile ended with the departure of Jean-Claude Duvalier. He has returned to Haiti many times since and was a guest of honor at the inauguration of President Jean Bertrand Aristide (February 1991) one of whose first official acts was to declare Creole an official language of Haiti.

As I write this, a few days after Morisseau turned 86, he is recovering from a recent stroke in a Miami hospital. The following, slightly edited for space, are some remarks he recorded in the studio WLRN in 1987 for a radio portrait of the poet Steve Malagodi and I produced. We wish Morisseau a speedy and complete recovery.

I was very young when the Americans came, but I was aware that the country was occupied by what we call 'the whites.' Whites always meant foreigners to us. One of the things I remember very well was when I was 13 or 14 and went downtown in Jacmel and I saw a black American walking with the people of the occupation and I went back home and said, Do you know what I saw? I saw a black white. I meant a foreigner not of black or white color

They were enemies to me whenever I saw them, foreign troops of occupation. Also, we have a certain type of education that we receive from the War of Independence. To us, we are a nation which has fought a war to get its independence; therefore, any people coming from outside to weaken that independence should be driven out. To me it was a matter of honor to fight the American.

I thought there was nothing beneficial in their presence in Haiti. In the region of Jacmel they

were drafting the peasants to make them work in what they called Travaux Publiques to make roads. To me it looked exactly like the description of slavery in the books of history I had. To me they were the return of the colonists and they should be hated as much as the French colonists. Furthermore, we did not consider them people who could teach anything to the Haitians because they did not speak our language.

As a student at three American universities I have learned a lot about the United States and I have changed my point of view as far as the achievement of Americans is concerned. I have met a lot of writers, black and white-Anais Nin and Langston Hughes, for example. I had a great admiration for them and they had also an influence on the literature of Haiti. Some of the critics say that I am the only one who mentions that in my books, that there is an influence of black American writers such as Countee Cullen, Langston Hughes, Paul Lawrence Dunbar on Haitian literature. As a matter of fact, before the encounter of Langston Hughes with Jacques Romain in 1920, the solidarity of Haiti with the African people was very limited. They called us black, they insisted on black, but they did not call us African.

Anyhow, it is important to notice that there is a current of solidarity with black people of the United States and the black people of Haiti after the passage of Langston Hughes in Haiti and after poems of Hughes, Cullen, and others were translated and published in Haiti. Everybody knew that my fathers built the Empire State Building and I too am America. When I was a student, whenever I would cross the Brooklyn Bridge, one of the bridges I like very much-I like bridges in general, I think I will build one before I die-I was always quoting Langston Hughes: I too built the Brooklyn Bridge. I expressed that solidarity very much. That is different from my impression of the

occupation. I learned to know America.

Of course I had some questions about the treatment of the United States toward Latin America. From the Monroe Doctrine through the Good Neighbor Policy, I'm still shocked by the attitude of American intellectuals and journalists and their appreciation of Latin America. There is a kind of pretension that is obvious, that is generalized and collective. It is not something individual. As I wrote about the problem of color prejudice, for instance, prejudice is not a matter of individuals, it is a matter of collective attitude.

*Everybody was telling me not to go back to Haiti-I would be arrested at the airport. I said, for what? Well, I went there and nothing happened except that I immediately had the impression that the government wanted me to be a part of it, because I was a personal friend of Duvalier, by the way. I don't want to hide it; I had known him for a long time. As a matter of fact, two weeks before he was president I was sick and he came to see me in my home. That means we were friends! Well, anyhow, I did not want to be connected with him because he started already to kill people. I spent a year there and he was killing people all around, especially my friends. When there came an opportunity for me to leave, because I was invited to go to France to perform my play, **Antigone in Haiti**, so I took that opportunity to leave but I had in mind that I should not come back.*

Less than a month before I left, something happened: There was a funeral, and during that funeral I could not prevent myself from taking part in the protest, because they arrested the dead! Some people said this could not happen here, but it happened. I was so furious, there were machine gunners in five corners, and I was cursing them until I fell down. They could have killed me that day. Well, they didn't kill me, but immediately the press started saying things like the police

Focus On Creolist, from page 45

were looking for me, and while I was preparing to take the play to Paris, people would come and tell me, You know the police are coming, you better hide. I said no, why should I hide, and I would go ahead with the rehearsal, until the day that I had to leave. I think if I didn't have to go out [of Haiti] at that time something would have happened to me in a week or so.

It looks like the time when I was very enthusiastic about some ideas. I find the same idealism among people who would not be that idealistic a few years ago. Nothing can stop it, and this is one of the reasons I am not as pessimistic as probably the facts suggest I should be. The facts are not very beautiful, but the seeds are there. They will germinate and produce the trees and the fruits and the flowers. There are enough people in Haiti who are aware of the necessity for this germination, this rebuilding, that they won't let the seeds die.

There is no cause for fear. I have faith in the people of Haiti. They have come to worse than this and survived it. Anyone who has studied the story of Haiti, the story of those slaves brought from Africa, the situation inflicted on those people, knows they fought to build their country, to proclaim their independence, and to survive after that proclamation. There are many reasons for optimism.

I still feel my first concern is the problem of freedom for the people of Haiti. This I haven't changed. I feel a kind of solidarity not only with the people of Haiti but also with the poor people of the world. Whenever people are suffering I am ready to defend them. I think this is one of the two missions of a poet-defending those who are suffering. The other one is the search for truth, but this truth is not a prefabricated truth-it is **my** truth, the truth of the writer that I am defending.

English translations copyright (c) 1991 by Jeffrey Knapp and Felix Morisseau-Leroy; from **Haitiad &**

Oddities, Miami: Pantaleon Guilbaud. *Haitian Creole poems* copyright (c) 1990 by Felix Morisseau-Leroy; from **dyakout 1, 2, 3, 4**, Jamaica, NY- Haitiana Publications.

Selected Bibliography:

Teyat Kreyòl (Edisyon Lib6te, 1997)

Les Gens dhaiti Toma

(Editions L' Harmattan, 1996)

Haitiad & Oddities (Pantaleon Guilbaud, 1991)

Diakout 1, 2, 3, 4 (Haitiana Publication, 1990)

Ravinodyab (Editions L' Harmattan, 1982)

Vilbonbè (Jaden Kreybl)

Roua Kreon

Diakout 1, 2, 3 (Jaden Kreyòl)

Jadinkrèyòl (Nouvelles Editions Africaines, 1982)

Diacoute 2 (Nouvelle Optique)

Antigone en Crèole

(Deschamps)

Diacoute (Deschamps)

Natif Natal (Imprimerie de l'Etat)

Rècolte (Widmayer)

Le destin des Caraïbes

(Widmayer)

Plénitudes (Imprimerie

Telhomme

Kasamansa (Nouvelles Editions Africaines)

For information on Morisseau's other works or how to obtain them, contact:

Pantaleon Guilband, publisher
10621 S.W 138th Street
Miami, Florida 33176 USA
E-mail: <camili@aol.com>

**Notes**, from page 13

John Holm informs us that The Hunter Art Gallery showed some Gullah art during February and March, 1998. John gave a talk about the Gullah language for a general audience during the showing.

Lise Winer reports that a special issue of **Rethinking Schools** on *The Real Ebonics Debate: Power, Language, and the Education of African-American Children* appeared in Fall 1997, vol. 12, no. 1. Copies are available from

Rethinking Schools, 1001 E. Keefe Ave., Milwaukee WI 53212; **Phone:** (414) 964-9646; **Fax:** (414) 964-7220; **E-mail:** RSBusiness@aol.com; **Web site:** www.rethinkingschools.org.

**Institutional News**, from page 15

nombreux chercheurs français ou étrangers ont effectué des séjours à l'Institut d'Etudes Créoles et

Francophones. On citera Dany Adone, Jacqueline Picard, Etienne Oremil... en plus des divers doctorants des universités français qui fréquentent l'Institut chaque mois. Les locaux plus vastes et fonctionnels permettent consultations, lectures, recherches documentaires, etc.. La bibliothèque est ouverte du lundi au vendredi, de 9 h à 12 h et de 14 h à 17 h. Outre l'accès direct aux ouvrages, tous les outils de recherche documentaire sont disponibles avec la base informatisée, mais également avec la possibilité de travailler sur INTERNET. Plusieurs ordinateurs sont disponibles pour les chercheurs, pour consultation ou saisie.

L'Institut Kreol - Seychelles

Un concours, organisé par l'Institut Kreol, est destiné à récompenser des écrivains d'expression créole des pays créolophones de l'Océan Indien (Seychelles, Réunion, Maurice et Rodrigues): le prix Antoine Abel d'une valeur de 10,000 roupies seychelloises a pour but de développer et promouvoir la littérature en créole ainsi que la coopération régionale dans le domaine de la publication. (NB: Antoine Abel est l'auteur du premier roman en créole seychellois, **Mom tann en leokri**, 1982, mais également de nombreux ouvrages en français)



SHORT NOTES

Pataouette: a pidgin or argot?

W. J. Samarin

The existence of a curious variety of language in North Africa was brought to my attention by a French acquaintance of mine because of my research on Sango. She wrote out the words as *pataouette* in French, calling it "la langue des cagayous," that is, "des gavroches," and cited a couple of works. Curious, I spent some time in Paris on that occasion in 1984 learning what I could. This is all there is, which I pass on to my colleagues in Romance languages.

The most important work is *Cagayous*, by Musette (alias of Auguste Robinet [1862-1930]. *Présenté par Gabriel Audisio*. Paris: Balland, 1972 (Bibliothèque nationale, Paris, #8 Z.42126(5)). This idiom is called "un dialecte méditerranéen, un rameau sur la souche des langues d'Oc" (p. 16). The sources listed (p. 239) are these: "arabe, catalan, espagnol, italien, languedocien, marseillais, maltais, napolitain, niçois, provençal, portugais, sabir, valencien, vieux français." The book contains a word-list of eleven pages.

Another work, Brua's *La parodie du cid* (1946, Alger: Edition Béconnier; Bibliothèque nationale, Paris, #8 Yth.42388) has twelve pages of words, of which I have a photocopy. The third work I was unable to consult: Xavier Yacono, *Le français de l'Afrique de Nord*, Paris: Didier.

SAMARIN REMINISCES

W.J. Samarin

<w.samarin@utoronto.ca>

It is typical of life's vagaries that at the end of my life I am working on Sango, not on Gbeya or some other ethnic language of Africa. Fifty years ago, inspired by Kenneth Pike, then in southern California, I was led to devote myself to working in a vernacular. Before leaving for French Equatorial Africa, however, I learned that, first I would have to learn the trade language, Sango.

At the two eleven-week sessions at the Summer Institute of Linguistics (the phrase adopted as its name by the organization), I learned about phonemic pitch from Kenneth L. Pike, at the time just finishing his textbook *Phonemics*. By 1951, during my second session and on my way to Africa, I read all I could at the University of Oklahoma on African languages.

Phonemics and the phonemic use of tone were not yet accepted in England, as I learned on a visit to the School of Oriental and African Languages, where I met Malcolm Guthrie and all the Africanists there at that time.

Not far from the Alliance Française, were book stores, where I found works on Banda, Manza, and Sango.

Arriving in Bangui in June 1952, therefore, I could ask the domestic servant on my first morning for *ngu ti wa* (water of hot) 'hot water' (that was my complete utterance, probably said as a question, and possibly drawing one hand over my cheek to indicate its use). I was to learn that all three words had unchanging high tones, but they weren't marked in the publications I had brought with me.

SUBSCRIPTION DUES REMINDER

The editor would like to remind its readers to renew and/or update their subscription to *The Carrier Pidgin*. Please note your expiration date in the upper right corner of your mailing label. Your subscription to *The Carrier Pidgin* expires (or expired) in December of that year. You may renew or update your subscription by filling out the subscription form on page 48, and noting the year (s) for which you are paying. If your subscription has expired, please enclose sufficient funds to pay for intervening years, provided, of course that you have continuously received *The Carrier Pidgin* since the expiration date. Most subscribers have continued to receive *The Carrier Pidgin* and we hope that our desire to continue to serve you will encourage you to renew your subscription. Please let us know if you are missing any issues and we will be happy to send them to you.

If you have renewed or updated your subscription and it is not indicated appropriately on your mailing label, please contact me.

We need your renewal/subscription to keep *The Carrier Pidgin* flying! *The Carrier Pidgin* also accepts donations.

See Page 48 for the Subscription Form

The Carrier Pidgin Subscription, Renewal and Back Issue Order Form

Annual subscription rates up to 1998 are US \$7.50 for individuals and US \$15.00 for institutions; 1999 US \$10.00(individuals)/\$20.00 (institutions); and 2000 US \$12.50 (individuals)/\$25.00 (institutions). Airmail or first class postage is included.

Non-US subscribers are requested to use international money orders drawn on a US bank for payment. Checks and money orders should be made payable to **THE CARRIER PIDGIN - FIU** and sent to:

Editor, **THE CARRIER PIDGIN**, Linguistics Program/English Department, Florida International University, University Park -DM 453, Miami, Florida 33199 USA.

NEW SUBSCRIPTION: For__years, beginning with Vol.__(1997: Vol.XXV). Enclosed is a check or money order for US \$_____.

RENEWAL: For__years, beginning with Vol.__(1997: Vol.XXV). Enclosed is a check or money order for US \$_____.

BACK ISSUE ORDER: Back issues are available to individuals at the following prices, postage included. Institutional prices are given in parentheses.

Vol. I-II \$2 (\$4) each	Vol. III-VIII \$3 (\$6) each	Vol. IX \$4 (\$8)	Vol. X \$5 (\$10)	Vol. XI-XIII \$6 (\$12) each
Vol. XIV-XXV \$7.50 (\$15) each		Vol. XXVI \$10 (\$20) each	Vol. XXVII \$12.50 (\$25) each	

SEND THE CARRIER PIDGIN TO:

NAME_____

ADDRESS_____

CITY, STATE (COUNTRY)_____

(Please include postal/zip codes)

THE CARRIER PIDGIN

Linguistics Program / English Department

Florida International University

University Park, DM 453

Miami, FL 33199 USA

Has your subscription expired? See above.