ORIGINAL ARTICLE

Southern Bahamian: Transported African American Vernacular English or Transported Gullah?

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ABSTRACT

The relationship between Bahamian Creole English (BahCE) and Gullah and their historical connection with African American Vernacular English (AAVE) have long been a matter of dispute. In the controversy about the putative creole origins of AAVE, it was long thought that Gullah was the only remnant of a once much more widespread North American Plantation Creole and southern BahCE constituted a diaspora variety of the latter. If, however, as argued in the 1990s, AAVE never was a creole itself, whence the creole nature of southern BahCE? This paper examines the settlement history of the Bahamas and the American South to argue that BahCE and Gullah are indeed closely related, so closely in fact, that southern BahCE must be regarded as a diaspora variety of the latter rather than of AAVE.

INTRODUCTION

Lexical and syntactic studies of Bahamian Creole English (Holm, 1982; Shilling, 1977) led Holm (1983) to conclude that on southern Bahamian islands such as Exuma, it was mainland African American Vernacular English (AAVE) spoken by the slaves brought in by Loyalists after the Revolutionary War that predominated over the variety that had developed largely on the northern Bahamian islands. This ascendancy developed “…for the simple reason that it had
little real competition. Most Loyalists from the American South went directly to the largely unsettled islands to the southeast to set up cotton plantations” (p. 307).

Contrasting the modern results of this emigration in the 1780s to that of a later group of American Blacks who emigrated to the Dominican Republic's Samaná peninsula after 1820, Holm (1989) concluded that: “Decreolization [of AAVE in the United States] would appear to have begun during this same time span since the descendants of the emigrants to the Bahamas speak creolized English while those in Samaná do not” (p. 501).

Although he went on to note that various factors could skew this kind of dating (e.g. the socioeconomic and educational level of the emigrants as well as the influence of local speech in their new countries), a time-line had been suggested for the mechanism that changed AAVE from a creole to a post-creole.

But what if AAVE had never been a creole? After listening to tape recordings of the speech of former American slaves, Holm (1991) became convinced that decreolization alone could not account for the present structure of AAVE. Even taking into account that their speech may have shifted considerably between their childhood in the mid-19th century and the time they were recorded in the 1930s and later, it was clear that this was a variety of English with some creole features rather than a variety of creole with some English features. He had to conclude that:

The present study supports the view that the language of the ex-slaves, like earlier attestations of the speech of Blacks in the American South, indicates in the light of the relevant sociohistorical and demographic data discussed above that the language of Blacks born in North America (outside of the Gullah area) was from its very beginning a semi-creole representing a compromise between the creole of slaves imported from the West Indies and the regional speech of British settlers. While American Black English has certainly undergone decreolization over the past 300 years in the sense that it has replaced many of its original creole features with those of English, this is not actually evidence that American Black English itself ever constituted an autonomous creole system. (Holm, 1991, p. 247)

A somewhat similar position has been taken by Mufwene, who has suggested that the process that produced AAVE may have been "half-creolization" rather than decreolization (1987), and that the variety "may simply have resulted from a less extensive restructuring than that which produced Gullah" (2001, p. 316). Gullah, spoken in the coastal lowlands of South Carolina and Georgia, has long been recognized as a creolized variety of English. Winford (1997, 1998) traces the social and demographic histories of Virginia and the Carolinas from the 17th century and compares key structures in Gullah, AAVE and Southern White Vernacular English, concluding that "AAVE was never itself a creole, but it was created by Africans, and bears the distinctive marks of that creation" (p. 140).

If 18th century AAVE was not a creole, then why is the language of the southern Bahamian islands a creole? The present study examines historical evidence which indicates that this resulted from these islands having been populated predominantly by speakers of Gullah rather than AAVE.

**BAHAMIAN VERNACULAR ENGLISH BEFORE 1780**

Columbus first set foot in the New World on the Bahamian island of San Salvador in 1492, but the Spanish were not interested in settling the Bahamas. The islands, built up from coral
reefs with thin soil and surrounded by waters often treacherously shallow for ships, offered neither agricultural nor mineral wealth. After depopulating the islands by carrying off their Arawakan-speaking Lucayan inhabitants to work the gold mines of Hispaniola in the early 1500s, the Spaniards abandoned the Bahamas. The islands remained virtually unpopulated until the advent of the British in the following century. In 1648 some seventy religious dissenters from Bermuda established an enduring colony on the Bahamian island of Eleuthera.

In 1656 "some troublesome slaves and native Bermudians and all the free Negroes" were sent from Bermuda to Eleuthera (Albury, 1975, p. 45). In the 1660s other Bermudians, mainly seamen and farmers, began to settle the present site of Nassau on New Providence Island. In 1670 these two northerly islands' combined population was 500; about 60% were White and 40% Black (Craton, 1962, p. 189). In this year Charles II granted the Lords Proprietors of Carolina on the mainland a patent that included the Bahama Islands, creating a single colony that endured as such for the next half century. In the same year Charleston, in what is now South Carolina, began to be settled by Whites and their slaves from Barbados (Wood, 1974, pp. 24-25). There was considerable commerce between the Bahamas and the mainland (Albury, 1975, p. 90), but it is unclear how many settlers and slaves arrived in the Bahamas via Carolina, although it is known that some slaves came from Jamaica, Barbados, Hispaniola and West Africa (Saunders, 1985, p. 3).

Because of its poor soil, the Bahamas never developed the large sugar plantations found elsewhere. Its inhabitants, White and Black, worked relatively closely together to make their living from small farms or the sea. In 1784, long after the White population of most British and French islands of the Caribbean had become a tiny fraction of the total, Whites still made up a full 43% of the Bahamas' population. Nearly all of the population lived on the northerly islands of New Providence, Eleuthera, and Harbour Island; in 1768 it was estimated that the more southerly islands of Exuma and Cat Island were inhabited by a total of only 30 people (Saunders, 1985, p. 3).

Table 1

<table>
<thead>
<tr>
<th>Race</th>
<th>1670</th>
<th>1721</th>
<th>1734</th>
<th>1773</th>
<th>1783</th>
</tr>
</thead>
<tbody>
<tr>
<td>Whites</td>
<td>300</td>
<td>756</td>
<td>810</td>
<td>1,952</td>
<td>1,700</td>
</tr>
<tr>
<td></td>
<td>(60%)</td>
<td>(73%)</td>
<td>(59%)</td>
<td>(47%)</td>
<td>(43%)</td>
</tr>
<tr>
<td>Blacks</td>
<td>200</td>
<td>275</td>
<td>568</td>
<td>2,191</td>
<td>2,300</td>
</tr>
<tr>
<td></td>
<td>(40%)</td>
<td>(27%)</td>
<td>(41%)</td>
<td>(53%)</td>
<td>(57%)</td>
</tr>
<tr>
<td>Total</td>
<td>500</td>
<td>1,031</td>
<td>1,378</td>
<td>4,143</td>
<td>4,000</td>
</tr>
</tbody>
</table>


Since there is no known counterevidence to Bickerton's assertion that creolization occurs only "in a population where not more than 20 percent were native speakers of the dominant language" (1981, p. 4), it is possible that a fully creolized variety of English did not develop in the Bahamas itself before 1780, especially in view of the close working relationship between White and Black Bahamians during the first century of British colonization. It does remain likely, however, that slaves coming from areas where restructured English was spoken (e.g. Africa and the West Indies) brought creole features in their speech that became part of Bahamian.

**GULLAH BEFORE 1780**

Charleston, first settled in 1670, had some 800 British settlers and 300 slaves by 1672. According to Wood (1974, pp. 24-25), almost half the Whites and more than half the Blacks came from Barbados, where the spread of large sugar plantations was pushing small farmers off their land and forcing them to emigrate. Other settlers included French
Huguenots and religious dissenters from the British Isles and from other colonies in British North America (Baptists, Quakers and Catholics), as well as settlers from Bermuda, the Bahamas, the Leeward Islands and Jamaica (Wood, 1974, pp. 24-25; Joyner, 1984, p. 13).

During the first years of settlement the colonists traded with the American Indians for deerskins and raised livestock, sending meat to Barbados in exchange for slaves and sugar. By the 1690s it became clear that the low country was suitable for raising rice, for which there was a growing market in southern Europe and the Caribbean. Although the British settlers had no experience in cultivating rice, their slaves did since it had long been grown in various parts of Africa. The intensive labor needed for its cultivation led to a great increase in the importation of slaves: by 1708 the colony's population of 8,000 was equally divided between Whites and Blacks, but by 1740 there were 40,000 slaves as opposed to only 20,000 Whites (Joyner, 1984, pp. 143-152). The proportion of inhabitants of American Indian, European and African ancestry underwent the following shifts:

| Table 2 | Estimated population of South Carolina, 1685-1775 |
|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|
|                | 1685            | 1700            | 1715            | 1730            | 1745            | 1760            | 1775            |
| Total           | 11,900          | 14,100          | 19,200          | 33,400          | 62,400          | 97,500          | 179,400         |
| American Indian | 84%             | 53%             | 27%             | 5%              | 2%              | 1%              | 0.3%            |
| White           | 12%             | 27%             | 27%             | 29%             | 33%             | 40%             | 40%             |
| Black           | 4%              | 20%             | 45%             | 65%             | 65%             | 59%             | 60%             |


These figures suggest that during the first generation of colonization, Blacks made up a small minority who either learned English as a second language through relatively close contact with native speakers under frontier conditions, or else arrived from Barbados or elsewhere in the British West Indies with some knowledge of Creole English. In the next generations, however, the Black population (coming increasingly straight from Africa with little or no knowledge of English or Creole) became the majority, leaving White native speakers a minority of about a third to two-fifths of the population.

Although this might seem comparable to the Bahamian population in 1783 (58% Black and 42% White), it must be remembered that the above figures are for all of South Carolina, not just the coastal low country, where the concentration of Blacks was much higher. Segregation was instituted in South Carolina in 1720 after it was separated from the Bahamas and North Carolina, and a 1726 survey of two low-country parishes indicated that two-thirds of the slaves lived on plantations, defined as having twenty-five to a hundred hands (Wood, 1974, p. 160). The social and linguistic relations on such plantations had to differ considerably from those between Black and White Bahamians working together on small farms or at sea. Thus, quite apart from the continuing existence of creolized English in Gullah country today, the above historical social and demographic data support the development of a creole continuum in this area during the 18th century, albeit one that developed in a society with a relatively high percentage of
native speakers of English, keeping the speech of most Creole speakers quite mesolectal in comparison to varieties such as Jamaican or Sranan.

**AAVE BEFORE 1780**

The cradle of AAVE's development was Virginia, the first and most populous colony of the colonial South. Although Africans were first brought into Virginia in 1619, they did not arrive in considerable numbers until 1680, making up 6% of the colony's population in 1685 and 9% in 1700. Until this period Blacks were a small minority in relatively close contact with White indentured servants, making it likely that the Blacks had enough access to the English of native speakers to learn it through normal second language acquisition.

As tobacco farming spread during the 18th century, the importation of slaves grew and the proportion of Blacks increased from 22% in 1715 to 40% in 1760. Thus later newcomers were less likely to have as much access to native-speaker models of the target language, but Whites still made up a substantial majority of the population.

A similar situation prevailed in North Carolina, where the White population remained at about 75% from 1715 to 1775 (Wood, 1974). Thus the maximum percentage of native speakers associated with full creolization was always greatly exceeded in most of the old South, leading to the sociolinguistic circumstances described by Reinecke: “In several instances the slaves were so situated among a majority or a large minority of Whites (and there were other reasons as well for the result), that they, or rather their creole children, learned the common language, not a creole dialect … This happened in … the southern United States in general” (1937, p. 61).

<table>
<thead>
<tr>
<th>Table 3</th>
<th>Estimated population of (East) Virginia, 1685-1775</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1685</td>
</tr>
<tr>
<td>Total</td>
<td>43,600</td>
</tr>
<tr>
<td>American Indian</td>
<td>7%</td>
</tr>
<tr>
<td>White</td>
<td>87%</td>
</tr>
<tr>
<td>Black</td>
<td>6%</td>
</tr>
</tbody>
</table>


Pockets of greater restructuring may have developed in localities with demographics more similar to those in South Carolina's low country, as Schneider (1989) suggests, making AAVE the “…product of a few presumably independent creolization processes in localities with an exceptionally dense Black population … with a certain degree of leveling, mixture and perhaps loss or even spreading of such forms in the post-emancipation period” (1989, p. 278). However, our present understanding of what is required for full creolization to take place indicates that this is not what happened to AAVE in most parts of the American South.

On the other hand, it has become clear that the features which modern AAVE shares with Caribbean varieties of Creole English but not with Southern White Vernacular English cannot all be explained through the kind of borrowing associated with language contact, i.e. between a less restructured AAVE and more restructured varieties brought in by
Pidgin English speakers from Africa or Creole English speakers from the Caribbean or individuals from the Gullah country.

While this could explain lexical borrowings (even ones with syntactic implications, e.g. the complementizer say), it is doubtful that it could explain systemic differences like zero copulas (although these can occur in some White varieties of Southern English, apparently through borrowing from AAVE). The only remaining explanation for the origin of such features is that AAVE is the result of English having undergone a less extensive degree of restructuring than that which led to Gullah or the English-based creoles of the Caribbean and Suriname, i.e. having undergone semi-creolization as defined by Holm (1988, 1992), Thomason and Kaufman (1988), Mello (1997) and Green (1997). Such limited restructuring would still have allowed for both inflectional simplification and the retention of certain substrate features such as a correlation between the form of the copula and its following syntactic environment (Holm, 1984).

**BAHAMIAN VERNACULAR ENGLISH AFTER 1780**

Despite the severing of political ties between the Bahamas and the mainland after the United States declared its independence in 1776, cultural and linguistic affinities were actually strengthened by the massive influx of Loyalists after 1783.

Given the small size of the Bahamas' population before 1783 (one fiftieth the size of South Carolina's), profound demographic and linguistic changes could be expected from the arrival of the mainlanders and their slaves.

About 1,000 Loyalists came directly from New York (Albury, 1975, p. 12). These Whites, largely officers and merchants and their families, settled in and around the capital of Nassau on New Providence and on other northern islands like Abaco. Durrell (1972) describes the speech of today's White Abacions as evocative of that of 18th century New Englanders, e.g. in their use of the archaic pronoun ye and regionalisms such as lotting 'planning' (Holm, 1982; Wentworth, 1944).

**Table 4**

<table>
<thead>
<tr>
<th></th>
<th>1784</th>
<th>1786</th>
<th>1787</th>
</tr>
</thead>
<tbody>
<tr>
<td>Whites</td>
<td>1,700 (43%)</td>
<td>2,900 (33%)</td>
<td>3,300 (29%)</td>
</tr>
<tr>
<td>Blacks</td>
<td>2,300 (57%)</td>
<td>5,900 (67%)</td>
<td>8,000 (71%)</td>
</tr>
<tr>
<td>Total</td>
<td>4,000</td>
<td>8,800</td>
<td>11,300</td>
</tr>
</tbody>
</table>

Note. Adapted from *Slavery in the Bahamas, 1648-1838* (p. 1-5, 15) by G. Saunders, 1985, Nassau: Nassau Guardian.

Another group of Loyalists were from the American South; the planters among them tended to take their families and slaves directly to the largely unsettled islands to the south and east of New Providence, where the British government granted them lands. There is substantial evidence that their slaves were more often speakers of Gullah rather than AAVE. Florida, which Britain had gained from Spain in 1763, remained loyal during the American war of independence, and many Southern Loyalists fled there when their side lost the war. Of the 13,000 refugees who arrived in East Florida in 1782, "over 8,000, including nearly 5,000 slaves, had come from 'Carolina'" (Lambert, 1987, p. 260). Moreover, "Virtually all of the Blacks and a substantial majority of the Whites who came from 'Carolina' were South Carolinians" (Lambert, 1987, p. 260). A considerable number of the remaining Loyalists were from neighbouring Georgia, where Gullah had spread along the coast. When Florida was returned to Spain in 1783, "The largest group, 3,247 (of whom over 2,200 were Black), went to the Bahamas" rather than other parts of the British Empire (Lambert, 1987, p. 260). "Those interested in commercial agriculture took up lands on Exuma, Abaco, and Cat islands, several of the 'out islands' that had been sparsely settled until this time"
(Lambert, 1987, p. 207), where they set about raising "cotton of the sea-island variety" (Lambert, 1987, p. 207). It is documented that specific estates were set up by South Carolinians, such as that of John Kelsall on Little Exuma (Craton & Saunders, 1992, p. 233) or had slaves likely to have come from South Carolina, such as that of Denys Rolle on Exuma, who brought 140 slaves from East Florida in 1783 (Saunders, 1983, p. 21).

The following table indicates the dramatic demographic changes this immigration brought about on particular islands:

<table>
<thead>
<tr>
<th>Island</th>
<th>Old</th>
<th>New</th>
<th>Total</th>
<th>% New</th>
</tr>
</thead>
<tbody>
<tr>
<td>New Providence</td>
<td>1,024</td>
<td>1,264</td>
<td>2,288</td>
<td>55%</td>
</tr>
<tr>
<td>Long Island</td>
<td>306</td>
<td>476</td>
<td>782</td>
<td>61%</td>
</tr>
<tr>
<td>Andros</td>
<td>56</td>
<td>132</td>
<td>188</td>
<td>70%</td>
</tr>
<tr>
<td>Exuma</td>
<td>75</td>
<td>679</td>
<td>754</td>
<td>90%</td>
</tr>
<tr>
<td>Cat Island</td>
<td>16</td>
<td>442</td>
<td>458</td>
<td>97%</td>
</tr>
<tr>
<td>Crooked Island</td>
<td>--</td>
<td>357</td>
<td>357</td>
<td>100%</td>
</tr>
</tbody>
</table>

Note. Adapted from Slavery in the Bahamas, 1648-1838 (p. 12-13) by G. Saunders, 1985, Nassau: Nassau Guardian.

Not included are islands that received no new slaves (Eleuthera, Harbour Island), northern islands like Abaco, or southern islands not included in the 1788 survey (e.g. Inagua). Andros should also be excluded on the grounds that "the bulk of its original settlers ... migrated to the island from the Mosquito Coast in 1783" (Parsons, 1918, p. ix) and can therefore be presumed to have been speakers of Miskito Coast Creole English (Holm, 1978) rather than Gullah. On New Providence and Long Island it is unclear what sociolinguistic forces prevailed in the eventual blending of what must have been two distinct vernacular varieties in the late 18th century, but it is likely that elements of the speech of both groups survive in the folk speech of the two islands today. However, this leaves three southern islands that received all or almost all of their slave population during the loyalist influx: Exuma, Cat Island and Crooked Island. On these islands it is certain that the mainland varieties predominated in that they had no real
competition, especially after most Whites left these islands. Cotton exhausted the thin soil, and then insects destroyed what was left of the Bahamian cotton industry by the early 1800s. Most of the estate owners were ruined financially and gradually abandoned their plantations, leaving their slaves to fend for themselves in virtual freedom.

As seen above, there is substantial indication that most of the new slaves came from South Carolina or Georgia and were speakers of Gullah rather than AAVE. Evidence of the American origin of their speech can be found in the occurrence of regional words on these islands that are also found in Gullah and in the American South generally, but which have not been attested in the English creoles of the Caribbean proper, e.g. hoe-cake: 'cornmeal cake'; gutlin': 'greedy'; sperrit: 'ghost'; Hoppin' John: 'beans and rice'; and ninny: 'breast' (Holm, 1982, p. v). Of course people travel, bringing with them their words and turns of phrase. Bahamians have long been skilled seamen, and there has been at least as much internal migration within the Bahamas as there has within the United States. Still, the country folk's speech is anything but uniform: different islands are well known among Bahamians for their distinctive speech, as attested by remarks like "Cat Island people does talk bad."

CONCLUSIONS

We can conclude that the development of Bahamian, Gullah and AAVE did not involve the restructuring of English to as great an extent as did the development of creoles like Sranan and Jamaican, and that the most likely cause for this was the relatively high proportion of native speakers of English (and probably their more frequent linguistic interaction with non-native speakers) as the three North American varieties evolved. Both creole-influenced dialect of English (AAVE) and an English-influenced variety of creole (Gullah) were brought into contact with a variety probably somewhere between the two (Bahamian) when the Loyalists brought their slaves to the Bahamas in the 1780s. While this contact surely affected the vernacular speech of all the islands, historical and linguistic evidence indicates that it was Gullah that predominated on Exuma, Cat Island and Crooked Island, which received 90 to 100% of their slave population from the North American mainland, especially South Carolina and Georgia.

Thus, the creole nature of the folk speech on these southern Bahamian islands should not be interpreted as evidence that AAVE had been fully creolized on the mainland before 1780 (and later decreolized) since the language that was brought there was in all likelihood 18th century Gullah rather than 18th century AAVE. This new interpretation undermines the most compelling evidence we knew of to support the hypothesis that AAVE had been fully creolized, and it provides further indication that AAVE—its creolization.

As a new generation of linguists continues to describe the vernacular speech of the Bahamas (e.g. Albury, 1981; Rafi, 1983; Lawlor, 1986, 1988; Donnelly, 1992; Seymour, 1995; McPhee, 2003; Hackert, 2004; Reaser, 2004), it bears repeating that the histories of Bahamian, Gullah and AAVE are interrelated in fundamental ways, and closer study of each variety promises to cast new light on the structure and development of the other two.
REFERENCES


