



# The Carrier Pidgin

A newsletter for those interested in pidgin and creole languages

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## FOCUS ON CREOLIST: LORETO TODD



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by Ian Hancock (University of Texas)

There is probably no creolist among us so frequently referenced as Loreto Todd. Her 1974 handbook *Pidgins and Creoles* was the first-ever popular treatment of the field to be made available to a non-specialist audience, and is certainly the one most often cited in general linguistics textbooks.

I first got to know Loreto while she was still a student at The University of Leeds, where she continues to teach in The School of English. We were introduced by her then supervisor, Professor John Spencer, who was my own external examiner. We struck up a correspondence, she often writing in Cameroonian (the topic of her dissertation) and I replying in Krio (the topic of my own), and from time to time she'd come down to London to visit and use the library at The University of London. From those early contacts in the 1960s we became great friends, and have remained in frequent touch ever since.

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## EDITORIAL BOARD

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## FROM THE EDITOR

Welcome to the first issue of *The Carrier Pidgin* from its new home here at Florida International University. It is hard to believe that it has been twenty-five years since the newsletter was first begun. Both nostalgia and pride have compelled me to include the first issue of *The Carrier Pidgin* which, at the time, represented the collaborative efforts of several enthusiastic linguists who had a strong desire to share knowledge and exchange information on pidgin and creole languages with other scholars in the field (see insert). To chart the growth from a one-page issue to the present thirty-two page periodical, I asked one of the founding members of *The Carrier Pidgin*, Ian Hancock, to review the history of this important scholarly enterprise in a short essay that follows.

Much has happened in the 25 years since the inception of *The Carrier Pidgin*. As the field of creole studies evolved into a respectable area of scholarly inquiry, so did *The Carrier Pidgin* as the vehicle to reflect this important development. Under several different editorships while housed at three universities in various regions of the country, *The Carrier Pidgin* has expanded to a boastful 500 subscribers today from a mere handful in 1973. The newsletter has indeed become a veritable publication for communicating major ideas, trends, and other goings-on in the field of pidgin and creole studies.

I am proud to have the opportunity to serve as the current editor of *The Carrier Pidgin*, and I wish to express my deep gratitude to all the scholars who contributed to and participated in the publication of this newsletter in the past. With your support, I hope to carry on the tradition and good work that permeated the existence of *The Carrier Pidgin* for the last twenty-five years. Please feel free to share your ideas with me regarding *The Carrier Pidgin* and its development. I look forward to hearing from you and working with you to keep *The Carrier Pidgin* flying high.

—Tometro Hopkins

Loreto was born in Coalisland, in County Tyrone in Northern Ireland, to a Catholic mother and a Protestant father, a true mixed marriage in that part of the world: in Hugh Jampton's words, *She was the queerest mixture your eyes have ever seen—her father he was orange, and her mother she was green!*

Parts of County Tyrone were still Gaelic-speaking until the 1960s, and Loreto grew up hearing that

language, which she speaks and writes with fluency. It was no doubt that early bilingual situation which underlies her skill with language and languages; besides English, Cameroonian and Gaelic she is familiar with several others including Tok Pisin, French and the indigenous languages of the villages she stayed in while in West Africa and Papua New Guinea.

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# History of The Carrier Pidgin

Ian Hancock  
University of Texas, Austin

The idea for a newsletter for creolists began at a meeting at the City University of New York in Queens in 1972, at which the late **Mike and Bea Hall, Richard Wood, Joe Dillard, Bill Stewart** and **Ian Hancock** were present. Since **Joe Dillard** had been working at that time on the early 19<sup>th</sup>-century Krio passages in the *Religious Intelligencer*, he thought that a suitable name for such a periodical would be "The Creole Language Intelligencer." It took the interest and involvement of **Fred Cassidy**, however, to decide on the name it now bears and to obtain a grant from The University of Wisconsin for an initial experimental issue, which was distributed free to interested parties. In it, two dollars per subscriber were asked for, and meanwhile an application was made for a further grant. This came from the Social Science Research Council, and was for \$500, intended to sustain the newsletter, which was to appear quarterly, for the first year. It continued to be distributed free until the March, 1973, issue. Subscriptions continued to come in, and by December, 1973, libraries and institutions began to be charged \$5.00. In December, 1974, individual subscriptions went up to \$4.00 a year.

One of his graduate students, **Barbara Robson**, took over as principal editor along with **Fred Cassidy**. Because **John Reinecke's** team was in the middle of compiling the *Bibliography of Pidgin and Creole Languages* (which appeared in 1975), he, along with **David DeCamp, Ian Hancock** and **Richard Wood** were appointed as the advisory editorial board. **Barbara** steered *The Carrier*

*Pidgin* through its first three years until she left to take a position with the Center for Applied Linguistics in Washington DC. From March, 1976, both she and **Fred Cassidy** joined **DeCamp, Hancock** and **Wood** as advisory editors, and **John Reinecke** and **Stanley Tsuzaki** (who was also on the *Bibliography* team) became the new editors, and its office moved from Madison to Honolulu. A year later, in March, 1977, **Annegret Bollée** and **Albert Valdman** joined the existing advisory editorial group. In 1979, the advisory editorial board lost **David DeCamp**.

From January, 1982 to 1986, **John Rickford** took over the editorship with **James Fox** as associate editor. *The Carrier Pidgin* moved from Honolulu to Stanford and **Lawrence Carrington, Charles Ferguson, Elizabeth Traugott, John Reinecke, Stanley Tsuzaki**, and **John Sandefur** were added to the advisory editorial board. **John Reinecke** passed in June 1982. In 1983, individual subscriptions increased to \$6.00 a year and libraries and institutions were charged \$12.00. In 1984 **Christopher (Chris) Corne** joined the board, replacing **Richard Wood**. And in 1985 **John Holm, Glenn Gilbert** and **John Harris** were added to the advisory editorial group. In August of 1986 **Thom Huebner** became the associate editor replacing **James Fox**. **John Sandefur** also left the editorial board that same year. In 1986 there was another rate change. Individual subscriptions were raised to \$7.50 a year, and the annual rate for libraries and institutions increased to \$15.00. **Thom** then served as editor of *The Carrier Pidgin* from 1987 to 1989, and **John Rickford** and **James Fox** became associate editors. In 1987 **Roger Andersen** and **Marta**

**Dijkhoff** joined the advisory editorial board. And from March to June of 1989, **Bonnie S. McElhinny** served as guest editor.

In July of 1989, **Charlene Sato** took over the editorship and *The Carrier Pidgin* moved from Stanford to Honolulu again. **Emanuel Drechsel** and **Karen Watson-Gegeo** became the associate editors but **Karen Watson-Gegeo** left her position as an associate editor and joined the advisory editorial team in 1991. In 1990 **Barbara Robson** left the editorial board. Two years later, in 1992, **Lise Winer** was added to the advisory editorial group.

In 1993 *The Carrier Pidgin* moved down the hall from Applied Linguistics to the Linguistics Department under the editorship of **Derek Bickerton** and **Michael Forman**. **Emanuel Drechsel** stayed on as associate editor. In 1995 **Lise Winer** left the advisory editorial group and was replaced with **Peter Bakker**.

In 1997, after having spent nearly a quarter of a century in the Pacific region, *The Carrier Pidgin* has flown to a new coop in the Atlantic, *Florida International University* in Miami, Florida, and is now under the editorship of **Tometro Hopkins**, with **Michael Aceto** as associate editor and **Jacques Arends** as book review editor. Joining them are **Adrienne Bruyn, Michel DeGraff, Hildo Honrio do Couto, Mikael Parkvall, John Rickford, Peter Roberts** and **Suzanne Romaine** who have been added to the existing advisory editorial group, replacing **Roger Andersen, Charles Ferguson, John Harris, Elizabeth Traugott**, and **Karen Watson-Gegeo**.





# TWO TOK PISIN ETYMOLOGIES

by Anthony P. Grant  
University of St. Andrews

When more than three-quarters of the vocabulary of a pidgin can be linked (though not necessarily exclusively) to a single language, as is the case with the English element in Tok Pisin, there is naturally much interest in trying to account as completely as possible for the sources of the remainder. The list of etymologies in Mühlhäusler (1985) makes for a fascinating article in itself, and is an important contribution to our knowledge of the sources of the elements of Tok Pisin vocabulary. Nonetheless, Mühlhäusler left several dozen forms unaccounted for. Ross (1992) has traced the origins of a large number of these, linking them up to Oceanic languages which are spoken for the most part in New Britain and neighboring islands, and on the nearby New Guinea coast - the very areas where Tok Pisin first developed and spread. But a number of puzzling forms, generally assumed, without much justification, to be 'Melanesian' in origin, still remain.

I would like to propose etymologies for two such forms: *abrusim* 'to be apart from, pass without touching, (by extension) elude, avoid, get out of doing, bypass' and *kuskus* 'clerk'. Both are still widely used in Tok Pisin, and both appear to derive from languages which were formerly in contact with Tok Pisin, (and which provided it with loanwords) but which are no longer so.

The first form is easier to account for. The word *abrus* can be connected with German *abrutschen* 'to slip down, slip by', a separable verb based on *rutschen* 'to slip'. The senses correspond closely - one can imagine the verb being used by a German-speaker in pre-World War I days in an instruction to a local

person to steer a canoe in such a way as to let it slip past an obstacle - and there are no problems with the phonetics. Nor, given the presence of such common words in Tok Pisin as *rausim* 'to remove' (from *raus/heraus* 'out'), are there any difficulties involved in deriving Tok Pisin verbs from a German source. This word may indeed be one of the German-derived words with the best chances of survival in the language.

The form *kuskus* would seem to derive from Samoan *tusitusi* 'to write', a word deriving from a stem, *tusi*, which originally meant 'decorate, mark'. Writing was a skill unknown to New Guineans before they encountered it in the latter half of last century. European invaders were not the only literate people whom they met. There were also a number of missionary teachers and catechists from various parts of Polynesia and from other parts of Melanesia. For example, many were recruited from Lifu, in the Loyalty Islands off the coast of New Caledonia, and were employed by the London Missionary Society. They had learned to read and write their native languages and were acquainted with scriptural and other religious material in these languages. Such people realized the value of their skills in the new environment, and they were used as amanuenses by traders and explorers. It is not difficult to see how a word from one of their languages might have come to denote their position in the colonial pecking order as 'higher' than the indigenous population because they possessed certain European skills and attributes but nonetheless 'lower' than the whites in a highly stratified, racially conscious society.

Despite the superficial dissimilarities from its etymon, the term *kuskus* can almost certainly be

attributed to Samoan on phonological grounds. Alone of the major Polynesian languages, Samoan has retained Proto-Polynesian \*s in this and other inherited words where other languages (e.g., Tahitian, Rarotongan, Tongan or Hawai'ian) would have h. The presence of k rather than t as a reflex of Proto-Polynesian \*t would of itself suggest that the word comes either from Hawai'ian, which is unlikely on historical grounds and which in any case is ruled out by the presence of s, or from colloquial Samoan, which had changed original t to k, although t was used in more formal or ceremonial speech and also in the written language (Hovdhaugen 1986).

The remaining question is that of the deletion of the second and fourth vowels in the Samoan form. This can be quite easily appreciated when one recalls that Tok Pisin contains a number of words, mostly deriving from Oceanic languages, which consist of a single reduplicated closed syllable, which has often been reduced from a reduplicated disyllabic form. Another and more famous example from the small Samoan element in Tok Pisin is *laplap* 'lioncloth' from Samoan *lavalava*, taken over at a time when /-v/ was not tolerated in Tok Pisin. The common form *pekpek* 'feces', from Tolai *pekapeke* 'to defecate', is yet another instance. The form *kuskus*, with its deletion of the final vowels of former disyllables, fits in neatly into a Tok Pisin phonological template.

The term *kuskus* could have been adopted from the speech of returnees to Melanesia from Samoan copra plantations, where Melanesians, especially from New Ireland, were recruited for labor from 1879 to the First World War (their history and their variety of Pidgin English are discussed in



Mühlhäusler [1983]), or it could have come into the language directly from Samoan-speakers resident in German New Guinea (for example, the community of mixed European and Polynesian origin living around Vunapope which was to give rise to the boarding-school creole German *Unserdeutsch*). Whatever the source, the origin of the term and the cultural background which gave rise to the origin seem clear enough. There are a few other words, mostly early borrowings, from Samoan or other Polynesian languages which occur in Tok Pisin, as Ross points out (365-367), and these include *pamuk* 'prostitute', from Samoan *pa'umutu* 'promiscuous', which shares with *kuskus* the same phonological reflection of colloquial Samoan pronunciation.

One might well wonder about the origins of some of the twenty or so other terms which Ross (1992) lists as being of unknown etymology. If *sumatin* 'student' is not English 'smart 'un' (which it could well be), it might derive from a word in a local language relating to a young male who was under ceremonial instruction before initiation. Maybe - though this is highly speculative - it could derive from a nominalized form of an as yet untraced verb-stem *\*satin* in a Western Austronesian language which has infixation with *-um-* (as many languages of Borneo and the Philippines have), and which was the mother tongue of traders in the area who customarily used Bazaar Malay with indigenous people, or of the Filipino 'Manilamen' who could be found in small numbers at various ports in New Guinea, Papua and Northern Australia. The word *arovar* 'to steer around something', which is now rather archaic (Mihalic 1990), could derive from English *all over* (maybe crossed with German *herüber*). A term such as *meme* 'goat', recorded also for Marquesan, looks onomatopoeic in origin. The same

could be said of another word for 'goat', *bilele*, which Ross mentions (1992: 380) as being used also as *bilelek* in Gedaged, an important Austronesian language of mainland New Guinea which, formerly known as Graged, was much used in missionary work.

Other forms on Ross's short list of 'unknowns', such as *arere* 'border, edge', and *abus* 'protein food, (generally) meat', have been provided with etymologies by other researchers (a Malay origin, from *arah* 'direction', in Todd [1984:195]) for the first, and a derivation from English *animals* in Mühlhäusler ([1985] for the second), though their suggestions don't appear to convince Ross. (In the matter of *arere*, we may observe that the reduplicated Malay form *arah-arah* means 'about the same' while Malay also has an unrelated word *aral* 'obstacle, hindrance, impediment', which could have reinforced the development of *arere* as 'border' through an intermediate sense such as that of 'barrier'. In any case, some form of Malay origin appears to have participated at least jointly, if not wholly, in the development of *arere*). If Tok Pisin *kanaka* 'indigenous person' is from Hawai'ian *kanaka* 'person' rather than the Colloquial Samoan cognate *kangaka* (written Samoan has *tagata* where <g> represents the velar nasal), then *kaukau* 'sweet potato', so far without an etymology, could be a semantic narrowing from Pidgin Hawai'ian *kaukau* 'food', which itself derives from Cantonese.

There is, of course, also the possibility that some key Oceanic (or even non-Austronesian) language which has donated a certain number of words to Tok Pisin has yet to be identified as having done so. However, given our ever-increasing knowledge of Oceanic languages in Papua New Guinea, the greater amount of documentation of Tok Pisin and other related English-

lexifier pidgins in the area (especially Solomon Islands Pijin, Bislama and Torres Straits Broken) and our keener understanding of the demographic patterns underlying the spread of Tok Pisin in the course of the past century, this is unlikely. It would be exhilarating to tract down conclusively the etymologies of the few dozen remaining words of unknown origin in Tok Pisin.

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# SOCIETY FOR PIDGIN AND CREOLE LINGUISTICS (SPCL) NEWS

## ANNUAL SPCL CONFERENCE



Anand Syea & Philip Baker

PHOTOS BY TOMETRO HOPKINS

The 1997 Annual (Summer) Meeting of the Society for Pidgin and Creole Linguistics was held June 26-28 at the University of Westminster (School of Languages), London. The meeting was hosted by Philip Baker and Anand Syea. The presentations given at that meeting are listed below:

### Presentations:

**Plenary Address:** *Vernacular Literacy and Pidgin/Creole situations* by Professor Robert LePage.

**CreoLIST:** Mikael Parkvall (Stockholm) gave a brief presentation on the e-mail list, *CreoLIST*.

**Jeff Siegel** (New England), *Dialectal difference and substrate reinforcement in Melanesian Pidgin*  
**Philip Baker** (Westminster/SOAS), *An assessment of the historical importance of St. Kitts in the formation of the Atlantic creoles.*

**Julianne Maher** (Elon), *The social history of a 'white' creole community in the Caribbean: Are 'white' creoles different?*

**William Jennings** (Waikato), *The use of censuses in the study of creole*

## SPCL 1997 MEETING: UNIVERSITY OF WESTMINSTER, LONDON, UK

*genesis: Examples from Cayenne and Saint-Christophe.*

**Christine Corcoran** (Chicago), *What's in a name? The place of Guinea Coast Creole English and Sierra Leonean Krio in the Afro-genesis debate.*

**Daniel Chapuis** (CUNY), *The uses of pu/pur in Indian Ocean French-based creoles: Evidence for creolization or decreolization.*

**Paul T. Roberge** (North Carolina), *On the creole bases of noun-adjective multifunctionality in Afrikaans.*

**Silvia Kouwenberg** (UWI Mona), *Conversion in disguise: The derivations of Papiamentu deverbal nouns.*

**Elizabeth Dayton** (U Puerto Rico Mayaguez), *Modality and aspect of African American Vernacular English bedone.*

**John R. Rickford** (Stanford), *Creolization of AAVE? Sociohistorical and textual evidence.*

**John Victor Singler** (NYU), *On the genesis, evolution, and diversity of African American English:*

*Evidence from verbal -s in the Liberian Settler English of Sinoe.*

**Sali Tagliamonte and Jennifer Smith** (York), *Patterns of regularization in Samaná English: The case of was and were.*

**Stephanie Hackert** (Heidelberg) and **John Holm** (CUNY), *Southern Bahamian: Transported AAVE or Transported Gullah?*

**Pauline Christie** (UWI Mona), *The expression of causality in Jamaican.*

**Claire Lefebvre** (UQAM), *It looks like negative but it is affirmative: Haitian Creole non.*

**Charles Gilman** (Bunda College), *Prepositional phrases like for inside house.*

**Anthony R. Lewis** (UWI Cave Hill), *Negation and speaker proficiency in Palenquero Creole Spanish.*

**Anand Syea** (Westminster), *From accusative to nominative subject in*



Group of SPCL conference participants dining at a Greek restaurant in London



## SPCL 1997 MEETING: UNIVERSITY OF WESTMINSTER, LONDON



Participants at the 1997 SPCL Meeting

*Mauritian Creole.*

**Tonjes Veenstra** (Amsterdam), *Passives in Saramaccan and the Lexicalist Theory of passivization.*

**Angela Bartens** (CUNY), *Ideophones and sound symbolism in Atlantic creoles.*

**Lise Winer** (Southern Illinois), *Current questions in English Caribbean lexicography.*

**Mario Pinharanda Nunes** (Malaya), *Modern Portuguese folklore sung by Malaccan Kristang groups: Has it brought about decreolization?*

**Ross Graham** (UWI St. Augustine), *Formal and functional shift in had+verb constructions in the Bay Islands English continuum.*

**Marlis Hellinger** (Hannover), *On the adequacy of the continuum model.*

**Megan Melançon and Sylvie Dubois** (Louisiana State), *French language maintenance in Louisiana as a result of network density.*

**Paul Garrett** (NYU), *High Kwéyòl: The emergence of a formal creole*

*register in St. Lucia.*

**Renée Blake** (NYU), *What's gender got to do with it (creoles)? A sociolinguistic case study of Bajan.*

**Bharati Wangkheimayum and Anjani Kumar Sinha** (Delhi), *Tense and agreement in Nagamese (In Absentia).*

**Tometro Hopkins** (Florida International), *On nonfinite structures in contemporary Gullah.*

**Marlyse Baptista** (Harvard), *Arguing for verb movement in Capeverdean Creole.*

**Jya-Lin Hwang** (Hawaii), *On serial verbs and ECP: Parallelism between Krio and Chinese.*

**Dudley K. Nylander** (Fourah Bay), *On the genesis of Krio.*

**Tom Klinger** (Tulane) *Louisiana Creole: The multiple geneses hypothesis reconsidered.*

**Stéphanie Goyette** (Ottawa), *Why English ain't no creole.*

**Natalie Operstein** (British Columbia), *Was Lingua Franca ever creolized?*

**Jacques Arends** (Amsterdam), *A role for Lingua Franca in creole genesis?*

**Mark Sebba** (Lancaster), *How do you spell Creole? Ideology and phonology in orthography.*

**Christina Pacheco Albino** (Lisboa), *The use of Cape Verde Creole in Portuguese schools.*

**Helen McKinney** (Atlanta Metropolitan), *How deep is your substrate? An analysis of substrate interference in foreign language learning among West African and African-American university students.*

**Susanne Mühleisen** (Hannover), *Sociolinguistic perspectives on Creole in translation.*

**Marie-Christine Hazaël-Massieux** (Provence), *De la traduction des nominaux français des Petites Antilles: A propos de Don Jan de Georges Mauvois.*

**Ana Kila** (PNG University of Technology), *Reciprocals: Development of Tok Pisin Kinship terminology.*

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**Genevieve Escure** (Minnesota),  
*Topics in creole discourse.*

**Mikael Parkvall** (Stockholm), *On  
the distribution of certain features  
in Atlantic creoles.*

**Norval Smith** (Holland Institute of  
Generative Linguistics/Amsterdam),  
*Ingredient X: The common core of  
African words in the Atlantic  
creoles.*

**Armin Schwegler** (UC Irvine),  
*Palenque's African lexical legacy: A  
baffling case of 'Kikongo to the  
max'.*

**Bettina Migge** (Ohio State),  
*Vindicating the African element of  
the copulas [d/n]a and de.*

**Adrienne Bruyn** (Amsterdam), *The  
history of locative verbs in Sranan.*

**Julianne Roberts** (Stanford),  
*Nativization and the genesis of  
Hawaiian Creole.*

**Alain Kihm** (CNRS), *Are creole  
languages 'perfect' languages?*

**Zvezdana Vžic** (NYU), *Word order  
in Chinook Jargon and creolization.*

**Michel DeGraff** (MIT), *Creolization  
and parameter-(re)setting: Lessons  
from Haitian morphosyntax,  
language change and sign  
languages.*

**John S. Lumsden** (UQAM),  
*Relaxification and  
grammaticalization in creole  
genesis and the organization of the  
mental lexicon.*

**Anne-Marie Brousseau** (Toronto),  
*Interferences in the formation of the  
phonological inventories of Haitian  
Creole.*

**Jean-Robert Cadely** (Florida  
International), *Nasality in Haitian  
Creole: Another descriptive  
viewpoint.*

**Emmanuel Nikiema** (U Toronto at  
Mississauga), *Licensing conditions  
in St-Lucian and Haitian Creoles:  
The distribution of the determiner  
la/.*

**Mamadou Niang** (U Missouri at  
Kansas City), *Resisting borrowing  
in a multilingual language contact  
situation.*

**Fred Field** (USC) *Patterns in  
language mixing: The effects of a  
matrix system.*

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## THE CARRIER PIDGIN SALUTES ROBERT LE PAGE AND FREDERIC G. CASSIDY



*Robert Le Page and Frederic G. Cassidy*

(Photo: Tometro Hopkins)

The SPCL was honored to have present at its 1997 Annual Summer Meeting two pioneers in the field of pidgin and creole studies: Robert Le Page and Frederic G. Cassidy. Le Page delivered the plenary address, *Vernacular Literacy and Pidgin/Creole situations*, and Cassidy, the first editor of *The Carrier Pidgin* and one of its founding members, was a participant. *The Carrier Pidgin* takes this opportunity to salute these great scholars for their contributions to the field.

Le Page, an English linguist teaching in Jamaica in the 1950s, made what became the University of the West Indies the first center for creole studies. Cassidy, an American born and partly raised in Jamaica, was back there on a sabbatical doing lexical fieldwork for *Jamaica Talk* (1961). He then joined forces with Le Page to compile the *Dictionary of Jamaican English* (1967, 1980), the first comprehensive etymological dictionary of any creole and a model for those that followed. Le Page convened the first creole conference in Jamaica in 1959 and edited the proceedings. Cassidy later became the editor in chief of the *Dictionary of American Regional English*. Le Page became chair of the Department of Languages at the University of York in England, where a number of West Indians studied creole linguistics. Both Le Page and Cassidy were major forces in establishing academic recognition of creole language studies.

John Holm (CUNY, Graduate Center)





# SOCIETY FOR CARIBBEAN LINGUISTICS (SCL) NEWS



## SCL UPDATE

by Hazel Simmons-McDonald

### Society for Caribbean Linguistics

At the last biennial conference which was held in St. Maarten, a new executive committee was elected to office. The members are:

Ian Robertson	President
Don Winford	Vice President
Hubert Devonish	Immediate Past President
Hazel Simmons-McDonald	Secretary-Treasurer
Peter Patrick	Committee Member
Lise Winer	Committee Member
Tometro Hopkins	Committee Member

### CONFERENCES

SCL will be holding a joint conference with SPCL (Society for Pidgin and Creole Linguistics)/LSA in New York in January 1998. Several members responded to a call for papers for that conference and we expect a large attendance.

Plans are well ahead for our 12th biennial conference which will be held in St. Lucia from August 17 - 21, 1998. A local committee is working closely with the secretary-treasurer to plan the conference.

The Sir Arthur Lewis Community College will be hosting the

conference, and rooms have already been selected. The committee has drawn up a list of hotels and they are planning interesting events/activities after the meetings. This will be a

bigger and better conference which you can't afford to miss. We will be sending you a formal call for papers in the very near future.

Membership renewals are being mailed out to SCL members. To renew your membership in SCL or to join SCL as a new member, send a check or money order in the appropriate amount to:

Dr. Hazel Simmons-McDonald  
Secretary-Treasurer  
Society for Caribbean Linguistics  
c/o Department of Language,  
Linguistics & Literature  
University of the West Indies  
Cave Hill Campus, Box 64  
Bridgetown, Barbados  
[e-mail [hsimmac@uwichill.edu.bb](mailto:hsimmac@uwichill.edu.bb)]

### DUES:

Full Members	US\$25.00
Students	US\$12.50
Jamaican residents may pay their dues directly to	

Dr. Kathryn Shields-Brodber  
c/o Department of Linguistics  
Department of Liberal Arts  
University of the West Indies  
Mona, Kingston 7, Jamaica

Trinidadian residents may pay directly to Dr Ian Robertson  
c/o Department of Linguistics c/o  
University of the West Indies,  
St. Augustine, Trinidad and Tobago

This year members will receive two occasional papers. We will now be distributing these regularly and you will receive three copies annually. Publication of the papers from the 11th Biennial Conference is well on the way. More information on this in the next SCL update.

### SCL ON THE INTERNET

Yes indeed! We now have a page on the WWW thanks to Hubert Devonish who is in the process of setting it up. Find out our address and other information on this in UPDATE No. 2.

If you have news you wish to share with members send it to us for inclusion in our occasional UPDATE newsletter. Look out for the next issue in October.



## Fund Raising Project for *The Carrier Pidgin*

- |   |  |
|---|--|
| <input type="checkbox"/> Eh!                | <input type="checkbox"/> Yu wen foget o wat?             |
| <input type="checkbox"/> Kaen?              | <input type="checkbox"/> No foget, aeh                   |
| <input type="checkbox"/> Chrai du dis fo mi | <input type="checkbox"/> Hau meni taimz ai gotta tel yu! |
|   | <input type="checkbox"/> Du dis o els!                   |

Charlene Sato came up with the idea of having a memo pad done in HCE and used as a fund raiser for *The Carrier Pidgin*. Mike Forman has informed me that the project was quite popular and that there is a demand for the memos. I would like to continue this fund raising project and suggest that we do a variety of post-it memos in several different pidgins/creoles for sale to our readers. Please send your comments on this project to the editor





# BOOK REVIEWS



If you have recently published a book or have books forthcoming, please have your publisher send a review copy to *The CP Editor*. Potential reviewers are invited to indicate their willingness to review a book even if they do not have a particular book in mind. Requests to write book reviews should be sent to **Jacques Arends**, Book Review Editor, *THE CARRIER PIDGIN*, Algemene Taalwetenschap Universiteit van Amsterdam, Spuistraat 210, 1012 VT, Amsterdam, NL (E-mail: J.Arends@let.uva.nl).

Couto, Hildo Honório do. 1996. *Introdução ao Estudo das Línguas Crioulas e Pidgins*. Brasília: Editora Universidade de Brasília. 341 pp.  
Reviewed by John B. Jensen, Department of Modern Languages, Florida International University.

This volume is intended as a class textbook for Brazilian students studying pidgins and creoles, but it is also a much needed and useful introduction to the field for anyone who reads Portuguese. There are essentially only two other books written in the language and published in the second half of this century that deal exclusively with pidgins and creoles: Jorge Morais-Barbosa's 1967 edited collection *Estudos Lingüísticos Crioulos* (Lisbon) and Fernando Tarallo and Tânia Alkmim's *Falares Crioulos* (1987, São Paulo). The former, although it contains some important classic papers, is quite dated and does not constitute a cohesive text, while the second is not nearly as comprehensive as Couto's book. Neither of these earlier works purports explicitly to include pidgins within its scope.

It is perhaps ironic that Portuguese-speaking linguists have not played a stronger role in the

study of pidgins and creoles in the modern era, given the often-cited importance of their language in the formation of pidgins and creoles. Of course, there were pioneers in the field from Portugal, notably Adolfo Coelho, and several contemporary linguists working in Brazil or Portugal have contributed to the periodical literature (e.g., Anthony Naro, Graciete Batalha, Luiz Ferraz).

This book includes some pedantism as well as more redundancy than might be necessary. However, as a reference work, Couto's introduction makes an excellent contribution to the literature. The book is divided into eight parts: Initial concepts, Brief history of Creole studies, Hypotheses on the genesis of pidgins and creoles, Creole studies and modern linguistics, Inventory of creoles, pidgins, and similar language varieties, Texts, Bibliography. Only the first four chapters present running text, and they constitute the heart of the book; the other four parts are intended for reference.

Part I is divided into five chapters. The first three define the concepts of *pidgin* and *creole* and provide an overview of creole languages by geographical region, including an extensive array of brief samples, usually in three versions: a phonetic representation, a word-by-word gloss in Portuguese, and then a Portuguese translation. The fourth chapter is interesting for examining varieties that resemble pidgins and creoles but which are not usually defined as such, including "semicreoles," "anticroles," koines, interlanguage, baby talk, foreigner talk, border speech, immigrant speech and others. The fifth chapter discusses "linguistic creolization" and "cultural creolization."

Part II gives the obligatory history of the field, with emphasis on the work of the early creolists Adolfo Coelho, Hugo Schuchardt, and Derk

Hesseling, ending with the "period of consolidation," which covers the twentieth century. The author is quite thorough in this part, exhibiting impressive erudition.

Part III is the most interesting and useful part of the book, if not the most controversial, dealing with the many theories of pidgin and creole origins. Six major theories or approaches are covered in five separate chapters: Superstratum; Substratum; Mixed languages; Monogenesis and Polygenesis (treated together); and the Universalist theory. Seven additional hypotheses are covered in another chapter including baby talk/foreigner talk, common denominator, parallel development, and the creativist theory, among others. A final chapter of "Conclusions" attempts to summarize the preceding material and supply a critical perspective.

Each of the individual theories or hypotheses is presented in a detailed way, as Couto attempts to show how each theory came about and how it is justified by its creators or supporters. As such, the author pays appropriate tribute to his peers in the field pointing out the stronger and weaker elements of each approach. In being so fair to each position, the author causes the reader to come away from each chapter almost convinced of the validity of each. Couto intrudes the most in the chapter on the Universalist hypothesis, often agreeing (but more often disagreeing) with Bickerton, especially regarding aspects of the Language Bioprogram Hypothesis. He deals carefully with subtle differences among the various authors who have contributed to this and other approaches, making it clear what Bickerton, Chomsky, and Greenberg each means by "language universals."

What is Couto's personal position, as expounded in "Conclusions"? First, he virtually discards some of



the theories, notably monogenesis, and then he admits to eclecticism, although not without some embarrassment. He believes that some of the approaches can co-exist and that there may well be multiple factors that affect the development of pidgin and creoles, depending on circumstances. That is, the substratum may provide part of the structure base or lexicon, as may the superstratum, and either may be incorporated into the language bioprogram pre-existing in the genetic makeup of speakers.

Part IV provides the dénouement of the book, looking at creole studies in relation to other areas of linguistics, specifically sociolinguistics, language acquisition, language universals, and historical/comparative linguistics. Not surprisingly, Couto believes that creole studies has contributed in an important way, and have yet much more to contribute, to each of the branches presented. Readers may come away from this book with renewed enthusiasm for the importance of this field to linguistics in general.

Part V is the inventory of creoles, pidgins, and similar language varieties, and is composed of several lists. The first list is an alphabetized presentation of creoles, including its classification according to superstratum (Portuguese creole, English creole, etc.), where it is spoken, number of speakers, and its status in terms of future viability. Many entries include bibliographical references. The second list is a similar alphabetical treatment of pidgins or other non-creole varieties (i.e., many of those covered in chapter 4 of Part I). The third list is designed for quick reference, and presents the names of all the varieties covered under their respective superstratum: Portuguese, Spanish, French, English, etc.

Part VI provides sample texts for some twenty-five varieties, again organized by superstratum. One obvious difficulty here is that each

text is apparently presented much as Couto found it in his original source. Thus, there is inconsistency in presentation, including spelling conventions, where only occasionally is a questionable symbol explained (but one may safely assume something akin to IPA value). Some texts are stories, others are isolated sentences, and still others are isolated words. Some include a translation into the superstratum, and most are accompanied by a Portuguese translation, apparently provided by Couto. Despite the difficulties, the samples constitute a broad and useful source of texts.

Although the author at several points in the book makes excuses for his difficulty in obtaining research materials in Brazil, he does a commendable job of including sometimes obscure sources, unpublished doctoral dissertations and conference presentations.

Couto's *Introdução* is well presented, with very few typographical errors (other than precariously hyphenated foreign words) and the author's style is scholarly but clear, unburdened by excessive wordiness. The book's wealth of information and careful analysis of competing theories, as well as the useful reference sections, make it a valuable and welcome addition to the literature on creoles in general. It is especially useful to fill the glaring lacuna in material available in Portuguese. One hopes that its appearance will stimulate other scholars in Portugal and Brazil to dedicate themselves to the study of pidgins and creoles.

Chaudenson, Robert, 1995.  
*Les créoles*.  
(*'Que sais-je?'* no 2970).  
Paris: Presses Universitaires  
de France. 127 pp. Ca \$10.00.  
Reviewed by Jacques Arends,  
Univesiteit van Amsterdam

For those of you who, due to a limited knowledge of French, have

not read Chaudenson's important monograph *Des îles, des hommes, des langues* (1992), here's an opportunity to make up, at least partially, for that deficit. Chaudenson's new book, entitled *Les créoles* and appearing in the well-known *Que sais-je?* series, is basically an abridged and popularized version of his 1992 book, written in a style which is easy to follow, even if you're not accustomed to reading French linguistics texts. Of course, the fact that the book was written for a non-specialist audience means that it has certain features which are characteristic for this type of text. There is no index, the bibliography is restricted to some thirty items (although additional titles are given in footnotes), and the argumentation is not always supported with references to previous scholarship. But there's a good chance that after reading this book you will have acquired enough taste for Chaudenson's creolistics for you to turn to his earlier work where you will find a more detailed and elaborate exposition of his ideas.

Before going on to a discussion of these ideas it should be stressed that, as happens more often with French creolistics publications, the *créoles* mentioned in the title refer to **French-lexicon** creoles only. Although in itself this is not so serious, it becomes more of a problem when it leads to unwarranted generalizations. Speaking about the **entire** class of European-lexicon creoles, Chaudenson claims that 'les situations coloniales comme les faits linguistiques étaient à peu près homologues dans la plupart des cas.' Apart from being a distortion of the facts, one wonders what the rationale behind such a statement is. Does Chaudenson seriously mean that the creolization of French is sufficiently representative of the creolization of English, Dutch, Portuguese and Spanish to allow him to restrict himself to the French-

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## BOOK REVIEWS

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based creoles? One example will suffice to illustrate the inadequacy of this view. As claimed by Chaudenson, among the slaves brought to Réunion between 1669 and 1714 more than 60% (!) were below the age of 15 (p.58). However, the figures for a comparable period in Surinam are dramatically lower. In the 1680-1750 period only 14% of the Africans imported into Surinam were between 3 and 15 years old (Arends 1995:255; there are no figures for the 0-3 age group). This difference is important because the high proportion of adolescent slaves in Réunion plays a crucial role in Chaudenson's assumption that these younger speakers would have acquired an **approximative** rather than a **creolized** variety of French. Whatever the merit of this hypothesis is, the situation in Surinam was dramatically different from that in Réunion and, consequently, the 'homology claim' must be incorrect.

The main feature of Chaudenson's approach to creolization is the assumption that it is primarily a sociohistorical and sociolinguistic rather than a purely linguistic phenomenon. Although I do not wish to go into the question of whether that assumption is right or wrong, I would like to remark that Chaudenson's argument for it, namely that there is no set of linguistic features occurring in **all** creoles and **only** in creoles (p.68), seems to be too strong. Applied to non-creole languages, it would mean that hardly any language groups could be distinguished on the basis of purely linguistic criteria. A more reasonable approach would be to group languages on the basis of the **combined occurrence** of a number of features.

Despite criticisms such as this,

Chaudenson's sociohistorical approach to creolization has a lot of merits. One of these is the fact that in his approach creole genesis is fully integrated in its sociohistorical and sociolinguistic context. Chaudenson has a vast knowledge of the relevant historical literature and it is especially in this respect that there is a lot to be gained from his work. For example, he presents an attestation of the word 'creole' (referring to a contact language spoken on the coast of Senegal) from around 1688, almost fifty years before the hitherto earliest attestation of the word (from 1736 and referring to Negerhollands). One of Chaudenson's major contributions is his division of the development of plantation colonies into two distinct stages, the *société d'habitation* (Phase I) and the *société de plantation* (Phase II). Roughly speaking, while a *habitation* is a small-scale, homestead-type of production unit, with the numbers of Blacks and Whites being more or less equal and the social distance between them being small, a *plantation* is in everything its opposite. A large-scale, agro-industrial production unit, it is characterized by a large social distance and a strong numerical disparity between Blacks and Whites. According to Chaudenson creolization does not begin until Phase II, when Blacks speaking approximative varieties of French replace Whites speaking native colonial French as models for acquisition. The importance of this distinction in Chaudenson's approach appears among other things from the role it plays in his explanation of the scarcity of Spanish-lexicon creoles. According to Chaudenson it is the extremely long duration of Phase I (several hundred years) which is largely responsible for the absence of Spanish-lexicon creoles in former

colonies like the Dominican Republic and Cuba (p. 72).

Another feature of Chaudenson's work is the importance that is being attached to the role of the *langue des colons*, the European language as it was spoken by the colonists in the relevant period. Apart from a few exceptions, such as Lalla & D'Costa (1990), the language of the colonists is seldom seriously taken into account by anglophone creolists. In this respect, as well as in its emphasis on historical factors in general, Chaudenson's work could serve as a counterweight to the ahistoricism which has characterized creolistics until recently.

Although a number of introductions to pidgins and creoles are available in English today, none of them (apart from Todd 1990), is as brief and as accessible as this. Combined with its originality and coherence, this makes it an excellent text for students to read before tackling the more demanding textbooks. And I am sure there are many professional creolists as well for whom there is something to be learned from this little book.

### References

- Arends, Jacques (1995). Demographic factors in the formation of Sranan. Jacques Arends, ed., *The early stages of creolization*, pp. 233-85. Amsterdam: John Benjamins.
- Chaudenson, Robert (1992). *Des îles, des hommes, des langues: Langues créoles, cultures créoles*. Paris: L'Harmattan.
- Lalla, Barbara & Jean D'Costa (1990). *Language in exile: Three hundred years of Jamaican creole*. Tuscaloosa: University of Alabama Press.
- Todd, Loreto (1990). *Pidgins and creoles* 2<sup>nd</sup> ed. London: Routledge.





# O B I T U A R I E S

## The Carrier Pidgin Mourns the Loss of Two of its Prominent Creole Scholars: Herman Wekker & Jones Mondesir



**HERMAN CHRISTIAAN WEKKER**  
(1943 - 1997)

by Jacques Arends  
Universiteit van Amsterdam

Our colleague Herman Wekker died of cancer on the 20<sup>th</sup> of January 1997. Although most of his work is in applied linguistics, his name is well-known among creolists, most notably as co-author of the seminal *Semantic transparency as a factor in creole genesis* (with Pieter Seuren) and as editor of a recently published volume on *Creole languages and language acquisition* (1995). This book contains a paper by Herman on *Creolization and the acquisition of English as a second language*, which reflects his continued interest in parallels between creolization and second language acquisition. He had already shown an interest in this topic in an unpublished paper he presented at the 1982 conference of the Society for Caribbean Linguistics and it was the topic of the inaugural lecture he gave in 1989. Herman's involvement with creole studies appears also from the fact that he served as a member of the Editorial Advisory Board of the *Journal of Pidgin and Creole Languages* and of *The Creole Language Library*, its companion book series. In late 1995, after the disease had been diagnosed, he started working on an introduction to the English-based creoles of the Atlantic, for which he invited me to be his co-author. Sadly, his early death prevented him from seeing the completion of this project.

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**JONES MONDESIR**  
(1915 - 1996)

by Jeff Allen  
LTI/CMT, Carnegie Mellon University

A local St. Lucian radio broadcast, given in *Patwa*, announced on November 19, 1997 that Mr. Jones E. Mondesir had passed away in London two days earlier at the age of 81. Mondesir was best known for his efforts to preserve the *Patwa* language spoken in St. Lucia, more commonly known to the creolist community as St. Lucian French Creole. Born in Soufrière in 1915, Mondesir began a career in education in 1930 as a pupil teacher in his home town. The ensuing 40 years led him to complete several certificates and diplomas (e.g. St. Lucia Teacher's Certificate of Proficiency, Trained Teacher's Certificate, Associationship of the College of Preceptors, Licentiate-ship of the College of Preceptors, Diploma in Teaching ESL, Diploma in Guidance and Counseling) and to hold positions such as librarian, Assistant Teacher, Teacher, Supervising Teacher, School Principal, Inspector of Schools, Education Officer, and Chief Education Officer.

His interest in poetry and writing began when he was a teacher in Soufrière and continued over the years, leading to the publication of a collection of poems, folk takes, and jokes in "Annou Di-i an Kwéyòl: Let's Say it in Kwéyòl". While studying for a Diploma in Teaching ESL in 1959-60, Mondesir thought of the idea of compiling a dictionary of his native tongue as a ongoing project upon the completion of his degree. He began collecting words

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**HERMAN CHRISTIAAN WEKKER** *continued from previous page*

Herman Wekker was born in Paramaribo (Suriname) in 1943, but he spent most of his youth in the Netherlands where the family had moved in the early 1950s. He studied English at the University of Nijmegen, where he obtained his Ph.D in 1976 with a dissertation on *The expression of future time in contemporary British English*. While working on his dissertation he spent two years at the University of Reading (1973-1975), where he was a visiting professor after having obtained an MA in Linguistics there. Before that he had joined the English Department of the University of Nijmegen in 1969, where he stayed until 1987, when he was appointed as a full professor of English linguistics at the University of Groningen. He remained at Groningen until his death.

Although Herman was not a fluent speaker of Sranan (in fact its use was discouraged in his upbringing), there was clearly a personal element present in his involvement with creole studies. I became especially aware of this during the discussions I had with him about our book project, even though he never mentioned this explicitly. From how he talked about the project one could feel a sense of urgency on his part. The idea of the book, designed as a non-technical introduction to the Atlantic English-based creoles for undergraduate students of English, was based on his experience as a teacher that the available textbooks were not suitable as first introductions to the field. His idea was to write a book that would be accessible for *all* students, not just those with an interest in linguistics. Therefore, he decided to include such topics as the history of creoles and the literature written in creoles and related languages such as African American Vernacular English (AAVE). He had been interested in the latter for some time, especially as regards the problem of translating AAVE in American fiction into Dutch. In several papers (e.g. Wekker & Wekker 1991) he made a plea for the use of Surinamese Dutch in translating AAVE passages in works such as Alice Walker's *The Color Purple*.

Apart from his creole-related research, Herman's commitment to the study of creoles in general and those of Suriname in particular became evident in the instrumental role he played in the founding of **IBS**, the *Instituut ter Bevordering van de Surinamistiek* (Institute for the Advancement of Suriname Studies), of whose Executive Board he was a member from 1982 until 1989. In addition, he was the editor of *OSO*, a journal devoted to the history and culture of Suriname and published by **IBS**, during the first three years of its existence (1982-1985). He played a key role in the establishment of this semi-scholarly publication, which provides a forum for Suriname-related research. As such, *OSO* (Sranan for 'house') plays an important role in bringing together the work of both Surinamese and Dutch Surinamists from all kinds of fields. His commitment to the 'Surinamese cause' appears also from his activities for *Tamara*, an organization which aims to provide material assistance for those citizens of Suriname who suffered most from the economic crisis in that country.

When he was ill, Herman started writing short stories, partly based on the stories his grandmother had told him when he was very young. These stories, exhibiting an intriguing mixture of realism and fantasy, were also

inspired by the dreams he had had when he was in the hospital during an early phase of his illness. In one of these dreams, he met God, whom he described as a Creole (i.e. an Afro-Surinamer) in a white suit, wearing lots of golden jewels. Herman's stories will be published later this year by a well-known publishing house in the Netherlands.

I met Herman for the first time in 1982, when he and Pieter Seuren discussed with me the possibility of doing a research project on the syntactic development of Sranan. Since that time we remained in touch, although at times with large intervals. It was not until we started working together on our book that I got to know him better. Our shared experiences with cancer played an important role in our relationship during this period. For me his death means the end of a friendship that had only just begun.

For Christmas I had sent Herman a card on which I wrote a few lines from a poem entitled *Bro* ('Rest') by the Surinamese poet Trefossa. When I visited him for the last time, he asked me to check the transcription and the translation into Dutch he had made since he wanted these lines to appear on his death announcement. By the way of farewell these lines are repeated here:

*na kriki-sei dren kondre mi sa si,* down by the creek  
I will see the land of dreams,  
*pe ala sani mora swit' lek' dya* where everything is  
sweeter than here  
*èn skreki-tori no sa trobi mi* and where stories of terror  
will not worry me

Trefossa, *Bro*

#### PUBLICATIONS ON PIDGINS AND CREOLES

- 1986 (with Pieter Seuren). Semantic transparency as a factor in creole genesis. In P. Muysken & N. Smith (eds.) *Substrata versus universals in creole genesis*, Amsterdam/Philadelphia: John Benjamins, pp. 57-70.
- 1989 *Over de analogie tussen creolisering en vreemde-taalverwerving*. Inaugural lecture. Groningen: Wolters-Noordhoff.
- 1989 De studie van het Surinaams-Nederlands. *TABU* 19:196-201.
- 1991 Modality, creolization, and semantic transparency. In P. Kakietek (ed.), *Problems in the modality of natural language*, pp. 137-45.
- 1991 (with Gloria Wekker). Coming in from the cold: Linguistic and socio-cultural aspects of the translation of Black English Vernacular literary texts into Surinamese Dutch. *Babel* 37:221-39.
- 1994 The creolization of English: Implications for second language acquisition. *Southern African Journal of Applied Language Studies* 3:4-13.
- 1995 *Creole languages and language acquisition*. Berlin/New York: Mouton de Gruyter.
- 1995 Introduction. H. Wekker (ed.), *Creole languages and language acquisition*, pp. 1-6.
- 1995 Creolization and the acquisition of English as a second language. In H. Wekker (ed.) *Creole languages and language acquisition*, pp. 139-49.
- 1996 Creole words. In J. Svartvik (ed.) *Words: Proceedings of an international symposium, Lund, 25-26 August 1995*, Lund: Kungl. Vitterhets Historie och Antikvitets Akademien, pp. 91-104.
- 1996 The English-based creoles of Surinam. *English Today* 12:33-38.





# 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.*

**New York University:** Bambi B. Schieffelin (Anthropology) and John V. Singler (Linguistics)

Creole languages are an important research and teaching focus for both faculty and students in NYU's Departments of Linguistics and Anthropology. **Renee Blake** has joined the faculty as Assistant Professor of Linguistics and Africana Studies. Renee's 1997 Stanford dissertation is titled "All o' we is one? Race, class, and language in a Barbados community." **John Singler** is currently working on the cultural matrix of creole genesis, the applicability of Optimality Theory to pidgin/creole phonology, and the historical ties between Liberian Settler English and African American English. **Bambi Schieffelin** has taken a temporary break from working on Haitian Creole and is currently analyzing data she collected in Papua New Guinea (1975-1995) on Tok Pisin influences in Kaluli, a vernacular spoken in the Southern Highlands Province. With **Stephen Feld**, she has recently completed a Kaluli-Tok Pisin-English Dictionary to be published by the National Research Institute of Papua New Guinea (1997). Linguistic anthropologist **Rob Moore** has joined NYU as an Assistant Professor of Anthropology. His interests are in language shift and death, particularly in Native American communities.

There are a number of courses regularly offered as part of our focus on creole languages and sociolinguistics. **Renee Blake** offers a course called "Language and Liberation: At home in the Caribbean

and abroad" in addition to courses on African-American Vernacular English. **John Singler** teaches a course in Pidgins and Creoles as well as a seminar in contact linguistics. In spring 1997 **Rob Moore** taught a linguistics field methods course working with Haitian Creole speakers.

Among our PhD students, **Paul Garrett** has recently completed sixteen months of fieldwork in Saint Lucia investigating language socialization and language acquisition. Funded by the National Science Foundation, Fulbright and the Wenner-Gren Foundation for Anthropological Research for his research, Garrett's videotaped developmental study focused on five children between the ages of two and four years, their families and members of their communities. He found that two significant and closely interrelated processes of language change are underway: attrition of Kwéyòl as a result of contact with English, and emergence of an English-lexicon vernacular. Paul was recently awarded a Spencer Foundation grant for dissertation write up.

**Amy Paugh** is currently in Dominica carrying out linguistic and ethnographic research on language acquisition and socialization in several rural communities. She is funded by the National Science Foundation, Fulbright-Hayes and the Wenner-Gren Foundation for Anthropological Research, and should complete data collection by April 1998.

**Rachel Doucet** has returned to Haiti for her dissertation research on language ideology, socialization and pedagogy in urban schools. She received funding support from the National Science Foundation and the Wenner-Gren Foundation for Anthropological Research.

**Kathe Managan** is completing her MA which focuses on Creolité and Antillanité movements; she plans

to carry out her PhD research in Guadeloupe.

**Zvezdana Vrzic** has an NYU Dean's Dissertation fellowship for 1997-98 to complete her dissertation, entitled "Toward a model of creole genesis: Development of pidgin/creole syntax." She is using Chinook Jargon as the primary test case.

**Cecilia Cutler** carried out preliminary research during summer, 1997, in the Turks and Caicos Islands supported by NYU's Center for Latin American and Caribbean Studies.

Linguistics and Anthropology at NYU are also developing a focus on urban sociolinguistics. **John Rickford**, **Christine Jourdan**, **Donald Winford**, **Gillian Sankoff**, and **Peter Patrick** are among the creolists who have spoken as part of NYU's urban sociolinguistics speaker series in recent years. **Lawrence Carrington** and **Walt Wolfram** have been invited to speak in the series in the coming year.

**University of Hawai'i at Mānoa:** Michael Forman (Linguistics)

The Department of Linguistics is pleased to announce the hiring of **Miriam Meyerhoff** of the University of Pennsylvania to fill its advertised position. Miriam has just filed her dissertation at the University of Pennsylvania. Her dissertation title: "Be i no gat": On argument deletion in Bislama Syntactic and information structure constraints on the deletion and interpretation of subjects and other arguments in a Pacific creole. She will be teaching two courses in the Fall semester: Ling. 635 Language variation, and a seminar "The interpretation of anaphora in discourse". We anticipate that she will be leading fieldwork courses on the local speech community beginning in the Spring 1998 semester. We are delighted that she has accepted our offer and will join the UH faculty commencing Fall semester 1997.





# SQUAWKS AND RUFFLED FEATHERS



J. L. Dillard writes: Just to ruffle a few feathers, I wish to assert that the title "Further Evidence of Madagascar Pidgin English" for my short note (CP 22, No. 3: 5) was not mine but someone else's—perhaps the former editors'. I should have preferred "Further Evidence for Pidgin English in Madagascar."

W. F. W. Owen's *Voyages...* (in which, by the way, the Madagascar material is contained in Vol. II — my omission) quotes speakers on both sides of Africa in what is clearly Pidgin English, although the Madagascar material (not all of which was included in my note) contains a couple of the longest speeches. Owen specifies:

Along the west coast of Africa, those natives who speak English are in the habit of using a number of words and phrases, often so misapplied as to create much amusement. To enumerate them all would fill a volume; but among the most remarkable are "bob" for noise or threats; as "Suppose I teif dat man wife, bob come my side:" — "lib" or "live" for remain, or to express locality; — as "Ship lib here two moons;" "Rock lib here:" — "chop" for eating; as "Suppose go long way among Bullaman, he chop you."

(Owen 1833, 1:191. The spelling and punctuation are Owen's.)

Lt. Boteler of the same expedition (Thomas Boteler, *Narrative of a Voyage of Discovery to Africa and Arabia*, London, 1835) has a passage with almost identical wording (II:406).

Owen is quite variable in his indication, elsewhere, of the enclitic vowel (-ee in his orthography) and the transitivizer (-um); Boteler's practices are quite similar.

The hypothesis of maritime transmission is apparently not in favor right now, but Owen's materials — like very many others which are easily discovered — would seem to favor that hypothesis, at least insofar as he cites forms

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and sentences from the coast of the Cameroons, Madagascar, and other such places.

My own feeling is that such materials neither confirm nor deny either the bioprogram or the old relexification theory. But such documents, which are quite abundant, seem to favor the interpretation that either process — or, perhaps, some third process — must have taken place at a relatively early date in the European expansion, colonization, and exploitation. The door still seems to be open to an interpretation in terms of transmission. Since (human) flight was not yet possible, and since overland transmission seems to be geographically ruled out, maritime transmission seems to be at least a partial answer.





# NOTES AND QUERIES

Loreto Todd informs us about the book **Ping Wing Juk Me** which is a collection of six plays in Belizean English, including Creole. One of the plays, "Shame on You Tiky Bood, is written by Carol Fonseca Galvez, a Belizean who teaches at St. John's College in Belize City. Other plays in the collection include "Dog and Iguana" (a dramatised folktale with singing and dancing), "Yellowtail," "Riding Haas" (in creole), and "When My Father Comes Home" The book is edited by Michael D. Phillips and published by Cubola Productions, 35 Elizabeth Street, Benque Viejo del Carmen, Belize, Central America (ISBN 976-8141-10-3) 1996.

Suzanne Romaine informs us that **Eldred Jones** was awarded an honorary doctorate from the University of Umeå in Sweden for his work on Sierra Leone Krio.

John Holm tells us that a new book has just been published about Portuguese philologists, including several creolists: Luis Prista and Cristina Albino. 1996. *Filologos portugueses entre 1868 e 1943*. Lisbon: Colibri, 185pp. The book has information on Adolpho Coelho, Leite de Vasconcelos, Sebastiao Dalgado, etc. reflecting the creolist interests of one of the authors, Cristina Albino. If you would like information on how to obtain a copy of the book, contact Cristina Albino at Rua Luciano Cordeiro No. 39, R/C Dto., 1150 Lisboa, Portugal.

Kendall D. Decker informs us that he and his wife (Sandra Decker) are working with the **Bileez Kriol Projek**, a language development project for Belize Creole. He says that they are well on the way to getting a well designed orthography accepted, a dictionary is in progress,

and literature is being made available to the public. They have had a Kriol weekly newspaper column for two years which can be accessed on the Internet at: [www.belizenet.com/Reporter](http://www.belizenet.com/Reporter). The column entitled "Weh Ah Gat fi Seh" only gets onto the website occasionally, but the editor of the newspaper says that they get frequent responses from readers expressing their appreciation and support. If you would like more information on the **Bileez Kriol Projek**, you may contact Kendall Decker at: [ken.decker@sil.org](mailto:ken.decker@sil.org) [e-mail].

Peter Patrick reports that at the annual conference of the American Association for Applied Linguistics held in Orlando, Florida, March 9, 1997, Lise Winer organized a session on "Creole linguistics and social responsibility." The invited colloquium was "dedicated to the late Charlene Sato, whose pioneering and persistent work on and on behalf of creole languages and speakers provide us with an example of the quintessential applied linguist."

The session contained four papers relating the study of creoles to different aspects of society:  
**Robin SABINO** "The linguist and the last speaker"  
**Ian ROBERTSON** "Language, linguistics and social responsibility in the Caribbean"  
**Jean D'COSTA** "The linguist as author: Authorizing new voices"  
**Peter PATRICK** "Linguistics and health: Clinical discourse in an urban creole setting"

Despite beginning early Sunday morning the session was attended by creolists, general linguists and applied linguists, including the AAAL 1997 Program Chair who thanked the organizer and participants afterwards for a moving and meaningful contribution.

(Peter Patrick's contribution was co-authored with Galey Modan and Toshiko Hamaguchi, and reports on work conducted under a USAID Research Grant for "Ethnocultural and Sociolinguistic Dimensions of Adult-onset Diabetes in Jamaica: a Model for Better Provider-Patient Communication" (1995-7), as part of a research team headed by Prof. Arvilla Payne-Jackson of Howard University and including Prof. Mervyn Alleyne of UWI-Mona and Dr. Linda Camino.)

Suzanne Romaine informs us about the recent publication of the book **Matthew tell Bout Jesus**. It is the Book of Matthew in Hawai'i Creole English, the first result of a project begun in 1988 by the Wycliffe Bible translators in cooperation with the American Bible Society. The project is headed by Joe and Barbara Grimes. The whole Bible will eventually be published in Hawai'i Creole English.

She's Making Tracks! **Lise Winer** has taken a new position at McGill University and has moved back to Montreal. From August 1 until further notice, she can be reached at the following addresses:  
Department of Second Language Education  
McGill University  
3700 McTavish Street  
Montreal, Quebec  
Canada H3A 1Y2  
Phone: (514) 398-6982/6985  
Fax: (514) 398-5595

c/o Laura Winer  
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Montreal, Quebec  
Canada H4B 2W5  
Phone: (514) 481-7740 (Laura Winer)  
(514) 483-0138  
E-Mail: [winerl@ere.umontreal.ca](mailto:winerl@ere.umontreal.ca)  
(Laura Winer)







## BELIZE LIBRARY RESCUE

Dear Colleagues and Friends,

The Central American Institute of Prehistoric and Traditional Cultures at Belize urgently needs your assistance. The Institute has the largest research and educational library in Belize, consisting of irreplaceable books, photographs, artifacts, field notes, and other archival materials. The cumulative effect of last year's rain storms damaged the library and archival storage. Algae, microflora, worms, and the dense tropical moisture penetrated our building, rapidly destroying the collection. We have managed to take part of the collection out of the severely damaging environment. It is presently boxed in an air-conditioned storage facility in Miami, awaiting necessary attention. Part of the collection is still in Belize, waiting for additional funds needed to retrieve it. Through volunteer efforts, everything possible was done to slow down the damage. Still, unless everything is removed, and professional conservation measures taken, the damage cannot be halted. Several of our staff members have returned to the United States to appeal for help in rescuing this irreplaceable resource. We have initiated a Library Rescue Operation to raise emergency funds, and urgently need your support.

The Central American Institute, located in the Cayo District, was established under a registry charter in 1991, and granted full recognition by the Ministry of Education of the Government of Belize, in accordance with the Education Act of 1991, Section 38. The Institute is a non-profit, research, and educational institution, established for the purposes of promoting the preservation of ancient and traditional worldviews and materials, and to act as a center for the dissemination of knowledge and interest in the study of such cultures. The Institute aims at preserving indigenous cultures through the preservation of traditional knowledge.

The library and archives form an integral part of its mission and activities, and we have amassed important data in the areas of consciousness studies, shamanism, rainforest and traditional healing techniques, and alternative medicine. The collection contains documentation of indigenous groups that are facing cultural assimilation. If these field notes, slides, photographs, and artifacts are destroyed, there will

be no way to replace them. The collection also consists of plant specimens and materials collected through ethnobotanical fieldwork, documenting and exploring the medicinal value of rain forest flora. The destruction of this information would be a great loss to all who value our planet's biodiversity, and seek new medical solutions to today's health problems. Furthermore, the Institute's collection consists of some rare and out-of-print books, providing an extremely valuable resource to ethnologists, botanists, pharmacologists, historians, and others. The collection also contains research and documentation about the Maya, Creole, and Garifuna populations of Belize and the neighboring regions. The data, however, are not limited to Central America, but contain information on cultures around the world: from South America, to the Middle East, to Siberia. Once this material is lost, this cultural and educational resource will be gone forever.

The rescue is to be carried out in three phases, as follows:

**Phase I: Salvage: Remove and Store.**

The collection needs to be dried, repacked, and shipped to a safe, temporary storage facility until we can rehabilitate a facility for the collection. This will require movers, customs fees, transport fees, and storage fees, totaling \$60,000.

**Phase II: Restoration and Conservation.**

Professional restoration and preservation of the collection: books, field notes, plant specimens, photographs, slides, audio and video recordings, computer disk repairs. Total: \$25,000 (contingent on rescue time).

**Phase III: Provide a safe facility for the collection.**

Construct safe housing for the library and archives, so that it can be brought back into circulation. Total: \$55,000. Emergency Fund Goal: US \$140,000.

We still need funds to complete Phase I before we can proceed with the Library Rescue. We have volunteers waiting to begin with the conservation task, but we are short of funds to subsidize the efforts. We also need help to disseminate this appeal to other parties within your own, as well as other related organizations and memberships, in the hopes of consolidating our efforts to save the Institute's

research and cultural resources.

We turned to major foundations for assistance in this emergency situation. Among others, the Coca-Cola Foundation, which has major interests in Belize and claims to specialize in education, sent us a pamphlet, three weeks after our emergency request, without even a letter acknowledging receipt of our appeal.

The MacArthur Foundation in Chicago, which lists Belize as a target area for its mission, turned us down based solely on a query. As yet, we have not received any help from a funding organization, although we continue with our efforts. Therefore, we decided to turn to the academic community and to several targeted sectors of Internet users.

Never before has the Institute asked or received any public support for its operations.

We can provide documentation of our non-profit and educational status, and a detailed break-down of the allocation of funds. Further information about the Institute can be obtained on our Website at <http://world.std.com/~chacmol/>. The Institute is also listed in Issue 4 of the People and Plants Handbook, published by World Wide Fund for Nature (WWF), UNESCO, and Royal Botanic Gardens-Kew.

In these times of modernization, Westernization, and technology, traditional life is being displaced and destroyed irrevocably. It is imperative that we preserve cultural and natural resources, traditional epistemologies, and biodiversity. We appeal to you to support the Central American Institute in its drive to preserve these resources for the benefit of the developing country of Belize, as well as the global community.

Due to the fact that we are trying to reach as wide an audience as possible, some cross-postings of this letter are inevitable. Please, accept our apologies. We all thank you for your understanding and support.

Sincerely, Dr. Michael Naxon  
Professor and Director, Emergency Fund  
Central American Institute at Belize  
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Los Angeles, CA 90046 · 818-344-8516  
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[Arctos@worldnet.att.net](mailto:Arctos@worldnet.att.net)  
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## JONES MONDESIR

*(continued from page 13)*

and phrases, often finding himself in remote places of St. Lucia in order to collect data for the task. Not knowing how long it would take to complete it, he finally presented the manuscript of the first English/St Lucian French Creole dictionary to Lawrence Carrington in 1985 during their coincidental meeting at the La Toc Hotel in St. Lucia. The *Dictionary of St. Lucian Creole* proceeded under Carrington's editorship and was published in 1992 by Mouton de Gruyter.

I had the opportunity to meet Mondesir in December 1993 and to interview him as one of the informants for my doctoral research. Mondesir mentioned to me that he had been working on a new Grammar of St. Lucian Creole. The latest news from London now is that the manuscript of the Grammar was completed before his death in November 1996 and that it has been placed in reliable hands for eventual publication.

Mrs. Justine Mondesir has recently told me that her late husband was an avid reader who loved teaching, going to the movies, playing billiards, bridge, and the guitar. He was also a good storyteller and had a keen interest in cricket.

We shall miss Mondesir's perseverant dedication to the survival of St. Lucian Creole. May his example, evidenced by a gentle spirit and a genuine love for his people, encourage us to strive toward that same goal.

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## NEWS ON OUR CREOLISTS

**Jacques ARENDS** presented a paper, "The development of complementation in Saramaccan," at the **16th International Congress of Linguists** in Paris on July 20-25, 1997. He reported that there was a small section on **Pidgins, Creoles and Language Contact**, which included the following presentations: **Izidoro Blikstein**—Lexical creativity as an instrument of resistance of Cupopia, a Brazilian-African pidgin on the verge of disappearing

**Claude Delmas**—FOR in Standard English, FOR in Cameroon Pidgin English

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**William Jennings**—The aspectual system of Cayenne Creole: A new approach

**Emmanuel Nikkiema**— /l/ deletion in Saint-Lucian and Haitian Creole

**Gilette-France Staudacher-**

**Valliamée**—Grammar of the creole language in Reunion Island: Development and theoretical discussion

There was also a panel discussion on *The evolution of creole languages towards writing*, organized by **Marie Christine Hazael-Masieux**.

**Michael FORMAN** gave a talk, "Interpreting Pidgin for an elderly Filipino gentlemen in Hawai'i: One case for study," at the **International Symposium on Judicial Interpreting in the Justice System** held at the Osaka Kokusai

Koryu Center (Osaka International House) on March 16, 1997, and sponsored primarily by Seiwa College School of Humanities (and also the Osaka University of Foreign Studies).

**Peter PATRICK** presented two papers: "Insights into the Mesolect" and "One Hundred Years of (TD)-Deletion in African American English" with Heidi Beall, Cecillia Castillo-Ayometzi, Chi-hsien Kuo, Ralitsa Mileva, Jason Miller, Gregory Roberts, Yuko Takakasuki, and Virginia Yelei Wake at the **NWAVE-25 (New Ways of Analyzing Variation) Meeting** at the University of Nevada at Las Vegas, Las Vegas, Nevada, October 1996. He gave a talk on, "Opposing Grammars in Jamaican Creole," to the **University of Pennsylvania Linguistics Club**, Philadelphia, Pennsylvania, September 1996, and presented, "Portrait of a Creole Mesolect," at an invited seminar in the **Linguistics Department at the University of Hawai'i - Manoa**, Honolulu, Hawaii, May 1997.

**Suzanne ROMAINE** gave the Plenary Address, "Communicating across the creole continuum: Hawai'i Creole English and standard English," at the **Swedish Association for Applied Linguistics**, Umeå, Sweden, November 1996. She presented a paper, "Changing Attitudes towards Hawai'i Creole English," at the **Third International Conference on World Englishes**, Honolulu, December 1996. And she gave the Plenary Address, "The grammaticalization of the proximate in Tok Pisin," at the **XIII International Conference on Historical Linguistics**, Duesseldorf, Germany, August 1997.





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1998. On the origins of African American Vernacular English - A creolist perspective. Part 2: Linguistic Features. *Diachronica* [to appear] XV[Spring]:1.
- Wurm, Stephen A., Peter Mühlhäusler and Darrell T. Tryon (eds.). 1996. *Atlas of Languages of Intercultural Communication in the Pacific, Asia, and the Americas*. Berlin/New York: Walter de Gruyter.

## JOURNALS:

- Linguistique Africaine* (14), 1995, includes the following articles:
- KIHM, Alain. Introduction
- LAW, Paul. L'extraction du sujet interrogatif en creole haitien.
- KINYALOLO, Kasangati K.W. Licensing in DP in Fon.
- LEFEBVRE, Claire. PPs headed by the Fon preposition na "to" are syntactic adjuncts.
- DUMAIS, Danielle. Les propriétés syntaxiques et lexicales du verbe fe en creole haitien.
- LUMSDEN, John S. On the semantic representation of PRAN "take" in haitian creole.
- World Englishes* 16/2 (July 1997), includes a **Symposium on English-to-Pidgin Continua** with Salikoko S. Mufwene as the guest editor. The articles are:
- Mufwene, Salikoko S. Introduction: Understanding speech continua, 181-184.
- Siegel, Jeff. Pidgin and English in Melanesia: Is there a continuum?, 185-204.
- Singler, John Victor. The configuration of Liberia's Englishes, 205-31.
- Winford, Donald. Re-examining Caribbean creole continua, 233-79.

## BOOK REVIEWS:

- Aceto, Michael. 1997. Review of *The crucible of Carolina: Essays in the development of Gullah language and culture* by Michael Montgomery, Athens, GA: The University of Georgia Press (1994). In *Journal of Pidgin and Creole Languages*, 12:1 (1997).
- Allen, Jeff (forthcoming) Review of *Langues et sociétés en contact* by Pierre Martel and Jacques Maurais (eds.) 1994. Tübingen: Niemeyer. In *Journal of French Language Studies*, 6:1.
- (forthcoming) Review of *Caribbean language issues: new and old* by Pauline Christie (ed.) 1996. Kingston: University of the West Indies Press. In *Journal of Pidgin and Creole Languages*.
1996. Review of *Dictionnaire élémentaire français-creole* by Pierre Pinalie. 1994. Paris: L'Harmattan & PUC. In *Journal of Pidgin and Creole Languages*, 11:1: 156-158.
- Baptista, Marlyse. 1997. Review of *Kriyol syntax: The Portuguese-based creole language of Guinea-Bissau* by Alain Kihn, Amsterdam: John Benjamins (1994). In *Journal of Pidgin and Creole Languages*, 12:1 (1997).
- Bartens, Angela. 1997. Review of *O crioulo português da Guiné-Bissau* by Hildo Honório do Couto, Hamburg: Buske, 1994, *Journal of Pidgin and Creole Languages* 12:1 (1997).
- Hancock, Ian. 1996. Review of *The Early Stages of Creolization* by Jacques Arends *Anthropological Linguistics*, Vol. 38, No. 4 (Winter 1996).
- Patrick, Peter. 1997. Review of *Language and the Social Construction of Identity in Creole Situations* (1994), Ed. By Marcyliena Morgan (Center for Afro-American Studies (UCLA). *New West Indian Guide* 71 (1-2): 171-174.
- Schwegler, Armin. 1997. Review of *Die iberoromanisch-basierten Kreolsprachen* by Angela Bartens, Hispano-Americana, 8. Frankfurt-am-Main/New York: Peter Lang (1995). In *Journal of Pidgin and Creole Languages* 12:1 (1997).





# CONFERENCES/WORKSHOPS/SYMPOSIUMS

## CONFERENCES/ WORKSHOPS HELD

The Workshop, **Des Creoles de la Caraïbe: Workshop international a Duke University** (On French-based Creoles: An International Workshop at Duke University), was held at Duke University on September 10 - 12, 1997. The following lectures and workshop sessions were given:

**INTRODUCTION: Jean JONASSIANT** (Duke University)  
**LECTURE: Raphael CONFIANT** (Universite des Antilles-Guyane) *"De 'Lisette quitte la plaine' (1757) a 'Dezafi' (1975) et 'Marisose' (1987): la construction d'une langue litteraire creole en Haiti, aux petites Antilles et en Guyane"*  
**WORKSHOP SESSION: Jean BERNABE** (Universite des Antilles-Guyane) *Morphologie et syntaxe*  
**LECTURE: Jean BERNABE** *Creole, creolite, creolisation*  
**WORKSHOP SESSION: Jean-Robert CADELY** (Florida International University) *Phonologie*  
**LECTURE: Jean-Robert CADELY** *Sur la phonologie des pronoms personnels du creole haitien*  
**DEMONSTRATION: Jeff ALLEN** (Carnegie Mellon University) *Le creole haitien au XXIe siecle: nouveaux avancements en technologies informatisees*  
**LECTURE: Marie-Christine HAZAEL-MASSIEUX** (Universite de Provence) *Les Dictionnaires creoles de la Caraïbe*  
**WORKSHOP SESSION: Raphael CONFIANT** *Ecrire les creoles*  
**WORKSHOP SESSION: Marie-Christine HAZAEL-MASSIEUX** *Lire les creoles*

On June 23-26, 1997, the conference **Identidad cultural y lingüística en Colombia, Venezuela y en el Caribe hispánico** was held at the Johannes Gutenberg Universität, Mainz (Germersheim), Germany. The conference was organized by Profs. Matthias Perl and Klaus Pörtl.

Participants came from Colombia, Venezuela, Cuba, the USA and several central and northern European countries. Of special interest to creolists were the following papers:

**John LIPSKI** *Sobre la valoracion popular y la investigacion empirica del "espan-ol negro" cariben-o*

**Armin SCHWEGLER** *El vocabulario (ritual) bantú en Cuba: acerca de la matriz africana de la "lengua congo" en El Monte y Vocabulario Congo de Lydia Cabrera*

**María Josefina TEJERA** *Orígenes y causas históricas de la homogeneidad del habla del Caribe hispánico y de la acutal pluralidad de normas: las comunicaciones oficiales y los vínculos informales*

•  
**The First Heidelberg Creole Workshop**, featuring **John Holm** (CUNY), **Jürgen Lang** (Erlangen-Nürnberg), and **Armin Schwegler** (U. California, Irvine), was held at Universität Heidelberg, Heidelberg, Germany, on June 19 - 20, 1997, and included the following presentations:

**Beat GLAUSER** *Bonjou tout-moun - Taki odo*

**Jürgen LANG** *Kreolisierung: Sichtung der Ansätze zu ihrer Erklärung*

**Armin SCHWEGLER** *On the disputed (Creole) origins of popular Caribbean Spanish Palenquero: an Overview*

**John HOLM** *Comparative Creole Syntax: the nub of the theoretical debates*

**John HOLM, Jürgen LANG, and Armin SCHWEGLER** *When belly full, jaw most stap*

•  
**The THIRD ANNUAL CREOLE LANGUAGE WORKSHOP, Empowering Creoles: Developing Pedagogical Materials In and On Creoles**, was held at Florida International University on March 20 - 22, 1997. **Loreto TODD** (University of Leeds) delivered the keynote address, **Kamtok Today**. There was a panel discussion on Ebonics, **Addressing the issue of the Oakland School Board's**

**Resolution on Ebonics and its implication for African American students across the nation**. The panel of presenters included: **J. L. DILLARD** (Shawnee State University), **Ian HANCOCK** (U of Texas at Austin), **Lisa GREEN** (U Texas at Austin), **Robert STEINBECK** (Columist, The Miami Herald), and **Angela SEALS** (Charles Drew Elementary School, Miami Florida). The other presentations and workshops included the following:

**Genevieve ESCURE** (U. Of Minnesota) *Creole in Belizean Education*

**Suzanne ROMAINE** (Merton College, Oxford) *Creole in Hawai'i's Classroom*

**Georgette GONSALVES and Josiane HUDICOURT-BARNES** (Boston Public Schools) *Overview of the design and implementation of Transitional Bilingual Education programs for Haitian and Cape Verdean-speaking students in Boston Public Schools*

**Juliette SAINTON-FACTHUM** (Your Language Institute-Guadeloupe) *Multidisciplinary Approach to the Teaching of Creole in Guadeloupe*

**Hildo Honorio do COUTO** (Universidade de Brasilia) *Creole and Education in Guinea-Bissau*

**Suzie JACOBS** (U of Hawai'i) *Hawai'i's Literary Renaissance: Material for Teaching Attitudes Toward Creole Speech*

**Michael ACETO** (U of Puerto Rico) *English-derived Creoles in Central America: Language, identity, and implications for regional pedagogy*

**Peter ROBERTS** (U of the West Indies-Cave Hill) *Aspects of variation and uniformity in the standardization process*

**Albert VALDMAN** (Indiana U) *A Monolingual Dictionary for Haitian Creole?*

**Yves DEJEAN** (Secrétairie d'Etat à l'alphabétisation) *From Academic Language to Everyday Language: The Case of Literacy in Haitian Creole*

**Ronald KEPHARDT** (U of North Florida) *"Dem wod mo saf":*



*The Case of Literacy in Haitian Creole*

**Ronald KEPHARDT** (U of North Florida) *"Dem wod mo saf": reading in Creole English on Carriacou*

**Dimitri HILTON** (FIU) *Haitian Creole Pronominal Clitics: Syntactic or phonological*

**WORKSHOPS:**

**Michele DEGRAFF** (MIT) *Haitian Creole Structure*

**Jean Robert CADELY** (FIU) *Haitian Creole Phonology*

**Rocky MEADE** (U of the West Indies-Mona/U Amsterdam) *Jamaican Creole Phonology*

**Ian HANCOCK** (U of Texas, Austin) *Jamaican Creole Structure*

On January 3-4, 1997, *The Society for Pidgin and Creole Linguistics* held its annual meeting, in conjunction with *The Linguistics Society of America*, at the Sheraton Chicago Hotel and Towers. The following papers were presented:

**S. SANTORO** (CUNY), *Puerto Rican Spanish: Evidence of partial restructuring.*

**S. GOYETTE** (U Ottawa), *Is Proto-Romance a semi-creole?*

**J. FULLER** (U South Carolina), *Why Pennsylvania German is not a creole: A Matrix Language Frame model approach to language contact phenomena.*

**W. SAMARIN** (U Toronto), *Conflicting histories of the origin of Sango.*

**C. MORRILL** (Indiana U), *Sango revisited: The comparison of a creolized lingua franca to its source.*

**C. JOURDAN** (Concordia U), *Prepositional verbs in Solomon Islands Pijin: Grammaticalization and creolization.*

**R. SELBACH** (Concordia U), *Solomon Island Pijin pronouns: An argument for inherited constructs and labels, and inherent, creative order.*

**R. SELLER** (McGill U), *Narrative encounters: Conflation in Solomon Island kastom stories.*

**A. SYEA** (U Westminster), *Distribution of la in Mauritian Creole: Discourse or syntax.*

**F. FIELD** (U of So Cal), *Mixed systems: The determining role of a*

*matrix (substrate) system.*

**J. MCWHORTER** (UC Berkeley), *The essence of creolization, or 'Yes, Virginia, there is a creole prototype'.*

**A. BRUYN** (U Amsterdam), *Morpho-syntactic characteristics of types of text and the relevance for the interpretation of creole materials.*

**J. ARENDS** (U Amsterdam), *Complex sentences in early Saramaccan.*

**S. MUFWENE** (U Chicago), *Black English and the mass media: Insights into AAVE'S development.*

**J. V. SINGLER** (NYU), *Optimality Theory, minimal-word constraints, and the historical sequencing of substrate influence in pidgin/creole genesis.*

**Y. RIVERA-CASTILLO** (U Alabama), *Vowel raising in Papiamentu: Substratum and base language.*

**C. RONCARATI** (U Federal Fluminense, Niteroi), *Languages in contact and diachronic evidence in Portuguese Brazilian negation.*

**M. MELANÇON** (LSU), *The Creole French community in Louisiana: Attitudes and cultural identity.*

**C. CORCORAN** (U Chicago), *Caribbean-Hawaiian contact.*  
**G. LANG** (U Edmonton), *Gender and jargon: Voyageur wives and the "founding" of Chinook Jargon.*

**B. HARRIS** (U Victoria), *Dialects in a dead pidgin: A preliminary exploration of variation in Chinook Jargon.*

**A. KAPANGA** (Illinois SU), *Recreating a parent language: The case of Shaba Swahili.*

**M. FINNEY** (U Ottawa), *Syntactic properties of Krio: Universal or Kwa-based?*

**S. TAGLLIAMONTE** (U York), *The story of kom in Nigerian Pidgin*

**G. LORENZINO** (CUNY/Yale), *Synchronically speaking: Angolar Afro-Portuguese Creole fara*

**M. BAPTISTA** (Harvard U), *Negation: A comparative study of Haitian and Capeverdean Creoles.*

**A. NARO** (U Federal do Rio de Janeiro), *Variable concord in Portuguese: The situation in Brazil and Portugal.*

**C. CLEMENTS** (Indiana U), *Monogenesis and syntactic structure.*

**A. SCHWEGLER** (UC Irvine),

*Monogenesis revisited: On the absence of plural marking in some varieties of (Black) American Spanish and Portuguese.*

**B. MIGGE** (Ohio State U), *Property items in Ndyuka and its Kwa substrate.*

**A. BARTENS-ADAWONU** (Hunter Col of CUNY), *The conditional clause in the Atlantic creoles.*

The 2 coloquio internacional, *Lenguas criollas de base española y portuguesa*, was held at the Instituto Ibero-Americano, Berlin, 7-11 octubre 1996. The following papers were given:

**John LIPSKI** *Evolución de los verbos copulativos en el español bozal.*

**Luis ORTIZ** *El español haitiano en Cuba y su relación con el habla bozal*

**Carlos PATIÑO** *Aspectos de la estructura del criollo palenquero.*

**Yves MOÑINO** *Herencias africanas en la lengua de Palenque (Colombia): el sistema modo-aspectual del verbo.*

**Armin SCHWEGLER** *Descubrimiento de un antiguo criollo afroamericano: el habla negra de El Chota (Ecuador)*

**Frank MARTINUS** *The origin of the adjectival participle in Papiamentu*

**Matthias PERL** *Problemas actuales de la estandarización del papiamentu*

**Marlyse BAPTISTA** *Os Predicados Copulares no Crioulo de Cabo Verde*

**Jürgen LANG** *El pronombre personal de la primera persona del singular en el criollo de Santiago (Cabo Verde)*

**Jean-Louis ROUGÉ** *(falta título en portugués)*

**Angela BARTENS-ADAWONU** *A gênese dos crioulos caboverdianos por difusão componenial e a importância do projeto de atlas lingüístico*

**Alzira MACEDO** *Partículas do discurso no português do alto xingu*

**Dan MUNTEANU** *La relación comunicativa-textualización en la génesis de los criollos*

**Clancy CLEMENTS** *La cuestión de estructura en la controversia*



entre monogénese y poligénese:  
una contribución de la sintaxis  
de los criollos de base española y  
portuguesa

**Hildo do COUTO** *O uso de  
provérbios nas regiões  
crioulófonas*

**Pieter MUYSKEN** *Dative  
constructions in the Ibero-  
Romance creoles*

**Pietra THIELE** *As formas da  
'repetição única' nos crioulos -  
una comparação tipológica*

**Jean-Michel CHARPENTIER** *O  
crioulo português de Macao teve  
influência na formação dos  
pidgins ingleses do Pacífico?*

**Katherine GREEN** *The creole  
pronoun "i" in non-standard  
Dominican Spanish*

**Alexandra ÁLVAREZ** *La hipótesis  
criolla en el análisis del español  
de Venezuela: nuevas reflexiones*

**Vicente FIGUEROA** *Rasgos  
semicriollos en el español no  
estándar de la región suroriental  
cubana*

**Alan BAXTER/Dante LUCCHESI**  
*Um esclarecimento da  
natureza da crioulaização prévia  
do dialeto afo-brasileiro de  
Hélcia (Bahia)*

**Dante LUCCHESI/Alan BAXTER**  
*A variação na concordância de  
gênero em dialetos  
despidginizantes e  
descrioulizantes no português do  
Brasil*

**Francisca do CARENO** *Traços  
sintáticos do português popular  
brasileiro usado em  
comunidades negras rurais*

**Margarida TADDONI** *A linguagem  
do Cafundó: crioulo ou anti-  
crioulo?*

**Heliana MELLO** *Contato  
linguístico na formação do  
português vernáculo do Brasil*

**Discusión** *Perspectivas de los  
estudios sobre lenguas criollas de  
base ibero-románica*

## UPCOMING CONFERENCES/ WORKSHOPS/SYMPOSIUMS

**26th ANNUAL CONFERENCE/  
26e COLLOQUE ANNUEL  
NEW WAYS OF ANALYZING  
VARIATION**

October 23-26, 1997/du 23 au 26  
octobre 1997

Université Laval, Québec, Qc,  
Canada

### KEYNOTE SPEAKERS

**William Labov** (University of  
Pennsylvania)

*The language of life and death*  
Thursday, October 23, 8:00 -  
9:30pm

**Deborah Schiffin** (Georgetown  
University)

*Locating there sentences in  
language, text, and interaction*  
Friday, October 24, 5:30 - 7:00pm

**Gillian Sankoff** (University of  
Pennsylvania &  
Pierrette Thibault, Université de  
Montréal)

*The insertion of L2 into the  
community repertoire:*

*Anglophone French in Montréal*  
Saturday, October 25, 8:00 - 9:30pm

**SYMPOSIUM: Objectivity and  
commitment in the study of  
Early Black English**

**Shana Poplack** (Ottawa University);  
**Darin Howe** (UBC); **Lesley Milroy**

(University of Michigan); **Salikoko  
Mufwene** (University of Chicago);

**Sali Tagliamonte** (University of  
York, UK); **Gunnel Tottie**

(Universität Zürich); **Gerard van  
Herk** (Ottawa University); **James  
Walker** (Ottawa University).

Thursday, October 23, 2:00 -  
4:30pm

This symposium explores a number  
of theoretical and methodological  
issues about the origins of African  
American Vernacular English: the  
relationship between underlying  
function and surface form,  
appropriate diagnostics for system  
membership, inferring diachronic  
processes from synchronic evidence.  
A comprehensive variationist  
approach isolates the system  
underlying observed variability by  
examining the distribution and  
conditioning of surface variants. We  
compare, in the Ex-slave Recordings,  
three diaspora varieties of Early  
Black English (EBE), adjacent white  
vernaculars and creoles, variability in  
question formation, negation,  
relativization strategies, the copula,  
3rd sg. -s and expression of future  
time. We situate these findings within  
the sociocultural and historical  
contexts in Great Britain and the  
United States in which a variety like

EBE was able to develop.

**DEBATE: Ebonics, bilingual  
education, la loi 101 and more:  
What do we have to say about  
the language debates of our  
time?**

**Monica Heller** (University of  
Toronto); **Danielle Cyr** (York  
University); **Raymond Mougion**  
(York University); **John Rickford**  
(Stanford University).

Thursday, October 23, 5:00 -  
6:30pm

The workshop provides a forum on  
the role of the sociolinguist and of  
sociolinguistics with respect to the  
evolution of public actions and  
discourse on language. Language is  
at the core of sociopolitical and  
socioeconomic issues that affect  
people's chances at academic  
success or political power.  
Nonetheless, since the 80's, there has  
been a tendency toward opposition  
between fundamental research in  
sociolinguistics and the social  
debates relative to language.  
However, current debates regarding  
the survival of linguistic minorities  
and indigenous groups in Canada and  
Europe, or about Ebonics in the US,  
may be a prelude to a new  
commitment on the part of  
sociolinguists.

For information on registration,  
contact

**Diane Vincent**

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The **FOURTH ANNUAL CREOLE  
LANGUAGE WORKSHOP** will be  
held at Florida International  
University on **March 19 - 21, 1998**.  
The theme of the workshop is  
**PERSPECTIVES ON  
STANDARDIZING THE  
CREOLE: ORTHOGRAPHY,  
VOCABULARY AND  
STRUCTURE**. The workshop  
provides an opportunity for public  
school educators and administrators,  
university faculty and students,  
creolists and the local community to



come together and exchange views and address issues and concerns of creole language use in an urban setting, with particular emphasis on the educational system. The workshop will consist of lecture sessions, panel discussions and workshops. Abstracts for paper submissions for lectures, panels and workshops are being accepted. The deadline for the submission of abstracts is **December 15, 1997**.

Please send abstracts or inquiries to:

Tometro Hopkins, Coordinator  
Fourth Creole Language Workshop  
Linguistics Program/English  
Department

Florida International University  
University Park, DM 453  
Miami, Florida 33199 (USA)

Tel: (305) 348-3096

Fax: (305) 348-3878

E-mail: hopkinst@servax.fiu.edu

The **Twenty-Third Annual Conference of the Caribbean Studies Association (CSA)** will be held in St. John's, ANTIGUA (Multi-Purpose Center) on May 26-30, 1998. The theme is **FORGING INTO THE 21<sup>ST</sup> CENTURY: CULTURE, GOVERNANCE, AND THE ENVIRONMENT IN THE CARIBBEAN**. The deadline for panel and paper proposals is **November 7, 1997**. For more information, please contact:  
Dr. Ivelaw L. Griffith, CSA '98  
Program Chair

Grisell V. Sotolongo, Public Affairs  
Manager

Latin American and Caribbean  
Center, DM 353

Florida International University  
Miami, Florida 33199 (USA)

Tel. (305) 348-2894/Fax (305) 348-3593

E-mail: csa98@fiu.edu

Website:

<http://www.fiu.edu/~lacc/csa98>

The **International Symposium/Symposium International on DEGREES OF RESTRUCTURING IN CREOLE LANGUAGES/DEGRES DE RESTRUCTURATION DANS LES LANGUES CREOLES** will be held at the University of Regensburg, Germany, on **24-27 June 1998**. For

further information, contact:

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The **6<sup>th</sup> INTERNATIONAL PRAGMATICS CONFERENCE** will be held in Reims, France, **19-24 July 1998**. The conference will

include a panel (one or more sessions, depending on the number of submissions) on **THE PRAGMATIC DIMENSIONS OF CREOLES**. The panel is being

organized in consultation with Salikoko Mufwene. Below is some relevant information from the Conference brochure.

Panels take the form of a series of closely related lectures on a specific topic, which may or may not be directly related to the special topic of the conference. They may consist of one, two or three units of 90 minutes. Within each panel unit, a maximum of four 15-minute presentations are given consecutively, followed by a minimum of 30 minutes of discussion (either devoted entirely to an open discussion, or taken up in part by comments by a discussant or discussants). Panels are composed of contributions, attracted by panel organizers, combined with individually submitted papers when judged appropriate by the Conference Committee in consultation with the panel organizers. All panel contributions, whether attracted by the panel organizers or individually submitted, pass through the same refereeing process and have to be submitted in accordance with the same rules (see 'Call for Papers' below). Typically, written versions or extensive

outlines of all panel contributions should be available before the conference to facilitate discussion.

#### CALL FOR PAPERS

**PAPER SUBMISSIONS** for **PANEL CONTRIBUTIONS** (whether invited by the panel organizer(s) or sent in spontaneously), **LECTURES** and **POSTERS**, as well as **PROPOSALS FOR DATA SESSIONS** should be sent **BEFORE NOVEMBER 1<sup>ST</sup>, 1997** to:

IPrA Secretariat

P. O. Box 33 (Antwerp 11)

B-2018 Antwerp

Belgium

Tel. + Fax: +32-3-230 55 74

E-Mail: ipra@uia.ua.ac.be

Website: <http://ipra->

[www.uia.ac.be/ipra/](http://www.uia.ac.be/ipra/)

\*Note that you should not forget to put 'Antwerp 11', which specifies the post office, in the address. The identification of the post office is necessary, otherwise your mail will be returned to you as undeliverable. Note also that courier services (e.g. Federal Express, DHL, etc.) do not deliver to post office box addresses. If you plan on using a courier service, use the following alternative address:

IPrA Research Center

University of Antwerp, Linguistics  
(GER)

Universiteitsplein 1

B-2610 Wilrijk

Belgium

#### SUBMISSION GUIDELINES

1. All submissions should contain the enclosed paper submission form [contact Salikoko Mufwene or the IPrA Secretariat], filled out on both sides and paying special attention to a clear presentation of the shortened abstract which will be published in the set of abstracts to be made available at the beginning of the conference.
2. Ten copies of a one-page full abstract should be enclosed. This abstract, to be used in the reviewing process, should be anonymous, and should start with the title only. Selection criteria will be related to the following guidelines:
  - In the case of paper submissions (for panel contributions, lectures, or posters), abstracts (i) should not be programmatic but based on



research results and (ii) should represent unpublished work. In the case of empirical studies, abstracts (iii) should contain a clear statement of the hypothesis or research questions, a brief account of the study performed or the data collected, and a summary of the conclusions.

- In the case of proposals for data sessions, the abstract should specify (i) the precise nature of the data to be discussed, (ii) the analytical approach to be used, and (iii) the (types of) research questions in view of which the presentation/discussion is deemed important.
- 3. Both the shortened and the full-size abstracts should be in the language in which the presentation will be made.
- 4. Only hard copies of both the paper submission form and the full-size abstracts are acceptable. Submissions by fax or e-mail will be considered only if they are followed by hard copies mailed before the November 1<sup>st</sup> 1997 deadline.

#### SPECIFICS ON OUR PANEL

When I was invited by Jeff Verschueren in November to organize a panel, I was preparing one or two consecutive trips and just proposed the vague title of **THE PRAGMATIC DIMENSION OF CREOLES**. Relative to my own research, what seemed interesting to me then was pragmatic factors that affect creole genesis. It will of course be interesting to discuss *pragmatic dimensions in the use of creoles at the macro and micro levels of analysis*. Feel free to contact me directly to discuss any topics that may interest you.

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# SHORT NOTES

## RABAU CREOLE GERMAN

by Craig Volker

Gifu University for Education and Languages

[Craig Volker sent copies of his tape recordings of Rabaul Creole German to the Pacific Collection at the University of Hawai'i Hamilton Library and the Michael Somare Collection at the University of Papua New Guinea Library. Rabaul Creole German is becoming extinct and these are the only tapes made of speakers of this language. Scholars are permitted to make copies of the tapes for research or educational purposes.]

These tapes were made during my fieldwork in Rabaul, Papua New Guinea in December, 1979 and January, 1980, as well as in Gold Coast City, Australia several months before and after. The results of this research were reported in my Master of Literary Studies thesis at the University of Queensland.

The tapes are identified with the name of the person(s) who were recorded. One person, the late ToUrapal, was a Tolai who had learned German as a youth during the German colonial administration. The others were speakers of Rabaul Creole German (or "Unserdeutsch"). Most of the tapes were made under rather formal interview conditions, but there are some recordings of spontaneous conversation. The tapes differ greatly in their clarity and preservation.

Rabaul Creole German is the only known instance of a creolised German. It came into being in the "mixed-race" children's orphanage started by Catholic missionaries at the Vunapope Mission near Kokopo, East New Britain. By the turn of the century the first generation of children were marrying and having children; in their homes Rabaul

Creole German was the primary language of conversation. With the coming of Papua New Guinea Independence in 1975, the community became dispersed, and many speakers of the language moved to Australia. Even in 1980 there were less than one hundred speakers, and it's doubtful that the language will survive more than a decade into the next century.

There is great variation in the type of Rabaul Creole German recorded by different speakers. In some cases this is due to generational differences, since older speakers had education in German medium schools, while younger speakers were taught in English. In many cases variation is also due to speakers' comfort or discomfort at speaking an in group language with someone from the outside, especially when being recorded. Similar variation is found in recordings of speakers of other creole languages as well as in those of speakers of German regional dialects.

Copies of these tapes were deposited in the University of Queensland and Rabaul Public libraries in 1975. Unfortunately, the University of Queensland copies were lost by library staff while the Rabaul Library and most of its contents were destroyed in a volcanic eruption. My own originals were kept in a locked garage in Arizona for safekeeping and it was only until this year that I was able to get access to them.

I am now sending copies of the tapes to the Pacific Collection at the University of Hawai'i Hamilton Library and the Michael Somare Collection at the University of Papua New Guinea Library. These collections have my permission to allow researchers to study them and to make copies of them.





# DISSERTATIONS/THESES/ABSTRACTS

Allen, Jeff. 1994. *Sainte-Lucie: relexification, decreolisation, recreolisation ou adlexification?* Diplôme d'Etudes Approfondies Dissertation. Department des Sciences du Langage & Centre de Recherches Linguistiques et Semiologiques, Université Lyon 2. 183pp.

This thesis, prefaced by Allen (1992), is a phonological study of loanwords originating from different varieties of standard and local English that have entered into the St. Lucian and Dominican French Creoles. This study reconsiders the concept of word-borrowing by first defining the situation of St. Lucia and Dominica within various contemporary theories of lexification and then analyzing data according to pertinent issues in sociolinguistics and psycholinguistics. Textual data is collected from newspapers and folkloric stories written in the two French Creole varieties; interviews are conducted with St. Lucians living in the UK based on data collected in the texts. Chapter one presents the socio-historical development of St. Lucia from the arrival of the Europeans in the 17<sup>th</sup> century through case studies of modern 20<sup>th</sup> century tutoring and literacy programs. Chapter two contains complete phonetic and phonological inventories for the varieties of English and French Creole that coexist in St. Lucia and Dominica. Chapter three provides a 30-page comprehensive diachronic survey of the theories of creolization, decreolization, recreolization, relexification, and adlexification. Chapter four discusses varying degrees of lexical influence between two languages, including topics such as language choice, code-switching, word-borrowing, and bilingualism. Chapter five contains analyses of over 200 utterances/sentences with loanwords from English varieties that are found in the writing and speech of St. Lucian and Dominican French Creole speakers. Chapter six

discusses the data by categorizing the examples of the corpus into semantic categories. Chapter seven concludes by stating that word-borrowing in these French Creoles is a process of adlexification.

Green, Katherine Reese. 1997. *NON-STANDARD DOMINICAN SPANISH: EVIDENCE OF PARTIAL RESTRUCTURING*. PhD Dissertation, City University of New York. Advisor: Professor John Holm.

The goal of this dissertation is to provide evidence suggesting that many of the distinctive features found in certain dialects of non-standard Dominican Spanish (henceforth NSDS) are remnants of an earlier possible semi-creole with an African substrate. It is suggested that these creole-like characteristics entered the language via a process of language contact and shift which triggered substratal transfer and universal adult second-language acquisition strategies.

The data used to support my argument are all taken from interviews I conducted while I was in the Dominican Republic. Both the morpho-syntactic and phonological features of NSDS will be examined and compared to those of Spanish-based creoles. Atlantic creoles and Caribbean varieties of Spanish.

One of the most intriguing features is a previously unrecorded creole-like past tense construction. Two brothers I interviewed used *a* as a past tense marker before a reduced infinitive (without -r), e.g. "Sí, *a* *pendé* un fóforo" 'Yes, I took a match.' While this is quite unlike the standard Spanish past ("Sí, *prendí* un fóforo"), it is very similar to constructions in Palenquero Creole Spanish ("Yo *a* *desí-le*... 'I told him...'") and Papiamentu Creole Spanish ("Mi *a* *kumpra* un kas" 'I bought a house').

To account for these constructions, I suggest that partial restructuring, or what Holm (1988)

calls *semi-creolization*, is largely responsible. Under this model, the learners (Africans) had no one language in common except what they could learn of the superstrate language. In learning Spanish, they initiate a process of partial restructuring which resulted in a variety of Spanish that shows substantial simplification and clear substratal influence. The data are evaluated in light of what is known about the origins of Caribbean vernacular Spanish, with particular reference to the monogenesis theory.

Mello, Heliana Ribeiro de. 1997. *The genesis and development of Brazilian vernacular Portuguese*. Ph.D Dissertation, City University of New York. Ann Arbor: University Microfilms International. Advisor: Professor John A. Holm.

This dissertation is a study of the linguistic factors and processes that led to the formation of Brazilian vernacular Portuguese (BVP). Chapter one examines present-day BVP varieties that have contributed to this language's origins, also introducing a brief comparison of BVP and some varieties of nonstandard American Spanish. Chapter two is an overview of the linguistic literature on BVP, including the many different approaches to its genesis that have been proposed over the last one hundred years. Chapter three discusses the social history of BVP's speakers and the light it casts on the evolution of this language. Chapter four examines the distinguishing features of BVP making a comparison with similar features in archaic Portuguese as well as Portuguese-based creoles. It is shown that these distinguishing features are pervasive on the lexical, phonological and grammatical levels of BVP, clearly setting it apart from standard Brazilian Portuguese and European Portuguese. Chapter five is a detailed analysis of the linguistic processes likely to have taken part in the formation of BVP, leading to the



conclusion that both language internal processes (e.g. drift), and language external processes (e.g. contact phenomena such as borrowing and shift) interacted and played important roles. It is shown that some of BVP's features clearly come from just one source, but others seem to have resulted from converging influences.

•  
**Allen, Jeff.** 1992. *Sainte-Lucie: Description sociolinguistique d'une île antillaise*. Maitrise Thesis. Departement des Sciences du Langage, Université Lyon 2. 111pp.

This thesis is a sociolinguistic study of St. Lucian French Creole, a language spoken on the island of St. Lucia in the West Indies. Chapter one, taking on a historical perspective, treats issues such as language varieties, pidginization and creolization, and diglossia with a discussion of the cases of St. Lucia and Martinique. Chapter two takes on a more contemporary point of view with various discussions on economy (internal resources, external aid, tourism), cultural points (theater, radio, medicine, church/religion, International Creole Day), language varieties in modern St. Lucia, the process of relexification, psycholinguistic and sociolinguistic factors, language attitudes, and an overview of Former Lexifier Language Acquisition. Chapter three looks to the future with discussion on the political climate, standardizing the orthography, literacy programs for children and adults, and post-literacy issues.

•  
**Setzer, Kenneth R.** 1997. *Distinctive Feature Enhancement as Reflected in the Consonant Inventories of Creoles*. M.A. Thesis. Florida International University. Advisor: Professor Mehmet Yavas. This thesis looks at consonants in creoles and compares them to the related etymological consonants in the respective creoles' lexifiers. Those consonants which changed in the creolization process, and which

were not altered due to common phonological processes (e.g. assimilation), were examined within the framework of distinctive feature enhancement. Thus, it was demonstrated that these non-assimilatory consonant replacements were resulting in a more acoustically distinct sound. These creole consonant replacements were also discussed in conjunction with first-language acquisition consonant substitutions, and the implications of the similar patterns of substitution found were discussed within a universalist perspective.

•  
**Thomas, Dicks Raeparanga.** 1996. *Sotpela Grama bilong Tokpisin (A Short Grammar of Tokpisin)*. M.A. Thesis. University of Papua New Guinea, 251pp. The thesis was written entirely in Tokpisin (New Guinea Pidgin). Professor Jeff Siegel was one of the external examiners.  
**ASTOK**

Tokpisin em i wanpela long tripela dailek i stap ananit long bikpela tokples Melenisien Pijin. Narapela tupela, em Bislama long Vanuatu na Pijin long Solomon. Planti save manmeri bin wokim na raitim wok painaut long dispela tripela dailek. Tasol planti long ol dispela wok, ol i raitim long Tokinglis o long narapela tokples bilong ol waitman. Planti manmeri bilong Papua Niugini. Vanuatu na Solomon i save popaia long ol dispela samting long wanem tokples ol i bin raitim wok painaut, em i tokples ol asples manmeri i no save long ol. Mi gat bikpela tingting se sapos yumi laik manmeri save long grama bilong tokples, yumi ma yusim long tokim grama bilong tokples.

Olsem na dispela wok painaut, mi raitim ol samting long Tokpisin. Mi yusim Tokpisin long wanem, mi laik ol manmeri bilong Tokpisin bai ritim grama bilong Tokpisin long Tokpisin.

Namba tu as bilong dispela wok painaut, em long rait long Tokpisin bilong kamapim grama wod na tokim grama bilong Tokpisin long Tokpisin. Olsem na long dispela wok painaut mi lukluk long: (a) wod na hapwod bilong Tokpisin, na (b) ol kain sentens long Tokpisin.

•  
Copies of U.S. dissertations may be obtained from University Microfilms International, Ann Arbor, Michigan. For copies of international dissertations/theses, contact the authors:

•  
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## DISSERTATIONS / THESES DEFENDED

**Norma Lúcia Fernandes de ALMEIDA** defendeu a dissertação de mestrado *Processos fonológicos acquisitionais e processos fonológicos no crioulo da Guinee-Bissau: Algumas relações*, na Universidade Federal de Bahia, em 18 de abril de 1997, no arcabouço teórico da fonologia natural de David Stampe. Os processos analisados foram a oclusivização, a simplificação de encontro consonantal e simplificação de ditongos crescentes.

**Luigi SCANTAMBURIO** defendeu a tese de mestrado em lingüística, *Introdução ao dicionário guineense-português*, na área de especialização Lexicologia e Lexicografia, na Universidade Nova de Lisboa, Faculdade de Ciências Sociais e Humanas, 1997.

**Franca SANI** defendeu a dissertação de mestrado *O lugar as relações do português como língua oficial na escola da GuinéBissau*, na Universidade Estadual de Campinas, Instituto de Estudos da Linguagem (Departamento de Lingüística Aplicada), sob a orientação de José Carlos Paes de Almeida Filho, 1996.





# FOCUS ON CREOLIST: LORETO TODD

(continued from page 2)

Her subject at Leeds was English, and while a student there she volunteered for work overseas, in Africa. This was the turning point for her, not only in terms of the direction her dissertation topic was to take, but in the growth of feeling for that continent which has taken her back many times since, these days usually as an external examiner, to the Gambia, Sierra Leone, Ghana, Togo, Nigeria, Cameroon, The Guinea Republic, Fernando Po, Kenya, Zambia, Botswana, Zimbabwe, Madagascar, Egypt, Libya and Tunisia.

In 1974, the year her book was published in Routledge's *Language and Society* series, she spent half a year in Papua New Guinea as a visiting fellow, and has been back to that country twice since then. She has lectured in Australia, as well as all over the Caribbean and in North and South America, and has visited the South Pacific; I most recently saw her in Miami at the Creole Language Workshop, where she was the keynote speaker, just before she was scheduled to leave for West Africa yet again.

While focussing on the English-lexifier creoles of Cameroon and New Guinea, she has not embraced any of the particular hypotheses which characteristically shred creolistics, but uses her books to paint a broader spectrum of the discipline. Through her publications and her enthusiasm, she has been responsible for a great many students' having taken up this field of study, and she has supervised dozens of theses and dissertations.

Although readers of *The Carrier Pidgin* know Loreto best for her work in our own academic area, she has a fierce interest in, and has published widely in, a number of other fields: Hiberno-English, language maintenance and survival, proverbs, folklore, Shakespeare (she authored the volume on *Hamlet* in Longman's "York Notes" series, the British equivalent of Cliffs Notes). Together we authored *International English Usage*, now in paperback and in Japanese, and she is just now beginning a new

project, called POWER (Project of World English Research) for Cassell Academic, which will eventually consist of a two-volume book plus a compact disk containing over 700 maps, tables and charts.

Loreto is an unusual and rare person. A devoted friend, she is generous to a fault. She is also a passionate champion of human rights, and while she is never vocal about her own accomplishments, she speaks loudly and often against injustice and oppression. Those who know her as a creolist know only a small part of her.

Her principal publications on pidgins and creoles include the following:

1997. *Ebonics: an evaluation, English Today*, Cambridge.

1994. Tracking the Homing Pidgin: A Millennium Report, *English Today*, Tom McArthur (ed.), Cambridge, CUP, 33-44.

1991. *Talk Pidgin*, Leeds and Yaundé: Tortoise Books.

1990. *Pidgins and Creoles*, London and New York: Routledge and Kegan Paul Ltd., Revised edition, 117pp. (Revised and expanded CD-Rom edition in preparation.) First edition published in 1974.

1986a. *International English Usage* (with Ian F. Hancock), London: Croom Helm, 538pp. Paperback edition, 1986. US edition published by New York University Press, 1987. Revised editions published by Routledge (UK) and New York University Press, 1990.

1986b. Translation of Wilhelm Busch's *Max and Moritz* into Kamtok and Hiberno-English, *Max and Moritz in English Dialects and Creoles*, M. Gorlach (ed.), Hamburg: Helmut Buske Verlag, 41-133 and 135-51.

1984a. *Modern Englishes: Pidgins and Creoles*, Oxford: Basil Blackwell, (Hardback and Paperback), 303pp. Reprinted 1989.

1984b. *York Papers in Linguistics: Papers from the York Creole Conference* (with Mark Sebba), York: University of York, 333pp.

1984c. Cameroon Pidgin English: Its Use in Education, Both Traditional and Formal, *Oso*

*Surinamese Linguistics, Literature and History: Essays in Memory of Jan Voorhoeve*, 3,1 H. Wekker (ed.), 91-101.

1982a. *Varieties of English Around the World: Cameroon*, Heidelberg: Julius Groos Verlag, 176pp + 60 minute cassette.

1982b. English in Cameroon: Education in a Multilingual Society, *The New Englishes*, John Pride (ed.), Rowley Mass.: Newbury House, 119-137.

1980. *Variety in Contemporary English* (with W.R. O'Donnell), London: George Allen and Unwin, 167pp. (Hardback and paperback). Reprinted 1984, 1988. Revised edition 1990. Routledge edition 1991.

1979a. *Some Day been Dey: West African Pidgin Folktales*, London, Henley and Boston: Routledge and Kegan Paul, 198pp. (Revised and expanded CD-Rom edition in preparation.)

1979b. *Tortoise the Trickster and Other Folktales from Cameroon*, London: Routledge and Kegan Paul, 133pp. Paperback 1985. US edition published by Schocken Books, New York, 1980.

1976. Cameroonian: A consideration of 'What's in a name?', *Readings in Creole Studies*, Ian F. Hancock (ed.), Ghent, Belgium: Story-Scientia, 281-94.

1976. Pidginization and the Multilingual (with Frans Liefcrink), *Kivung*, Vol. 8, No. 1, Port Moresby, 23-38.

1975. Pidginization: a worldwide phenomenon, *Pidgins and Tok Pisin*, Port Moresby: Occasional Papers 1, University of Papua New Guinea, 1-20.

1973. To be or not to be - What would Hamlet have said in Cameroon Pidgin? An analysis of Cameroon Pidgin's BE verb, *Archivum Linguisticum*, Menston: Scolar Press, 1-15.

1971. Pidgin English Proverbs, *Journal of West African Languages*, Vol. VIII, No. 2, Cambridge, 85-100.

1969. Pidgin English in West Cameroon, *Camelang*, No. 1, Gaston Canu (ed.), Yaoundé: University Press, 35-57.





# SPLC 1997 MEETING continued from page 8

## SPCL BUSINESS MEETING

Minutes of the Business Meeting in London, June 28, 1997

by Armin Schwegler  
Secretary Treasurer

### CALL TO ORDER

President John Singler called the meeting to order at 4:45pm. Approximately 60 members of the SPCL were present.

### PRESIDENT'S REPORT

John Singler opened the meeting. The minutes of last year's meeting were not at this business meeting since they were published in *The Carrier Pidgin*.

Singler received the financial report of the Executive Secretary (A. Schwegler), conducted the elections (see *Elections* below), and handed the presidency of the Society over to John Rickford.

### SECRETARY-TREASURER'S REPORT

Armin Schwegler, Secretary-Treasurer, presented the 1996 Annual Financial Report. He noted that the financial situation of the Society remains stable, and that the current account balance is approximately \$2600.00.

### ELECTION OF OFFICERS

Two candidates—Genevieve Escure and Anand Syea—were elected for the position of *Vice President* (President Elect) and *Executive member* at large, respectively. Lise Winer was elected to the *Nominating Committee* (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** (Pres. Elect until 1999)  
**Armin Schwegler** (Secretary Treasurer)  
**Anand Syea** (officer at large until 2000)  
**Salikoko Mufwene** (officer at large until 1998)  
**Michel De Graff** (Officer at large until 1999)

Glenn Gilbert (ex officio as *JPCL* editor)

### FUTURE MEETINGS OF SPCL

The next meeting of the SPCL will be held in New York, Jan. 9-10, 1998 (joint annual meeting SPCL/LSA, and joined this year with SCL). Los Angeles will be the meeting place for the annual SPCL/LSA conference that will be held in 1999. Unanimous approval was given to also host a special joint meeting in Aix-en-Provence (in mid-August of 1999) with the Comité International d'Études Créoles (Marie-Christine Hazaël-Massieux will serve as the primary contact person between *Société* and the SPCL). Chicago (2000) and Washington (2001) have also been designated as future sites for the joint annual LSA/SPCL meetings. There was substantial encouragement for a special SPCL meeting in Australia, but it was suggested that it be held in 2001 so as not to conflict with the Society for Caribbean Linguistics's biennial meeting in 2000. Glenn Gilbert was encouraged to explore the possibility that SPCL's Australia meeting would be a joint meeting with the Society for Pacific Linguistics.

### PROCEEDINGS OF PAST & FUTURE SPCL MEETINGS

John McWhorter will edit the volume that will contain a selection of papers from this and last year's annual meetings. Papers from the 1992 and 1993 meetings, edited by Arthur Spears and Don Winford, are expected to appear shortly. The title of the volume will be *Pidgins and Creoles: Structure and Status* (Amsterdam: Benjamins). John Rickford and Suzanne Romaine are currently completing the Charlene Sato memorial volume, which they will submit to Benjamins by the end of the summer.

### THE CARRIER PIDGIN

The Carrier Pidgin is now housed at Florida International University under the editorship of Tometro Hopkins <hopkinst@servax.fiu.edu>. Annual subscription rates are \$7.50 for individuals and \$15.00 for libraries and institutions.

### INQUIRY ABOUT THE FINANCIAL HEALTH OF JPCL

At the meeting, an SPCL member inquired about the financial health of the Journal. As noted in last year's report of the SPCL Business Meeting, it was becoming increasingly difficult to defray the production costs of the journal. Thanks to generous, renewed support from **Southern Illinois University** in Carbondale (where JPCL's main office is located) and the **University of California, Irvine** (where Armin Schwegler resides as JPCL's Associate Editor), the financial future of the journal has been secured for the next few years (at least until 2000). It was also noted that a generous gift (cash donation) in 1996 from William Samarin to the SPCL/JPCL helped defray the mounting production costs. The society also received a gift from Peter Mühlhäusler.

### REVIEW OF DISSERTATIONS IN THE CARRIER PIDGIN

*The Carrier Pidgin* is interested in reviewing recent dissertations. Ph.D. students or their advisors should contact the Editor, Tometro Hopkins, at <hopkinst@servax.fiu.edu>.

### ADJOURNMENT

A motion to adjourn was made, seconded and passed shortly at approximately 6:00 p.m.



### UPCOMING SPCL MEETINGS (1998-2000)

- 1998** (January)—New York Joint Meeting SPCL/SCL with LSA
- 1998** (July/August)—Aix-en-Provence  
Marie-Christie Hazaël-Masseux is spearheading arrangements for this meeting.
- 1999** (January)—Los Angeles SPCL with LSA
- 2000** (January)—Chicago SPCL with LSA
- 2001** (January)—Washington DC  
Glenn Gilbert as encouraged to pursue preliminary SPCL with LSA
- 2001** (July/August)—Australia  
plans for meeting in Australia.



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# The Carrier Pidgin

A newsletter for those interested in pidgin and creole languages

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## 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 Kreyòl word for "go," but if one were to say "je vais" to a Creole-speaking child



## EDITORIAL BOARD

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## 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.  
Menn 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*

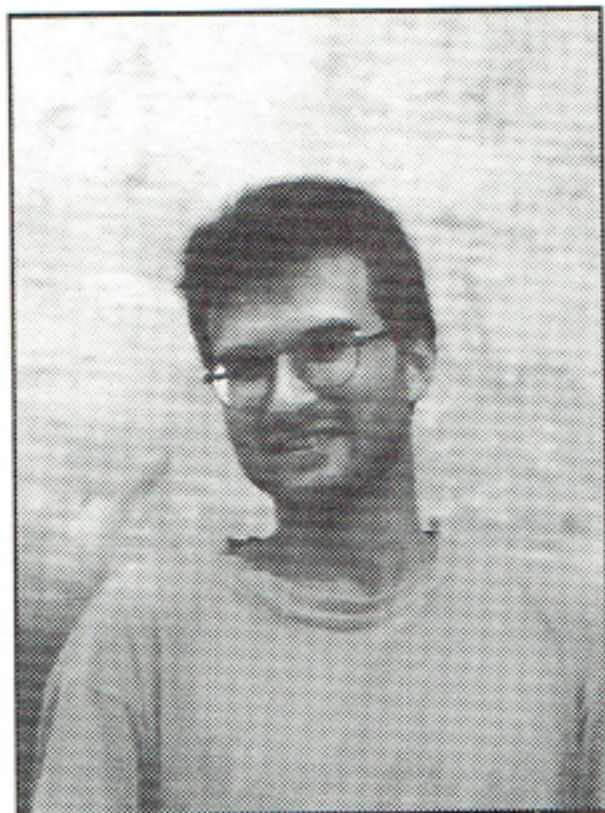
### Salute to Nicaragua

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

See *Focus On Creolist*, page 44



# “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 19<sup>th</sup> 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 20<sup>th</sup> 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.<sup>1</sup> 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 *byme-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 20<sup>th</sup> 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 19<sup>th</sup> 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 19<sup>th</sup> and early 20<sup>th</sup> 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*,<sup>2</sup> 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

<sup>1</sup>The 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.

<sup>2</sup>Akin Oyèládé (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-*.

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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 21<sup>ST</sup> 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 21<sup>st</sup> 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 21<sup>st</sup> 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-immigrant 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. MOLLICA**: *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/or 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 parataxis in Belizean Creole.*

#### *AAVE AND ITS CONGENERS*

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

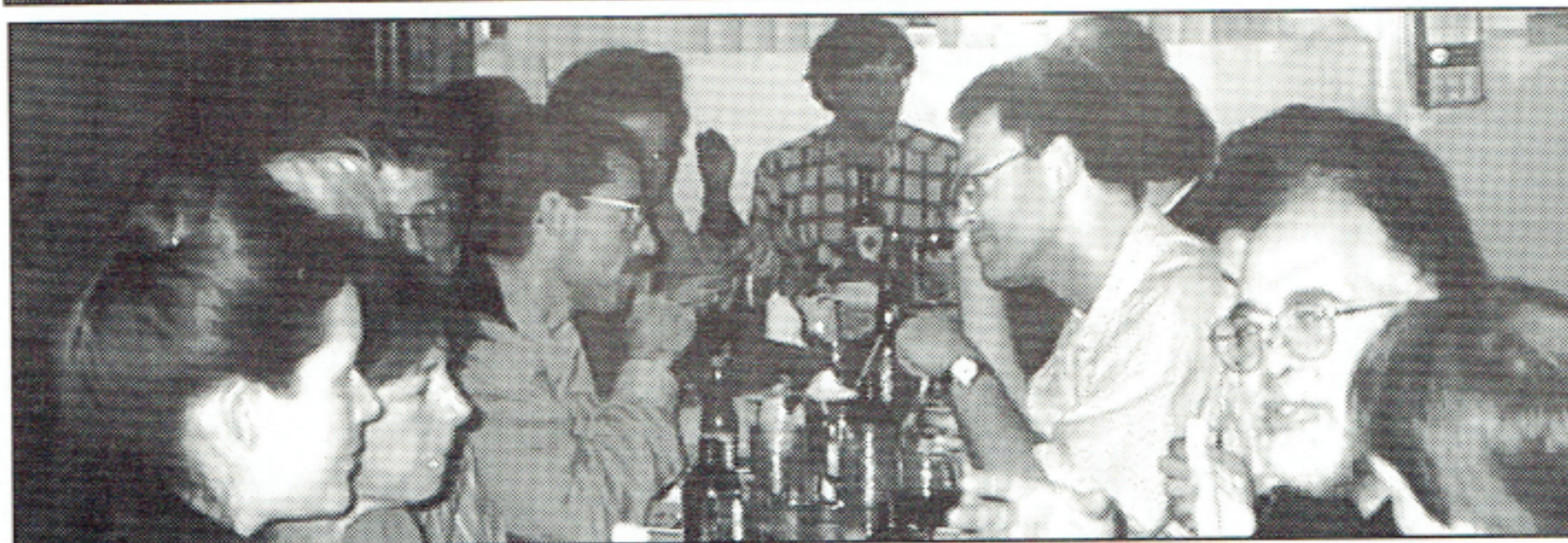
•**Elizabeth DAYTON**: *The done element in African American Vernacular English be done.*

•**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 19<sup>th</sup> 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:*

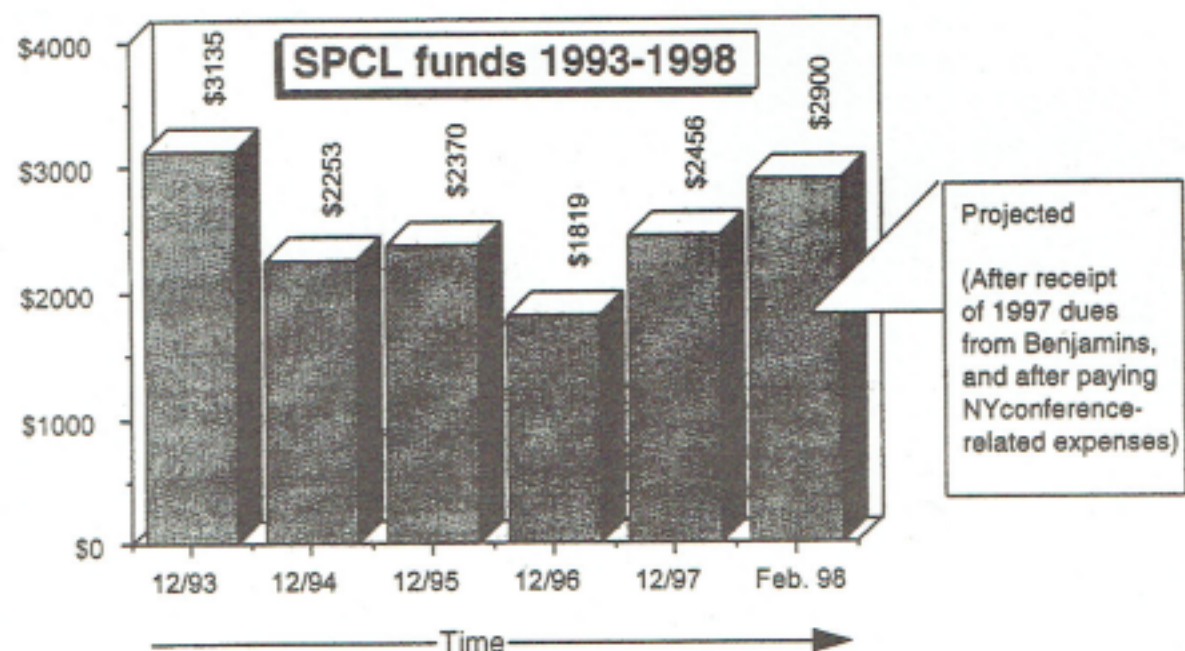
...for a term of four years, one post falling vacant each year.

[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 Fortúné 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  
90<sup>th</sup> 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 18<sup>th</sup> 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 16<sup>th</sup> 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 Kamtok 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 Kamtok 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 Ayisyen 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 Ayisyen 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, lagon, 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 Ayisyen 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 rosy,  
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' 18<sup>th</sup> 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 12<sup>e</sup> 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, CECV [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



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

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

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•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.  
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- Donald Winford: Property items and predication in Sranan, pp. 237-301.

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- 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.

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### GENERAL ARTICLES

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•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-hispánico*, pp. 99-128.



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**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 Schneidmesser; 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 (Kretschmar; Wickle).

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.

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***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.

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

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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



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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

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.

The history of slavery in Mexico and the sociolinguistic conditions

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.

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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

empty categories, and finite and infinitival complements.

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.

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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



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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.

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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 18<sup>th</sup>, 19<sup>th</sup> and 20<sup>th</sup> century Jamaican Creole texts. The study compares the distribution of creole bare NPs (=unmodified NPs) in the early 18<sup>th</sup> and 19<sup>th</sup> century periods to their distribution in 20<sup>th</sup> 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 18<sup>th</sup> to the 19<sup>th</sup> and 20<sup>th</sup> 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 20<sup>th</sup> 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 20<sup>th</sup> 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 Universität 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'île 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'île 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 pout 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. Lapière).

• *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)



# Calendar 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

**4<sup>th</sup> Westminster Creolistics Workshop**  
**9-11 April 1999**  
**London, UK**

The topic of the *4<sup>th</sup> 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> <syeeaa@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 la 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 tient 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 participent 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: hazaël@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 santiagoais 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 milieux, 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 koinés, 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 5<sup>th</sup> 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 en Columbia, 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: *Transculturación 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 Filología, Linguística 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: *América Negra: la situación actual de la investigación sobre variedades linguísticas hispanas, portuguesas y criollas (ponencia plenaria)*
- Elizabeth Grace Winkler: *Intercambio de códigos (codeswitching) en Limón*
- Marva Spence: *El criollo limonense: diglosia o bilinguismo*

The Haitian Studies Association/Asosyasyon Etid Ayisyen/Association des Études Haïtiennes 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 Haïtiennes*.

PANEL: *National and Group Identity Among Haitians*

## PANELISTS:

- Gerard 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, Davertige 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 Davertige.*
- 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.*

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**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'accroître 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](http://www.lpl.univ-aix.fr/iecf)>

Celui de F. Compier, 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

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.

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.

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.

### VERSION B

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.

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.

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.



## 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

Hadam and Heva day done savvy dey be naked, dey not get cloth, so dey put um for head. Byme-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 humbug 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.

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.

### VERSION B

Hadam an' Heva day savvy day be naked, day get no cloth, so day go put 'um hat for head. Byme-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 humbug for Hadam.

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".

Den de Lawd make pleny palaver an' He done dove Hadam an' Heva from Paradise!



## 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
	<p>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."</p> <p>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.</p>



## 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 ki 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 rès 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 frape 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.

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*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 Libète, 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:

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**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 françaises 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

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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.

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