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Bart Jacobs

*Origins of a Creole: The History of Papiamentu and its African Ties.* Berlin:

De Gruyter, 2012. xiv + 387 pp. (Cloth US$140.00)

Papiamentu, the creole language of Curacao, Bonaire, and Aruba, has always
been a bit of a puzzle. In most parts of the Caribbean, the creole languages that
emerged out of slavery and the plantation system have a vocabulary or lexi-
con that reflects that of the colonial power involved. French provided most of
the lexicon for Haitian Creole, English that for Jamaican Creole, etc. There are
some exceptions, but most of these can be explained through shifts in colonial
possession in the history of the Caribbean, or unusual patterns of settlement.
Thus in Suriname the main creole language, Sranan Tongo, has an English-
derived lexicon even though it became a Dutch colony. The explanation is that
the colony was founded by the English. In the Virgin Islands (St. Thomas, St.
Croix, St. John) a Dutch-based creole emerged, even though it was a Danish
colony. The explanation is that the largest group of planters spoke a variety of
Dutch.

For Papiamentu, things are a bit more complicated. Even though Curacao,
Bonaire, and Aruba were Dutch colonies for most of their recent history, the
lexicon of Papiamentu is mostly based on Portuguese and Spanish (together
called Ibero-Romance). There was an early period of Spanish settlement, but
this was long before the arrival of the slaves, and in any case, their most
“basic” vocabulary was Portuguese rather than Spanish. There were speakers
of Portuguese and Spanish on the island of Curacao (the Sephardic Jews), but
they hardly constituted a majority. Bart Jacobs has tried to solve this riddle,
which centers around two questions: Why did an Ibero-Romance-based creole
emerge at all on Curacao, rather than the expected Dutch-based creole? Where
did the Ibero-Romance-based creole come from, and whence the relevant
components Portuguese and Spanish?

The second set of questions are most conclusively answered by Jacobs.
His take is that Papiamentu emerged in the period 1650–1700 when slaves
speaking Upper Guinea Creole (spoken in Guinea-Bissau, Casamance, and
Cape Verde) were taken to Curacao. This hypothesis was earlier proposed by
was then partly filled in with Spanish words in the Caribbean, leading to its
current predominantly Spanish character. In Chapter 1, “Critical Review of the
Literature on the Origins of Papiamentu,” a number of competing hypotheses
are discarded: (a) a Spanish-based origin; (b) a “global” Portuguese Pidgin
monogenetic approach, claiming a shared origin for Papiamentu, Saramaccan,
and Palenquero and all African Portuguese-based Creoles; and (c) a Brazilian
origin and transfer to Curaçao through the Sephardic refugees from Brazil. I think most of this discussion is pretty solid.

In Chapters 2–5 (“Phonology,” “Selected Parts of Speech,” “Morphology,” and “Verbal System”), actually the main body of the work, Jacobs systematically presents the evidence for a link between Upper Guinea Creole and Papiamentu. I agree with his argument in Chapter 6 (“Summary and Interim Analysis of Linguistic Results”) that given the possible linguistic changes after the “split” between the putative West African creoles and Papiamentu around 1680, the resemblances are striking and call for an explanation. This explanation is given in Chapter 7, which surveys the historical ties between Upper Guinea and Curaçao, and Chapter 8, which provides a synthesis of the historical and linguistic evidence. Although the links in the slave trade between Upper Guinea and Curaçao have been claimed to be weak, Jacobs argues that the Amsterdam chapter of the first Dutch West India Company actually had a significant presence in the relevant part of West Africa, and that the Sephardic Jews, important financiers of the Company, were also established there. Although most records were destroyed, there is evidence of significant shipments of slaves from the area to Curaçao in the early period. While the historical link between Upper Guinea and Curaçao is made plausible, and the linguistic evidence for a connection between the corresponding creole languages is striking, Jacobs does not really provide a clear analysis of what happened in Curaçao, and does not really answer the question of why there was not more Dutch influence on the nascent creole. What was the demographic make-up of early Curaçao society? What was the role of the Sephardic Jews and of the Dutch? How important was trade to the South American mainland? What was the role of the remaining (partly Spanish-speaking?) Arawak population, which provided a number of Amerindian loan words to Papiamentu? The possibility of influence of Asian Portuguese Creole is hinted at (e.g., in the Papiamentu future marker lo), but how important was this influence? Bart Jacobs gives us a big part of the story, but not the full account.

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References
