

Appendix four

It is sometimes difficult for students to find texts in pidgins and creoles and so we provide here a short selection of samples.

Text 1 The texts from Sierra Leone were provided by a Krio speaker, Freddie Jones.

a. *Wi Nash ɔnal Ant m*

‘Bra kushe o! Aw di go de go?’
‘Bɔb, di go dɔn tap fɔ go.
Di manej s f we wi bin de manej
Wi nɔ ebul fɔ manej am egen.
D n kin se man fɔ manej mek i nɔ damej,
Bɔt i luk l k se di damej dɔn mit wi.
Tin j s de tranga vri de.’

b. *Tri bl n arata*

Tri bl n arata, tri bl n arata
Luk au d n de rɔn; luk aw d n de rɔn.
D n de rɔnata di fama in w f
n i kɔt d n tel wit kichin n f.
Una dɔn va si sɔch tin na una layf
L k tri bl n arata?

(*bra*=brother; *kushe*=greeting, expression of empathy; *bɔb* =friend; *tap*=stop; *mane*=manage, management; *d n*= they; *tranga*=worse.)

Text 2 is in Nigerian Pidgin. The sample is taken from Segun Oyekunle’s play, *Katakata for Sofahead* (Macmillan, 1983).

OKOLO One guy done come here, hei, you no sabi im name, you no know weder e be tief or killer, you no sabi from where e dey come and you just say make he come sleep wit you. And den tomorrow, you go wake up dey look for your head and you no go find am!

BUHARI I nefer say make e sleep wit me! I no be soki-soki. Deaf, listen! I say make he put im palafa for ground.

LATEEF (*attempting to speak Pidgin English*) I am no tief or killer. I don finished my secondary school. I have been looking for job, bot no hope. I was here last month.

OKOLO Where you been dey stay since?

(*katakata*=confusion (< scatter scatter); *sofahead*=one who suffers (< suffer head); *sabi*=know; *weder* whether, if; *dey come*=is coming; *dey look*=looking; *soki-soki*=homosexual; *palafa*=trouble.)

Text 3 The Kamtok sample comes from the *Sunday Lectionary in Pidgin English* (Vatican Polyglot Press, 1984). A phonemic representation of a reading in 1988 is also provided.

God he talk say,
 Woman-pikin for Zion, make you glad plenty;
 Woman-pikin for Jerusalem, halla with glad.
 Look, your king he de come for look you;
 He done win war; he done finish he enemy.
 (He de come) like poor man for up jackass,
 (for up for) jackass e pikin.
 He go drive horse-cart for Ephraim, and
 (He go move all horse whe them there) for Jerusalem.
 He go chakara all bow (and arrow) for make war,
 And he go bring peace for all pagan country.
 He king-power e go come out for one sea
 soté e reach for other sea.
 And for big wata soté for the place whe
 ground e de finish.
 This one, na God he Talk
 (Number One Reading e come out for the Book for Propheta Zachariah.)

(*wuman-pikin*=girl, daughter; *make you glad*=rejoice; *halla* =shout, noise; *jackass e pikin*=child of a donkey, donkey foal; *chakara*=spoil, destroy; *soté*=until.)

Gɔd, i tɔk sei,
 wuman pikin fɔ zai ɔn, mek yu glad plenti;
 wuman pikin fɔ jarusalem, hala witi glad.
 luk, yu king i kam fɔ luk yu;
 i dɔn win wɔa; i dɔn finish i n mi.
 i di kam laik pua man fɔ ɔp jakas,
 fɔ ɔp jakas i pikin.
 i go draif hɔs-kat fɔ ifram, an
 i go muf ɔl hɔs wei dem dei fɔ jarusalem.
 i go chakara ɔl bonara fɔ mek wɔa,
 an i go bring pis fɔ ɔl pagan kɔntri.
 i king-paua i kɔmɔt fɔ wan si
 sote i rich fɔ ɔda si.
 an fɔ bik wata sote fɔ di ples wei
 grɔng i di finish.
 Diswan na gɔd i tɔk.

Text 4 This text comes from a Costa Rican Creole speaker called Clarence Byfield. The orthography he selected is based on that devised by Cassidy and LePage for Jamaican Creole English.

Dis a tuori bout breda nansi an breda monki. Dem woz alwiez a taak an a buos se wan beta dan di ada. So dem mek op dem main fi av a kompetishan, fi sii wich wan a dem woz bes. Dem pik a baal gruon an get a uol pail a piipul fi wach dem, an pik a gruop fi bii di joj.

Breda monki se wii a fi lif wiet an sii uu tranga. Bot breda anansi tink tu imself an se, if mi lif wiet wid im, im wi win mi, bikaas im tranga dan mi, so mi a fi luk fi somting we mii kyaan biit im. A gwain tel im les kech flai, an sii wich wan a wii kyaan kech muor in tweni fuor awaz. Wen breda monki ier dat, im se tu imself, im naa go fuul mii, notin no go so, im se no, les tel tuori fi si.

At las dem agrii fi tel tuori. Breda monki staat.

(*tuori*=story; *breda*=brother; (*a*)*nansi*=spider hero of African and Caribbean folktales; *taak*=talk; *buos*=boast; *baal gruon*=football pitch; *uol pail*=whole pile; *tranga*=stronger; *gwain*=will (going).)

Text 5 is from Aruba, an island north of Venezuela. Although the official language of Aruba is Dutch, many of the inhabitants speak Papiamentu, a creole language based on Portuguese with English, Spanish and Dutch influence. The name of the language probably derives from a Spanish word ‘papear’ meaning ‘talk, talking’. We provide a few sample sentences followed by a short extract from the Eucharistic prayer of the Mass. Both the Papiamentu and the English versions of the Eucharistic Prayer were provided by Father P.L.van der Vaard, Aruba.

Kon ta bay? (How are you?)

Mi ta bon. (I am well/good.)

Kuanta e ta kost? (What does it cost?)

E ta barata. (It is cheap.)

Enberdad, to nos deber i ta bon pa nos, di gradici-Bo semper i tur caminda, Tata, Dios todopoderoso i eterno, pa medio di Cristo, bo Yu bienstimá.

E ta bo Palabra pa medio di cual Bo a traha tur cost. E ta Esun cu Bo a manda pa nos como Salvador i Redentor, concebi di Spiritu santu i nacé di la-birgen. Pa cumpli cu bo boluntad, i pa gana un pueblo santu pa Bo, El a abri su braza riba cruz. Asina El a destruí morto i a manifestá triunfo di resurreccion. P’esey, huntu cu angelnan i tur santu, henter mundo ta canta e himno di bo gloria, bisando sin fin.

(Father, it is our duty and our salvation, always and everywhere to give you thanks through your beloved Son, Jesus Christ.

He is the Word through whom you made the universe, the Saviour you sent to redeem us. By the power of the Holy Spirit he took flesh and was born of the Virgin Mary. For our sake he opened his arms on the cross; he put an end to death and revealed the resurrection. In this he fulfilled your will and won for you a holy people. And so we join the angels and the saints in proclaiming your glory.)

Text 6 comes a newspaper *Waswe?* (Where < which way?) published in Pijin Toktok blong Solomon, Solomon Island Pidgin English. It is a set of instructions for completing a Crossword.

Gem fo Krosim Toktok (Crossword Puzzle)

Evri ansa long disfala gem fo krosim toktok ia hemi stap insaet long disfala stori ia *Wantaem Mi Fising*. Olketa namba wea olketa stap long en long olketa sentens long gem ia hem nao namba long paragraf long disfala stori wea baeae iu save faendem ansa long hem. Iu mas ridim sentens ia fastaem

an bihaen iu mas lukluk long namba long en ia an bihaen iu lukluk long stori ia fo disfala sentens insaet long paragraf ia wea namba blong hem iu lukIm finis.

(*gem*=game; *disfala*=this (< this+fellow); *ia*=here; *hemi stap*=it is (< him/he stop); *insaet long*=in (< inside long); *fis*=fish; *olketa*=all (< altogether); *nao*=now; *wea*= which; *baebae*=will, soon (< by and by); *iu*=you singular; *save*=will, can (< saber=know how to); *mas*=must; *ridim* =read (< read+'em); *fastaem*=first (< first+time).)

Text 7 is in Tok Pisin and comes from a Papua New Guinea document *Komyuniti Sekenderi Edukesen Em i wanem Samting?* (Community Secondary Education What Is It?) It has many features in common with Solomon Pidgin including the use of -im to mark a transitive verb but the spelling conventions are different.

Komyuniti Sekenderi Edukesen em i wanpela kain skul. Dispela buk bilong toktok save tasol.

Komyuniti Sekenderi Edukesen em i samting bilong ol yang-pela ol i skul pinis taim ol i lusim Praimeri Skul. Yumi kolim ol: Praimeri Skul Liva. Ol i ken i skul tripela yia moa. Krismas bilong ol 12 inap long 15 o 16 krismas. Strong tru bilong ol yangpela i save kamap long taim ol i stap long dispela skul tasol.

Tripele yia i pinis ol i kisim setifiket. Setifiket i soim olgeta wok yangpela i bin pinisim gut.

Konyuniti Sekenderi Edukesen i helpim kantri i go het. Ol bikpela manmeri i helpim ol yangpela. Yumi kolim SELF-HELP. Gavman tu i helpim.

(*wanpela*=one; *toktok*=talk, information; *tasol*=only; *ol yangpela*=the young, youth; *pinis*=finish, over; *lusim*=leave (< lose+'em); *liva*=leaver; *moa*=more, in addition; *strong*=strength, commitment; *krismas*=year (of age); *setifiket*= certificate; *olgeta*=all (<altogether); *manmeri*=people (<man+woman); *go het*=advance).

Text 8 was provided by Ursula Lesperance from the Seychelles. I use her orthographic conventions. This particular story, sometimes called *The Tar-Baby*, is found also in English-based creoles in West Africa and the Caribbean.

Zistoire frère Soungoula avec frère Tortie

Alors in zour ti trouve ennan in lé-roi. Y ti ennan in basin prés au bord son la cour dans qui y ti prend son bain tous les zours. In zour, frère Soungoula en passant y trouve sa basin. Pas besoin dire ou qui frère Soungoula ti touzour ardiesser. Salle comment y ti été, y sotte dans sa basin et commence baignain et l'eure y sorti dé l'eau ti salle comment la terre. Cinq minites après qui ti finne aller lé-roi y trouve traverser pou vinne prend son bain pareille labitide. Mais l'eure y gaiter et trouve coulère dé l'eau dans son basin, in la colère terrible y pass avec li. Y crie son soldats et demande zotte lesquelles qu'ine baigne dans son basin. Personne pas ti connain. Alors, y mette zotte même veiller mais chaque fois frère Soungoula y vinne baignain tous soldats ti pé dormin et personne pas ti trouve li.

(*Soungoula*=trickster hero who is like a hare; *tortie* = tortoise; *in zour*=one day; *lé-roi*=king; *ardiesser*=be brazen; *pareille labitide*=as usual, the same as always; *veiller* =guard; *çaque*=each, every.)

A Kamtok version of this story was provided by Matthias Che Ngwa. It begins:

Sɔm dei nau, sɔm king bin bi fɔ sɔm fawe ples. I fain an i g t mɔni pas mak. I g t bik bik haus. I get plenti wuman. I g t ɔkain chɔp. I g t sɔm fain ples fɔ swim an i bin tɔk sei mek no ɔda man

swim fɔ dei. Sɔm dei nau, trɔki kam an i dɔti bad. I luk fɔ wata an i tink sei: ‘ĒhĒ! Ma skin go glad tudei o!’ I jɔm fɔ wata an i bin njo i skin taim no dei. Den i wikɔp, go. Smɔl taim afta, di king kam fɔ swim. I luk fɔ wata. Wata dɔti sotei! King bigin hala. I hala sotei ɔl soja kam. I tok sei: ‘Hu bin di swim fɔ dis ma wata?’

(*sɔm dei nau*=once upon a time; *bin bi*=was, lived; *fawe*=distant; *fain*=handsome; *mɔni pas mak*=great wealth (<money pass mark); *wuman*=wife; *ɔ lkain chɔp*=all kinds of food; *trɔ ki*=tortoise, a trickster hero; *skin*=body; *wikɔp go*=got up and went; *dɔti*=dirt, dirty; *hala*=shout; *soja*=soldiers.)

Text 9 comes from Inez K.Sibley’s *Quashie’s Reflections in Jamaican Creole* (Jamaica: Bolivar Press, 1968, p. 52).

Chrismus time ah de time ob gladness, and de time ob goodwill, when de goodwill pirit tek hold ob we, we feget ebery libing ting bout de grudge we gat gainst we nex doah neighbour; an we begins fe wish him all kinda nice someting, cause we feel nice weself.

Den Chrismus time ah de time ob joy, cause den we nat only *gib*, but we *get*,—sometime de bery ting whey we no gat ah piece ob use fa.

Ah me ah hope dat Fader Chrismus use fe him senses dis year, whey me is consarn, an no bring me de same foolishness him did bring las year... Den him really mus ah tink me was in ah me second childhood... An tarking bout present, Mary Ann an me gat one funny hexperience. We did waan fe gib de new teacha in ah de village someting...

Text 10 consists of a number of proverbs from different parts of the creole-using world. The first six are from the Caribbean area. The last four are from West Africa.

1 When han full, man hab plenty company. (*Bahamas*)

2 Seven year no ‘nough for wash speckle off guinea hen back. (*Bahamas*)

3 Chicken merry, hawk dey near! (*Jamaica*)

4 When eye no see, mout no talk. (*Trinidad*)

5 Balai neuf balai bien. (*Haiti*—A new broom sweeps clean.)

6 Boeuf pas janm bouquetè pòté còne li. (*Haiti*—An ox never gets tired of carrying his own horns.)

7 Bad bus no de fɔ trowe bad pikin. (*Sierra Leone*—No matter how bad a child is he won’t be abandoned in the forest.)

8 Jam pas dai mɔnki it pepe tɔk sei na jakato. (*Sierra Leone*—In severe times a monkey will eat pepper and call it an aubergine.)

9 Mɔni had, wuman no sabi! (*Nigeria*—Women don’t understand that money is hard to come by.)

10 Pua man laik fɔ mek palava fɔseka i no g t nɔting fɔ lɔs. (*Cameroon*—A poor man likes to make trouble because he has nothing to lose.)

SUGGESTED DISCUSSION TOPICS

1 Using the material provided in [Appendix 4](#), examine and describe the verb phrase in pidginized languages.

2 ‘Pidginized languages have no word classes. To impose English word-class categories is to misunderstand their syntactic uniqueness.’ Discuss.

3 ‘Pidgins and creoles have learnt to make infinite use of finite means.’ Discuss this claim.

4 'Pidgin languages are linguistically inadequate and intellectually impoverishing.' Try to explain how such a claim could be made and how you would counter it.

5 'Pidgins and creoles are like dialects. Their association with people from the lowest stratas of society means that they cannot be used for serious literature.' Argue against such a claim.

6 Examine the problems associated with developing an orthographic system for a pidgin or creole language.

7 Louise Bennett uses Jamaican creole in her poetry; Derek Walcott uses St Lucian creole in his; Barry Unsworth uses both pidgin and creole in his novel *Sacred Hunger*. Examine their use of creole, commenting on its effectiveness as a literary medium.

8 'Pidgin languages have much to teach us about linguistic universals and about acquisition of language.' Discuss this claim.

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