Jamaican English

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Undergraduate thesis / Završni rad

2015

Degree Grantor / Ustanova koja je dodijelila akademski / stručni stupanj: **Josip Juraj Strossmayer University of Osijek, Faculty of Humanities and Social Sciences / Sveučilište Josipa Jurja Strossmayera u Osijeku, Filozofski fakultet**

Permanent link / Trajna poveznica: https://urn.nsk.hr/urn:nbn:hr:142:245339

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Download date / Datum preuzimanja: **2024-03-28**

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SVEUČILIŠTE JOSIPA JURJA STROSSMAYERA U OSIJEKU

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DIGITALNI AKADEMSKI ARHIVI I REPOZITORIJI

Sveučilište J.J. Strossmayera u Osijeku

Filozofski fakultet

Preddiplomski studij engleskog jezika i filozofije

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Jamaican English

Završni rad

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Osijek, 2015

Summary

Jamaican English, one of the World Englishes, is a variety of English spoken in Jamaica. Jamaican Standard English resembles parts of both British English and American English dialects, along with many aspects of Irish intonation, but typically, it uses the same spelling as found in British English. Also, there is Jamaican Patois/Patwah or Creole which is not "Broken English", but it is actually a combination of English, French, Various West African Languages, Spanish and many others. Topic of this paper are characteristics of Jamaican English and its comparison with Jamaican Creole in the fields of phonology, morphology, and syntax. Firstly, the brief history of Jamaican English and Creole is explained as an introduction to the further writing. Also, the examples of varied Jamaican Creole vocabulary are given with examples of the most common proverbs and sayings. This paper is divided into six parts; first part is introduction, second part is history of Jamaican English which is again divided into genesis of Carribean Creole and the background of the linguistic history of Jamaica. Third part is the phonology explained through Jamaican vowel and consonant system, and the forth part is the morphological and syntactic variation in educated Jamaican speech which is explained through syntax of direct *wh*-questions, copula forms, past marking, agreement marking on verbs, main verb negation, noun morphology and pronoun morphology. The last part of this paper, before the conclusion, is about Jamaican Patwah or Creole, that is, about Jamaican Creole most used proverbs and sayings.

Key words: Jamaican English, Jamaican Creole, Patois/Patwah, phonology, morphology, syntax, proverbs and sayings.

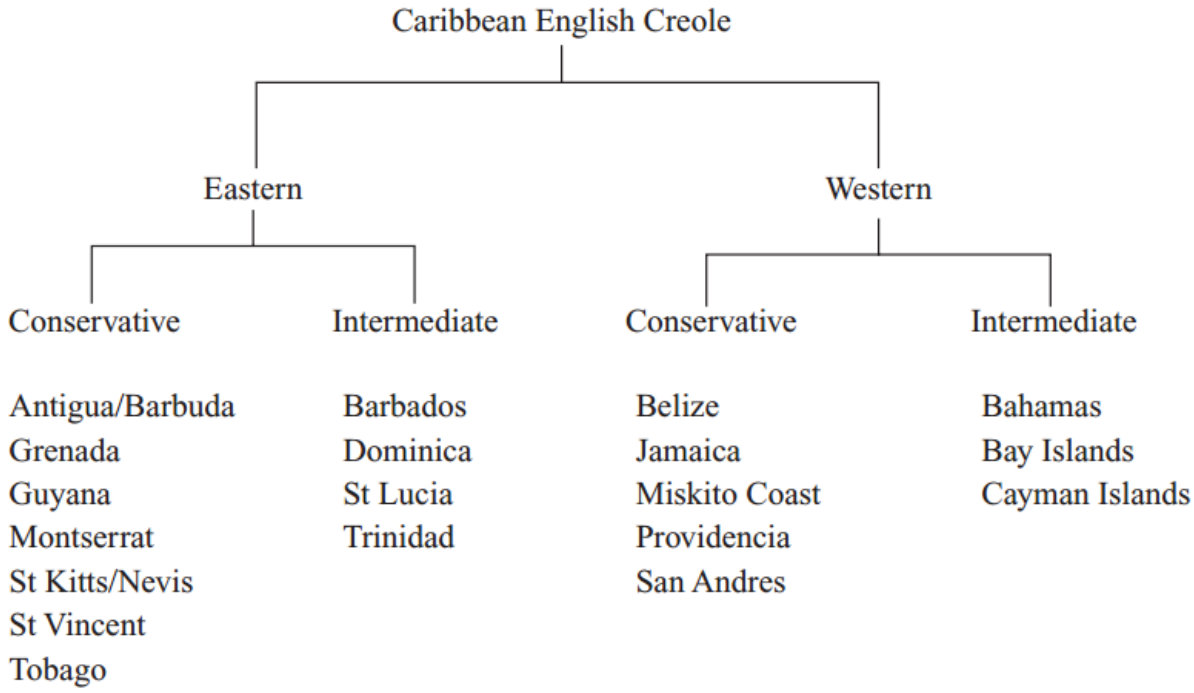
1. Introduction

Jamaican English, that is, Jamaican Standard English is a variety of English spoken in Jamaica. It resembles parts of both British English and American English dialects, along with many aspects of Irish intonation, but typically, it uses the same spellings as found in British English. Also, there is Jamaican Patois which is not "Broken English", but it is actually a combination of English, French, Various West African Languages, Spanish and many others. Jamaican Patois came into existence during slavery when the slaves were denied use of their native tongue and were forced to learn English. Jamaican Standard English is a variety of International Standard English, and even though the Jamaica has developed stronger bonds with the United States in the mid 20th century, Jamaican Standard English is following British grammar due to the period of colonization under Britain. In this paper, I will discuss characteristics of Jamaican English and compare it with Jamaican Creole in the fields of phonology, morphology, and syntax. Firstly, I will write about brief history of Jamaican English and Creole as an introduction to the further writing. Also, i will give examples of varied Jamaican Creole vocabulary through the most common proverbs and sayings. This paper will be divided into six parts; first part will be introduction, second part will be history of Jamaican English which will be again divided into genesis of Carribean Creole and the background of the linguistic history of Jamaica. Third part will be the phonology explained through Jamaican vowel and consonant system, and the forth part will be the morphological and syntactic variation in educated Jamaican speech which will be explained through syntax of direct wh-questions, copula forms, past marking, agreement marking on verbs, main verb negation, noun morphology and pronoun morphology. The last part of this paper, before the conclusion, will be about Jamaican Patwah or Creole, that is, about Jamaican Creole most used proverbs and sayings.

2. History of Jamaican English

2.1. Genesis of Carribean Creole

Spoken English in Carribean is probably mostly shaped by the Creoles. Typically, creole peoples are fully or partially descended from white European colonial settlers. Their language, culture and/or racial origin represents the creolization resulting from the interaction and adaptation of colonial-era emigrants from Europe with non-European peoples. Carribean English-based people Creoles can be divided into Western and Eastern group:



1. Varieties of Caribbean English Creole (Winford 1993, 4)

As it can be seen from the picture above, Jamaican English is Conservative Western Caribbean English Creole. Acceto describes linguistic historical context of Anglophone Caribbean as it follows:

> in the Americas, there are English-derived varieties that have emerged due to the general colonial plantation experience and its influence, marronage, patterns in immigration, and/or the result of colonial transference in which the ambient European language or power has been switched. The fact of the matter is that even in the straightforward cases of plantation creoles such as Sranan in Suriname and some varieties of Jamaican, the results of all three scenarios have made themselves felt diachronically in a specific geographical location. (131)

Creole genesis is connected with the early colonial period in which the plantation system was established, rather than the post-emancipation period. Even though the theory of plantation is dominant of the genesis of Creole, there is also other theory: "McWhorter argues that these varieties – both basilects and mesolects – have essentially been transplanted from Barbados, and can ultimately be traced to a West African trade fort pidgin" (Deuber 26). McWorther says (2006, 112-113) that the basilect and mesolect did not remain the same as original; but that the basic template was altered in each location it reached. The result of: the nature of the English dialects spoken, the substrate language mixture, degree of contact between slaves and whites, is various creoles extent today. Furthermore, another approach by Winford is different from mentioned theories:

> Neither of the unilinear models of diachronic development of the creole continuum, neither one that posits a line of development from basilect to mesolect to acrolect, nor one that posits the reverse order, seems to me to capture the whole picture. I view the development of the so called creole continuum as the result of a multi-faceted array of contact situations producing different outcomes that in turn have interacted with each other to produce new varieties or new patterns of variation. (Winford1997:253–4)

2.2. Background of the Linguistic History of Jamaica

Varieties of Jamaican Creole, according to the majority view, are largely local developments which represents a paradigm case of the category of immigrant Creole varieties. Winford's statement about societies like Jamaican, which has less varied history of language context, is that "mesolects are in one sense continuations of earlier varieties, resulting from fairly close contact between Africans and Europeans, but in another sense they are the result of continuing contact and interaction between those earlier varieties and others in the continuum, including basilects" (Winford1997:254). The history of English and English-derived varieties in Jamaica begins in the seventeenth century:

> After roughly 150 years of Spanish occupation, Jamaica came under British control in 1655. English became the language of prestige and power on the island, reflecting the social status of its users, while the emergent Creole was regarded as the fragmented language of a fragmented people. (Beckford Wassink1999:58)

The white population which settled in this island subsequent to the British conquest was drawn principally from Barbados as well as the Leeward Islands, England and Suriname. Their number had reached about 7,000 by 1673, while blacks numbered about 9,000 at that time. Establishment of sugar plantations increased the number of slaves and black population to around 100 000 in 1739, whereas the white population increased slightly during this period. The result was emergence of a basilectal Creole, according to the limited access conception. Immigration played only a minor role in the development of Jamaican Creole; post-emancipation labour immigration took place only on a smaller scale and immigrants into nineteenth-century Jamaica found an already formed Creole. According to the Lalla and D'Costa, in Jamaica after emancipation "the forces for language change must have reflected the internal social, ethnic, demographic, and psychological changes of a country coming to terms with a new order" (Deuber 29).

According to Delgado, there are also different sociolinguistic factors which influenced shaping of the Creole language, which was greatly influenced by pirate English, like: migration, contact ecology and population demographics. The Atlantic Ocean connects four continents and pirate ship's position depended on; trade winds, season, naval policing strategies, and availability of prizes. Also, Delgado explains that:

> Pirate ships contained transient communities that accepted new recruits from all ports and any passing vessels; people therefore migrated into pirate communities mostly from Africa, Europe and the Americas, yet people of other continents also came into contact with pirate ships via trade networks and indenture. Since at least the fifteenth century there had been a mass-expropriation of people from their ancestral lands in Europe, Africa and the Americas, and it is plausible that many of these dispossessed people migrated toward the opportunities available along the trade routes. (162)

Furthermore, the majority of pirates were mostly active on the Atlantic Ocean and the Caribbean Sea throughout the whole year and they spent mostly three weeks on land. Pirate ships are the proof for "multiracial maroon communities, in which rebels used the high seas as others used the mountains and the jungles" (Rediker 2000, 167).

3. Phonology of Jamaican English

3.1. The Vowel System

Simple		Complex	
i	u	ii	uu
e	o	ee	oo
	ɔ		ɔɔ
a		aa	
			ɔi
		ai	au

2. Vowel system in Jamaican English (Devonish and Harry, 266)

The picture above represents the vowel system of Jamaican English consisting of six simple vowels and nine complex vowels. Simple high vowels are /i/ and /u/, simple back vowels, which are also labial, are /u/, /o/ and /ɔ/, and simple low vowels are /a/ and /ɔ/. Six of nine complex vowels are double vowels, and each simple vowel has a double counterpart in complex vowels i.e. /ii/, /ee/, /aa/, /çç/, /oo/ and /uu/. Length or doubling is a feature which is characteristic of Jamaican English nuclei. The remaining three complex vowels are diphthongs, rising from a low or lower-mid vowel to a high vowel. In the picture below, a phonetic realisation of Jamaican English vowel system can be seen with the examples of words.

		Test words	
/i/	[ɪ]	[fɪt]	FIT
		[hapi]	*happ*Y
/e/	[ɛ]	[dʒɹɛs]	DRESS
/a/	[a] ~ [ɐ]	[tʃɹap]	TRAP
/ɔ/	[ɔ]	[lɔt]	LOT
/o/	[ɵ] ~ [o] ~ [ɔː]	[kʰɵp] ~ [kʰop]	CUP
		[lɛto] ~ [lɛtəːɹ]	*lett*ER
		[kʰɔmo]	*comm*A
		[nɔːrs]	NURSE
/u/	[ʊ] ~ [u]	[fʊt] ~ [fut]	FOOT
/ii/	[iː]	[pʰiːs]	PIECE
/aa/	[aː]	[baːθ]	BATH
		[pʰaːm]	PALM
		[staːɹt]	START

/ɔɔ/	[ɔ:]	[bɹɔ:d], [klɔ:θ]	BROAD, CLOTH
		[nɔ:ɹθ]	NORTH
		[brɔ:d]	BROAD
		[θɔ:t]	THOUGHT
/oo/	[o:]	[go:t]	GOAT
		[fo:ɹs]	FORCE
/uu/	[u:]	[lu:s]	LOOSE
/ee/	[e:]	[fe:s] etc.	FACE
		[ne:ɹ] etc.	NEAR
		[skwe:ɹ] etc.	SQUARE
/ai/	[ai]	[pʰɹais]	PRICE
/ɔi/	[ɔi]	[tʃɔis]	CHOICE
/au/	[aʊ] ~ [əʊ]	[maʊt] ~ [məʊθ]	MOUTH

3. Phonetic realisation of the JamE vowel phonemes (Devonish and Harry, 267)

According to Devonish and Harry, Vowels are phonetically nasalized in the environment of nasal consonants, for example: a. /fan/ [fãn] 'fan',

b. /ne:m/ [nẽ:] 'name'.

"Jamaican English does not allow the variable deletion of a nasal consonant, leaving nasalisation of the preceding vowel as the only evidence of its presence underlyingly. Thus, Jamaican English [sōm] 'some', unlike its Jamaican Creole cognate, can never be realised as *[sō] 'some' " (Devonish and Harry, 268). The only difference between Jamaican English and Jamaican Creole is that the first one mentioned has vowel /ɔ/. Most Jamaican English vowels have the same counterpart to Jamaican Creole vowels, but however there are three JamC vowels for which there are two possible JamE reflexes as it can be seen in the picture below.

Jamaican Creole		Jamaican English
/i/	=	/i/
/e/	=	/e/
/a/	=	/a/, /ɔ/
/o/	=	/o/
/u/	=	/u/
/ii/	=	/ii/
/ia/	=	/ee/
/aa/	=	/aa/, /ɔɔ/
/ua/	=	/oo/
/uu/	=	/uu/
/ai/	=	/ai/, /ɔi/
/au/	=	/au/

4. JamE and JamC counterparts (Devonish and Harry, 271)

3.2. The Consonant System

There are 24 consonants in the phonemic inventory of Jamaican English, inclusive of the semi-vowels /w/ and /j/. The picture below displays consonant system of Jamaican English.

p	t	k	t
b	d	g	d
m	n	ŋ	
f	θ	s	ʃ
v	ð	z	ʒ
r	l		
w	j	h	

5. The consonant phonemes of Jamaican English (Devonish and Harry, 281)

There are three consonant phonemes which exist in Jamaican English and not in Jamaican Creole: /ʒ/, /ɵ/, /ð/. According to Devonish and Harry, The distribution of palatals and labial velars in Jamaican English is clearly influenced by the Jamaican Creole - to - Jamaican English conversion processes which many speakers carry out. One problem converting Jamaican Creole lexical inputs into an acceptable Jamaican English realisation is the fact that Jamaican Creole /a/ may be realised as Jamaican English /a/ or /ɔ/, depending on the lexical item. There is no way, taking the Jamaican Creole phonological form, /pat/, of knowing whether the Jamaican English form should be /pat/ 'pat' or /pɔt/ 'pot'. However, when Jamaican Creole /a/ is part of a syllable with a palatal or labial velar stop onset, these invariably predict the correct Jamaican English output. In the picture below, it can be seen that the item with /kj/ or /gj/ in the Jamaican Creole item has /kj/ or /gj/ as variant forms in Jamaican English, followed by /a/.

Jamaican Creole	Jamaican English	
/kjap/	/kap/ ~ /kjap/	'cap'
/kap/	/kɔp/	'cop'
/kjaaf/	/kaaf/ ~ /kjaaf/	'calf'
/kaaf/	/kɔɔf/	'cough'
/gjaŋ/	/gaŋ/ ~ /gjaŋ/	'gang'
/gaŋ/	/gɔŋ/	'gong'
/gjaad/	/gaard/ ~ /gjaard/	'guard'
/gaad/	/gɔɔd/	'God'

6. Different realisations of words in JamE and JamC (Devonish and Harry, 282)

Jamaican English is generally rhotic, but there is a degree of variability in the realisation of postvocalic /r/ "usually in the environment of a following tautosyllabic consonant. As has been pointed out by Alison Irvine (p. c.), however, this inconsistency only occurs in relation to /r/ preceding another consonant in the coda" (Devonish and Harry, 284).

4. Morphological and Syntactic Variation in Educated Jamaican Speech

4.1. Syntax of Direct *Wh*-questions

In Jamaican Creole the cleft or 'inverted' structure is being used to form a *wh*-question, there is no *do*-support or inversion like it can be seen in the following example:

a. a-hou dem mek machiz

'How do they make matches?' (Bailey 1966:88)

b. A wisaid unu a go go luk fi im? A wichpaat im de ya?

'Where are you (pl.) going to look for him? Where is he? (Patrick 2004:421)

Wh-question can be also introduced with 'is' instead of 'a' and another possibility is zero, but introductory 'a' is often omitted in question due to competing English forms. It is therefore not surprising that Creole-type cleft *wh*-questions with an overt introducer hardly occur in the speech. Questions where the verb phrase in the equivalent declarative sentence does not contain an auxiliary or main verb be, frequently occur without the 'dummy' operator do required in Standard English e.g. "Which school you went to" (ICE-Jamaica S1A 029). There are also questions with an operator in the verb phrase which does not have the inversion of subject and operator that applies in Standard English. This is very common when the operator is progressive be e.g. "So what you're doing for summer" (ICE-Jamaica S1A 032). Deuber claims that "Standard English constructions are clearly the preferred choice overall, but in comparison to most other features that will be discussed here, *wh*-questions show a relatively high proportion of non-standard usage" (Deuber 11). Also, direct *wh*-questions without the do-operator and inversion are frequently used, which is characteristic in Creole and mesolectal style. Deuber then cocludes that "an appreciable number of non-standard questions — especially of the type lacking

do-support and the type lacking inversion of subject and progressive be —are indeed a feature of informal educated usage in Jamaica (Deuber 12).

4.2. Copula Forms

ICE-Jamaica data shows that the equative copula *a* is of very low frequency, by contrast, the locative copula de is well attested in the Rickford data. De is supposed to be the most persistent creole copula form. "With respect to zero copula, the Rickford data set shows the pattern of a high proportion before adjectives compared to NPs and locative complements which is thought to be typical of creoles" (Deuber 15). Somewhat higher proportions of zero copula occur in the cases of progressives (9%) and going-to-futures (14%). "Progressives and going-to-futures without beare also attested in Sand's (1999) radio corpus. Subsuming going-to-futures under progressives, she gives a figure for zero copula of about six per cent (1999:114)" (Deuber 15). These forms occur only in interviews and discussions, not in the more formal texts. This division, as Sand writes, "could indicate a certain degree of consciousness on the part of the speakers about the usage of zero progressives, as well as a certain degree of stigmatization" (1999:115–116). There is no great difference between broadcast dialogues and private conversations with regard to this feature.

4.3. Past Marking

According to Deuber, problem in the study of this variable is the lack of correspondence between creole and English tense/aspect categories. In particular, the wide range of meanings associated with the zero form in the creoles complicates the analysis of the alternation between inflected and unmarked verbs which is characteristic of past marking in mesolectal varieties. The specific exclusions and inclusions relevant to the present analysis of past marking are as follows:

1. All forms of *be* are excluded.

2. *Have* is included both as a main verb and as semi-auxiliary *have to*.

3. Modals are excluded.

4. Auxiliary and pro-predicate *do* are excluded.

5. Questions where auxiliary *do* does not occur but would be required in StE are excluded.

6. Negative structures of the type *no* +V, which would require auxiliary *do* in StE, are excluded.

7. All verbs in clauses containing *never* are excluded.

8. Habituals with *used to* are excluded.

9. Verbs in irrealis contexts are excluded.

10. Verbs in indirect speech are included if they actually have past reference.

4.4. Agreement Marking on Verbs

It is relatively common in ICE-Jamaica for verbs not to show agreement with a third person singular subject in the present tense, except in the case of *be.*

> "The present data differ both from JamC and from more formal JamE with respect to agreement marking on verbs. Verbal –s does not occur in any form of JamC and is perceived as a salient feature of English (Patrick 2004:415). In written JamE frequent occurrences of proximity concord and a tendency to extend notional concord have been observed (Mair 1992:82–83; 2002:52–53). Apart from these cases, however, verbs unmarked for third person singular are relatively rare not only in the samples of written English that have been investigated but also in

radio broadcasts (Mair 2002:49; Sand 1999:134). Furthermore, their number is matched or exceeded by occurrences of hypercorrect -s. This suggests that in writing and public spoken discourse omission of -sis a stigmatized feature, which educated Jamaicans strive to avoid." (Deuber 23)

4.5. Main Verb Negation

Some verbs are negated by preverbal *no*, as in examples (a) and (b), which can occur with present or past reference:

(a) Me no think so.

(b) No he did it for charity so him no get any money.

There is also significant influence of the two mesolectal JamC negators *duon* and *neva* on the usage patterns in the present data. Most of the speakers are using *do*-support and *don't* is therefore treated here as a negated form of *do*. However, its use in informal JamE seems to be influenced by JamC invariant *duon*, to which it corresponds in form except for the regular phonetic differences between JamE and JamC. *Never* has ambiguous status between adverb and negator. Examples below (Deuber 25) illustrate the range of uses of *never* in ICE-Jamaica:

1. This other one I will never forget uhm this young lady with the brain tumor

2. My house is never clean

3. Well no not here I've never heard of that one

4. You never heard it in like songs

5. We had to go to Saint Monica's we had to carry depending on who you had

if you had a lady you had to carry a comb hair oil and a wash rag and for a

gentleman you had to take a razor a wash rag and <}> <-> a </-> <=> a </=>

</}> razor wash rag and something else <#> I can't remember cos I never

had any men

6. So for the whole time cos you know so we never eat on time or whatever me have gas

7. When him did born him never have no teeth

8. <$B> … I actually heard that there was a earthquake four point three on the

Richter scale or something you felt it

<$A> <#> Yes

<$B> <#> Okay

<$A> <#> That's not so long ago

<$B> <#> Okay <#> I was in a bus <#> I never felt anything

9. At the time when I left University of the West Indies in nineteen ninety seven there were two computers in the main library <#> Today it's better <#> It is better today <#> But back then there were two computers and back then we never had Microsoft Office and Windows ninety-nine and whatever year <#> We had the black screen M S DOS <,> with the green letters (28) Yeah I've started that process and go to <unclear> words </unclear> <#> What else <#> German embassy was really rude <#> They sent me back uhm <O> clicks tongue </O> <#> <}> <-> They they <.> s </.> </-> <=> they didn't send to write </=> </}> no we have no vacancies and we hereby return your resume <#> But they never sent it back

10. <$A> <#> How did he know that <{> <[> <,> from her last </[> name or whatever

<$B> <#> <[> I don't know </[> </{>

<$B> <#> No he never hear her name

According to Dauber (25), JamC negative markers *duon* and *neva* play a greater role in the present data than any other overt JamC marker in the verb phrase, although they cannot be precisely disentangled from the corresponding English forms.

4.6. Noun Morphology

Dauber writes that in contrast to third person singular *-s* on verbs, *-s* as the regular plural marker for nouns is only very rarely omitted in the present data. The 35 unmarked nouns that occur are to be seen in relation to some 1400 marked ones, so they make up only about 2% of the total. It is estimated that the general *–s* marking rate for plural nouns in urban JamC is about 55%. There are also twice as many unmarked plural nouns in the present conversational corpus in which the highest increase can be seen in the news, talks, interviews and discussions. Genitive *-s* does not occur in JamC, and is characteristic for StJamE (Standard Jamaican English). Also, genitive *–s* is less prevalent in the present data than plural *–s*, though it does occur in the majority of eligible noun phrases. According to Sand (1999:139), comparison with the radio data suggests that lack of genitive –s is indeed considered more of a Creole feature in the Jamaican context than unmarking of plural nouns; he reports only a single example in the radio corpus, in one of the interviews. The JamC plural marker *them* is totally marginal in the data analysed here; two redundant occurrences with nouns already marked otherwise for plurality, and another two occurrences with a proper noun as an associative plural.

4.7. Pronoun Morphology

Jam Creole personal pronouns differ from the Standard English set in that basilectal JamC does not mark either case or gender on pronouns, while in the mesolect marking of both of these categories is variable, and also in that there is a distinct plural form for the second person, African-derived *unu* (Bailey 1966:22–23; Patrick 2004:427–428). In possessive function personal pronoun forms are used in JamC, with or without prefixing of *fi* (Patrick 2004:429).

			Personal pronouns		Possessive pronouns[b]
			Subject	Object	
Singular	1st person		I, **me**	me	my, **me**
	2nd person		you	you	your
	3rd person	masc.	he, **him**	him	his, **him**
		fem.	she	her	her
		neut.	it	it	its
Plural	1st person		we	us, (**we**)	our, (**we**)
	2nd person		you, you guys, you people, (you all), (**unu**)	your	your
	3rd person		they, **them**	them	their, **them**

7. Personal and possessive pronoun forms in Jamaican English (Deuber 2009, 28)

The picture above shows that personal and possessive pronoun form is based on Standard English pattern, and the gender distinction in the third person singular is also consistently marked. "*Unu* is attested only once; sometimes English phrases explicitly indicating second person plural such as *you guys* or *you people* are chosen. In the first person plural there is hardly any deviation from the StE three-way distinction between subject personal pronoun, object personal pronoun and possessive pronoun. In the first person singular, third person singular masculine, and third person plural the same form is, however, sometimes used for all three

functions, as in JamC" (Deuber 28). Jamaican Creole forms are rare in the first person singular but more common in the third person plural, and especially in the third person singular masculine. According to Dauber (28), pronoun use in the present data reflects a cline among Jamaican Creole forms from those which are most prominent to those which differ least from English. Thus, *unu*, as a non-English derived form, is highly marked and therefore not likely to occur with any frequency. Among those Jamaican Creole forms that are shared with English (except for the regular phonetic differences) but have a different function, the ones which collapse gender distinctions are least likely to be chosen in English-oriented speech because they may lead to referential ambiguity. Ambiguity does not arise when the same form is used for subject, object and possessive functions, as these forms occupy different syntactic slots.

5. Jamaican Patwah

5.1. Common Sayings and Proverbs

Jamaican Proverbs are metaphorical sayings normally based on a truth or on the general experience of humans throughout history. Jamaican Proverbs reflect African and European influences and the purpose of most of these proverbs is to teach about survival. According to the web page called jamaicanpatwah.com these are the most common sayings and proverbs;

1. *One, one coco full basket.*

   English Translation: one by one cocoa can fill a basket.

   Definition: do not expect to achieve success overnight.

2. *Mi cum yah fi drink milk, mi no cum yah fi count cow.*

   English Translation: I came here to drink milk, I didn't come to count cows.

Definition: this is a reminder that we should conduct business in a straightforward manner. It also means that you should deliver what you promise and not waste time talking about it.

3. *Every hoe ha them stick a bush.*

English Translation: every hoe has their thicket of bushes.

Definition: literally this denotes- to each his own, but also means that there is someone for everyone.

4. *Wah sweet nanny goat ago run him belly.*

English Translation: what tastes good to a goat will later upset his stomach.

Definition: this suggests that the things that seem fine to you now can hurt you later.

5. *Chicken merry, hawk deh near.*

English Translation: chicken is merry, a hawk is nearby.

Definition: this implies that every silver lining has its dark clouds. Even in the happiest time one must be watchful.

6. *Fire deh a muss muss tail, him think a cool breeze.*

English Translation: fire is at a mouse's tail, he thinks it's cool breeze.

Definition: this saying is used to describe someone (or a system) that is clueless. It encourages people to stop being complacent, as you will be unprepared when disaster strikes.

7. *Mi throw mi corn but me neva call no fowl.*

English Translation: I threw my corn but I didn’t call any fowl.

Definition: in short this means, you are who you show yourself to be, not who you say you are.

8. *Sorry fi mawga dawg, mawga dawg tun roun bite you.*

English Translation: feel sorry for a hungry dog, then he turns around and bite you.

Definition: sometimes it is the same ones we've helped who are the most ungrateful.

9. *Cock mouth kill cock.*

English Translation: a cock’s mouth causes its death.

Definition: this implies that we need to be more careful of the things we say as our words can come back to haunt us also do not act as if you are better than others.

10. *Wanti wanti cyah get eh, getti getti nuh want eh.*

English Translation: those who really want something cannot get it, those who are always getting things do not want it.

Definition: this suggests that some of us place very little value on things that are more important to others who are unable to get these things. Count your blessings and do not take what you have for granted.

11. *Trouble nuh set like rain.*

English Translation: trouble doesn’t give signs like the rain.

Definition: unlike bad weather we are often not warned when adversity is near.

12. *Time longa dan rope.*

English Translation: time is longer than a rope.

Definition: this encourages one to be patient and to work hard and wait until you time comes.

13. *Learn fi creep before yuh walk.*

English Translation: learn to crawl before you walk.

Definition: this suggests that you learn the basics before you try to do things that are more complexed. Take things one step at a time.

14. *Every mikkle mek a mukkle.*

English Translation: every little makes something.

Definition: refers to thriftiness. Every penny saved is a penny earned.

15. *See an blind, Hear an def.*

English Translation: see and blind, hear and deaf.

Definition: this is similar to the phase "see no evil, hear no evil". In essence you should pay attention to your own business and not try to meddle in another person’s life.

16. *Mi nuh come yah fi hear ass dead an cow fat.*

English Translation: I didn’t come here to hear that a horse is dead and a cow is fat.

Definition: this is saying that you should get to the point and stop beating around the bush, just say as it is.

6. Conclusion

In this paper I have written about Jamaican English which is very similar to Standard English and Jamaican Creole which is also called Jamaican Patois. Firstly, I have explained the history of Jamaican English which is a sublanguage of Caribbean Creole, and then I have given the information about linguistic history of Jamaican English. Phonology of Jamaican English is explained through the vowel and consonant system. The most complicated part of this paper is morphology and syntax of Jamaican English because of the many exceptions. I have also given the examples, that is, proverbs and sayings of Jamaican Creole which is not so similar to Jamaican English in phonetic realization or syntax. Contrary to popular belief, Jamaican Patois is not “Broken English”; it is actually a combination of English, French, Various West African Languages, Spanish and many others. To conclude, I think that Jamaican English is very interesting branch of Englishes throughout the world, but Jamaican Creole is more interesting due to its great difference in contrast to Standard English, and it is worthy of exploring through varied vocabulary.

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