

## **A TORI FU WI EIGI TONGO**



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Na papira disi ben kon na wan,  n ben skrifi nanga rai fu misi  
Aude Christel Mgba, fu kisi a Master of Arts skoropapira  
ini Fine Art & Design nanga a stuka 'Blacker Blackness',  
na Sandberg Skoro ini Damsko, ondro driktoro Simone Zeefuik.



**“Efu yu abi lespeki fu yu kulturu dan yu abi na lespeki fri fu yu libi.”**  
- Nell Sedoc

**“Na wan bun èn warti sani te wan pipel e lespeki èn e hori en kulturu.”**  
- Guno Hoen

## WAN WORTU NA FESI

Wan lespeki odi mi e bari gi yu, a leisiwan fu a papira disi.

Na wan firi mi ben kisi taki mi, wan Sranan libisma, wan pikin fu mama Sranan (awinsa fa mi kmopo èn gebore na Ptatakondre), musu skrifi den fosiwan wortu fu a papira disi ini wi eigi lespeki Sranantongo.

Mi ben prakseri taki mi no kan bigin a papiri disi san abi a tori fu Sranantongo nanga wan lo Sranan sani ini en ini Ingristongo. So dati ben meki mi skrifi a fosiwan wortu pisi disi ini a lobi Sranan fu wi, bika fa den bigisma ben taigi èn leri mi, “Wortu abi krakti! Wortu e tai, wortu e lusu!”.

A tori dati mi ben skrifi ini a papira disi na wan tru tori. No denki taki na spotu mi ben meki, bika mi no ben skrifi lei dya kwet’kweti, baya! A tori disi na a trutru tori fu Sranantongo. Na so a de.

Mi pruberi fu taigi a tori disi leki fa den gransuma, suma e tan nownowde funamku na samandow (efu den no konbaka tap grontapu kba leki nasiman) - un’ bigisma, ben ferteri nanga prati den tori nanga makandra fosten, sensi bifo katiboten. Srefi sensi bifo den bigisma ben de na Sranankondre, a ten di un’ granbigisma kmopo na Afrikakondre. Fosten den ben ferteri den tori èn prati den koni ini difrenti tori èn singi nanga makandra. Ma prefu mi e prati a tori nanga ferteri en leki den bigisma fu wi ben du kba, mi leki wan libisma tap grontapu tide ben skrifi a tori ini papira disi, fu prati en nanga yu alamala. Fu di mi sabi taki someni koni fu den granbigisma fu unu ben lasi kba, bika no ala bigisma fu wi ben skrifi den koni tap papira.

Na de so taki wi libi now ini wan ten pe wan lo kenki e de tap grontapu. Wan lo kenki ben de kba owktu ini wi eigi Sranan kulturu. Ma prefu a kulturu ben gro, wan lo kulturu sani nanga du fanowdu lasi kba. Dat’meki na moro prenspari sani nownowde fu skrifi den bigisma koni nanga Sranan sabi na papira. Sosrefi den tori dati den nanga wi ben ondrofeni so dati wi no lasi moro (ondrofeni) tori. Dat’meki mi prati a skrifi disi anga na prakseri fu mi leki wan Srananman, san e abi lobi nanga soso warderi gi wi eigi Sranan kulturu, poti wan stonfutu na ondro fu na Sranan kulturu, funamku a kebroiki fu Sranantongo. Bika mi sabi taki te lespeki nanga warderi fu wi eigi kulturu de, wi kan tyari wi eigi kulturu go moro hei. Mi e howpu taki mi kan kraka nanga yepi fu tyari wi eigi tongo na wan warti en leti fasi èn mi wan sori taki wi eigi tongo na wan moimoi tongo. Wi musu poti prakseri fu leri warderi, ondrow nanga teri wi eigi tongo nanga kulturu moro. Bika mi sabi taki furu Sranan sma no sabi den eigi tongo anga kulturu èn a warti fu en. Nomo a lespeki nanga grani fu wi eigi switi kulturu musu de èn wi no mus ferri syen fu wi eigi kulturu gi tra sma, dati mus kon na leti! Fu di tra sma abi den eigi kulturu owktu. Dat’meki wi mus leri fu abi moro warderi nanga lespeki fu wi eigi sani. Wi mus kon ferstan taki wi eigi moi kulturu nanga tongo na fu wi. Ma wi mus no fergiti fu abi lespeki nanga den sani fu tra sma okwtu. Bika te lespeki en warderi no de dyugudyugu kan kon meti wi. Fa a no fa wi ala mala na libisma na grontapu, ala na wan Gado meki, san musu libi nanga makandra.

Mi howpu taki yu, leisiwan fu a papira disi, sa leisi en anga prisiri èn prati en nanga den yonguwan èn den owruwan na un mindri.

Grantangi mi e taki gi yu leisiwan fu teki a ten fu leisi a tori disi dat mi ben skrifi. Sosrefi mi de taki grangtangi gi Yu, Anana Keduaman Keduampon. Grantangi na yu dyodyo, nanga ala den bun winti di hori mi baka èn langa mi wan anu ini mi libi. Grantangi owktu gi ala mi bigisma, fu mi mama sei nanga mi papa sei, den gran suma, den kabra fu wi. Bika sondre den mi no man de tide.

Ala mi Srananman, a papira disi na fu yu!



## **SRANAN SANI INI SRANANTONGO! (PRELUDE/ABSTRACT)**

As you, the one **dati e leisi a papira disi nownow**, may have noticed **a tongo** used on the pages **bifo** is not always **Ingristongo**. So **a kande dati un no man leisi san mi ben skrifi ini a bigin fu a papira disi**, **ma** from this point onwards I will **owktu skrifi ini Ingristongo**. **Ma**, a continuation **fu a papira disi** still contains a lot of the **sèm tongo** used **bifo** called **Sranantongo**. To contribute to the easy-**fu-leisi** ability of this **papira ala den Sranantongo wortu** and sentences are from this page onwards in bold. **Na bakasei** of this **papira** I included **wan** glossary which contains **den Sranantongo wortu** used **ini a papira disi** to aid you, **a leisiwan fu a papira disi, fu betre ferstan san ben skrifi ini a papira disi**.

**A papira disi na wan tori abra a Sranan** lingua franca **Sranantongo**, where the **tori fu Sranantongo** (i.a. parts **fu istorya**) is told in a **Sranan** historical context. The narrative of the **tori ini a papira disi** is told in a typical **Sranan fasi, pe pisi fu a tori** are often interrupted by **kot'singi**, sung **ini Sranantongo**, and where part of the texts **ben skrifi ini Sranantongo fu betre** express and stay true to the **Sranan tori**.

Knowing that **Ingriskondre** ones colonised **Sranankondre bifo Ptatakondre**, **èn dati** during **Ptata** colonial rule **a kebroiki fu Sranantongo** was prohibited **ini skoro**, in its entirety the purposely **kebroiki fu Sranantongo ini a papira disi** can be seen **leki wan** decolonial act, by going against the Sandberg Institute's requirements **fu kebroiki a** dominant linguistic imperialist **Ingristongo**. The choice **fu kebroiki Sranantongo** is also due to the fact that some meaning **fu Sranantongo wortu** and/or **odo** don't have the same correspondence in colonial European **tongo, spesrutu te yu taki abra Sranan sani**. Therefore parts **fu a papira disi ben skrifi ini Sranantongo** to better express and stay true to **a rutu fu a tori**. **Bika a no de so taki mi, leki wan Srananman, kan ferteri a tori fu Sranantongo èn denki taki mi no kebroiki wi eigi switi Sranantongo. Na so a de!**

**Kande yu nownow denki:** *"Sranantongo!?! Well, who did he wrote this for!?"*

Well, in all honestly **mi ben skrifi disi fu ala mi Sranan sma! Fu ala den Sranan libisma nanga den di no ben de moro. Den bigisma fu wi, den yorka, den kabra, kar'kon**. Furthermore, **a papira disi** is of course, besides **fu pipel fu Sranan** descent, **owktu fu den** who are interested in **Sranan sani**. **A papira disi na wan papira** I would've loved to have received **èn leisi fos'fosi ini mi libiten**, to gain more consciousness **anga lespeski fu wi eigi lespeki tongo nanga kulturu**. **Spesrutu** since **mi na wan Srananman gebore ini a diaspora, ini Ptatakondre, a kondre fu a former colonial oppressor fu Sranankondre**, where they **no e leri yu** this type of **sabi abra** "their" former colony **na skoro**. Therefore **a tori disi kan** contribute to the promotion **fu a (skrifi fu) Sranantongo, a awareness fu Sranan(tongo) istorya nanga a warti fu Sranantongo**.



## **WAN - SRANANTONGO NANGA A RUTU FU EN**

**Sranantongo** or **Sranan** na a lingua franca, a **tongo dati** serves **leki** a common means **fu** communication, **fu Sranankondre** nanga **den Sranan pipel**. Aladi **Sranankondre** no **ben de wan Ptata** colony **moro èn** gained its **srefidensi fu** being colonised **fu 300 yari** by **Ptatakondre** na **November 25, 1975**, **Ptatatongo** na still a official **tongo fu Sranankondre èn a tongo dati den pikin e leri ini skoro** across a **heri kondre**. **Ma, Sranantongo** na a most widely **taki, kebroiki èn ferstan tongo fu Sranansma** across **ala difrenti pipel**.

Literally translated **Sranantongo** means “Surinamese tongue” **èn ben de** originally a **tongo fu den krioro pipel fu Sranan**: descendants **fu** enslaved **pipel fu difrenti parts fu a west fu Afrikakondre**, whether or not mixed **nanga tra pipel**. **Na wan krioro tongo dati** originated mid-17th century during **kabitoten (te den Ingris** founded **wan** colony in **Sranan)**, by the enslaved population **na pranasi ini Sranankondre**.<sup>1</sup>

**Leki ala krioro tongo Sranantongo bigin leki wan pidgin tongo, wan** grammatically simplified means **fu** communication **dati** develops **mindri tu** or **moro pipel dati no ben abi wan tongo na speri, pe** typically vocabulary **èn grammar na limited èn furu leisi** drawn **fu wantu tongo**. **A de irrelevant fu a papira disi fu** conclude precisely **efu a pidgin ben** originally based **na Potogisi** (since **Potogisi**-based pidgin **ben de a** common **tongo ini a west fu Afrikakondre** at the time, whilst **owktu Potogisi-Dyu** slaveholder settlers **ini Sranankondre ben de**), **efu noso wan Ingris**-based pidgin **ben de kba ini kebroiki na west coast fu Afrikakondre èn na den sipi san ben kibri** enslaved **pipel**. **Ma, baka a takeover fu Sranankondre by den Ptata ini 1668, a Ingris** character **fu a krioro tongo ben** maintained, although **wan** increasing number **fu Ptata wortu ben** included **ini a nyun tongo disi**. **Toku, leri den, ini den colonial wet'man ai**, “inferior enslaved” (**den granwan fu wi!**) **Ptatatongo ben** definitely not encouraged. **Ptatatongo ben** intended exclusively **fu kebroiki gi den** “superior European **wet'man**”, **di ben** supposed to “maintain European **weti kulturu**”.<sup>2</sup> **Na colonial ideology disi ben meki weti European warti nanga bribi** superior to those **fu den**, in their colonial European **wet'man ai**, “primitive” enslaved **Afrikansma èn indigenous pipel fu Sranankondre**. **Na sèm** applied **fu den** enslaved **pipel den bribi**. **Moro specific, a ben** apply **fu a** traditional Afro-**Sranan bribi Winti, den gronprakseri (ini Sranantongofu) fu den bigisma fu wi**<sup>3</sup>, **san** originated during a **katiboten disi na den pranasi fu Sranankondre**. **Aladi na bigin fu katibo a srafumasra** tolerated **Winti nanga du fanowdu, a ben bakaten** labeled **leki afkodrei** by a **kerki èn** prohibited by **wan Ptata wèt ini a end fu den 18th century**.<sup>4</sup>

**Sranantongo ben tron tongo fu den** enslaved **pipel èn the masra** consciously chose to address **den** enslaved **ini a tongo disi**, which at the times **den ben kari: “Neger-Engels” (Ptatatongo fu ini Ingritongo: “Negro-English”) or “nengretongo” (wan derogatory colonial nen fu Sranantongo)**. **Sranantongo ben owktu srefi** recommended by a **Ptata colonial lanti leki a tongo fu** communication **mindri den** enslaved **pipel anga masra/weti pipel**.<sup>5</sup> **Wan tra nownowde derogatory nen den kebroiki fosten na: “nengrekondre”, to refer na a continent fu Africa pe den** enslaved **pipel kmopo, san yu** can still **yere ini owru singi dati abi den** origins date back **na katiboten**. A term **na nownowde son leisi na** replaced by **èn singi ini poku leki Afrikakondre or Yanakondre/Yanasei**.



Den enslaved Africans, den bigisma fu wi, ben uprooted èn violently taken across a “middle passage” (the Atlantic ocean) fu den original oso ini a west fu Afrikakondre pe den ben kmopo. Den ben abi sabi (owktu sabi fu wiri<sup>6</sup>), ideologies èn spirituality ben de den most precious, èn enkri, belonging which not even a moro ogri wan masra could teki fu den. Ini den wan lo ancient koni ben libi, expressed ini tori, singi, èn odo, which they desperately needed ini den mofina conditions fu Sranankondre. Wan odo na wan proverb or saying ini Sranantongo, wan metaphor dati son leisi might sound weird or funny, san abi wan ancient koni nanga dipi meaning. San den enslaved’s Afrikakondre bigisma, un granbigisma, ben leri ini terms fu leri nanga ondrofeni na passed on through den odo. Wan lo fu den sabi disi ben preserved tide ini den owru Sranantongo odo san na very similar to den odo fu Afrikakondre.<sup>7</sup>

Wan lo yari fu katibo ini Sranankondre leaves traces, san yu kan owktu feni ini den Sranantongo odo. Na pranasi ini Sranankondre, unu gransuma, gained leri fu libi èn nyun ondrofeni which they then poti ini nyun odo. Wan lo Sranantongo odo abi krin characteristics fu katiboten in which they originated. Sma di ferstan a art fu odo èn sabi den katibo odo, èn san den odo disi kibri, kan kisi wan lo context abra den conditions èn kebroiki fu den dei. Dat’meki, odo nownowde belong to wan prenspari immaterial cultural heritage èn istorya fu Sranankondre.<sup>8</sup> Ini Sranan society odo ala ten ben abi wan great significance. Through odo, dipi prakseri nanga koni na presented ini wan very concise maniri.

A de nofotron said taki odo kmopo fu bigisma mofo, san abi ondrofeni nanga koni fu ferstan nanga ferteri wan odo. Disi na a case nanga a following odo:

**“Owru nengre taki: Efu bigi alen no kiri mi, dow-watra no sa kiri mi.”**

(Literally translated: “The old negroes say, if I die not from the downpour, I shall certainly not die from the morning dew.”)

By that is meant: efu wan ogri sani no e get mi down, sani less bad no sa bother mi furu. Den enslaved, di ben wroko den heri libiten na prenasi ini ala difrenti types of weather nanga gruesome conditions, èn had not died from it, abi a leti fu taki. Bika den ben prove daki den kan teki wan beating. Na pranasi den enslaved owktu ben leri taki they should libi bun nanga makandra.

**“Bana no mu kiri kofi, kofi no mu kiri bana.”**

(Literally translated: “Banana trees should not choke coffee trees and coffee trees should not choke banana trees.”)

Den owktu ben sabi taki a moro babari wan nanga fuss-makers na pranasi ben de seldom den moro betre wrokoman

**“A no babariman e broko pranasi.”**

(Literally translated: “It is not the screamers who come to destroy the plantation.”)

A odo disi, however, abi wan underlying context fu historical blaka colonial resistance, fu den sei fu den enslaved against den srafumasra nanga srafumisi. As the runaway former enslaved (maroons<sup>9</sup>) who came to take revenge na srafumasra, did so preferably te neti in complete silence. Disasters therefore rarely announce den srefi, a odo leri.<sup>10</sup>

Unfortunately, due to the size limitations fu a papira disi, going moro fara ini a topic fu blaka resistance, fu unu gransuma, against a colonial oppressors na dora a scope fu a papira disi. Toku, resistance, from un bigisma, ben definitely de, leki a laste odo indicates. Den did resist! Na strei de ben strei, na feti de ben feti! A historical importance nanga a impact blaka resistance ben abi on Ptata colonial rule na too noteworthy fu no briefly mention dya.

Wan fu den rebels dati ben feti baka ini enslaved revolts fu eksempre ben kaptan Araby, which moral authority ben generally acknowledged. Aladi Araby nanga en pipel, fri runaway enslaved nanga den descendants, ben libi ini rebel dorpu na busi, den ben no fu wan momenti fergiti a sorrowful plight fu den brada nanga sisa na pranasi anga Sranan mamafoto Paramaribo. Raids fu Araby's rebel grupu na wet'man settlements ben no mere raids, leki the fact taki bifo libi den pranasi agen den ala ten scattered

wantu pamphlets, san ben skrifi ini Ingristongo by wan certain man Boston, in which nanga tranga wortu den taki abra a liberation fu den enslaved pipel. Severe threats ben owktu expressed ini these manifestos against any wet'man who would assault wan colored libisma. Fu ala blakasma den wet'man kiri, den ben pramisi fu kiri dri noso fo wet'man! <sup>11</sup>

Yu kan leisi moro fu a blaka resistance disi by, among others, runaway rebel kapten like Boni, Baron and Joli Coeur (di den wet'man derogatorily ben kari ini Ptatongo: 'het gespuis' - the scum/brutes) ini "papa De Kom" 's prensari historical decolonial work 'We Slaves of Suriname'. A buku disi, published ini 1934, described Sranan istorya fu wan anti-colonial point of view fu a fosiwan lesi, by wan descendant fu enslaved pipel san ben personally experience den consequences fu colonial rule.

Below wan pisi fu papa De Kom's 'Wi srafu fu Sranan' buku abra 'het gespuis':

...those of our fathers who, despite chains and guards, escaped plantation slavery; the rebels, who defied the gruesome punishments and threats of the whites; the revoltors, who braved the horrors of the primeval forest to find, at the end of their difficult journey, death or freedom. <sup>12</sup>

Den conditions ondro which den enslaved, den bigisma fu wi, ben wroko na prenasi de mofina èn inhumane. Hence, a bifo mentioned blaka resistance èn a reason sanede libisma ben lon gwe fu pranasi. Fu gi yu wan impression fa ogri katibo ben de ini Sranankondre, mi ben poti wan pisi fu brifi correspondence mindri Ingris colonial settlers fu a katiboten dati. Den quotes below na fu tu difrenti brifi fu 1814 by Pinson Bonham, 'Granman fu Sranan' (a laste Ingrisman ini a granman function, en ben followed up by wan Ptata lantiman), gi a 3rd 'Earl Bathurst', who at the time ben de a Ingris 'Secretary of State for War and the Colonies'.

"I [Pinson Bonham] have spent 21 years in the West Indies, and in every colony I have always heard that it was a severe punishment for a Negro to sell him to a planter in Suriname, and I now discover this to be true".

"I have never yet been in a colony where the slaves were so ill-treated, so ill-fed and ill-clothed, yet where they were forced to do such heavy labor, far exceeding their powers." <sup>13</sup>

Den enslaved na prenasi, den granbigisma fu wi, no ben abi furu fri ten. Ma, bifo a leki bifo mentioned prohibition fu den traditional Afro-Sranan bribi Winti (nanga ala sani dati ben associated nanga en - i.a. naki dron nanga dansi), den enslaved pipel sonleisi kisi a okasi fu blow of some steam after the hebi wroko na prenasi. They would te neti kon makandra fu du fanowdu (Winti) sani èn naki dron, singi, dansi nanga prisiri leki den ben du ini Afrikakondre. These momentu fu prisiri were son leisi taken leki okasi fu lon gwe na busi, which happened furu di de ben naki dron èn singi Sranantongo singi in which den singi san o psa. Wan eksempre fu wan singi disi na:

♪ "Masra tamara, te yu no e si mi moro, mi e gwe"

(Literally translated: "Master tomorrow, if you do not see mee anymore, I'm gone.")



## **TU- SKORO NANGA BRIBI INI KATIBO**

**Ini katiboten skoro ben soso fu wet'man pikin. Dyu opened a fosiwan skoro ini Sranan, fu pikin fu Dyu, weti pranasi libisma ini 1677. Meanwhile, bika weti mansma fathered pikin nanga blaka enslaved umasma, unu gran mama, wan nyun grupu pipel had emerged: den malata. When manumitted (from manumission' - gi wan enslaved libisma fri, bifo a end fu katibo) den malata ben allowed to attend segregated skoro, soleki a Malata skoro fu fri colored libisma, founded na a end fu a 18th century.**

**Fu den enslaved pipel it was, fosi dati, strictly forbidden fu kisi leri ini leisi nanga skrifi. Ini den European's denki dati would be kefalesk fu social stability.** <sup>14</sup>

**After all, a blakaman fu Afrikakondre ben regarded leki inferior, soso fu hebi, tranga wroko. So ondro no circumstances dene enslaved ben allowed fu kisi Christian religious leri nofo teki skoro leri ini general. Wan ptata istoryaman fu den ten ben skrifi a following abra disi:**

The fact that many owners of slaves disapprove of baptism, and of religious education for their enslaved, or even strongly oppose it, is not only due to the fear that this would raise the prospect of freedom too much. Some claim that if the enslaved were taken into a denomination other than that to which the masters belonged, they would be despised and denounced by their enslaved, as is already the case with the Israelites; others think it ridiculous to propagate Christianity in this way, and say that the negroes understand nothing of it and should understand nothing of it" <sup>15</sup>

**A general consensus abra den enslaved not being allowed fu dopu bigin kekni somewhat te christian missionaries arrived ini Sranankondre ini the mid 18th century. Den missionaries were part of the German Moravians or Moravian Brethren from Herrnhut, Doisrikondre, (ini Sranantongo: Anitrikerki, èn ini ptatantongo: Evangelische Broeder Gemeenschap - EBG, or Herrnhutters), èn tra missionaries ben de Lomsu missionaries fu Tilburg and Breda, Ptatakondre. Nanga a urge to conquest èn wini sili fu den kerki, san na (up to a dei disi) so characteristic fu a manifestation fu christianity ini a Third World. <sup>16</sup> , den want fu gain more members fu den kerki ondro den enslaved pipel. Ma, fosi den missionaries ben denied acces na pranasi èn den ben only allowed fu evangelise mindri den indigenous èn maroon pipel.<sup>17</sup> Te den christian missionaries eventually did gi access na wantu pranasi na a end fu den 18th century fu spread den gospel, den ben lati kba. Sensi a no ben de allowed fu den enslaved pipel, unu granbigisma, to be christian noso dopu te leki a end fu den 18th century, den eigi gronprakseri Winti ben wan widespread èn institutionalised bribi ondro densrefi them kba, san fu den ben owktu wan fasi fu tan tru gi den rutu. Den furu leisi ben du den fanowdu sani, Winti, kibrikibri te neti, against which there was little to do.**

**Winti, which was at first tolerated, nownow kisi a label fu afkodrei nanga didibri by a kerki ànd tron prohibited by Ptata lanti wèt. Den missionaries did pruberi fu convert den sma fu pranasi èn preached den gospel ini Sranantongo, gi Gadobuku leri ini Sranantongo èn owktu ben kebroiki a tongo fu gi sma leri. Ma, den enslaved ben only allowed fu leri leisi ini Sranantongo, no fu skrifi, te 1857. <sup>18</sup>**

**Bika political pressure fu Ptatakondre, in view fu den inevitable abolition fu katibo, baka 1820 a ten ben kon fu wan bigi-scale christianization fu den enslaved fu prenasi. <sup>19</sup> Ini den Ptata ai, den future ex-enslaved ben musu fu tron "civilised" bun kerkiman sodati den enslaved, in gaining den future fri, would no tron rebellious. <sup>20</sup>**

**Baka 1830, christianity bigin fu meki esi progress ondro den enslaved pipel tapu pranasi èn ini 1850 den missionaries kisi access na almost ala pranasi. Conversion to Christianity however remained superficial. <sup>21</sup>**

**Den conversion fu wantu fu den enslaved consisted mainly fu dopu, which included emphasis fu commanding den fu arki den masra.**

**Te masra ben gi den enslaved pipel, unu granbigisma, wan yuru tapu sonde fu arki san a missionary**

ferteri, unu bigisma ben tnapu nanga makandra nanga sweti dati ben dropu fu den skin, nanga weri skin èn skin-ati ini a shed fu wan yuru. They then ben arki wan preiki den no ben ferstan, unless a missionary ben taki Sranantongo. They had to wroko tranga a rest fu a heri sonde fu make up fu den wroko den no ben abi kba. <sup>22</sup>

Aladi a christianisation, Winti continued fu libi dipi ini a denki fu unu granbigisma.

A kulturu fu den krioro pipel no kan meaningfully be interpreted sondo wan insight into Winti. Winti has permeated a heri krioro kulturu. A oral kulturu, including tori, singi, poku anga dansi, ma owktu wan prenspari pisi fu den skrifi krioro kulturu. <sup>23</sup>



Fig. 1 - Lithograph fu wan Winti ritual (Voyage a Surinam. P.J. Benoit. Bruxelles: Societe des Beaux-Arts (de Wasmé et Laurent), 1839.)



## DRI - PE DEDE DE, A DAPE LAFU DE

Den enslaved den srefi have no ben skrifi noti abra den du fanowdu, bika den no ben allowed fu leri skrifi. Ala den gronprakseri nanga du fanowdu ben transferred orally, ini Sranantongo, fu generation na generation via (ondrofeni) tori. Bika istorya buku na largely based fu skrifi sources, den sources strongly ben influence a image wi abi fa a used to be ini katiboten. Ma, wi Sranan libisma mus realize taki te wi e leisi den sources, furu leisi wi e luku through a ai fu a weti colonial skrifiman fu a ten dati. Fu eksempre, wan lo weti skrifiman, dati ben skrifi abra Sranankondre, ben skrifi abra den langa ceremonies fu enslaved te wan libisma dede. Den skrifiman mainly ben skrifi fu den manners èn customs fu den “heathen blakaman”, èn perhaps most of all, abra a fasi in which Sranan enslaved ben beri den dedewan anga fa den ben row. With astonishment nanga disgust den weti skrifiman report babari, naki dron, nanga “didibri afkodrei sani” pe dede de. Den weti skrifiman not only payed attention to fa den enslaved, den gransuma fu wi, expressed their row, wan lo skrifiman owktu emphasize a "celebratory" character fu dede ini den mourning rituals. In fact, dati na furu leisi a moro interesting sani fu den wet skrifiman. Wantu weti skrifiman srefi ben denki taki srafu no e row te famiri nanga kompe dede, san na, of course, wan lo sososani.

Ptata masra Adriaan Lammens ben skrifi early ini a 19th century dati te wan beri na pranasi de den enslaved no celebrated nanga soso krei anga babari, ma owktu nanga lafu te spotuman ben prati fatu. Wantu fu den impression na correct, ini Sranantongo wi e abi wan known expression in regards to disi:

**“Pe dede de, a dape lafu de”**

(Literally translated: Where there is death, there is laughter)

Den weti missionaries, èn Ptata lanti, in particular ben negative abra den “lavish fesa” fu den dede èn ben pruberi fu stotu dede customs nanga rituals fu unu granbigisma. Den wet'man were annoyed by the singi nanga krei fu ‘dede-oso’, which den ben feni far too loud, èn which ben go doro te lati neti . Not only den wet'man find it wan problema dati den blakasma, ini den weti ai, si dede leki wan “okasi fu fesa èn sinful dansi nanga fatu”, ma owktu dati a involves ten-consuming dringi fu furu sopi. Dat'meki den weti kerkiman pruberi fu draw up sober mourning nanga beri rules. Fu eksempre, den anitrikerkiwan ben besroititi taki ‘dede-oso’ may not be held baka tin yuru te neti èn dati pipel may only singi kerki singi.<sup>24</sup>



Fig. 2 - Lithograph fu wan ‘Beri fu pranasi enslaved’ (collection: Katibo Collection Tropenmuseum, Ptatakondre. Yari fu meki:1840 -1850.)

During wan beri, dragiman e tyari wan dedekisi. Son leisi den dragiman e dansi nanga a dedekisi. A dansi nanga sudden feints sa, among other things, tapu a yorka fu a dedewan fu following den dragiman on the way to a final resting presi.



## FO - KATIBO KBA

Na July 1st 1863 (**Ketikoti**), the Kingdom fu **Ptatakondre**, leki wan fu den laste European colonial **kondre**, abolished **katibo ini Sranankondre anga den Ptata Antilles**. Ironically, not the former enslaved, **den granwan fu wi, ma den srafumasra nanga srafumisi ben kisi pai fu lanti**. **Den masra ben kisi: 300 guilders per enslaved libisma ini Sranankondre** (approximately around €4000,- tide) **èn 200 guilders per enslaved libisma ini den Antilles**. This cost the **Ptata lanti** around 12 million guilders **èn amounted fu 10% fu den total lanti expenditure**. **Den former enslaved, den bigisma fu wi, ben kisi noti! Ma, ini Sranankondre (no ini den Antilles) den former enslaved mindri 15-60 yari** <sup>25</sup> **ben forced by Ptata wèt fu du a sèm wroko leki “contracted wrokoman”**. **Ondro spesrutu Ptata lanti state supervision den former enslaved ben mus wroko ete wan 10 yari period te 1873**. **Disi ben de in fact still katibo ini Sranankondre, ma ondro wan difrenti nen, ‘Staatstoezicht’** (‘State Supervision’). <sup>26</sup>

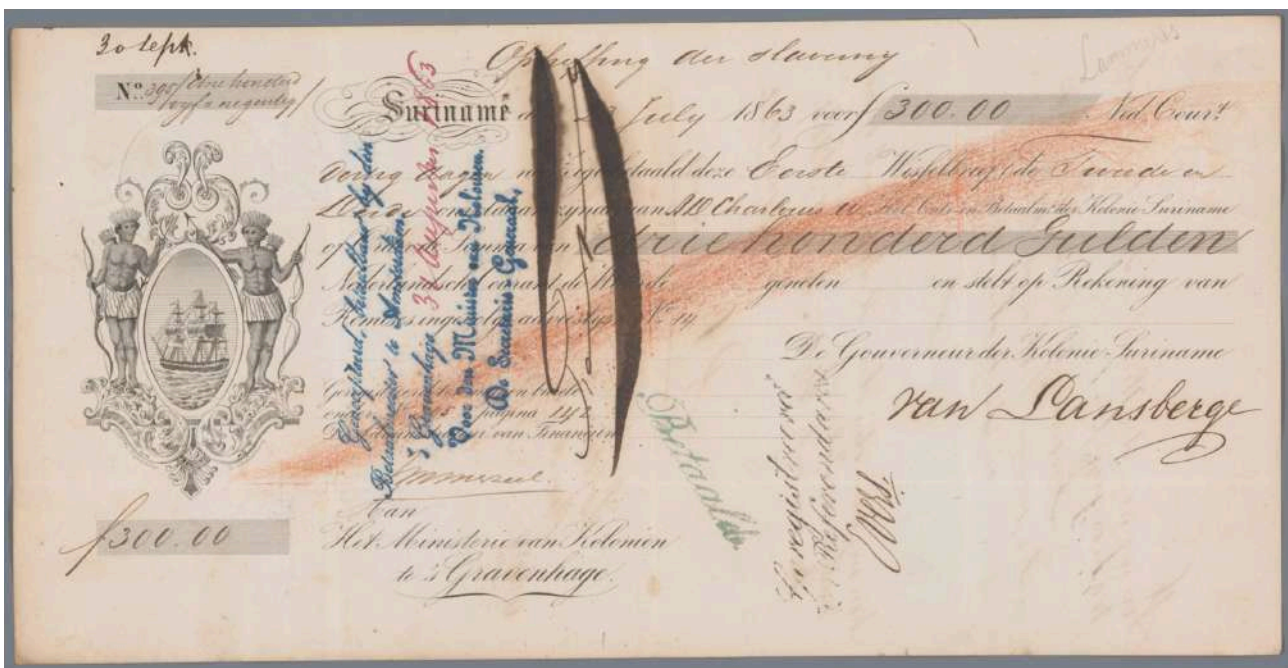


Fig. 3 - Wisselbrief - 'Opheffing der slavernij' (Bill fu broko - 'Abolition fu katibo'), Ministry of Colonies, **Ptatakondre**, 1863.

'Bill fu broko' gi A.D. Charlouis. Issued na July 23, 1863 **ini Sranankondre fu a warti fu three hundred guilders**. **A papira disi na signed by a local granman Van Lansberge èn provided nanga difrenti stampu èn notes showing dati lanti ben pai kba**. **Na kruktusei a 'coat of arms' fu Sranankondre: a merchant sipi ini wan oval, nanga wan indigenous sma na both sei (nanga wan bo èn peiri)**.

**Baka a abolition fu katibo ini 1863, a Sranantongo èn Ptatatongo situation kenki pikinso**. As a result **fu den Ptata colonial policy fu replacing African enslaved pipel fu pranasi nanga Asian indentured wrokoman**, thousands of immigrants **fu Asia (Sneisi sensi 1853; Indians sensi 1873; Yampaneisi, Indonesians sensi 1890) ben kon na Sranankondre ini a second half fu den 19th century**. <sup>27</sup> **Sranantongo ben da a fosiwan tongo den ben leri, fu taki nanga tra sma ini Sranankondre**. **Na so Sranantongo tron a contact tongo mindri den Asians nanga den tra Sranan pipel, èn na prenasi owktu mindri den masra nanga den Asian indentured wrokoman**. **So, Sranantongo owktu remained a tongo fu den pranasi baka di den Afro-Sranan pipel had largely abandoned den**. <sup>28</sup>



## **FEIFI - FU SRANANTONGO NA PTATATONGO**

Wan liberal policy fu Ptata lanti paved the way fu moro leri ini Sranantongo ini a colony fu Sranankondre baka katibo. During a period disi a widespread kebroiki fu Sranantongo ben beneficial fu a further development fu a tongo into wan fully-fledged communication system (fu Pidgin na Krioro tongo nanga wan Ingristongo basic structure).<sup>29</sup>

Wan heri generation fu Sranansma ben leri fu leisi nanga skrifi ini Sranantongo. Leri ini Ptatatongo ben definitely no encouraged. Pipel di ben du Winti sani no gi access fu teki skoro.<sup>30</sup>

Na ten dati wan increase ini a production fu religious sani owktu ben de, soleki Gadoboku nanga psalm singi, tori èn puwema ini Sranantongo. Wan eksempre na den buku fu Matawaiman Johannes King (considered to be a fosiwan skrifiman ini Sranantongo), dati en ben skrifi ini a period fu 1864 na 1893.<sup>31</sup>

Fa a no fa Sranantongo ben widely used, ini a colonial ai fu den wet'man (èn by den di ben aspire fu kren the colonial social trapu) Sranantongo ben abi wan lagi prestige, bika Ptatatongo ben a tongo fu den upper strata fu colonial society. After all, den lagi caste no ben allowed fu teki leri ini a Ptatatongo fu den moro hei weti caste.

Ma, by the end fu den 19 century it could not be tolerated dati moro dan 90% fu Sranan society ben taki wan tra tongo dan Ptatatongo. Borgu fu Sranankondre had to be offered Ptata kulturu through a kebroiki fu Ptatatongo. Ptata lanti pursued wan so called 'assimilation policy'.<sup>32</sup> A nyun vision ben de: 'Ptata kulturu fu ala borgu fu Sranankondre!'.<sup>33</sup> Skoro ben rigorously overhauled. Lanti bigin fu subsidise den Skoro fu den Anitrikerki anga den Lomsukerki èn established den public skoro.

Sranantongo ben largely banned na skoro - disi na a bigin fu wan intensive policy fu meki Sranankondre moro leki wan tra pisi fu Ptatakondre, ini tongo nanga kulturu.<sup>34</sup>

Ini 1876, a ferplekti fu teki skoro came into effect, 25 yari bifo Ptatakondre sref'srefi, fu ala pikin fu 6 te 12 yari. Ptata skoro was seen leki a ultimate means fu 'civilize' den non-weti Sranan sma, èn thus fu strengthen a grip na a colony.

Den Ptata wet'man ben taki: "A moro Ptata a moro bedre!". A prohibition fu taki sranantongo ini Sranan skoro ben wan result fu a ideology disi. Dat'meki Ptatatongo tron a compulsory tongo ini Sranan skoro. A kebroiki fu Sranantongo na skoropikin èn skoromeister ben prohibited. Trangayesi skoropikin dati ben taki Sranantongo ben ordered fu go wasi en mofo, bika fa den ben denki fosten: "den mofo tron blaka". Writing lines ben owktu wan common strafu. Fu eksempre, pikin mus skrifi dusun leisi ini Ptatatongo:

*"Ik mag geen Negerengels spreken op school."* ("I am not allowed to speak 'Negro-English' in school.")

Skin strafu ben owktu practiced te skoromeister kisi wan pikin dati ben taki Sranantongo ini skoro.

Papa De Kom ben skrifi abra disi ini en prenspari buku 'We Slaves Of Suriname' (1934):

"We, who were punished with the stick when we dared to speak our own 'Surinamese language' within the school walls."<sup>35</sup>

A leri fu Ptatatongo took place according to a so-called 'immersion method'. Aladi ala sma no ben taki Ptatatongo, Ptatatongo ben imposed leki a main tongo.<sup>36</sup>

Den tongo dati pikin, alamala fu difrenti pipel, ben taki te oso ben no taken into account. Bigisma ben owktu informed dati den musu fu taki soso Ptatatongo te oso. In the end, a no ben de soso skoromeister, ma owktu wan lo bigisma dati forbade den pikin fu taki Sranantongo te oso.<sup>37</sup>



Fig. 4 - **Umapikin** fu Oranjeschool (primary **skoro**) nanga **Ptatatongo** 'Aap-Noot-Mies' **leri** material, photographer Willem van de Poll. 1947.

**Powema-man nanga streiman fu wan tra Sranan tongo (Sarnami - a tongo fu den Sranan Hindustani) Jit Narain (pseudonym fu Djietnarainsingh Baldewsingh) once aptly expressed a phenomenon disi by noting dati: a fosiwan great migration Narain experienced ben no fu Sranankondre na Ptatakondre, ma a migration fu oso na skoro. Fu mamatongo na skoro tongo, Ptatatongo.**<sup>38</sup>

A content fu **leri** itself **ini skoro ben owktu, ini wan** completely colonial manner, completely attuned to **Ptata kulturu. Den skorobuku ben kon fu Ptatakondre èn den skoropikin kisi leri abra** summer, winter, autumn **èn** spring (seasons that were completely foreign **fu den Sranan pikin**), **èn dati a Rhine liba** entered 'their' **kondre** (indicating: **Ptatakondre**) na Lobith. **Aladi a Sranan fri** colored **uma Maria Vlier ben skrifi a fowisin Sranan istorya buku ini 1863 kba, den istorya leri ini skoro ben abra den 'heroic deeds' fu weti Ptataman, soleki Piet Hein nanga a Zilvervloot. No wan wortu abra Srananman, soleki Baron, Boni èn Joli Coeur, san ben feti a Ptata colonial rule. A no ben de te a20th century dati Papa De Kom ben skrifi abra Sranankondre fu a perspective fu wan Srananman.**<sup>39</sup>

**Sranantongo** continued to function **leki wan** means **fu** communication **mindri grupu ini a** domestic sphere. **Ma, nofotron wan lo sma ben si a kebroiki fu Sranantongo leki** evidence **fu abi wan moro lagi** social status, or **leki wan marki fu den di no ben kisi bun leri. Disi owktu ben a tori te den descendants fu den indentured wrokoman fu India èn Indonesia pipel ben taki Hindi or Yampaneisi tongo.**<sup>40</sup>

**Sranantongo** may **ini a** period **disi ben** largely driven out **fu skoro èn** printed media, **ma a ben de libilibi, ondro wan lo libisma ini Sranankondre.**<sup>41</sup>



## **SIKSI - SOPHIE REDMOND NANGA PAPA KOENDERS**

**Sranankondre** ben on its way **fu tron wan Ptatatongo** colony. Somehow **Sranantongo** survived, **ma no** unharmed. A systematic suppression **fu Sranantongo** had caused **den krioro pipel** in particular **fu lasi bribi ini den eigi tongo**. **Nomo, libisma** continued **fu kebroiki Sranantongo bika a ben de a moro betre way fu** express **den emotional libi èn bika, awinsi fa ala colonial oppression fu tongo, den ben firi taki den abi leti fu kebroiki den eigi tongo.** <sup>42</sup>

**Ini a sèm period ini Sranankondre wan frow ben strei fu a appreciation èn kraka a preservation fu Sranantongo, Sranan kulturu èn strengthening a self-awareness fu den krioro libisma. A nen ben Dr. Sophie Redmond (1907-1955). Redmond ben de a fosiwan krioro uma datra fu Sranankondre èn ben known leki 'datra fu pôtisma'. Ini en tutenti-yari medical career Dr. Redmond has treated countless pôtisma fu noti èn owktu ben meki wantu lively theatre prei ini Sranantongo. Dr. Redmond ala ten proudly ben weri wan koto, èn orga kotomisi shows to draw attention gi koto krosi. Ini en eigi datra-oso, ini den Sranan mamafoto Paramaribo, dr. Redmond ben kebroiki traditional Sranan wiwiri koni nanga wet'man dresi èn provided information fu pôtisma ini Sranantongo. A not only provided information ini a field fu medical problema, ma owktu, fu eksemple, ini a event fu trow problema noso moni problema. Ala den sani disi dr. Redmond ben du ini Sranantongo, so dati ala sma kan ferstan en. Sensi a end fu den 1940s te en dede, Redmond ben ferteri (ini wan krin fasi ini Sranantongo) abra difrenti medical, hygienic anga social problema ini en weekly pokodosu column 'Datra, mi wan' aksi wan sani' (fu a Medical Service fu Sranan pokodosu broadcaster AVROS).**

**Ini Redmond's pokodosu tori nanga en theatre prei, a ben pruberi fu kraka a self-esteem fu krioro sma, among other things, by bringing recognisable tori gi den ini den eigi lespeki Sranantongo. Ini total en ben skrifi twarf fu theatre plays abra social topics, nofotron abra pipel customs èn social problema, in which en contributed gi a Sranan national consciousness na en eigi fasi.** <sup>43</sup>



Fig. 5 - **Datra** Sophie Redmond



During a Second World War, te Ptatakondre ben occupied by Doisrikondre, a prestige fu den Ptata nanga den Ptatongo ben less hei dan bifo. Wan reaction fu den tongo situation fu Ptatongo leki a official tongo ini Sranankondre ben kon. <sup>44</sup> A introduction fu a universal suffrage (right to vote) ini 1947 na Sranankondre may owktu have promoted a status èn kebroiki fu Sranantongo. Den political candidates, di den ben go na a pipel, ben mus fu taki Sranantongo sodati ala sma ben ferstan den. <sup>45</sup> Sensi 1954 Sranankondre no ben de moro wan colony; ben gi a status fu wan kondre ini a Kingdom fu Ptatakondre. So no srefidensi ete, ma wan kondre nanga moro frantwortu fu domestic policy and wan kulturu environment dati, initially cautiously, would also gro ini Sranankondre. <sup>46</sup>

After the war Sranan skoromeister J.G.A. Koenders (1886-1957), owktu known leki "Papa Koenders", founded the association *Pohama (Potie Hanoë Makandra)*, nanga around tutenti like-minded umasma. Nanga makandra den ben strei fu a purposeful nurturing fu den Sranan yonguwan. <sup>47</sup> Fu 1946 te 1956 Koenders ben publish a monthly magazine 'Foetoe Boi', which partly ben skrifi ini Sranantongo nanga Ptatongo. A defended a view taki Sranantongo na wan tongo suitable fu ala kebroiki, èn dati descendants fu den enslaved pipel should be proud fu den eigi kulturu, spiritual heritage Winti èn no mus firi syen di den taki Sranantongo. <sup>48</sup> Ini 'Foetoe Boi' Koenders ben skrifi abra leri nanga kulturu, folku customs èn politics, ma spesrutu abra Sranantongo. Koenders ben meki translations fu foreign powema fu sori taki Sranantongo na owktu fully-fledged ini literature èn ben skrifi powema verses ensrefi. A motto fu Koenders ben de: "Yu kan kibri yu granmama, ma yu no kan kibri en koso-koso". <sup>49</sup> Central to Koenders practise ben de dati en wani fu gro a self-awareness èn funamku a self-respect fu Afro-Sranan pipel gi den srefi. <sup>50</sup> Ini 1943 Koenders published a buku 'Foe memre wie Afo', aiming to bring order in the spelling fu Sranantongo èn ini 1944 en ben publish a buku '60 moi en bekentie singie na Sranantongo'. <sup>51</sup>



Fig. 6 - Na enkri photo dati ben de fu Papa Koenders (kruktusei) & a papira Foetoe-boi (letisei).



## **SEIBI - PUWEMA**

**Aladi papa Koenders no ben seen leki wan bigi skrifiman nofo powema-man, en ben inspire wan lo Sranansma fu si a warti fu Sranantongo èn fu skrifi ini Sranantongo. Wan fu den sma ben de ‘Trefossa’ (1916-1975), pseudonym fu skoromeister, editor èn powema-man Henny de Ziel. Trefossa ben publish a fosiwan collection fu Sranan powema, consisting fu tin-na-neigi powema, called 'Trotji' ini 1957. Nanga 'Trotji' Trefossa ben sori a versatility fu Sranantongo leki wan literary tongo èn demonstrated dati prakseri èn emotions can be expressed ini wan very personal fasi ini Sranantongo. A ben de Trefossa's hei-level powema dati elevated Sranantongo na wan universal powema tongo, èn contributed na a recognition nanga status fu Sranantongo leki wan fully-fledged literary tongo.** <sup>52</sup>

Trefossa ensrefi was seen leki wan Sranan nationalist nanga decolonial prakseri, in line nanga a decolonial prakseri èn awareness fu Sranan kulturu leki papa De Kom. Fu eksempre, Trefossa ben taigi na wan lecture ini 1963 pe en ben taki abra Sranantongo:

“It is profoundly immoral to neglect or kill a cultural phenomenon (a language) born of interaction and history of the entire community. It should not be done for any reason, not even because it would add a few more to our problems.” <sup>53</sup>

Trefossa kon ferstan dati tongo nanga self-esteem e waka nanga makandra. Ini a lecture en owktu explicitly ben aksi a audience fu meki wan choice between wan colonial èn wan national kulturu prakseri. Bika dati en ben seen leki wan nationalist di ben feti ‘a owru (colonial) fortress’. 'Trotji' na still regarded leki wan milestone ini Sranan literature. A ben inspire wan heri generation fu powema sma, funamku a fosiwan trutru Sranan powema generation fu den 1960s, fu owktu express den decolonial Sranan nationalistic prakseri ini Sranantongo powema. Eksempre fu powema sma fu a generation disi ben de: Johanna Schouten-Elsenhout (1910-1992), Eugene Rellum (1896-1989) èn Michaël Slory (1935-2018). <sup>54</sup>

Dis'ten libisma si a laste mentioned powema-man Slory leki a moro prenspari powe-man ini Sranantongo fu tide, bika en ben skrifi moro dan tutenti powema buku. <sup>55</sup>

Wan tra eksempre fu wan 1960s known Sranan nationalist powema-man ben de ‘R.Dobru’ (1935-1983) - pseudonym fu powema-man, skrifiman, nanga politician Robin Ravales. Dobru owktu ben yepi fu a recognition fu Sranantongo leiki wan fully-fledged tongo. Ini den 1960s en managed fu wiki Sranan nationalistic denki ini someni Sranansma nanga den powema fu en. Wan eksempre fu wan famous Dobru powema na 'Wan' (furu sma e kari a powema disi: 'Wan bon').



A powema ‘Wan’ {fu Dobru en fosiwan powema collection ‘*Matapi*’ (1965)}, na wan puwema dati someni Sranansma sabi nanga memre, bika en abi wan simple choice fu wortu nanga structure. A puwema ‘Wan’ e abi wan krin boskopu: “*someni wiwiri nanga makandra meki wan bon*”. Nanga disi en obviously meant the unity fu Sranansma. Dobru ben gi a Sranansma, spesrutu den krioro pipel, a self-confidence fu meki den eigi sten heard èn dat’ meki Sranansma si Dobru leki a national poweman fu Sranan pipel. Den nationalist prakseri caught on nanga den pipel fu Sranankondre, dati ben moving gi wan moro srefidensi Sranankondre. <sup>56 57</sup>

Boiti Redmond, Koenders èn a ini a papira disi earlier mentioned papa De Kom wan tra sma ben de ini Sranankondre during a ten dati, di contributed na a emergence fu a Sranan self-awareness. Unfortunately a no ben appear ini someni stuka abra a awakening Sranan nationalism. A man disi na L.E. ‘Gudu-Gudu’ Thijm (1891-1966). Wan well-known appearance ini den strati fu Paramaribi foto ini Sranankondre, dati ben taki owktu ini Sranantongo. Thijm ben de wan strati powema-man leki no wan sma ini Sranankondre. Ini Ptatatongo nanga Sranantongo en ben feti baka any form of colonial oppression èn ben singi abra bigi nanga pikin aladei tori. Tori, powema, nanga singi abra den politicians, abra den libisma èn abra ensrefi. A ben panya en prakseri abra wan Sranankondre sondo oppressive colonial ties, nanga en powema via strati lectures nanga powema printed on loose sheets of papira. Den papira disi Thijm ben seri fu feifi sensi nanga a nen: ‘*Volksorgan* by L.E. Thijm’ èn ‘*Atomic bomb: folk epic by the poet Thijm about the great issues of the day*’. Bika en ben de very outspoken son leisi a ben kon in contact nanga skowtu. Ma, di Thijm ben de ini Ptatakondre, pe en ben go na grammar skoro, a resistance fu en, earned en wan exile. Unlike papa De Kom, Thijm no ben exiled na Ptatakondre, ma baka na en mamakondre Sranan. <sup>58 59</sup>



## **AITI - WIE EEGIE SANIE**

Around 1950 yongu Sranan elite ben go na Ptatakondre fu stuka èn during den stay abrawatra discovered den eigi identity nanga Sranan rutu. Koenders' monthly magazine 'Foetoe Boi' ben especially known ondro den Sranan skorowan disi ini Ptatakondre. Ondro den Sranansma ini Ptatakondre a kebroiki fu Sranantongo ben moro hei dan ini Sranankondre. <sup>60</sup>

Ini 1951 wan grupu fu den Sranan skorowan ini Ptatakondre founded den eigi Sranan kulturu orga na Ptata mamafoto Damsko. Den ben kari a orga 'Wie Eegie Sanie' (W.E.S.). A ben de wan orga pe intellectuals anga wrokoman miti makandra. Papa Koenders can be seen leki a papa yeye fu a orga disi. A nen 'Wie Eegie Sani' srefi ben kon fu wan Koenders powema fu a 'Foetoe-boi' papira. <sup>61</sup>

'Wie Eegie Sanie' ben si a kulturu situation ini Sranankondre leki wan continuation fu den fosten colonial Ptata policy èn focused on, amongst other things, leri activities aimed at awareness fu Sranan kulturu nanga political awareness (strengthening Sranan patriotism) fu wan decolonial standpoint. W.E.S. owktu ben strei fu moro awareness fu a warti fu wi eigi lespeki tongo, Sranantongo.

In summary, 'Wie Eegie Sanie' set itself den following goals: (a) Liberation fu den (Afro-)Sranansma fu Ptata kulturu domination; (b) Rejection fu den Ptata ethnocentric Sranan istorya; èn (c) Srefidensi fu Sranankondre nanga liberation fu economic domination fu Ptatakondre. <sup>62</sup>

Boiti dati, a moro prenspari goal fu a orga ben owktu to contribute to a kulturu upliftment nanga awareness fu Sranansma fu African descent.

A 'eigi' fu 'Wie Eegie Sanie' den bakaman funamku ben suku ini a Sranantongo, san den ben bribi taki musu tron a national tongo fu Sranankondre, building on the efforts dati papa Koenders anga Sophie Redmond ben meki kba. <sup>63</sup>

Ini 1952 'Wie Eegie Sanie' founded wan orga den kari 'Suriname National Committee', pe sma ben kon makandra fu taki abra a future fu den Ptata colonies ini 'The West'. During a round table conference ini 1952 a orga pleaded fu wan srefidensi Sranankondre. Meanwhile Sranankondre did gain moro nanga moro self-government during a period disi. <sup>64</sup>

Te den 'Wie Eegie Sanie' bakaman ben go baka na Sranankondre den ben influence tra Sranan pipel èn a prestige fu Sranantongo nanga a interest fu wan possible srefidensi ben go moro hei. Dat'meki den established Sranan elite ini Sranankondre frede dati interest ini Ptata kulturu nanga Ptatatongo go na baka, ma owktu dati den srefi o lasi a makti di den ben abi ini a kondre.

Wan nyun period fu kenki ben kon ini a sociolinguistic structure fu Sranankondre, nanga Sranantongo contributing gi a formation fu national unity nanga identity. Aladi a kenki Ptatatongo ben tan a official tongo ini Sranankondre. <sup>65</sup>



## NEIGI - AFRO SURINAMESE RENAISSANCE

Historically, **Papa Koenders**, **Sophie Redmond**, **den bifo** mentioned **powema-man** èn **‘Wie Eigi Sani’** (**leki wan** nationalistic **kulturu** movement), **ben de part fu a Sranan** generation that stood at the cradle of a rise **fu a Sranan kulturu** nationalism. **Den 1960s ben de wan ten fu a** growing **Sranan** national **nanga kulturu** awareness **fu Sranankondre dati ben go** towards **wan srefidensi**.

**Ondrosuku-man** **Jap A joe ben skrifi dati** : “a rise **fu a Sranan kulturu** nationalism **ben de wan** result **fu a** growing emancipation **fu den** descendants **fu ex-enslaved pipel** whose worldview **ben musu fu go** underground **ini a** heydays **fu colonialism** èn only could rise **agen baka a** Second World War, due to a decolonization process. A **kulturu** nationalism **disi** (re)valued a **Afro-Sranan kulturu** (including **bribi**, **Winti**, èn a **Sranantongo**) positively, **leki** heritage **dati ben** suppressed by **den** colonizer.<sup>66</sup>

**So, den 1960s** are seen **leki a** period **fu den Afro-Sranan kulturu** renaissance, in which **‘Wie Eigi Sani’** **bakaman nanga den powema-sma**, **di** almost **alamala** propagated a ideal **fu wan srefidensi Sranan**, played **wan prenspari** role **ini a** contribution **fu a** awareness process **fu Afro-Sranansma nanga a** development **fu a Sranan** nationalist consciousness.<sup>67</sup>

**Boiti** den **powema-sma** **anga den** theater makers **di ben de** active **ini den 1960s** èn **di** contributed **gi a** status **fu Sranantongo leki wan** literary **tongo**, a **fowisan** prose **ini Sranantongo** appeared **ini 1969**, a novel **‘Temekoe’** **fu Edgar Cairo** (1948-2000). **Cairo** can be seen **leki a** most prolific **Sranan skrifiman** ever. **Cairo owktu ben skrifi abra Winti sani**, **san ben de wan** recurring motif **ini ala a wroko fu en**, in line **nanga a yeye fu a Afro-Sranan Renaissance fu** appreciating **Sranan kulturu moro**.<sup>68</sup>



Fig. 7 - Edgar Cairo's buku: **‘Obja Sa Tan A Brewa’** (1975)  
(Literally translated: There will be no end to the brews of magic)

Around **den** 1960s, a situation **fu sranantongo** looked very **bun**. A **tongo** received official **lanti kraka**: a provisional official spelling **ben** established **ini** 1960, **èn wan** semi-official glossary **ben** published **ini** 1961. <sup>69</sup> According to linguisticians, **Sranantongo ben kisi a** status **fu wan** national **tongo** during a period **disi**. A **san disi ben no ben** apparent only by a increase **ini** a number of literary works **ini Sranantongo**, **anga a** mutual communication **mindri pipel fu difrenti pipel** (**san ben furu leisi ben de ini Sranantongo**), **ma owktu** by the fact **dati wan** couplet **fu a** national anthem appeared **ini Sranantongo**. <sup>70</sup> **Ini** 1959, a **Sranan lanti besroiti fu** officially adopt **wantu** national symbols **soleki a Sranan fraga**, **Sranan** coat of arms, **anga Sranana** national anthem. **Lanti ben aksi powema-man** Trefossa **fu skrifi wan nyun** verse **ini Sranantongo**, in which a unity **fu den Sranan pipel nanga a** connection **nanga a grow fu kondre** would be expressed. A **nyun** text **ben** ratified by **lanti leki a nyun** national anthem **fu Sranankondre na** December 7, 1959. <sup>71</sup>



Trefossa's second verse, **ini Sranantongo**, **ala ten ben singi leki a fosiwan** verse **sensi den** 1960s. **Nanga** Trefossa's text, a **Sranan** National Anthem finally **tron** commonplace **fu ala Sranan pipel**. <sup>72</sup> **Ma**, a **wensi fu 'Wie Eegie sanie'** in particular **fu tron Sranantongo na** official **tongo no ben** realized. A position **fu Sranantongo ben kon** into **aksi bika a tongo ben** placed **leki wan tongo fu den krioro pipel** against **den tongo fu den Hindustani**, **Yampaneisi**, **Saramaccan**, **kar'kon**. A attitude **fu den tra pipel** towards **Sranantongo** therefore **tron wan moro prenspari** factor. <sup>73</sup> **Fu kon ferstan fa a sani disi ben psa wi mus luku na a dangra** composition **fu den Sranan** political parties. **Leki** Guyana **èn** Trinidad, **wantu** competition **ben de** between **den tu moro big wan grupu** (**wan Sranan krioro party èn wan Hindustani party**). **Aladi den tu grupu ben** generally **moro** or less amicable, racial tensions **ben de**. <sup>74</sup> **Efu Sranantongo** would have been accepted **leki a official tongo**, **kande den tu grupu** would've **feti abra a nyun** (linguistic) **tori disi**. <sup>75</sup> **Na** importance **fu a kulturu** identity **fu den difrenti pipel ben** emphasized. A interest **ini difrenti fasi fu pipel den libi nanga difrenti kulturu fu pipel** increased (Speckman, 1963; Renselaar, 1963; De Waal-Malefyt, 1963). **Sranankondre** was seen **leki wan** plural society in which a pursuit **fu wan** national unity **mus** imply **wan 'unity in diversity'** (Hollander et al. 1966). <sup>76</sup>

**Ala** official interest **ini Sranantongo ben kon kba** around 1962, **èn sensi a ten dati a no ben konbaka**. **Disi na fa Sranankondre ben go** towards **wan srefidensi**. <sup>77</sup>



Fig. 8 - **Srefidensiplen ini Sranan mamafoto** Paramaribo, **srefidensi dei** - November 25, 1975 (Photo: Nationaal Fotopersbureau )

## **TIN - BAKA SREFIDENSI NA NOWNOWDE**

**Pipel (funamku Ptata)** assumed **taki den Srananman** would **firi breiti nanga a srefidensi**. **Ma, wan lo Sranansma gwe libi bika a economic malaise, corruption nanga a unstable political tori**, which created **wan firi fu frede ini Sranankondre** (due to a rising tension **mindri Hindustani nanga krioro pipel**). With a view on **wan betre future perspective**, mainly in terms of **wroko èn leri, wan lo Sranansma gwe libi fu “the promised land - Ptatakondre”**, a **kondre fu a (former) ruler**.

**Ini a yari fu Srefidensi (1975)** only, about 40,000 **Srananman ben kon na Ptatakondre**. **Na dis’ ben completely unexpected fu Ptata lanti**. **Nanga a 'mass emigration' surrounding a srefidensi fu Sranankondre ini 1975, Ptata lanti ben wani fu immediately kba den Ptata citizenship fu Srananman**, in order **fu tapu extra migration**. **Ma, a nyun Sranan lanti ben no agri nanga disi**. Eventually, **wan transitional arrangement fu feifi yari ben agri**. **Fu 1975 te 1980, fri movement fu pipel mindri Ptatakondro na Sranankondre continued**. **Ma, a transitional arrangement disi led to san Ptata lanti ben frede: wan bigi flow fu Sranan migrants, bika Sranan pipel ben abi a prakseri taki Ptatakondre o tapu den doro forever**. **Dis’ ben meki wan lo Srananman besroiti fu kebroiki a ‘laste option’**. **Fosi just bifo a srefidensi ini 1975 èn baka dati ini 1980 just bifo a transitional arrangement kon kba ini 1980**.

In total, **fu 1970 te 1980**, about 300,000 **Srananman emigrated na Ptatakondre**. **Dati ben de moro dan 1/3th fu ala Sranan pipel**. Among them **owktu den bigisma fu a skrifiman fu a papiri disi**.

**Na bigi imigration disi na Ptatakondre contributed to the fact dati ini a 20th century approximately 40% fu a heri Sranan pipel emigrated nanga den lespeki Sranantongo na abrawatra.** <sup>78</sup>



**Na so wan moro bigi Sranan diaspora emerged**. **Bika dati Srananman nanga Sranankondre nownowde na geographically mainly located ini Ptatakondre, den Caribbean, Bergi, French Guiana, èn Amerkankondre**. **Na Sranankondre ensrefi dis’ten moro dan 623,236 pipel de èn ini Ptatakondre srefi nownow moro dan 359,814 Srananman e libi**.

**Aladi Sranankondre gi srefidensi fu Ptatakondre ini 1975 noti officially ben kenki**, in regards to **Sranantongo ini Sranankondre**. **A official tongo fu a kondre nanga a leri e de ini Ptatatonge etc**. **Ma, wan increased prestige fu Sranantongo èn wan increased kebroiki fu en ini pokodosu nanga teevee ben de (funamku ini advertisements).** <sup>79</sup> **Na ala significant public meetings sma ben taki Sranantongo owktu**. **Wan tra eksempre na a ‘Sranantongo Dictee’ dati ben orga ini Sranankondre ma owktu ini Ptatakondre.** <sup>80</sup>

**Dis’ten Sranankondre owktu abi wan daily nyunsu teevee-show na teevee nanga internet (fu STVS - wan teevee broadcaster owned by Sranan lanti)**. **A nen fu a show na ‘Nyunsu’ èn furu leisi a nyunsuman e bigin a nyunsu tori nanga den wortu: “Disi na ‘Nyunsu.’ Nyunsu ini wi lespeki tongo Sranan”**.

**Efu yu wani to be elected fu Sranan parliamentarian, yu mus fu taki Sranantongo nanga den pipel, awinsi fa sma e taki Ptatatongo ini den konmakandra fu Sranan parliament.** <sup>81</sup> **Owktu, leki ben skrifi bifo ini a papira disi, dis’ten te Sranansma e singi a Sranan national anthem, den ala ten e singi soso a Sranantongo verse.** <sup>82</sup>

**Bika Sranantongo funamku na wan tongo fu taki no fu skrifi, èn bika skoro no gi Sranantongo leri, nofotron bruya e de abra a correct spelling fu Sranantongo. A nen fu a tongo srefi na spelled in difrenti fasi: Sranantongo èn Sranan Tongo. Sma di lesi Sranantongo o certainly feni contradictions ini den bigi amount fu available texts èn srefi ini Sranantongo wortubuku. Pipel ben howpu taki nanga a installation fu wan spelling commission ini 1984, nanga a resulting official spelling fu Sranantongo (san be adopted na Sranan lanti na a besroiti fu 15 July 1986 no. 4501), den kon kba nanga bruya surrounding a correct spelling fu Sranantongo. <sup>83</sup> Ma, den recommendations fu a spelling committee noiti ben adopted èn a bruya mindri Sranansma abra den official spelling de so tide ete. A san disi no e abi wan positive effect on a recognition nanga bun development fu (a skrifi) Sranantongo. <sup>84</sup>**

**A prestige fu Ptatatongo is, however, declining ondro den Srananman. Awinsi fa dati , sabi fu Ptatatongo has spread na wan considerable extent èn ala leri buku ini Sranankondre are still ini Ptatatongo. Son pipel e frede srefi taki leri ini Sranan skoro would have wan takru influence gi a official tongo Ptatatongo. <sup>85</sup> Bika a colonial cultural and linguistic policy fu lanti, Ptatatongo more or less retained a privileged position fu en. Fa a no fa pikinso Srananman si Ptatatongo leki a exclusive mama tongo fu den. A gersi taki Ptatatongo sa tan, at least for the time being, a official tongo fu Sranankondre èn sa tan fu fulfil its literary function.**

**Wan lo Srananman prefer fu leisi ini Ptatatongo, bika den furu leisi only kebroiki Sranantongo leki wan oral tongo èn den no kisi leri fu skrifi nanga leisi Sranantongo. Bika dati sma son leisi firi taki a leisi fu Sranantongo na dangra. Ma, traditionally furu powema ben skrifi, èn den powema-man e skrifi ete, ini Sranantongo. Partly due to a, den bifo mentioned ini a papira disi, generation of powema-man fu den 1960s a status fu Sranantongo ben considerably raised. Te a dei disi, Sranantongo has remained wan fu den main powema tongo èn dis'ten wan longo singi ben skrifi ini sranantongo owktu. <sup>86</sup>**

**Wan tra eksempre ben de na 'Suriname Popular Song Festival' (SuriPop), wan fu den moro bigi anga moro popular poku events na Sranankondre. Suripop na wan biennial singi festival fu pokuman, dati ben de sensi 1982. Na 'Foundation for the Promotion of Arts and Culture in Suriname' e orga en èn almost ala singi ben skrifi ini Sranantongo.**

**Sosrefi a traditional Afro-Sranan bribi Winti, has yielded a wealth of poku nanga singi ini Sranantongo, which belong to a kulturu intangible heritage fu (Afro-)Sranan kulturu.**

**Te a dei disi sma ben prei nanga singi Winti poku, fu eksempre na Winti konmakandra, wintiprei nanga du fanowdu. Dis' e becoming moro common srefi, bika wan resurgence nanga reappraisal fu a Winti bribi (soleiki *Wie Eigie Sanie* ben strei fu owktu) ben de. <sup>87</sup>**

**Fosten Winti ben kisi a label fu afkodrei by a kerki nanga Ptata lanti èn Winti ben prohibited by wèt te 1971. Wantu kerki srefi tide e si Winti leki wan didibri sani ete. Bika dati te a dei disi wan taboo fu Winti ben de, out of ignorance, among wan lo Srananman. Ma, den traditional winti singi nanga winti poku ini Sranantongo e form a rutu nanga inspiration fu den popular Sranan poku genres *kawina* nanga *kaseko* pe sma singi ini Sranantongo owktu.**



**Ini Sranankondre, ma owktu by Srananman ini a diaspora, Sranantongo langaten** been looked down upon. **A ben de wan taboo fu taki Sranantongo. Dis' na wan eksempe fa a colonial rule continued to be felt fu langaten ini Sranankondre nanga a diaspora.** As mentioned **bifo ini a papira disi, fosten a kebroiki fu Sranantongo ini skoro ben prohibited. Ma, a prohibition disi no ben abi complete success, bika Sranantongo continued to exist èn nownowde skoropikin fu difrenti Sranan pipel e taki ini Sranantongo na skoro dyari.**<sup>88</sup>

**Sranantongo nownowde na á tongo par excellence, not only mindri krioro pipel densrefi, ma owktu leki wan tongo mindri difrenti pipel. Na strati ini a Sranan mamafoto Paramaribo, spesrutu na wowoyo, a tongo sma taki de almost exclusively Sranantongo.**<sup>89</sup> **Dis'ten Sranantongo is also gaining krakti agen èn being accepted ini Sranankondre ma owktu by Sranaman ini Ptatakondre. Srananman e taki Sranantongo sondro syen tide. Disi e psa bika Sranaman are increasingly revaluing den eigi Sranan kulturu. Na prakseri taki ala weti sani na moro betre de no longer dominant.**<sup>90</sup>

**Fa a no fa Sranantongo na a lingua franca ini Sranantongo, a de customary to address wan sma na strati ini 'Sranan-Ptatatongo', a Sranan variant fu Ptatatongo. Furu leisi Sranansma si Ptatatongo leki a moro lespeki tongo dan Sranantongo ete. So, a kebroiki fu Sranantongo kande appear disrespectful to son sma.**<sup>91</sup> **Ma, a de socially acceptable fu begin wan conversation ini Ptatatongo èn then continue ini wan tra tongo, soleki Sranantongo or wan tra tongo. A kan de owktu dati sma e kenki mindri difrenti tongo in the middle fu wan sentence, soleki a papira disi ben skrifi!**

**Sma di kebroiki soso wan tongo ini wan conversation are seen by most Srananman, spesrutu a yongu generation, leki traditional and backward. Sma di taki difrenti tongo ini wan conversation represent a modern Sranan attitude èn furu lesi efu yu taki difrenti tongo a de appreciated.**<sup>92</sup>

**Ondrosuku-man ben skrifi taki Sranantongo na moro dan wan lingua franca. A tongo does not so much mark a common Sranan identity, ma a does express wan intra-Sranan solidarity mindri den difrenti pipel fu Sranankondre. A firi fu a Sranan solidarity de most present among working class yongu urban mansma.**<sup>93</sup>

**Sranantongo e abi wan prenspari role ini a Sranan community ini Ptatakondre. Ini Ptatakondre Sranantongo na wan "oso tongo" nanga wan "grupu tongo", ma soleiki fa a tongo situation de ini Sranankondre, Ptatatongo e abi wan moro hei social prestige. A kebroiki fu Sranantongo de son leisi controversial fu this reason ini Ptatakondre. Bika disi no ala Sranan famiri e taki Sranantongo na oso, ma rather encourage a kebroiki fu Ptatatongo.**

**Fosten, den owru generation ben leri den pikin fu no taki Sranantongo na oso. Den owruwan ben wani taki den pikin e leri Ptatatongo bun in order to abi moro bun changes on the labor market nanga assimilate moro bun ini Ptata society. Sosrefi den ben si Ptatatongo leki moro respectful èn a taki fu Sranantongo leki informal nanga personal.**<sup>94</sup> **Ma, ironically den sèm owruwan e taki Sranantongo furu leisi nanga makandra. Fu eksempe, te den owruwan no wani taki den yonguwan sa ferstan den, dan den owruwan o taki Sranantongo nanga makandra. Dat'meki dati fosten Sranantongo no ala ten ben transmitted ini a diaspora. Leki wan result, quite a large group fu Srananman dis'ten no sabi fu taki or skrifi ini Sranantongo.**



Bika a internet kon doro (san meki a leri fu taki Sranantongo moro makriki), wan increase ini a kebroiki fu Sranantongo na social media nanga wan revaluation fu Sranan kulturu, moro nanga moro yonguwan ini a diaspora e taki Sranantongo. <sup>95</sup> A yongu generation na wan well-spoken, confident generation di no e syen fu den eigi Sranan kulturu nanga Sranantongo. <sup>96</sup> A kebroiki fu Sranantongo na wan fasi fu den yongu Srananman ini a diaspora to (rec)connect nanga den Sranan rutu èn cultural identity. Owktu, a nyun generation disi, te de tron bigisma, abi a firi fu leri a Sranantongo bun dati den kan prati en nanga a trawan generation. Bika den developments disi, moro buku are appearing ini Sranantongo. Ini 2020 fu eksempre, part wan fu Darryl Veldman's ('Stimofu Strips') comic buku ben published ini Ptatakondre: 'Mijn eerste woordjes in het Sranan' (ini Ingristongo: 'My first words in Sranan'). <sup>97</sup>

Veldman e skrifi na bakasei fu a buku:

**“Leri yu fosiwan wortu nanga sentences ini Sranantongo makriki. Nanga a buku disi, Darryl Veldman e wani fu encourage bigisma nanga carers fu leri pikin Sranantongo”**  
A fosiwan edition fu part wan ben sold out in no ten èn nownowde part fo fu a buku ben published kba.



Fig. 9 - Darryl Veldman (Stimofu Strips) buku

Ini 2021 a Ptatakondre entry fu a 'Eurovision Song Contest' ben de Jeangu Macrooy. Wan Sranan pokuman di ben libi ini Ptatakondre sensi 2014. A Eurovision poku fu Macrooy, 'Birth of a New Age' dati en ben singi (ini Ingristongo), owktu ben abi Sranantongo ini en. Sosrefi a ben de wan Sranantongo odo. A chorus fu Macrooy's poku na:

**“Yu no man broko mi, mi na afu sensi.”**

A videoclip na YouTube srefi kebroiki a official Sranantongo spelling. Nanga en poku Macrooy ben wani to make a stand fu den blaka blaka nanga queer community. A poku fu Macrooy owktu contributed to a revival fu Sranantongo leki wan taki nanga skrifi tongo. <sup>98</sup>



Sensi a srefidensi fu Sranankondre ini 1975, te bigi grupu fu Sranan pipel ben kon na Ptatakondre, a kulturu fu den yongu blaka Srananman ben de wan inspiration fu yongu sma ini Ptatakondre. According to university fu Damsko assistant professor fu Anthropology Vincent de Rooij, Srananman na trendsetters ini poku, krosi nanga dansi, san ben meki it attractive fu yongu sma ini Ptatakondre to adopt a tongo fu den Srananman.”<sup>99</sup>

Sranantongo ben abi wan bigi influence ini Ptata youth language/street slang. Dis'ten yu kan yere Sranantongo wortu na strati ini Ptatakondre èn furu leisi Ptata pokuman owktu e singi Sranantongo wortu ini den popular Ptata-rap/Ptata-hip-hop poku genres.

Sranantongo wortu e sound bun èn a leri fu Sranan wortu de makriki, partly due to a (makriki) structure fu den wortu. Fu eksempe ini 'faya': consonant-vowel-consonant-vowel. Almost ala Ptata yongu sma e ferstan wortu soleki: brada, skowtu, oso, duku èn faya.<sup>100</sup>

Sranantongo owktu ben inspire tra movements soleki 'Smibanese', wan street tongo dati originated ini a Bimre birti fu a Ptata mamafoto Amsterdam (a most Sranan birti ini Ptatakondre), in which furu Sranantongo nanga Sranan-Ptatatongo ben incorporated. A wortu 'Smib' srefi ben kmopo fu 'Bims', wan Ptata slang nen fu a Bijlmer birti.

Skrifiman Soort Kill, wan man di kmopo fu Bimre èn abi Sranan rutu ensrefi, san ben skrifi a Smibanese wortubuku ben ferteri ini wan konmakandra<sup>101</sup> abra a (Sranan) 'cultural (r)evolution': a movement fu den Sranan kulturu', wan movement of which Sranantongo de part of:

**A self-image fu den Bimre yonguwan na comparable to den postcolonial Srananman.**

**Wan lack fu den eigi cultural identity ben de, so a mus be recreated.**

**A kebroiki fu yu eigi tongo, dati mus be continued to be promoted .**

**Yu eigi tongo na wan prenspari sani fu yu eigi identity èn yu eigi self-esteem!**<sup>102</sup>

Na so a (r)evolution fu Sranantongo, san papa Koenders ben strei fu èn 'Wie Eegie Sani ben inspired by, e go doro.

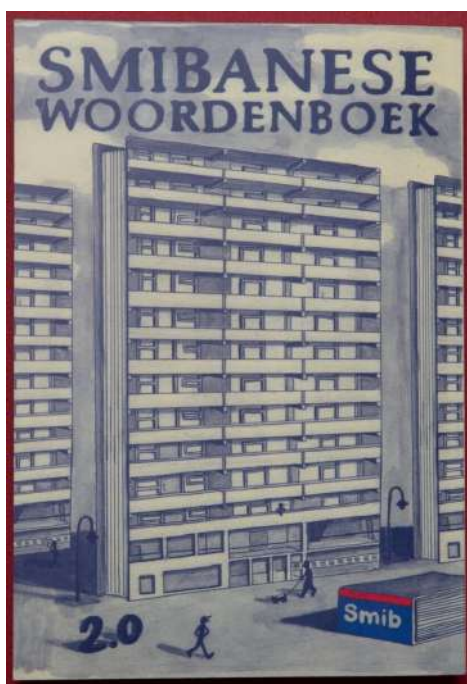


Fig. 10 - Smibanese wortubuku

## FOOTNOTES

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- <sup>1</sup> Eddy Charry, Geert Koefoed, and Pieter Musken, “De veranderende status van Sranan 4”, in *De talen van Suriname*, chapter written by Eva D. Essad, 47-52. (Muiderberg: Coutinho BV, 1983), [https://www.dbnl.org/tekst/koef001tale01\\_01/koef001tale01\\_01\\_0009.php?q=koenders#h11](https://www.dbnl.org/tekst/koef001tale01_01/koef001tale01_01_0009.php?q=koenders#h11)
- <sup>2</sup> Charry, Koefoed, and Musken, “De veranderende status van Sranan 4”, 47-52.
- <sup>3</sup> Juliën A. Zaalman, *August, Een Bonoeman - De beleving van Winti - Vertellingen* (Paramaribo: Stichting Tata Kwasi Ku Tata Tinsensi, 2009), 84.
- <sup>4</sup> Jaasir Linger, “De oorsprong van het taboe op Winti”, in *Hier praten we liever niet over!* (Zoetermeer: Self Published, 2019), 4-7.  
<https://jaasirlinger.com/wp-content/uploads/2020/08/Jaasir-Linger-Hier-Praten-We-Liever-Niet-Over-mei-2019.pdf>
- <sup>5</sup> Charry, Koefoed, and Musken, 47-52
- <sup>6</sup> Charlotte I.E.A. van’ Klooster, *Saamaka uwii: Saramaccan medical plant knowledge, practices and beliefs for local health care in Suriname* (Leiden: 2022).  
<https://scholarlypublications.universiteitleiden.nl/access/item%3A3275083/view>
- <sup>7</sup> Gudo Hoen, “Uit de slaventijd in odo’s”, in *Sranan odo buku* (Paramaribo: 1989), 15.  
[https://www.dbnl.org/tekst/hoen042sran01\\_01/hoen042sran01\\_01\\_0006.php?q=afrikaans#h11](https://www.dbnl.org/tekst/hoen042sran01_01/hoen042sran01_01_0006.php?q=afrikaans#h11)
- <sup>8</sup> Gerhardt Mulder, *Surinaamse Wijsheden* (Ede: Verba b.v., 2003), 6
- <sup>9</sup> The term maroons is actually out-dated (which the writer of this paper is aware of), since since the abolition of slavery one can no longer speak of 'runaway (human) cattle'. Nevertheless, this designation is internationally known because marronage was inherent in slavery in North and South America and in the Caribbean.
- <sup>10</sup> Hoen, *Sranan odo buku*
- <sup>11</sup> Anton de Kom, “Het gespuis”, in *Wij slaven van Suriname* (Amsterdam: Atlas Contact, 2020), 87.
- <sup>12</sup> De Kom, *Wij slaven van Suriname*, 87
- <sup>13</sup> De Kom, 64
- <sup>14</sup> Noraly Beyer, “Ons Koloniale Verleden- In de schoolboeken in Suriname leerden kinderen dat zwarte mensen bloeddorstig en agressief. waren”, *Volkskrant*, December 29, 2022.  
<https://www.volkskrant.nl/cultuur-media/in-de-schoolboeken-in-suriname-leerden-kinderen-dat-zwarte-mensen-bloeddorstig-en-agressief-waren~b23f42e4/> (accessed May 14, 2023)
- <sup>15</sup> Linger, “*Hier praten we liever niet over!*”, 4-7
- <sup>16</sup> Chandra van Binnendijk and Paul Faber, “Religie in ontwikkeling”, in *Sranan. Cultuur in Suriname (Amsterdam/Rotterdam/Paramaribo: Koninklijk Instituut voor de Tropen / Museum voor Volkenkunde/ Vaco, 1992)*. [https://www.dbnl.org/tekst/binn011sran01\\_01/binn011sran01\\_01\\_0018.php](https://www.dbnl.org/tekst/binn011sran01_01/binn011sran01_01_0018.php)
- <sup>17</sup> Nico, Eigenhuis, “The Scottish Moravian Plantation”, *Suriname.nu*, Accessed May 14, 2023, <https://suriname.nu/surinamenieuws/de-schotse-moraviers/>

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<sup>18</sup> Charry, Koefoed, and Musken, 47-52

<sup>19</sup> Wim Hoogbergen, “Rituelen voor de doden - Europees-Afrikaanse wortels”, in *Oso. Tijdschrift voor Surinaamse taalkunde, letterkunde en geschiedenis*, 5-20 (Nijmegen: Stichting Instituut ter bevordering van de Surinamistiek) [https://www.dbnl.org/tekst/\\_oso001199801\\_01/\\_oso001199801\\_01\\_0002.php](https://www.dbnl.org/tekst/_oso001199801_01/_oso001199801_01_0002.php) (accessed May 14, 2023)

<sup>20</sup> Chandra van Binnendijk and Paul Faber, “Contacten tussen stad en district”, in *Sranan. Cultuur in Suriname (Amsterdam/Rotterdam/Paramaribo: Koninklijk Instituut voor de Tropen / Museum voor Volkenkunde/ Vaco, 1992)* [https://www.dbnl.org/tekst/binn011sran01\\_01/binn011sran01\\_01\\_0008.php?q=contacten%20tussen%20stad#h11](https://www.dbnl.org/tekst/binn011sran01_01/binn011sran01_01_0008.php?q=contacten%20tussen%20stad#h11) (accessed May 14, 2023)

<sup>21</sup> Linger, “*Hier praten we liever niet over!*”, 4-7

<sup>22</sup> Linger, “*Hier praten we liever niet over!*”, 4-7

<sup>23</sup> Michiel van Kempen, “iii Creolen”, in *Een geschiedenis van de Surinaamse literatuur. Deel 2*, 236 (Paramaribo:Uitgeverij Okopipi, 2002), [https://www.dbnl.org/tekst/kemp009gesc02\\_01/kemp009gesc02\\_01\\_0018.php](https://www.dbnl.org/tekst/kemp009gesc02_01/kemp009gesc02_01_0018.php)

<sup>24</sup> Hoogbergen, “*Rituelen voor de doden*”, 5-20

<sup>25</sup> Rijksmuseum, “Wisselbrief ‘Opheffing der slavernij’, Ministerie van Koloniën, 1863”, *Rijksmuseum.nl*, Accessed May 14, 2023 <https://www.rijksmuseum.nl/nl/collectie/NG-2009-140-1>

<sup>26</sup> Ivo Landman, “1863 of 1873? Wanneer werd de slavernij nou (echt) afgeschaft?”, *NOS*, July 3, 2020. <https://nos.nl/collectie/13918/artikel/2339475-1863-of-1873-wanneer-werd-de-slavernij-nou-echt-afgeschaft> (Accessed May 14, 2023)

<sup>27</sup> Binnendijk, and Faber. *Sranan. Cultuur in Suriname*, 120-125.

<sup>28</sup> Charry, Koefoed, and Musken, 47-52

<sup>29</sup> Charry, Koefoed, and Musken, 188-200

<sup>30</sup> Leendert van der Valk, “Schuddend en schreeuwend openbaart zich de slangengeest,” *NRC*, Augustus 12, 2015. <https://www.nrc.nl/nieuws/2015/08/12/schuddend-en-schreeuwend-openbaart-zich-de-slangen-1524139-a766400>(accessed May 14, 2023).

<sup>31</sup> Charry, Koefoed, and Musken, 188-200

<sup>32</sup> Harold Jap-A-Joe, “Afro-surinamese Renaissance and the Rise of Pentecostalism”, *Exchange*, 34 (2005).

<sup>33</sup> Charry, Koefoed, and Musken, 188-200

<sup>34</sup> Beyer, “Ons Koloniale Verleden”

<sup>35</sup> De Kom, 82

<sup>36</sup> Thomas Domini, *Surinamisme*, 32 (Nieuwegein: Stichting Basispers, 1985)

<sup>37</sup> Charry, Koefoed, and Musken, 188-200

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<sup>39</sup> Beyer, “*Ons Koloniale Verleden*”

<sup>40</sup> Charry, Koefoed, and Musken, 188-200

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46 Literatuur Museum, “Trefossa - Een pleitbezorger van Sranan Tongo,” *Literatuur Museum.nl*, Accessed 14 May, 2023, <https://literatuurmuseum.nl/nl/ontdek-en-beleef/literatuurlab/online-exposities/surinaamse-schrijvers/trefossa>.

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48 Charry, Koefoed, and Musken, 47-52

49 “**Yu kan kibri yu granmama, ma yu no kan kibri en koso-koso.**” - You cannot deny your origin, you cannot hide the essence of yourself.

50 Edwin Marshall, “Kolonialisme, huidskleur en Wie Eegie Sanie,” *OSO. Tijdschrift voor Surinaamse taalkunde, letterkunde en geschiedenis*, no. 24 (2005), [https://www.dbnl.org/tekst/\\_oso001200501\\_01/\\_oso001200501\\_01\\_0010.php#:~:text=De%20meeste%20ge%C3%AFnterviewden%20ontkennen%20dat,bl ack%20and%20proud'%20heeft%20overgenomen](https://www.dbnl.org/tekst/_oso001200501_01/_oso001200501_01_0010.php#:~:text=De%20meeste%20ge%C3%AFnterviewden%20ontkennen%20dat,bl ack%20and%20proud'%20heeft%20overgenomen) (accessed May 14, 2023).

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65 Charry, Koefoed, and Musken, 47-52

66 Jap-A-Joe, “*Afro-surinamese Renaissance*”

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- <sup>67</sup> Marshall, “Kolonialisme, huidskleur,” 106-113
- <sup>68</sup> Sander Bax et al., “*Kritisch lexicon van*”
- <sup>69</sup> Charry, Koefoed, and Musken, 188-200
- <sup>70</sup> Charry, Koefoed, and Musken, 188-200
- <sup>71</sup> Van Kempen, “Een geschiedenis,” 327-369
- <sup>72</sup> Van Kempen, “Een geschiedenis,” 327-369
- <sup>73</sup> Charry, Koefoed, and Musken, 188-200
- <sup>74</sup> Charry, Koefoed, and Musken, 47-52
- <sup>75</sup> Charry, Koefoed, and Musken, 188-200
- <sup>76</sup> Charry, Koefoed, and Musken, 188-200
- <sup>77</sup> Charry, Koefoed, and Musken, 47-52
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- <sup>81</sup> Binnendijk, and Faber, 62-71
- <sup>82</sup> Charry, Koefoed, and Musken, 47-52
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- <sup>84</sup> Pinas, et al., “Inleiding”, 3.
- <sup>85</sup> Charry, Koefoed, and Musken, 47-52
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- <sup>88</sup> Charry, Koefoed, and Musken, 47-52
- <sup>89</sup> Binnendijk, and Faber, 10-15
- <sup>90</sup> Aalders, “Sranantongo”
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- <sup>92</sup> Haveman, “*Het geschreven Sranantongo*”
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<sup>98</sup> Mathilde, Jansen, “Songfestivalhit zorgt voor revival van Sranan,” *NEMO Kennislink*, Accessed May 14, 2023, <https://www.nemokennislink.nl/publicaties/songfestivalhit-zorgt-voor-revival-van-sranan/>.

<sup>99</sup> “Straattaal schaadt imago Suriname,” *NEMO Kennislink*, Accessed May 14, 2023, <https://www.nemokennislink.nl/publicaties/straattaal-schaadt-imago-suriname/>.

<sup>100</sup> “Straattaal,” *Slavernij en jij*, Accessed May 14, 2023, <https://www.slavernijenij.nl/de-erfenis-nu/straattaal/>.

<sup>101</sup> To mark the 101th anniversary of the Vereniging Ons Suriname (VOS), the oldest Surinamese association in the Netherlands (founded on January 18, 1919), The Black Archives organized a meeting about a 'cultural (r)evolution: the movement of Surinamese culture' (of which Sranantongo is part). Interesting to know is that in the 1960s VOS merged with 'Wie Eegie Sanie'. VOS, just like the ideology of Wie Eegie Sanie, aims to raise awareness of love for Suriname and is open to all Surinamese people, regardless of their race. The meeting was held in the VOS association building at Zeeburgerdijk in Amsterdam, where The Black Archives was also located.

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## **GLOSSARY FU SRANANTONGO WORTU**

- A - the (singular definite article); he/she/they/it (3rd person sing. subject pronoun)  
Abi - have, contain  
Abra - about; (cross) over; through  
Abrawatra - overseas, other countries  
Adyosi - goodbye, farewell  
Afo - great-grandmother/father  
Afkodrei - idolatry, non-christian religious practices; refers to people who participate in non- christian religious practices  
Afrikakondre - Africa  
Afrikansma - African people  
Agen - Again  
Ai - eye(s); yes  
Abi - to have, contain(s)  
Agri - agreed  
Aksi - ask, request; question  
Ala - all; each, every  
Aladei - everyday, common, ordinary  
Aladi- although, even though  
Alamala - all, everyone, everything  
Ala sani - everything  
Ala ten - always  
Amerkankondre - The Unites States of America  
Anbegi - worship, adore (Usage: church language)  
Anga - and, with, together with; Also see “nanga”  
Anitrikerki - Moravian Church (in Dutch: Evangelische Broedergemeente - EBG)  
Anitrikerkiwan - member of the Moravian Church  
Arki - listen; obey  
Awinsi fa - even though, in spite of the fact, no matter how  
Ba - respectful name for a male, often elder  
Babari - noise, racket shouting, commotion, tumult  
Baka - after; behind  
Baka di - after  
Bakaman - member, follower, disciple, supporter  
Bakaten - later; afterwards  
Bakasei - in/at the back  
Bari - announce; shout  
Baya- used to get attention or to emphasise a point  
Besroiti - decision; decide  
Bimre - Bijlmer neighbourhood in Amsterdam, The Netherlands  
Blaka - black  
Blakaman - black man, black people  
Ben - used to indicate past tense; was, were  
Ben de - was  
Bergi - Belgium  
Beri - bury; funeral, burial  
Betre - better

Bifo - before  
 Bigi - big, great, old, large  
 Bigin - begin, start; beginning  
 Bigisma - parents; elders; ancestors  
 Bika - because  
 Birti - neighbourhood; neighbour  
 Bo - bow  
 Boiti - except (for); besides; outlying area, rural area, country  
 Bon - tree  
 Borgu - citizen  
 Brada - brother  
 Breiti - glad, happy, cheerful, merry.  
 Brifi - letter  
 Bribi - belief(s), faith; believe  
 Broko - exchange, make change for; break, destroy  
 Bruya - confusion; confuse, make a mess of something; confused; messy, disorderly  
 Buku - book, booklet  
 Bun - good; well  
 Busi - jungle; bush, (primeval) forest  
 Damsko - Amsterdam  
 Dan - than  
 Dangra - complicated, difficult (to understand), confusing; confuse, bother  
 Dansi - dance  
 Dati - that  
 Dat'meki - therefore; hence  
 Datra - doctor  
 Datra-oso - medical clinic  
 De - is; to be, to exist, to be present; were  
 Dede - dead; die; deceased, dead person; corpse, body  
 Dedekisi - coffin  
 Dede-oso - dead watch, funeral wake, mourning service held at the house where the deceased lived until the time the body is buried.  
 Dedewan - dead person(s)  
 Dei - day(s)  
 Den - they, them, their, theirs; his/her/its (3rd person plural subj, obj or poss pronoun); The (plural definite article, see "a"; "wan")  
 Denki - think; thoughts  
 Densrefi - themselves, each other (3rd person plural reflexive pronoun)  
 Di - when; while, because; that, which, who  
 Didibri - devil(ish)  
 Difrenti - different  
 Dipi - deep; difficult to understand (as in a language), secret or important (as in a story), profound (as in thoughts); hidden meaning  
 Disi - this/these  
 Dis'ten - Nowadays, of this time, now  
 Doisrikondre - Germany  
 Dobru - double; muscular; pseudonym for Surinamese poet Robin Ravales  
 Dopu - baptize; been baptized; baptism  
 Doro - door; doorway; arrive; continually; sift  
 Dorpu - village  
 Dragiman - pallbear

Dresi - medicine  
 Dri - three  
 Drikoro - director (Usage: of a school, office, organisation, etc.)  
 Dringi - to drink; drink  
 Dropu - drop, drip  
 Du - do, act  
 Du fanowdu - the carrying out of spiritual Winti practices; appease the Winti deities and ancestors, or to call on them for help.  
 Dusun - thousand  
 Dya(so) - here  
 Dyari - garden, yard  
 Dyu - jew; jewish  
 Dyugudyugu - chaos, commotion, unrest, noise  
 E - used to indicate that the action of the verb is in progress  
 Ede - head  
 En - their (3rd person singular object pronoun); its (3rd person singular possessive pronoun);  
 He/She/They (emphatic 3rd person singular subject pronoun); See also "Den"  
 Èn- and  
 Enkri - only, single  
 Ensrefi - him-/her/it-self (3rd person singular reflexive pronoun)  
 Eigi - own  
 Efu - if, wether  
 Efu noso - or if  
 Eksempre - example  
 Èn - and  
 Esi - quick, fast, rapidly  
 Ete - still, yet  
 Ete wan leisi - another, again  
 Fa - how  
 Fa a no fa - although, even though, in spite of the fact, no matter how; one way ore another  
 Famiri - family  
 Fara - far  
 Fasi - way, manner; touch  
 Fast - way, manner  
 Fatu - fat; joke  
 Faya - fire, flame, light  
 Feifi - five  
 Feni - find, find out  
 Fergiti - forget-  
 Ferplekti - obligation, responsibility; be responsible to do something; be obliged to  
 Ferstan - to understand; understanding  
 Ferteri - tell  
 Fesa - party, celebration, feast  
 Fesi - in front; before  
 Feti - to fight, attack; fight, war, battle, struggle  
 Feti baka - resist, fight back  
 Firi - feel  
 Fo - four  
 Folku - people  
 Fosi - first; before; earlier, formerly, in the past  
 Fosi dat- before that

Fosiwan - first (one)  
 Fos'fosi - earlier, sooner  
 Fosten - in the old days, in the past, former times  
 Fraga - flag  
 Frede - be afraid, fear; scare, make afraid; afraid, scary, fearful  
 Fri - free; freedom; free, without restrictions  
 Frow - woman  
 Fu - from, of; to; for; out (of)  
 Fu di - because  
 Funamku - primarily, especially, mainly, particularly; important  
 Furu - much, many a lot (of); full, fill;  
 Furu leisi - often  
 fu libi nanga makandra - to live amongst each other, to live and exist together  
 Gado - God  
 Gadobuku - bible  
 Gebore - born  
 Gersi - resemble; seems; fantasise, brag, boast  
 Gi - to give, bring for; for, to, towards; on, on behalf of, for the benefit of (Usage: benefactive preposition)  
 Gi leri - to teach, give lessons  
 Go - (to) go  
 Go doro - continue, go on  
 Gran - great (In nouns where gran- is the first element, it indicates that this one is the greatest or most important one)  
 Granbigisma - Great ancestors  
 Granman - governor (during colonial days the governor was chosen by the crown as its official representative in Suriname); tribal leader of maroons  
 Granman fu Sranan - Gouverneur of Suriname  
 Gransuma - great elders; great ancestors  
 Grantangi - many thanks, thank you very much  
 Granwan - great (elder/ancestor)ones  
 Gro - grow  
 Gron - ground, field; ground, floor; downstairs  
 Gronprakseri - fundamental thoughts, thinking; fundamental knowledge/wisdom of the elders/ancestors  
 Grontapu - world, earth (planet)  
 Grupu -group  
 Gwe - leave, go away, go; gone  
 Gwe libi - to leave  
 Hebi - heavy  
 Hei - high  
 Heri - all, whole, entire; real, really  
 Hori - to hold  
 Howpu - to hope; hope  
 Ingris - English  
 Inriskondre - England  
 Ingristongo - English language  
 Ini - in, within  
 Inisei - inside, within  
 Istorya - History  
 Istoryaman - Historian  
 Katibo - (transatlantic) slavery  
 Katiboten - time of (transatlantic) slavery



Lasi - lose; lose, miss; be lost; lost  
 Laste - last  
 Lati - late  
 Lati kba - too late, already late  
 Lei - to lie; lies  
 Leisi - read; times  
 Leisiwan - reader; the person reading  
 Leki - like (a), as (a), as if; leak; lick  
 Leri - learn; teach; lesson, education, instruction; teaching  
 Lespeki - respect  
 Leti - the right; light; reveal, come out in the open  
 Letisei - right, right side  
 Liba - river  
 Libi - life, live, be alive, exist; live, resides; to leave, abandon, go away; remain, left over  
 Libilibi - alive  
 Libisma - people  
 Libiten - lifetime  
 Lomsu - Roman Catholic, belonging to the Roman Catholic Church  
 Lomsukerki - Roman Catholic Church  
 Lon gwe - run away  
 Lusu - loose; release, set free; untie, loosen, unfasten  
 Ma - but, however (conj. introduces important new information)  
 Makandra - together  
 Mama tongo - mother tongue  
 Marki - mark, impression  
 Masra - master (of enslaved people); plantation owner  
 Mamafoto - capital city of an country  
 Makriki - easy  
 Malata - mulatto, a person of mixed ethnicity (usually Negro and Caucasian race)  
 Man - man; husband  
 Maniri - manner  
 Mansma - man  
 Matawaiman - Person belonging to the Matawai tribe of Suriname  
 Memre - to remember; remembrance  
 Meki - to make something, to cause something to happen;  
 Mofina - miserably poor  
 Momenti - moment  
 Moro - more; anymore; makes a comparison, '-er' or 'more'  
 Moro nanga moro - more and more  
 Moro...wan- indicates superlatives, '-est' or 'most'.  
 Mi - I, me  
 Mindri - between; middle, midst; among  
 Misi - miss, ma'am,  
 Miti - meet  
 Mofo - mouth  
 Momenti - moment  
 Moni - money; wages, salary  
 Mus(u) - must, should  
 Mus fu - must

Na - are; to, at, (preposition that indicates the place); by (instrumental preposition); “Na” as emphasis marker occurs initially before subject pronouns and before fronted items in clefted sentences; A (singular definite article); also see “a”

Na doru - is outside

Na so a de! - It's like that!

Naki dron - beating the drums

Nanga - with; and; together

Nen - name

Neti - night(time), evening

No - not

Nofotron - often, often enough

Noiti - never

No man - can not

Nomo - however, but, then; only

Noso - otherwise; or; if not; nose

Noti - nothing

Nownow(de) - now, nowadays, at this time, at this moment

Nowtu - in distress; danger; problem

Nyun - new

Nyunsu - news

O - will, shall, would ; future tense marker

Odo - a wisdom, proverb, saying

Okasi - chance, opportunity;

Ogri - bad, evil, dangerous; naught

Ondrofeni - life experiences; to experience; wisdom

Ondro - under; among

Ondro den - among

Ondrofeni - experience, discover, find out; experience(s);

Ondrosuku - to investigate, examine, study, experiment; research

Ondrosuku-man - researcher

Orga - organise, arrange; organisation

Oso - house, home

Owktu - also

Owru - old; age, become old; machete, cutlass

Owruwan - older person, elder(s)

Pai - to pay, reward, compensation ; payment, salary; offering to a winti-deity or spirit (in Winti)

Panya - spread, spread out, scatter

Papa - father; term used to honour men that had a significant role in history

Papira - document; paper; diploma

Pe - where

Peiri - arrow

Pikin - children

Pikinso - a little, few

Pipel - people, nation, ethnic group

Pisi - , piece, part (of)

Poku - music

Pokuman - musicians

Pokudosu - radio

Por'foto - the Dutch city Rotterdam

Poti - set, put, lay, place

Poti prakseri - think about, pay attention

Pôti - poor  
 Pôtisma - poor people  
 Potogisi - Portuguese  
 Powema - poem, poetry  
 Powema-man - poet  
 Powema-sma - poet  
 Prakseri - think; thought, idea; ideals; assume  
 Pramisi - promise  
 Pranasi - plantation ; Land where earlier a plantation stood. Now you find descendants of the original inhabitants of the plantation living there in a village setting.  
 Prati - distribute, share; divide, separate  
 Prefu - instead of  
 Prei - to play; play; in Winti context ritual by which the winti deities are called up  
 Preiki - preach, sermon  
 Prenspari - important  
 Presi - place,  
 Prisiri - having fun; contemporary term for wintiprei in The Netherlands  
 Problema - problem, issues  
 Prodo - show off  
 Pruberi - try, experiment  
 Psa - happen  
 Ptata - Dutch; Dutch language  
 Ptatatongo - the Dutch language  
 Ptatakondre - The Netherlands  
 Rai - advise  
 Row - mourn  
 Rutu - roots; origins  
 Sa - shall/will (future tense marker); misses, sister (title used in folktales and in referring to older women)  
 Sabi - know; knowledge, science, wisdom  
 San - what; that; who; which  
 San o psa - what is about/will happen  
 Sani - thing(s), situation(s); something  
 Sanede - why  
 Se - sea, ocean  
 Sei - side  
 Sèm - same  
 Sensi - since, from; cent  
 Si - see  
 Sili- soul (Usage: church language)  
 Singi - sing; song, musical piece  
 Sipi - ship  
 Sisa - sister  
 Skin - body  
 Skin-ati - bodily pain, muscle pain  
 Skrifi - write; writing; written  
 Skrifiman - writer; Author  
 Skoro - school; educational institute  
 Skorobuku - schoolbooks  
 Skoropikin - school children  
 Skoropapira - diploma

Skoromeister / Skoromisi - school teacher  
 Skowtu - police; police officer  
 Sma - person, human being; people  
 Sneisi - Chinese  
 So - so, therefore, thus, as a result; then  
 Sodati - (so) that  
 Soleki - such as  
 Soleki fa - just as, in the same way  
 Someni - so many  
 Son - some; sun  
 Sonde - Sunday  
 Sondro - without  
 Son leisi - sometimes  
 Sopi - any strong alcoholic beverage  
 Sori - show; teach someone a lesson; seem like, appear as.  
 Soso - just, only; empty  
 Sososani - nonsense, silly, stupidity, unimportant things  
 Sosrefi - in addition to, also, in the same way  
 Speri - the same, alike, equal; the same age group  
 Spesrutu - especially; special, specific  
 Spotu - joke  
 Spotuman - joker, someone who makes fun of others  
 Srafumasra / Srafumisi - see masra; master of the enslaved; plantation owner  
 Sranan - the country Suriname; Surinamese; The Surinamese lingua franca language (Sranantongo)  
 Sranankondre - the country Suriname  
 Sranankondreman - Surinamese people  
 Srananman - Surinamese person  
 Sranan-Ptatatongo - Surinamese-Dutch (in Dutch: 'Surinaams-Nederlands'); the form of Dutch spoken in Suriname  
 Sranansma - Surinamese person  
 Sranantongo; The Surinamese lingua franca language (a pearl of the Surinamese cultural heritage)  
 Srefi - even; places emphasis on the subject of a sentence (i.e. yu srefi—yourself; en srefi -him/herself).  
 Srefidensi - independence; independent; independence day of Suriname (November 25, 1975)  
 Srefidensiplen - independence square in Suriname's capital Paramaribo (in Dutch: 'Onafhankelijkheidsplein')  
 Sref'srefi - emphasizes what has been said.  
 Stampu - stamp, seal; pound, mash; stamp one's feet  
 Sten - voice  
 Stimofu - meat, fish and vegetables that is eaten with rice or bread  
 Ston - stone  
 Stonfutu - foundation stone(s)  
 Stotu - to end  
 Strafu - punishment  
 Strei- struggle, fight  
 Stuka - study  
 Suku - seek, look for  
 Suma - who  
 Sweti - sweat; make an effort, exert oneself  
 Switi - nice, fun, happy, easy,  
 Syatu - short  
 Syen - be ashamed, shame, disgrace, embarrassed  
 Tai - tie, tightened; be fastened, be tied

Taigi - tell, someone something; see “ferteri”, “taki”  
 Taki - tell, speak, say; that; branch of a tree  
 Taki abra - talk about  
 Takru - bad, evil, mean; ugly  
 Tamara - tomorrow  
 Tan - stay, remain; live, reside, dwell; stay; keep on, continue to  
 Tangi - thanks, thankfulness  
 Tapu - prevent, delay, hold up; stop, end; close, lock, shut; cover; sterilise; Also: amulet or fetish used to protect one’s person or property (in Winti. Usage: it can be worn on the body, or drunk, or placed in the yard or house to be protected etc.)  
 Te - when, during; until; until, in, at; Te neti - at night/evening  
 Teevee - television  
 Te leki - until, up to (a certain point)  
 Teki - take  
 Teki skoro - go to school  
 Temekoe /Temeku - mind worry; headache  
 Ten - time  
 Te neti - (during) the night(time)  
 Teri - respect, honor, value; count  
 Tide - today  
 Tin - ten  
 Tin-na-fo - 14  
 Tin-na-neigi - 19  
 Tnapu - stand  
 Toku - nevertheless; still, yet,  
 Tongo - language  
 Tori - story, narrative; situation, issue, matter  
 Tra - (an)other  
 Tranga - strong; heavy  
 Trangayesi- stubborn, disobedient; disobedience, stubbornness  
 Trapu - stairs, ladder; step or stomp on something.  
 Trawan - the next one, the other  
 Tron - become; became  
 Trotji / Troki - preface, preamble opening, beginning; foreword, prologue, prelude; preamble; a preliminary or preparatory statement; an introduction  
 Trow - marriage; to marry  
 Tru - true, correct; truth  
 Trutru - genuine, real; truly, certainly  
 Tu - two; also  
 Tu-tenti - 20  
 Tutenti-na-dri - 23  
 Tutenti-na-fo - 24  
 Twarfu - twelve  
 Tyari - carry, take  
 Umapikin - girl; daughter  
 Uma(sma) - women  
 Unu - you, we, us, our  
 Un(u)- you (2nd person plural subj, obj or poss pronoun); we/our (1st person plural subj, obj or poss pronoun)  
 Waka - walk, travel  
 Wan - a(n) (singular indefinite article); one; only, one; the same; about

Wani - want; will  
 Wan lo - a lot, many  
 Wantu - several; indefinite quantifier; some, a few  
 Wasi - wash; bathe, take a bathe; bathe or be bathed with herbs (in Winti context)  
 Wèt - law  
 Wensi - wish; to wish  
 Weti - white  
 Wi - We; our  
 Wiki - awaken wake up; wake someone up; awake; week  
 Wini - to win; win  
 Winti - the traditional Afro-Surinamese religion; wind; also: á deity (in the Afro-Surinamese religion Winti)  
 Wiwiri - leaves, herbs; hair  
 Wan - one  
 Weri skin - fatigue, tiredness  
 Wet'man - white people  
 Wortu - words; speech; message  
 Wortubuku- dictionary  
 Wroko - Work, employment; work with or on something, process  
 Wrokoman - Worker, employee, labourer  
 Waka nanga makandra - go hand in hand  
 Wan - one; a  
 Wan sani - something  
 Warderi - appreciation  
 Warti - value, worth; worthy, deserving  
 Wi - we; our; us  
 Winti - Afro-Surinamese traditional religion  
 Wortu - word(s)  
 Wowoyo - open-air market where fruits, vegetables, fish, chicken, dry goods and household items are sold.  
 Ya(m)paneisi - Javanese, descendant of contract labourers who came from Java.  
 Yanakondre/Yanasei - the country yonder/over there  
 Yari - year  
 Yepi - to help, assist cooperate, support, save  
 Yere - hear, listen  
 Yeye - spirit; (personal)spirit, soul  
 Yorika - spirit of a deceased person  
 Yongu - young; young boy; not ripe, green; used by men to address someone of their age group  
 Yonguwan - youth, young ones  
 Yu - you; your  
 Yuru - hour, time

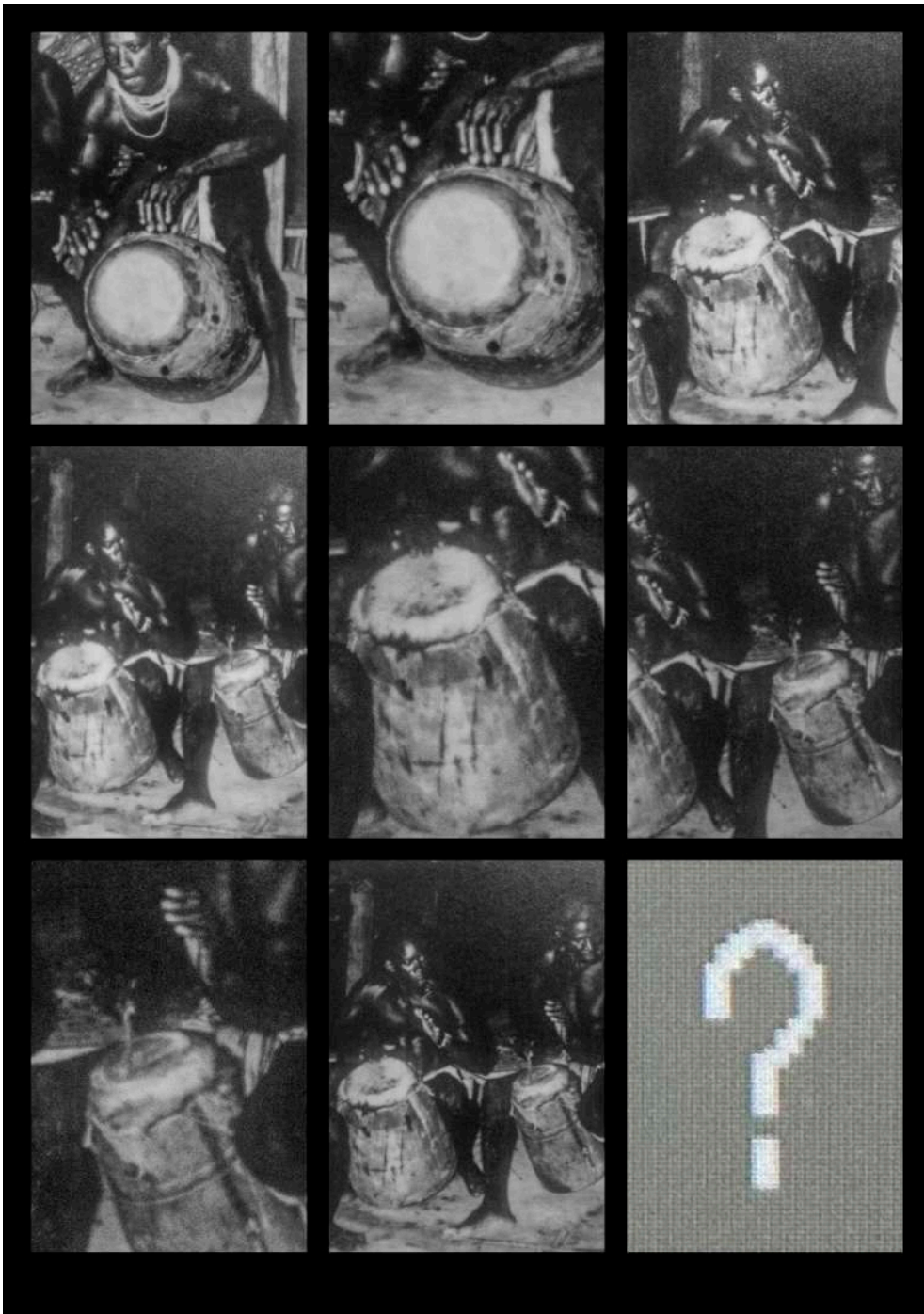
## WAN LASTE WORTU

Wi mus kibri wi tongo nanga kulturu gi den wan di e kon na wi baka. Tongo wi mu si leki a kroiwagi fu wan kulturu. Dat'meki mi gi grani gi ala sma di (ben) abi warderi gi Sranankulturu èn poti wan stonfutu na ondro fu na Sranan kulturu:

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