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ABSTRACT

As part of a study that sought ways to improve the language arts educational experience for Grenadian children, an anthropologist investigated how Carriacou Creole English (CCE) reading materials could be provided and how these children would react to them. CCE is the native language of the inhabitants of Carriacou, a sister island of Grenada. The anthropologist rejected traditional orthography and eye dialect in favor of a morphophonemic spelling system for CCE that would really make it look like a different language. The first exposure the children had to their native language in written form was a primer that used simple line drawings to illustrate sample words. Various language experience texts were gathered from the children and used in the classroom. At the end of the first term, stories and other texts were collected into a reader. The orthography also worked well with children who were already literate CCE speakers. After a coup and the invasion of Grenada by the United States, the anthropologist returned with further reading materials. The power of the materials was demonstrated over and over again. The enjoyment demonstrated by the children as they read their native language suggests that reading CCE would enhance the language arts programs in Creole speaking territories by making schooling a more positive experience for them. (Four figures illustrating aspects of CCE are included; 15 references, sample pages and stories from the reader, a word recognition test, and a phonics drill are attached.) (RS)

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**"Dem Wod Mo Saf":
Materials for Reading Creole English**

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**"Dem Wod Mo Saf":
Materials for Reading Creole English¹**

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Prologue

Carriacou, Grenada, summer 1979: a visiting North American asks me what I am doing there. I reply that I am writing a grammar of Creole English as spoken in Carriacou. The North American begins a seemingly endless tirade against nonstandard varieties of English in general, and creole varieties in particular. People of the Caribbean have no business speaking their own kind of English, let alone people in a small place like Carriacou. You can't express yourself precisely or accurately in creole, and children should be taken away from their creole-speaking parents at birth and placed in standard English speaking homes, because if they spend their whole lives speaking creole their brain cells will deteriorate!

If this sounds funny, it shouldn't. In state-level societies the educational process is one of the means by which people are sorted for the kinds of roles they will play in the society. One of the most important ways access to education is controlled is through language. Far too many people, even university educated ones, harbor scientifically indefensible notions about creoles and other non-standard varieties of language. While not all reach the bizarre extreme just described, the stated and unstated attitudes toward creoles held by those who plan and carry out educational policies in the West Indies have a profound effect on the quality of education experienced by children in creole speaking areas.²

Background

Carriacou, a sister island of Grenada, is inhabited mainly by descendants of West Africans who were brought to the Caribbean in the 17th, 18th, and early 19th centuries to work on cotton, indigo, tobacco, and sugar estates. The language situation is rather complex, in that there are at least four varieties of language present. The native language of all people born and raised in Carriacou is Carriacou Creole English (CCE), is a variety of Creole English (CE) which is in some ways more similar to that of West Africa than it is to, say, Jamaican. It is rarely used officially in school and almost never (with the exception of the materials described here) encountered in print. This language is called **Brókn English**³ 'Broken English' by its speakers.

A variety of Lesser Antillean Creole French (LACF), locally called **Patwa**, is used as the ritual language of Nation and folk songs by many young people; it is not, however, spoken fluently by them. The last generation of people who learned CF as a first or co-first language is now in its sixties.

A local variety of Standard West Indian English (SWE), spoken from Belize through the Antilles to Guyana, is the usual formal language. The prestige variety of English as prescribed by the metropole, and which I shall call Metropolitan English (ME), is the official language of Grenada and is the language of schooling. It is heard over the radio (e.g. the BBC News) but most importantly it is the language of virtually all written material encountered by Grenadians, including the externally set exams which determine their success or failure in school. It is never taught as a foreign or semi-foreign language.

As an illustration of the differences between CCE and ME, note the following sentences from Infants' Book One of Nelson's New West Indian Readers (Borely 1978). The corresponding CCE sentences are on the right.

Metropolitan English	Carriacou Creole English
The dog has a pup.	Di dag av a popi.
The boy has a cat.	Di bwoy av a kyat.
Dad has a big pig.	Dadi av a big pig.
The dog bit the cat.	Di dag bayt di kyat.
The cat got a big cut.	Di kyat get a big kot.
Get the bat, Pat.	Gó fo di bat na, Pat.
The bat is on the bed.	Di bat dé an di bed.

Figure 1. CCE translations of ME sentences from Borely 1978.

Note that these are among the first sentences which children using the Nelson's Readers encounter. Despite their relative simplicity, not one corresponds exactly to its CCE counterpart.

As a further illustration, consider the ME sentence "They go in the shop." This sentence can be transferred, lexeme for lexeme, into CCE **Dé gó in di shap**. However, the change in meaning is startling. The ME sentence is habitual non-past (e.g. they go in the shop every Friday). The CCE sentence is non-future incomplete (they have gone into the shop and are still there at the time of which we are speaking). Thus CCE operates under quite different grammatical rules, one of which involves the tense/aspect assignment of an unmarked non-stative verb (see Kephart 1986 for a fuller description of the CCE verb system).

	"past"	"present"	"future"
ME	(went)	[go	—>
CE	gó	—>]	(góin, gó gó)

Figure 2. "Time" in ME and CCE. Note difference in meaning of the unmarked forms (ME go, CCE gó).

Beginning in 1979 and continuing into 1983 the Grenada Ministry of Education was actively seeking ways to improve the language arts educational experience for Grenadian children. This paper describes materials used in research in Carriacou that was a part of this effort. The official aim of the research was to discover whether learning to read their native CCE would help a group of children, age 12 and considered functionally illiterate by their teachers, improve their reading of ME. As an anthropologist, however, I had a (to me) more central goal of discovering how CCE reading materials could be provided and how these children would react to them (for a more detailed description of the project as a whole see Kephart 1985).

Theoretical Background

Several theoretical considerations form the base for the materials presented here. First is the view of reading as an active, holistic, psycholinguistic process involving interaction between readers and print for the purpose of extracting meaning (see e.g. Goodman 1970; Spiro et al. 1980). The assumption is that readers bring all they know, conscious or not, about the language being read, the subject matter, and their other world experiences to their reading. As they read, fluent readers use all of this to construct hypotheses (or schemata) of the meaning of the

print. These hypotheses are continuously accepted, rejected, or refined as readers progress through the text.

According to this model, reading as a skill is not language specific. The skill of reading is analogous to the skill of playing a stringed instrument in that once you learn to read one language you don't have to learn to read again, although of course you do have to learn something about the next language you want to read before you can read it (Harrison 1966). Because the native language is the one people know the most about and the one in and through which they know most of what they know, it ought to be the best one for initial literacy training. For children in Carriacou, that would be CCE.

For most of its history, CE has been either actively repressed or simply ignored in education. Once the decision is made to take CE into account (i.e. not to ignore the problem) the next step is to decide how to go about doing this. There are two fundamentally different approaches. The first minimizes the differences between CE and ME, and is exemplified by The Marryshow Readers, a set of primary school materials being developed in Grenada in 1982-83. The Readers used traditional English orthography and focused on sentence patterns shared between CE and ME. This resulted in the sentences being extremely simple, much simpler than the interesting and important things children at that age can say. I consider this to be a minimizing approach because the underlying assumption appeared to be that only one linguistic system existed in the children's world.⁴

However, Carriacou children seem to know at least intuitively that two language systems are in evidence and they can, with varying degrees of skill, translate from one to the other. They all know when they are operating in CCE; not all are equally sure about ME (Kephart 1983a). Part of the reason for this, I think, is that they are never taught in a way that capitalizes on their linguistic intuition. From a pedagogical viewpoint it seems to me that it would be easier for children to improve

their skills in ME if they knew exactly where ME stood in relation to the language they already know. As a former professor of mine is fond of saying: "no contrast, no information!"

For these reasons, I opted for a maximizing approach, one that recognizes and takes advantage of the differences between CCE and ME. To reinforce this approach, I rejected traditional orthography and its stepsister, eye dialect, in favor of a morphophonemic spelling system that would really make Creole look like the different language variety that it is and that the children who speak it know that it is.

The rejection of eye dialect was the result of several considerations. Eye dialect is perhaps the most widespread way of representing nonstandard varieties of language in print. It is based on conventional spelling with perceived deviations in pronunciation rendered as respellings. Mark Twain and Joel Chandler Harris are two authors who used eye dialect to represent the speech of their characters. In the Grenadian context, eye dialect looks like this (John 1982):

De yung guils of de village does go to de market.

John compared children's reading of sentences like this with their reading of ME and concluded that, since there was no difference, CE did interfere with reading ME. My own conclusion from the same data is different: that children have as much trouble reading CE in eye dialect as they have reading ME. The reason for this is that reading eye dialect assumes an ability to read ME.

In addition, eye dialect is highly idiosyncratic. Note that John respelled young as yung but left does alone; the vowel is the same in both (yong, doz). Searle (1984) spells jupa 'a small hut' juper. Searle is British, and assumes that his final schwa-like vowel represents orthographic -er. In fact, CCE speakers use a Spanish-like [a] even in word-final position.

The final and perhaps most important consideration in the rejection of eye dialect is that it makes CE look like misshapen English, which only serves to reinforce the stereotypes of CE as being deviant, ungrammatical, and uneducated.

The desirability of a morphophonemic orthography is not limited to the political level, however. Linguistically, a writing system which exploits the phonemic and morphophonemic properties of language is the most efficient possible, because it takes advantage of the fact that human language is composed of a small (usually less than 50) number of meaningless sound units (phonemes) which are combined and recombined to form meaningful utterances (words, sentences, speeches, etc.). Thus people learning to read phonemically need learn a small number of symbols, which they can recombine endlessly to write anything they want.

One argument against use of phonemic orthographies, advanced by some generative linguists, is that a phonemic orthography blocks acquisition of reading at more "abstract" levels, i.e. whole-word, sentence, and paragraph. This appears not to be the case, however, since Spanish speakers read Spanish, which is written relatively phonemically, using the same strategies that English speakers use to read English orthography (Hudelson 1979).⁵

Finally, what exactly should people be asked to read? The position taken here is that the materials, however they are written, should be meaningful to and indeed should be generated by the people who are learning (see e.g. Freire 1970). Based on this principle, the texts described were first produced, orally, by those who would be reading them and then transcribed and used for reading practice (there is one exception: see below). They took the form of lexical items, simple sentences, folk tales, personal anecdotes, songs, riddles, etc. Thus the texts, whether single words or complete stories, came out of the environment and experience of the people who would read them.

The Orthography

The orthography for CCE follows broadly the most widespread African and European traditions. The only serious problem is in how to deal with the contrast between tense and lax mid vowels (/e-ɛ/, /o-ɔ/ given the five vowel symbols found on most typewriters. A number of combinations were considered, but ultimately I felt that a system of diacritics, in which the tense vowel is the marked one, would be less cluttered. Also, a special symbol for nasalized vowels is needed for words shared with Creole French.

a	[a, ɑ]	f	[f]	l	[l]	p	[p]	v	[v]
b	[b]	g	[g]	m	[m]	r	[r]	w	[w]
ch	[ç]	h	[h]	n	[n]	s	[s]	y	[y]
d	[d]	i	[i, ɪ]	ng	[ŋ]	sh	[ʃ]	z	[z]
e	[ɛ]	j	[j]	o	[ɔ]	t	[t]	zh	[ʒ]
é	[e]	k	[k]	ó	[o]	u	[u, ʊ]		
Nasal vowels: ã [ã] ẽ [ɛ̃] õ [ɔ̃]									

Figure 3. Orthography for Carriacou Creole English. Approximate phonetic values are given between brackets. The nasal vowels are needed for Creole French words used in CCE, such as **sukuyã** 'vampire' and **tetshẽ** 'boa constrictor'.

The Materials

A Primer

The first exposure the children had to their native language in written form was a primer titled **Karyaku Wod Buk** 'Carriacou Word Book' (Kephart 1983b). This primer was drawn on mimeograph stencils and printed on the school's gestetner

machine. The primer used simple line drawings to illustrate the sample words used to introduce the orthography; the drawings represented things which the children could be assumed to be familiar with (Appendix A). As the children learned the words for a given symbol, they were asked to contribute new words which they thought had the same sound—this led to some refinement of my phonological analysis of the language.⁶ Flash cards were made after each session and the children drilled with them as part of each session's reading practice. The children enjoyed these drills and competed for the chance to lead them.

Language experience

After going through the primer, I collected language experience texts from the children. The first were in the form of sentences telling what had happened on the weekend, e.g.:

Pipl kil pig.	People killed pigs.
A bék bred Satodé.	I baked bread on Saturday.
A bin an fishnin an a en-kech notin.	I went fishing and I didn't catch anything.

These sentences were first written on the board and practiced, then put in a small booklet with a simple drawing illustrating each. At the same time, the new words were added to the flash cards and incorporated into the drills.

Another language experience exercise involved going around the map of Carriacou and talking about what might be found in each place. For example, we asked **Wat i av in Hilzbaró?** 'What is there in Hillsborough?' and the children responded with the following:

I av jeti, Póst Afis, an Pólis Stéshan.	There's a jetty, Post Office, and Police Station.
I av tu bank an a makit.	There are two banks and a market.

I av plenti shap.

There are lots of stores.

Texts

The success of this booklet quickly led to others, each containing a story told by the children. The first full story was about a **lajables**, a mythical woman with one cloven hoof in place of a foot who lures people into talking to her and then scrambles their brains (Appendix B). As with the first booklet, the new words were added to the flash cards and used every session in drill. In a short time there were enough booklets that children could be working in small groups either reading to each other or drilling each other with the flash cards. In addition, the stories were put on sentence strips and the children practiced putting the scrambled stories back together.

In the middle of the term, I gave the children a word-recognition test in CCE (Appendix C). They surprised me by getting a mean score of 82%, as well as they had performed on the ME pretests. This is more important than it sounds; some observers of the project had predicted that my introduction of a new spelling system would confuse the children. Obviously this was not the case.

Near the end of the first term, the stories and other texts used for reading during the term were collected into a reader which, like the Primer, were stenciled and reproduced at the school so that each child could have one. The reader was called **Kom Le Wi Rid #1** (Let's Read #1).

During the second term, at the request of the school principal, a group of high-academic children was added to the CCE reading program to get an idea of how these children, already reasonably good readers, would react. On the third day of instruction, a startling thing happened. A story the treatment group had been reading the previous day was accidentally left on the board; this was not a folktale that "everybody knows" but rather a personal anecdote (Appendix D). I entered the class

to find these new children reading the story out loud, with virtually no problems or hesitation of the sort they constantly encounter in reading ME.

After this I began trying out my orthography on other already literate CCE speakers. I found that in general they had no problem adjusting to the new system in less than five minutes. The chief difficulties were the graphemes **i** and **ay** which people tended to read as /ay/ and /ey/ as in ME "I" and "day." Indeed, some volunteered that it was easy to read because it "feels right" or "this is the way our language ought to be spelled." One person, when asked why the CCE was easy to read, replied **Dem wod mo saf** 'those words are easier'.

During this term, for the first time, the children were tested in Creole using a format which included not only word recognition, but also questions like the following:

Wi doz-put salt / shuga in wi ti.

Wat animal doz-dé in di pastya?

(a) Maniku (b) Fowl (c) Kyatl

Figure 4. Sample questions from a CCE reading test.⁷

The results were very encouraging. Far from being confused the children performed as well or better than they had on the ME inventory.

The third term of contact with the treatment group began extremely well. A young home economics teacher who was able to read my orthography on first sight volunteered to work with the children, which meant that I could do more observation. We began with a heavy dose of phonics drills and a second reader, **Kom Le Wi Rid #2**, which was produced on an electronic stencil cutter and thus much better quality

than the first, which was clumsily drawn directly on the stencils. This reader contained one of the children's favorite stories about a magical goat (Appendix E).

On October 19 a coup took place in Grenada during which the Prime Minister and a number of others were killed. Schools were closed indefinitely to prevent teachers and students from getting together and protesting. Then, a week later, the U.S. occupied the island. School was eventually reopened but things never did get back to normal as first the Marines and then the 82nd Airborne used the school's playing field for a helicopter landing zone. We managed to hold a few classes and capitalize on the children's new experiences to read words like **elikapta**, **marin**, **jet**, and **parashut**. But people were in shock, the earlier momentum had ended, and I had to return to the University of Florida without finishing the term.

Conclusions

I returned to Carriacou for a month in June-July, 1984, armed with two new readers and other materials prepared in Gainesville. These included some exercises in phonics (Appendix F) and other writing practice (Appendix G). My conclusions regarding the effectiveness of the materials are drawn from both this period and that prior to the coup and U.S. invasion.

The power of the materials was demonstrated over and over again during the research. My favorite example occurred when a friend, the principal of a prestigious high school in Grenada, insisted that her students would not be able to read my materials because their education had made them forget Creole (!). I gave one of her top 12-year old students a copy of Reader #2 and let her look through it for five minutes. I then handed her another text, which she had not seen, and asked her to read it on sight for the principal. She did so perfectly, and the principal had to revise on the spot some of her notions about language.⁸

On the otherhand, ME speakers find written CE quite opaque, as it should be. Without a knowledge of the language they are unable to extract meaning from the graphic cues.

One particularly strong myth regarding creole languages is that they are suitable for folk tales and songs, but not for teaching and learning of new material. I was not able to explore this aspect of the problem as systematically as I wanted. Nevertheless, many of the texts children read were folktales and songs which were already familiar to them orally, but in slightly different versions; they were still able to read them. Several attempts were made to give children information through Creole English. One was a paragraph about animals in Carriacou, followed by some multiple choice questions on which the children averaged 3-4 correct out of 5, better than they had done in ME. Another was a passage in Reader #3 about spider monkeys, a South American monkey which does not occur in Grenada or Carriacou. No test was given on this passage, but we read it in class and the children were able to discuss it in CCE readily (Appendix H).

The project also demonstrated that it is possible to produce written materials which are meaningful and relevant to the local context of children with equipment generally available in the "Third World," provided that someone has done the anthropological linguistic background work. The results are not as slick and colorful as those produced by the large publishing houses, but the children, at least those who participated in this project, enjoy them. The Readers were in constant demand even by children who were not in the treatment group.

In terms of the "official" goal of the research, which was to test the hypothesis that reading CE would help children in their reading of ME, it is not possible to draw strong conclusions. Perhaps more importantly, no evidence was found that it hurt. The enjoyment demonstrated by the project children and most others as they read their native language for the first time suggests that reading CE would enhance the

language arts program in schools in creole speaking territories by making schooling a more positive experience for them, as well as by helping them to construct a more complete internal model of the reading process which they can then utilize in their encounters with ME.

It must be kept in mind, however, that this is not only a scientific question but a political one as well (see Craig 1980). On one level, it is revealing that some of the strongest critics of the project were trained educators (not necessarily Grenadian) who appeared to feel threatened when linguists, anthropologists, and other social scientists venture onto their turf. At another level, my underlying assumption that it is a good thing for all Creole speakers to learn to read fluently challenges one of the foundations upon which social stratification and the privilege of the West Indian elite class is built. Whether the elite are ready to lower the linguistic barriers between themselves and the peasant farmers, fisherfolk, and others who stand to benefit from enlightened language policy remains to be seen.

1 The research reported herein was funded by grants from the Inter-American Foundation, the Florida Foundation, and the University of Florida Graduate School. I wish to take this opportunity to thank all the Grenadians and Carriacouans who in any way contributed—many did not know they were doing so at the time. Special recognition is due to the young people who participated in the formal reading research. They taught us all something about language and culture.

2 How CE-speaking children fare in educational systems dominated by ME can be seen by examining their performance on the English Language exams. These were formerly set in England and had absolutely nothing to do with West Indian language or culture. During the 1960s the pass rate was around 20 to 30 percent (Craig 1969). From 1974 through 1978, the pass rate for children in Trinidad and Tobago averaged 22 percent (Republic of Trinidad & Tobago 1978). Of course, these figures represent only those children who reach the point of being able to take the exams, not the population as a whole. This means that far fewer than 20% of West Indians manage to pass a test on what is supposed to be their native language! Ironically, many manage to pass other exams, such as Scripture or Maths, sometimes at the same sitting, but it is the English Language exam which is the most required for desirable employment and advancement. Recently, the Caribbean Examinations Council (CXC) has taken over the construction of external exams for the West Indies. While there does appear to be more focus on West Indian culture, the emphasis on Metropolitan English has not changed significantly.

3 Items in bold are written using the system described here.

4 Even so, the cultural content of the Marryshow Readers was excellent. With their focus on social issues and gains in education, health care, status of women, etc. made during the short-lived Grenada Revolution, it was probably inevitable that the project would be dropped after the U. S. invasion.

5 Part of the evidence for "abstract" reading are the high-quality miscues people make as they read aloud. These involve substitution of readers' own ways of expressing something for what they encounter on the page, showing that they are no longer "sounding out" individual words but rather extracting meaning from print and translating it into their own linguistic system. Such high quality substitution has been observed in Aymara speakers reading Aymara, an American Indian language, with a completely phonemic orthography and in people reading Creole English as part of the Carriacou Literacy Project. The fact that many English speakers eventually learn to do this in Traditional Orthography attests to the ability of the human mind to overcome obstacles, but does not detract from the desirability of phonemic orthographies in general.

6 Specifically, I added the glide /ow/ and dropped the long vowels */ii/ and */aa/.

7 We put salt / sugar in our tea.
What animal is found in the pasture?
(a) Opossum (b) Chickens (d) Cows

8 She had also insisted that her students spoke Metropolitan English while walking home from school; I found out otherwise by following groups of them into

St. George's. Interestingly enough, other Grenadians had no difficulty reading the materials which were specifically designed for Carriacou, though most "mainlanders" would insist they speak better English than people from Carriacou.

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Appendices

Appendix A. Sample page from Karyaku Wod Buk.

b d j g

b



bambu



bat



roba

d



dala



led



fedra

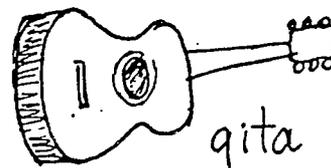
j



jus



g



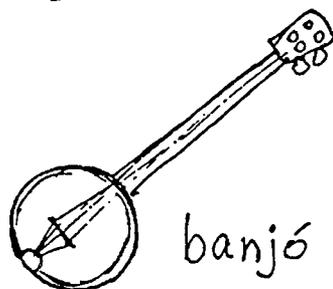
gita



bag



gwana



banjo

Appendix B. A story from Reader #1 (told by Elfa Joseph).

DI LAJABLES CHAYL

Wan dé a man si a chayl in di ród. I en-nó dat waz a lajables chayl, só i pik-op di chayl an i bring di chayl hóm.

Di chayl kray kray kray.

Di man gi di chayl ti, i dó-want.

I gi di chayl kon-bif, i dó-want.

Eniting i givin di chayl, i no-tékin it. Di chayl ónli kray kray kray.

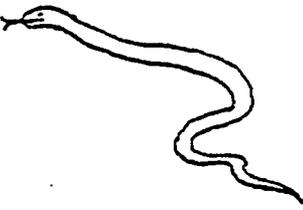
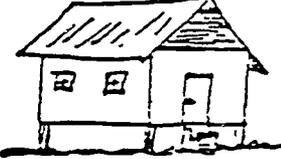
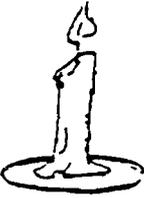
Só di man sé i gó bring di chayl in dakta.

Wen i liv góin an bring di chayl in dakta, a set a lajables stand-op an di hil an dé sé "Deziwé, we yu a-gó?"

Di chayl ansa "Dé sé dé a-bring mi a dakta-ó!"

Den di man drap-dong di chayl an i stat tu-ron. Az i ronin, dem lajables wé dé an di hil kal-owt "Yu loki tudé, yu loki! Wi da-dans tunayt, wi da-dans tunayt!"

Appendix C. Word recognition test in CCE.

<p>gon bag fig big</p>		<p>neks fok snēk gyol</p>	
<p>nayf hows dog fayv</p>		<p>rachet han hō yat</p>	
<p>bye fok sevn fig</p>		<p>hows tatu jus kow</p>	
<p>fish yat shu cy</p>		<p>jombi fet kyandl klak</p>	

Appendix D. A personal anecdote (told by Paulina Simon).

I av a man in di vilij, i ném iz Palad.
 So wan dé, di uman i stéin bay gi im
 pig-fidin tu-gó an gi di pig.
 Só i ad a brad-domplin in i.
 Só i só, i styupid aredi,
 só i ték di brad-domplin,
 i ongri-anting.
 Bifo i kud-chu di brad-domplin i gó an i swaló i.
 Di brad-domplin stik in i trót.
 I kyán gó-dong.
 Só i gó bay di uman góin "mm! mm!"
 Di uman sé "Palad, wa du yu?"
 I kyán ansa, só shi hit im a kof notin apn,
 an shi hit im a neks kof den domplin fling-owt a i mowt.
 Den wan dé in fet dé gi im a yó a jus tu-drink.
 I drink di yó a jus den i ay kom-owt big.
 I nyeli ded.
 Dé av tu-ról im, an aftawad i kom-bak gud.

Appendix E. A story from Reader #2 (told by Elfa Joseph).

Di Gót

Wan dé, Padli an Móna
kom-owt in skul in Leste.
An di wé hóm dé pas an di bich
an pik gréps.

Wen dé mit bay di gréps-tri
dé mit a big gót.



Di gót sé

"Du yu si big byeds layk diz?
Du yu si big byeds layk diz?
Wen a kot am dé gó wanga ya!
Wen a kot am dé gó wanga ya!"

Dé ron ontíl dé mit
in di kras in tong.

-4-



Den dé mit di sém gót agen!

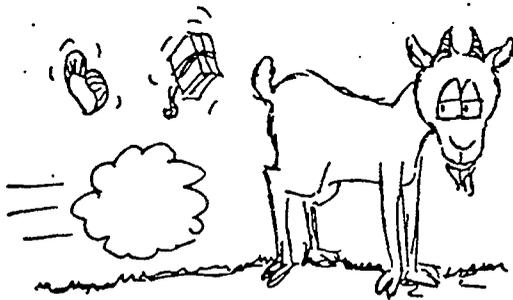
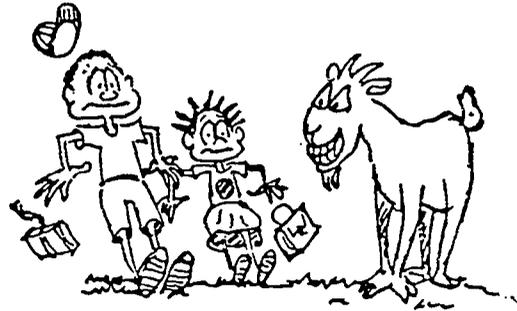
I sé

"Du yu si big tit layk diz?

Du yu si big tit layk diz?

Wen a kot am dé gó wanga ya!

Wen a kot am dé gó wanga ya!"



Den dé ron ontil dé mit hóm.

Dé fal-dong spichles
infront di dó.

Den di granmoda

rob dem dong

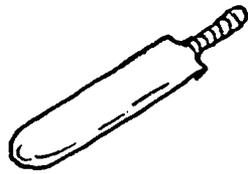
wit spirit an laym

an dé tel shi wat apn.

Appendix F. A phonics drill, from Reader #4.

VOWILZ

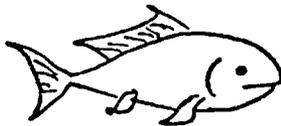
A E É I O Ō U AY OY OW



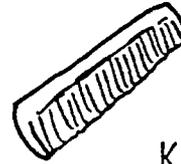
B _ _ T



K _ _ K



F _ _ SH



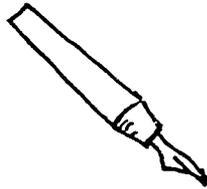
K _ _ M



F _ _ T



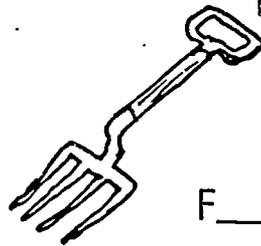
L _ _ T



P _ _ N



B _ _



F _ _ K



H _ _ S

Appendix G. A writing drill from Reader #4.

WE YU DĒ?

IN BILO ANTAP INSAYD BIHAYN

1. LUK MI _____ DI TRI.



2. LUK MI _____ DI HOWS.



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Appendix H. An informational passage.

SPAYDA MONKI

I av a monki i nēm Spayda Monki.
 Spayda Monki livin in Sot Amerika. Som
 a dem livin in Meksikō an Sentral Amerika tu.

Spayda Monki prifa tu-liv in trapikal
 faris. De layk plenti big tri. Dē prifa
 tu-dē antap di tri. Dē doz-it frut an not.

Spayda Monki av a nays tēl. Dē tēl
 wokin az a han. Dē kud-pikop ting wit
 dē tēl an dē kud-hōl ting tu. Wen dē dē
 antap di tri dē tēl helpin dem tu-klaym.

Monki is makak in Patwa. Rid dis an
 aks sombadi tu-tel yu wat it min:

"Makak konet ki bwa i ka-mōtē."