

TWENTY YEARS OF RESEARCH & PUBLICATIONS ON HAITI AND HAITIAN CREOLE

A Summary of E. W. Védrine's Complete Works (1992 - 2012)

© by Emmanuel W. VÉDRINE

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(Haitian Creole title) 20 Ane Rechèch ak Piblikasyon santre sou Ayiti, e sou Kreyòl: yon rezime zèv konplè Emmanuel W. Védrine.

NOTE (for research): Atlantic Creole; Bibliography research on Haiti; Bilingual Education; Caribbean languages /studies; Contact with professional Haitian translators and editors; Creole /Kreyol lexicon; Creole philology; Cultural anthropology; Dictionary and Glossary Projects; Documents for teachers' seminars; Essays in Haitian Creole; French-based Creole; Haiti's Electronic Directory; Haitian Creole database; Haitian Creole Dictionaries / Bilingual dictionaries; Haitian Creole Linguistics; Haitian (culture, diaspora, education, history, language, literature in creole, traditions); Legal documents; Literacy Projects in Kreyol; Local organizations; Long distance tutoring and teaching of Haitian Creole; Medical (documents, terminologies, translation); Proofreading (of translated materials); Publishing advice; School projects in Haiti (for bilingual programs); Teaching materials (in English /Creole) for schools in Haiti..

NÒT (pou rechèch): Kreyòl (zòn) atlantik; Rechèch bibliyografik sou Ayiti; Edikasyon bileng; Lang karibeyen /etid; Kontak ak tradiktè /editè ayisyen pwofesyonèl; Leksik kreyòl; Filoloji kreyòl; Antwopoloji kiltirèl; Pwojè diksyonè ak glosè (lis mo); Dokiman pou semèn anseyan /pwofesè; Esè an kreyòl; Kreyòl a baz fransè; Anyè elektwonik Ayiti; Bazdone (bank done) kreyòl; Diksyonè kreyòl ayisyen /bileng; Lengwistik kreyòl; Kilti (dyaspora, edukasyon, lang) ayisyen; Literati ayisyen an kreyòl; Tradisyon ayisyen; Dokiman legal; Pwojè alfabetizasyon an kreyòl; Organizasyon lokal; Anseyman kreyòl long distans ak leson patikilye; Dokiman (tèminoloji, tradiksyon) medikal; Lektik pou korije (materyèl ki tradui); Sèvis piblikasyon; Pwojè lekòl Ayiti (pou pwogram bileng); Materyèl didaktik (an anglè /kreyòl) pou lekòl Ayiti.

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E. W. VÉDRINE's BOOKS (written, co-edited):

LIV E. W. VÉDRINE (ekri, ko-edite)

1. *Dictionary of Haitian Creole Verbs with phrases and idioms* (1992).
2. *Un stylo international* (poetry, 1994).
3. *Di yon vèb, tire yon kont* (riddles, 1994).
4. *Ide pou kreye yon High School ayisyen prive nan Boston* (debate, 1994).
5. *Materyèl Edikatif pou Bileng Ayisyen* (essay, short stories, poetry, 1994).
6. *Poetry in Haitian Creole* (1994).
7. *Sezon sechrès Ayiti* (novel, 1992, 2nd ed. 2014).
8. *Ti istwa kreyòl : Short stories in Haitian Creole* (1994).
9. *Yon koudèy sou pwoblèm lekòl Ayiti* (essay, 1994).
10. *Koze lanmou* (poetry, Vol. I, 1995).
11. *Petit lexique du créole haïtien* (historical linguistics, 1995).
12. *23 Poèmes en français et en haïtien* (poetry, 1995).
13. *Dis powèm sou lanati* (poetry, 1996).
14. *Gramè Kreyòl Védrine* (Védrine's Grammar of Haitian Creole, 1996).
15. *100 Kesyon ak repons pou Eksamèn Sitwayèn Amerikèn* (civics, 1998).
16. *An annotated Bibliography on Haitian Creole: a review of publications from colonial times to 2000.*
17. *A Bibliography of Theses and Dissertations related to the Dominican Republic* (co-edited, 2005).
18. *Premye etap avèk yon òdinate* (co-edited, 2005).
19. *Haitian Creole – English Dictionary* (co-edited, 2007).
20. *Kreyòl without toil: an introduction to Haitian Creole* (2010).

BOOKS DISTRIBUTION : DISTRIBISYON LIV

E. W. VEDRINE

EDUCA VISION (www.educavision.com/).

ECHO EVANGELIQUE (www.echoevangelique.org).

JEBKA (www.jebkaeditions.org).

LIBRERI MAPOU (www.librerimapou.com).

SCHOENHOF'S Foreign Books (www.schoenhofs.com).

UNIVERSITY OF MASSACHUSETTS-BOSTON (Book Store).

VEDCREP (www.potomitan.info/vedrine/index.php).

“Emmanuel W. Védrine... Great and tireless advocate and illustrator of Creole ... I am impressed with Védrine’s motivation for the development of Haitian Creole as a language that can be standardized and adapted to serve all the functions of its speakers and, in particular, members of the American Diaspora who required medical, social, and educational services in the language... Given the limited resources at his disposal, the linguistic tools Védrine has produced are noteworthy... A prolific author of literary and educational materials in Haitian Creole... . He would be an invaluable collaborator to any project involving the description of Haitian Creole and the preparation of various linguistic tools for the language.”. — Prof. Albert Valdman, Indiana University

INTRODUCTION : ENTWODIKSYON

With the internet access today, we can use it to do so much work in our field. We can use it not only to document our works, but also to help those who are not living in the same areas as us, and those who are living in other countries. We can create, and develop many activities with our potential in order to help in all domains.

Ak aksè entèt la jounen jodiya, nou kapab itilize l pou fè yon dal ak yon pakèt travay nan domèn nou. Nou ka itilize l non sèlman pou dokimante travay nou, men tou pou ede sa yo ki ka pa nan menm andwa ak nou, sa yo k ap viv nan lòt peyi. Nou kapab kreye, e devlope anpil aktivite ak potansyèl nou pou ede nan tout sans.

More than twenty years ago, we started out with a philosophy to develop teaching materials for Haitian Bilingual Programs (in the United States). We were always thinking in what ways we could reach out most schools, teachers, students, and researchers to share with them what we have available.

Plis pase ven ane de sa, nou te derape ak yon filozofi pou devlope materyèl didaktik pou ede Pwogram Bileng Ayisyen (Etazini). Nou te toujou ap panse nan ki fason nou te ka atenn pi fò lekòl, anseyan, elèv ak moun k ap fè rechèch pou pataje ak yo sa nou te gen disponib.

We would mail out materials, and documents to reach them, publish what we could in some newspapers, but always with the intention to share what we have, because “Giving a little bit is not stingy” as the Haitian saying goes.

Nou te konn poste materyèl, ak dokiman pou te rive jwenn yo, pibliye sa nou te kapab nan kèk jounal, men toujou ak entansyon pou pataje sa nou genyen, pase pwovèb ayisyen an di: «Bay piti pa chich».

Our website on the Creole language is a sample of work in our own field (language, linguistics, education and research).

Pajwèb nou an sou lang kreyòl la, se yon echantyon travay nan pwòp domèn nou (lang, lengwistik, edikasyon ak rechèch).

Our first target is the native country, Haiti, that has more needs in the area of research, documentation, and teaching materials.

Premye sib nou se peyi natal la, Ayiti, ki gen plis bezwen nan domèn rechèch, dokimantasyon ak materyèl didaktik.

Research centers almost don’t exist there;

Prèske pa egziste sant rechèch la, e ti sa ki

and the very few that exist are not equipped with real tools to help.

ta genyen yo pa ekipe ak bon jan zouti pou ede.

Our contacts multiply rapidly over the years, when other people not only contact us, but also use materials that we've been producing from time to time.

Kontak nou yo multipliyè rapidman pandan ane yo, lè lòt moun non sèlman kontakte nou, men tou itilize materyèl n ap pwodui yo tanzantan.

Many institutions in Haiti as well as abroad make use of our website as a source of resources and references, especially for research on the native language (Kreyol), and related subjects. This, in a way, encourages us more in the work we've been doing.

Anpil enstitisyon Ayiti, kou aletranje vin itilize pajwèb nou an kòm yon sous referans sou lang matènèl la (kreyòl), ak sijè ki relye. Sa, nan yon sans, vin ankouraje nou plis nan travay n ap fè.

On that note, we are encouraging all researchers, writers, students, and teachers to take some minutes to reflect on how they can use this great tool (the internet) to help Haiti (in their own field).

Sou nòt sa a, n ap ankouraje tout chèchè, ekriven, etidyan, ak anseyan pran kèk minit pou reflechi sou kòman yo kapab itilize gwo zouti sa a (entènèt la) pou ede Ayiti (nan pwòp domèn yo).

Emmanuel W. VEDRINE,
Editor-in-chief : Redaktè an chef
E. W. VEDRINE CREOLE PROJECT, Inc.
& Les Éditions VEDRINE Editions

* * *

•(Electronic) Directory •Articles & Essays •Bibliographies •Jokes •Civics •Comments
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•Editing & Translating •Education in Haiti, and Haitian bilingual programs •Flora & Fauna •Gallery
•Grammar •History •Biographical note •Interviews •Sketch •Poetry •Proverbs •Novels & Short stories
•Sociolinguistics •In praise of the author

•Anyè (elektwonik) •Atik & Esè •Bibliyografi •Blag •Sivik •Kòmantè •Korespondans •Deba •
Devinèt •Diksyonè & Leksik •Distribite liv E. W. Védrine •Edisyon & Tradiksyon •Edikasyon an
Ayiti, enkli pwogram bileng ayisyen •Flora & Fauna •Galri •Gramè •Istwa •Endis biyografik
•Entèvyou •Pyèsèt •Pwezi •Pwovèb •Roman & Istwa kout •Sosyolengwistik •Lomeyans pou otè a

ELECTRONIC DIRECTORY : ANYÈ ELEKTWONIK

www.potomitan.info/vedrine/web.php

Haiti's Super Web Directory : Anyè Elektwonik Ayiti : Annuaire Electronique d'Haïti. What is this *directory* about? The answer is: information about *Haiti & Her Diaspora*. Sometimes some people wonder how they can help Haiti. I came across many young Haitian Americans and friends of Haiti who ask that question. As researcher, bibliographer and writer (doing research mostly related to Haiti, and Haitian Creole), I realize that it is important to have an *On-line Directory* that would include everything related to Haiti and the Haitian Diaspora. There are also people who are researching on Haiti and who are constantly asking for information because they did not have access to a directory that would include everything from “A” to “Z”. I took note of that and try to use the internet access in order to ease research on Haiti in the 21st Century. So, I invite anyone who is interested in Haiti to visit this directory to see what's there and to send us what they have available to enrich it. We post the documents free of charge and we try to update the directory quite often since people are constantly sending us new information. I would like to credit Marilyn Mason for some prior works done in relation to this web research. Also, “thank you” would not be enough to say to Francesca Palli who is the webmaster. Francesca has demonstrated her deep love for Haiti, and for Creole Cultures by spending long hours arranging these documents so that everyone can have access to them.

Themes and electronic texts (mostly in English, French, Haitian Creole / Kreyòl; few are in Spanish) covering areas such as: *Art; Art & Literature; Associations & organizations; Bibliographies; Business; Civic duties; Conferences; Consumer rights; Culture; Development; Diaspora; Directories; Dissertations; Documents related to the Dominican Republic and Haiti; Editors (different areas); Embassy & Consular; Employment; Environment and Weather; Essays; Forums; Genealogy; General research; Government; Haitian Creole; Haitian media (in Haiti & the Diaspora); Health; History; Human rights; Human services; Individual CV's; Institutes; Institutions; Language (and resources); Websites; Legal issues; Linguistics; Literacy (in Kreyòl); Link to creole speaking countries; Literature (French, Creole); News; Orthography (Haitian Creole); Politics; Publications; Publishers; Religion; Science & Technology; Translators (English, French, Haitian Creole).*

ARTICLES & ESSAYS : ATIK & ESÈ

(Ref. in *An annotated bibliography On Haitian Creole : A review of publications from colonial times to 2000*. 700 p. © copyright 2003 by Emmanuel W. Védrine. Publisher: Educa Vision (www.educavision.com).

12 Janvyè 2010, yon pèt kapital pou milye entelektyèl ayisyen. [January 12, 2010: a great lost for the Haitian intellectual milieu]. January 12, 2010.

Ale nan kolèj: pwoblèm ak solisyon. [Going to college, problem and solution].

An defans yon 'frankofoni vivan e popilè 'yon tèks Nicolas Sarkozy. [In defense of a 'live and popular francophonie', a text by Nicolas Sarkozy (Former president of France)].

A healing paradigm for a new Haiti (Unpub. manuscript of essays : Maniskri esè, inedi). [ABSTRACT: The objective of this book of essays is to try to present "The Haitian Reality" through a collection of selected articles I wrote between 1990 and 2007. The book is divided into 8 chapters (*Civics, Education, Environment, Development, Haitian history, Haitian youth, Haitian language, and Haitian politics*) where these articles are classified accordingly by subjects. There would be so much to say about such a broad theme, but here it is limited to a panorama to open up the path to this interesting and crucial subject for further discussion.

As a Haitian who has been living in Diaspora (since 1976), I still remain connected with the homeland where, on a daily basis, I feel troubled by Haiti's mountain of problems which in a way also makes me think of the semantics of Haiti's indigenous name *Ayiti*, meaning *mountainous land*. In Haiti, one would find a chain of mountains throughout the country that many of my compatriots (both in Haiti and in the Diaspora) share my feelings and future expectations for a better Haiti.

These writings are a way to talk about some of these problems and some of their possible solutions at the same time to an expansive audience, a way to force the mind of many compatriots to develop a critical and creative consciousness, a whole wake-up call for a collective work that can lead to the contribution of something positive toward the development and welfare of our dear Haiti. With many hands, the burden is light and concentrated and thus worthwhile...

For those researching on Haiti, it is not easy to find books of "essays" that would touch on "Haiti's Reality" or "the Haitian Reality", a subject that I've been interested in and one that I have tried to work on in the last decade. As a native of Haiti and one who has lived this reality, one who has also traveled widely to observe other parts of the world to compare and contrast, and as a conscious writer who has been dreaming to see a new Haiti, a democratic one where human rights are being respected, and where everyone would be able to receive a free education (as it is stipulated in the 1987 Constitution, a Haiti where everyone would be able to eat at least a full meal once a day, a Haiti where everyone would feel secure, one where corruption would not find an easy and permanent home, one where nobody would be above the law, one where everyone can be engaged in some daily activities, one where violence of any type would be buried, etc...

I am very delighted to have contributed to this type of writing, not just as one of the witnesses of part of the unfolding history of the 20th and 21st century but also as someone who is trying to

contribute to a type of legacy from which the new generation of Haitians and the ones to come will benefit from. I hope that every reader of this book finds in every single page something that stimulates their thinking to reflect deeper and deeper on issues pertaining to Haiti.]

«Ann aprann plant nou yo». [Let's learn our plants].

«Ann pale de bwa ak fri Ayiti». [Let's talk about trees and fruits in Haiti].

Aristide in past tense: homework to be corrected by Préval, Haiti's new elected president. [Aristide, tan pase: devwa pou Preval, nouvo prezidan eli, korije].

«Èske gen vrè kritik literè ki fèt nan literati ayisyèn san patipri?». [Are there real literary criticism in Haitian literature without favoritism?].

Chávez en camisa roja, Préval en camisa azul. [Chávez an chemiz rouj, Préval an chemiz ble].

Diplomas and the Haitian Diplomés' Mission. [Diplòm ak misyon Ayisyen k diplome yo].

D.P.M. – Kanntè: Yon pon ant fiksyon ak realite. *Haiti en Marche*, Vol. XI, #1, fevriye 1997. [D.P.M.–Kanntè (play): A bridge between fiction and reality (Book review: Kritik liv). Play : Zèv teyatral. Book review : Kritik liv].

Drenay sèvo: efè li nan soudevlopman Ayiti. [Brain drain and its impact on Haiti's underdevelopment].

Èske se kreyòl la k ap maltrete fanm ayisyèn oubyen kèk Ayisyen k ap maltrete yo? *Kreyòl Connection*, 1998. [Is it Creole that is mistreating some Haitian women or some Haitian men who are mistreating them?... (“Sociolinguistics”)].

Estrateji pou solisyon kèk pwoblèm o pwofi devlopman Ayiti. [Strategies to solve some problems in the advantage of Haiti's development].

Fanm dyanm nan literati kreyòl. *Komè*, #12. [Tough women in Haitian literature].

Fè rechèch : pwoblèm ak solisyon pou elèv ayisyen Ayiti e Ozetazini. [Doing research: problem and solution for Haitian students, both in Haiti and in the United States].

Fot kilès si van okipasyon an vante fò Ayiti jodiya? [Whose fault if the occupation wind blows hard on Haiti today?]

Grafik kreyòl la an rev. [The Haitian orthography in review].

Working harder to bridge the generation gap. *Boston Haitian Reporter*, March 2006.

How much will Haiti benefit from a coalition of presidential candidates the eve of its presidential elections? *Boston Haitian Reporter*, Winter 2005. [Kisa Ayiti ka benefisye de kowalisyon kandida alaprezidans yo lavèy eleksyon prezidansyèl?].

Investing In Haiti's Development. [Envesti nan devlopman Ayiti].

Kanè Twazyèm Trimès. [Last Quarter Grade Report].

Kèk Kandida prensipal nan eleksyon prezidansyèl Ayiti a. [Some key candidates in the presidential elections in Haiti. 2006].

Kèk refleksyon sou Ayiti apre 12 janvyè 2010. [Some Reflections for a New Haiti after January 12, 2010].

Ki fiti jenès la Ayiti?. [What's the future of Haitian youth in Haiti?]

Ki lang k ap gen batay la Ayiti: kreyòl, fransè ou anglè?. [Which language will win the battle in Haiti: Creole, French or English?]

Ki wòl kreyolis yo ak 'près ekri a' nan zafè 'grafi kreyòl la'? [What's the role of the 'written press' in the Creole orthography issue?]

Kilè yon refòm tout bon vre nan pwoblèm lekòl Ayiti?. [When will there be a real school reform in Haiti?].

Kisa pati politik Ayiti yo kontribye nan devlopman l?. [So many political parties, so little progress. *Boston Haitian Reporter*, Vol.7 issue 5 (May 2008)].

Ki tip lame Ayiti bezwen?. [What type of army does Haiti need?]

Kle ki nesesè pou ouvè pòt sekre devlopman Ayiti. [The key needed to open Haiti's secret door of development].

Kolòk Entènasyonal Pou Politik Lengwistik an Ayiti. [International Colloquium for linguistic policies in Haiti].

Konbit publikasyon elektwonik pou ede nan difizyon lang kreyòl la Ayiti. [Collective electronic publications to help in the diffusion of the Creole language in Haiti].

Koupdimonn 1998: yon rèv enkwayab pou Lafrans. [The 1998 World Cup: an incredible dream for France].

Lekòl an Ayiti, yon pwoblèm totalkapital. (Ref. in *Yon koudèy sou pwoblèm lekòl Ayiti*, 1994. [School in Haiti, a big problem]).

Materyèl Edikatif pou Bileng Ayisyen. Soup To Nuts Publishers. Cambridge, MA. 1994. 218 p. [Section on essays: “A brief history of Haiti: “Yon koudèy sou istwa d Ayiti” par E. W. Védérine; “Bataille de Vertière's speech: Diskou 'Bataille de Vertière” by E. W. Védérine].

Mon pays: Haïti. Odette R. Fombrun. [Creole translation: «Peyi m Ayiti» by E. W. Védérine].

Teaching materials for Haitian Bilingual. [A textbook for students, teachers of Social Studies (with essays in English, fairy tales in French and Creole, articles, poems and proverbs (in French, Creole and English. -- *Materyèl Edikatif Pou Bileng Ayisyen* is my 9th book published. As I mentioned before in *Ti istwa kreyòl: Short stories in Haitian Creole*, I am never satisfied with my literary works related to Haiti. As Haitian writer, I always have a thirst to produce more for the generation of 2000. -- This book is a document related to my experience as Haitian teacher in the Haitian Bilingual Program. As Tony Jean-Jacques mentions, “No school will succeed without the help of teaching materials in the native language”. It was a privilege for me to publish some books in the construction of this work. -- This book is not a complete document on Teaching Materials For Haitian Bilingual Programs. It might be the first interpretation some readers are going to do when first looking at the title. Don't think that it has everything in it for Haitian Bilingual either. It's more a look and some samples on how Haitian teachers can compile some materials for their class to develop their own curriculum. It depends on what the teacher is teaching also. -- I also believe that reading is very important to opening a student's mind and to developing critical thinking. My hope that this sample of work can serve as a guide for all teachers who teach in Haitian Bilingual Programs].

Mennen koulèv la lekòl se youn, fè l chita se de. [It's one to bring the snake to school and the other to make it sitting down].

“Mother Nature has risen up against us”. [English translation by E. W. Védérine. Original French text: “Un certain mardi de janvier”, by Nicolas André. English text published in *Boston Haitian Reporter*, January 23, 2010].

«Peyi m rele Ayiti» [My country is Haiti].

Piblikasyon elektwonik ak enpòtans li nan difizyon lang kreyòl la. [Electronic publications and its importance in the diffusion of the Creole language].

Politik ak reyalite Ayiti: Kilè jou va jou?. [Politics and Haiti's reality: When will it be dawn?].

Pou yon katdidantite nasyonal e pèmanan Ayiti. [For a national and permanent identity card in Haiti].

Pou yon lòt nivo konvèsasyon nan avantay Ayiti. [For another level of conversation in the advantage of Haiti].

Pwoblèm tanspòtasyon Ayiti. [The problem of transportation in Haiti].

Pwodiksyon kreyòl ekri e sipò konkrè l, grafi a. [Production of written Creole and its concrete support, the orthography].

Refleksyon Sou Jounen Kreyòl 2000. [Reflection on the Creole Day 2000].

Rekonstriksyon Ayiti: yon defi ak yon konbit manch long. [Reconstructing Haiti: a challenge and a great collective work].

Revolisyon Ayiti: benefis pou kilès? [Revolution in Haiti: benefit for whom?]

REKA: yon fowòm kreyòl an rev. [R.E.K.A: a Haitian forum in review (www.Kreyol.org)].

Selebrasyon Mwa Kreyòl: Mwa Jean-Jacques Dessalines. [Creole Month Celebration: Jean-Jacques Dessalines' Month].

Sipòte 'Libreri Mapou' se epapiye kilti ayisyèn nan Ozetazini. [Supporting 'Libreri Mapou' is spreading out the Haitian Culture in the United States].

Varyasyon dyalektal nan lang kreyòl la Ayiti ak reyalite dèyè l. ['Dialectal variation' in the Creole language in Haiti and the reality behind it].

Vid ki merite konble nan lang kreyòl la (In *An annotated bibliography On Haitian Creole*). [Gaps that need to be closed in the Creole language].

Viv oubyen aba lame: pawòl tafya kèk ayisyen [What to do with the Haitian army?]. *Boston Haitian Reporter*, Nov. 2006].

What can I do to help Haiti? [Kisa m ka fè pou ede Ayiti?]

What's really needed to be done to reforest Haiti? [Kisa k dwe fèt reyèlman pou rebwaze Ayiti?]

Who is leading Haiti: the Haitian people or leaders? [Kilès k ap dirije Ayiti: pèp ayisyen oubyen lidè?]

Writing Project to help with the development of Lazil (l'Asile), Haiti. [Pwojè Ekri pou ede avèk devlopman Lazil (l'Asile), Ayiti].

Yon koudèy sou pwoblèm lekòl Ayiti. Soup to Nuts Publishers. Cambridge, MA. 1994. 117 p. 2nd ed., 2007 (pdf). MANISKRI ELEKWONIK (www.potomitan.info/vedrine/koudey.pdf), 221 p. "A

look at the problem of schools in Haiti”. – [Essays on the problems of schools in Haiti and interviews with some Haitian educators from the diaspora. A textbook for educators, students (high school and college level) and researchers. — ABSTRACT: As a schoolboy going to school in Haiti in the late 60s, I can still remember these old years and what I have observed. Becoming a teacher in the United States in the late 80s, I took more time reflecting on the problem of schools and education in my homeland. As writer and researcher, I feel an obligation not only to write about Haiti, but also to produce some writings that are consciousness-raising, critical and creative writings that would expose Haiti’s problems. So far, I am delighted to have put some time aside to work on this research that deals with some of the problems of education in Haiti.

I also elaborate on the language issue in the Haitian schools. In our discussion on the use of Creole in the classroom, we know today it’s a reality that Creole is the dominant language at the oral level, but it has not been yet the dominant one at the written level. That is, there is a need for a real language policy, one that would go along with a progressive politics of education that many have been dreaming of. As conscious teachers and writers, we believe that there suppose to have development of teaching materials in the native language that would cover all subjects and at all levels. Translation of books must be done, particularly books that students need or those they are using as texts. This can allow students to read and carry out research when they can find books available in French and Creole in schools and in both public and private libraries.

When looking at the problem facing Haiti in all domains, it is impossible for all Haitians to sit down and wait for the government to do everything from “A” to “Z” for the country to move forward. Yes, we can say that the government’s participation is crucial and it must be omnipresent in all decisions that are to be taken for the country’s welfare. But also at the same time, everyone (without distinction) must change their attitude and their way of thinking. We can repeat a very important phrase uttered by president John F. Kennedy, *Ask not what your country can do for you, but what you can do for your country*. It’s a phrase that has a huge importance today, where many people everywhere in the world (particularly those who are living in Diaspora, far away from their country) are looking somehow for a way to help their home country the way they can. So, we think that it is very important for Haitians in this sense on the problem of schools in Haiti, to say: ask not what schools in Haiti can do for you, but what you can do for schools in Haiti.

This research, as noticed, is divided into 13 chapters (including an appendix). Certainly, it is the first extensive research on the subject available online in Creole (*Yon koudèy sou pwoblèm lekòl Ayiti*). I’ve decided to make the Creole version available to the public so that everyone can have access to it where they can feel free to use it in seminars or workshops to help teachers in Haiti. For those (Haitians) who can read (French or Creole), they can make an effort to read it and think about it also so that everyone may become conscious of this serious situation in Haiti, and what everyone can do to help the country, some schools, some literacy programs, support group of people who are trying to do some work somehow to help Haiti (not only in the area of education, but also in other domains). People who have access to the great tool called the “internet” who can write will think of making some documents available online free of charge also to help schools in Haiti or to bring, somehow, a contribution in this area.

With the problem of “documentation” that Haiti has been facing since a very long time, we are certain that there have been some talks, papers presented on the theme (not too long ago), and that they did not appear in the bibliography of this research. But unfortunately, there are not “Haitian

research centers” that are well-equipped where one would find certain information on Haiti in some reviews or periodicals that would be published regularly (though there aren’t many), and then people would find them easily to carry out research on some specific subject. Furthermore, most Haitians who are doing research don’t use the internet properly to publish their research or a summary of them so that people would have access to them or, somehow, appear in a website.

In terms of statistics on a number of important data concerning “the problem of schools in Haiti”, for anyone who is doing research, they will see that most of these data would be dated since over twenty years ago. So, it’s not a big deal repeating some of these old information (here) that would touch on recent reality of the problem, but it is important to mention it. As readers, please don’t hesitate to send your comments or criticism to the author or the publisher or publish them somehow. Finally, despite of all criticism that can be done on ‘the problem of schools in Haiti’, there are small efforts that can be done by simple citizens of good heart, but if the Haitian government (who has the mighty power), does not intervene to make some key decisions by playing their part, we will put many question marks on when real changes will start taking place for sure at the national level so that all the country’s children would benefit from a real free education (until reaching a certain level) the way it has being stipulated in the constitution.

EXCERPT: FROM AN INTERVIEW WITH THE AUTHOR — “The work that I have done in *A look at the problem of schools in Haiti* was partly motivated by my work as a teacher in the Haitian Bilingual Program in Boston. However, my work is very much directed at the challenges of education in Haiti. It is a habit of mine to return to Haiti (in my discussions) in order to analyze some of the problems within the school system there. As you know, there are so many problems within Haitian schools and my return helps me to really understand or show the readers, students, and teachers the problem and its source so that they can be able to analyze and propose solutions.

I discuss the language issue in order to bring enlightenment on both French and Creole. We know that in Haiti during the 30-year dictatorship, educators there never really talked about the serious problems Haitian education had been confronting. In fact, one of the confusions that have been propagated is the exaggerated concern between French and Creole in order to avoid showing that it’s politics that cause the major problems and not whether the school is committed to French or Creole. As a language teacher and someone who has studied Linguistics, I contend that the problem of language is important, but secondary to the reality of politics. It is politics that can create the conditions for educational quality and opportunity in Haiti and not what language one speaks. Language is just a medium; any language can be used in education. So, the real problem is not really one between French and Creole, the way many educators in Haiti used to show it in order to avoid touching on the political reality or divorced themselves from it, and how it really defines the contours of our educational expectations.

I take my position on that and at the same time as researcher and writer who cares deeply about the “Haitian Reality”, I feel that I have a responsibility to do a job that would advance the Creole language as the main language medium in the educational system in Haiti. Further, I try to advance it in the Haitian Diaspora in all bilingual programs. I do believe in what I am doing and I stand firmly on it. On the issue of language again, we must not forget the attitudes that we are sometimes dealing with when some Haitian teachers put forth negative attitudes against Creole. That’s another problem we can analyze and why some teachers insist upon using only French as the language for Haitian students. So, they don’t see the use of Creole as a medium to help Haitian children in their transition

in the bilingual program. Bilingualism is under scrutiny in the Diaspora while Creole is the Haitian educational structure is under scrutiny as the official language there. Negative attitudes in both the Diaspora and Haiti about the Creole language must be changed. Language then is the crucial link waiting in the wings to come forth and do its job in Haiti once Haitian politics restructure an educational system for sustained excellence. Creole is the native language and it must be respected and officially used. I stand by that. Also, I think that the Diaspora can play an important role in helping to accomplish that goal because, for instance, in Boston, though there is resistance by some Haitian educators, the fact remains that Creole is used in the Boston Schools System as the official language of Haitian students who are in bilingual programs.” (Ref. in *A healing paradigm for a new Haiti*).]

E. LE PHARE: We have talked about you as a novelist, but we can't go talking only about novels because that's not only what you write. Let's touch on another important interest: you work with schools both here in Boston and in Haiti. If we look at the problems of schools in Haiti, the first thing I noticed while reading this book, is how clearly you bring forth the important issues of education: the issue of writing and speaking Kreyol, the issue of bilingual curriculum, the tensions between French and Kreyol in educational settings here; all of this leads me to the question of development and progress.

Is your project based on two strategies: to make people conscious of the reality of bilingualism in our community and to impress upon educational teachers the need to study and apply more seriously the work of bilingualism in both Boston and Haiti?

E. W. VEDRINE: The work that I have done in Yon koudèy sou pwoblèm lekòl Ayiti was partly motivated by my work as a teacher in the Haitian Bilingual Program in Boston. However, my work is very much directed at the challenges of education in Haiti. It is a habit of mine to return to Haiti in order to analyze some of the problems within the school system there. As you know, there are so many problems within Haitian schools and my return to Haiti helps me to really understand or show the readers, students, and teachers the problem and its source so they can be able to analyze and propose solutions.

I discuss the language issue in order to bring enlightenment on both French and Kreyol. We know that in Haiti during the 30-year dictatorship, the educators in Haitian never really talked about the serious problems of Haitian education. In fact, one of the confusions that have been propagated is the exaggerated concern between French and Kreyol in order to avoid showing that it's politics that causes the major problems and not whether the school is committed to French or Kreyol. As a linguist, I contend that the problem of language is important, but secondary to the reality of politics. It is politics that can create the conditions for educational quality and opportunity in Haiti and not what language one speaks. Language is just a medium; you can use any language in education. So, the real problem is not really one between French and Creole, the way many educators in Haiti used to show it in order to avoid touching on the political reality and how it really defines the contours of our educational expectations.

I take my position on that and at the same time as linguist and Haitian writer who cares deeply about

Haitian reality, I feel that I have a responsibility to do a job that would advance Kreyol language as the main language medium in the educational system in Haiti. Further, I try to advance Kreyol in the Haitian Diaspora in all bilingual programs. I do believe in what I am doing and I stand firmly on it. On the issue of language again, we must not forget the attitudes that we are sometimes dealing with when some Haitian teachers put forth negative attitudes against Kreyol language. That is another problem we can analyze and why some teachers insist upon using only French as the language for Haitian students. So, they don't see the use of Kreyol language as a medium to help Haitian children in their transition in bilingual program. Bilingualism is under scrutiny in the Diaspora while Kreyol is the Haitian educational structure is under scrutiny as the official language there. Negative attitudes in both the Diaspora and Haiti about Kreyol language must be changed. Language then is the crucial link waiting in the wings to come forth and do its job in Haiti once Haitian politics restructure an educational system for sustained excellence. Kreyol is the native language and it must be respected and officially used. I stand by that. Also, I think that the Diaspora can play an important role in helping to accomplish that goal because, for instance, in Boston, though there is resistance by some Haitian educators, the fact remains that Kreyol language is used in the Boston School System as the official language of Haitian students who are in bilingual programs. (Excerpt of an interview with Eddy Le Phare. "Radyo Liberasyon", Boston. Feb. 5, 1996)].

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Commentaires en ligne sur les langues en Haïti. [Online comments on languages in Haiti].

Compilation of Haitian Creole articles appeared in *Le Petit Samedi Soir*. [Konpilasyon atik ki parèt nan *Le Petit Samedi Soir* "With the problem of 'documentation' in Haiti, it has become more

difficult for researchers in all areas to do research. Though many fine articles have been published in Haitian newspapers, it is not easy task to find their sources when one is researching. --- For many years, newspapers have been appearing throughout Haiti, but today it is difficult to locate them and the important articles they can contain that deal with a subject we are researching on. --- Newspapers are considered an important source of research. Some of them are published daily, weekly or monthly. They are published faster than books but, unfortunately there are not many people who are aware of the importance of periodicals (especially in Haiti). Many people do not even think of cutting out important articles in order to save them.--- Through my own research, I have faced the problem of 'documentation' when researching on Haiti. One of the sources of my linguistic research is based on articles published in Haitian newspapers which I have kept... These articles appeared in LPSS (1975). Though it is not a complete work, I hope this compilation will inspire many people who are interested in collaborating in this type of project.” (E. W. Védrine)].

Correspondences with teachers in Haiti. [Korespondans ak anseyan an Ayiti].

Creole or French, a subject of discussion. [Kreyòl ou fransè, yon sijè a diskite].

Eklèsisman ak Demistifikasyon Tontongi nan liv li a, *Critique de la francophonie haïtienne*. [Tontongi's clarification and demistification in his book, *Critique de la francophonie haïtienne*. (Book review : Kritik liv)].

Dekolonizasyon lengwistik e kiltirèl. [Linguistic and cultural decolonization].

Dis ti konsèy pou fè lekti avèk pitit ou. [Ten tips on reading with your child].

Duvalier, Aristide même combat. [Traduction créole: E. W. Védrine). | Divalye, Aristid: menm kout baton an : Duvalier, Aristide: the same fight].

The English language in Haiti. [Lang anglè a Ayiti].

Enough already. [Abraam di sètase].

Èske n dwe kreyolize non moun lè n ap ekri an kreyòl?. [Should we creolize people's names when writing in Creole?]

Èske Ayiti reyèlman bezwen yon akademi kreyòl?. [Does Haiti really need an academy for the Creole language?].

20 Fraz kreyòl potomitan, tradui an plizyè lang). [20 Key Creole phrases, translated to different languages)].

Gen espwa toujou: Lavalas 3, Konvèjans 0. [There's still hope: Lavalas 3, Konvèjans 0].

Good luck to Haiti's next president! *Boston Haitian Reporter*, Vol. 6. issue 12. [Bòn chans a pwochen prezidan Ayiti a!].

Kèk sipètisyon nan kilti ayisyen. [Some superstitions in Haitian culture].

Kòmantè sou 'demokrasi'. [Comments on 'democracy'].

Haiti: Goodbye to a repressive army. [Ayiti: babay a yon lame represif].

Kèk kòmantè enpòtan sou itilizasyon kreyòl an Ayiti, estrè nan yon chita pale ak André Vilaire Chéry. [Some important comments on the use of Haitian Creole in Haiti, an excerpt from an interview with André Vilaire Chéry].

Kèk pwen pou moun k ap ekri. [Some points for people who are writings].

Ki fiti jenès la Ayiti?. [What's the future of Haitian youth in Haiti?]

Kisa n ka fè pou ede Ministè Edikasyon Nasyonal Ayiti?. [What can we do to help the Minister of education in Haiti?].

Kolòk Entènasyonal Pou Politik Lengwistik An Ayiti. [International Colloquium for linguistic policies in Haiti].

Konbit kreyòl pou sekle jaden rechèch (pawoli). [Creole collective work to weed creole gardens].

Kreyolizasyon lye jewografik an Ayiti. [Creolisation of geographical places in Haiti].

Labor day in Haiti. [Fèt Travay Ayiti].

Lè Ayiti va defransize pou l kreyolize. [When Haiti will be defrenchised to be creolized].

Mizisyen, atis nou yo. [Musicians, our artists].

On the native language of Haiti and Francophonie. [Sou lang matènèl Ayiti ak Frankofòn].

Nòt pou 'distribitè' ak 'mezondedisyon liv kreyòl'. [Note for distributors and publishers of Creole books].

Patisipasyon nan fowòm REKA lò sa bon, lò sa pa bon. [Participation in the REKA forum when things work well and vice versa. (www.Kreyol.org)].

Prigad ak dokiman sou entènèt la. [Be careful with on-line publications].

16 Pwen pou ede Ayiti bouje. [16 Points to help Haiti moving forward].

Pwogrè nan lang Ayisyen. [Progress in the Haitian language].

Rapwochman 2 kreyòl a baz franse. [Closeness of 2 French-based Creoles].

Refleksyon Sou Jounen Kreyòl 2000. [Reflection on the Creole Day of 2000].

Review of Senou's article, 'A Call for a Coalition and a Unity gove'. [Kritik].

REKA: yon fowòm kreyòl an rev. [REKA: a Creole forum under review. (www.Kreyol.org)].

Rezime rankont ekriven ayisyen nan Boston. [Summary of a Haitian writers' meeting in Boston].

Sipòte 'Libreri Mapou' se epapiye kilti ayisyèn nan Ozetazini. [Supporting Mapou's Library is spreading the Haitian culture throughout the United States].

Swè m pou eleksyon novanm 2000 yo Ayiti. [My wish for the presidential elections of 2000 in Haiti].

Tout moun ki kont pwogrè rechèch kont pwogrè lasyans tou (pdf, 40 kb). [Anyone who is against progress in research is also against the advancement of science].

Trafik ak Transpòtasyon an Ayiti. [Traffic and Transportation in Haiti].

Védrine's last comments on language issue in Haiti for 1998. [Dènye kòmantè Védrine sou koze lang an Ayiti pou ane 1998].

Yon jounen entènasyonal Kreyòl nan Boston. [An International Creole Day in Boston].

Viv kreyòl! (pdf, 37 kb). [Long live Creole! : Vive le Créole!]

Vodou & Krisyanis. [Voodoo & Christianity].

What are the presidential candidates' credentials in Haitian society? *Boston Haitian Reporter*. Oct. 2005. [Kisa kandida alaprezidans yo fè de pozitif nan sosyete ayisyèn lan?].

Will a multilingual programs solve Haiti's schools real problem?. [Èske yon pwogram miltileng pral solisyon vrè pwoblèm lekòl Ayiti?]

Wyclef's letter to "Concerned Haitian Diaspora". [Lèt Wyclef voye bay «Ayisyen Dyaspora ki konsène»].

Yon moun ki rejte kilti l. [A person who rejects his /her culture].

CORRESPONDENCES : KORESPONDANS

(Ref. in *An annotated bibliography On Haitian Creole*)

Rezime rankont ekriven ayisyen nan Boston. [Summary of a Haitian writers' meeting in Boston].

Lèt dekachte an repons a lèt msye Guy Antoine lan: 'Kijan Estèl ta ka rejwenn bonè l'. [Open letter in response to Guy Antoine's letter, 'How Stella could get her groove back'].

Lèt dekachte pou Msye Lunique Geffrard (editè, *Haitian American News*). [Open letter for Mr. Lunique Geffrard, editor of *Haitian American News*].

Lèt pou gwoup REKA (Rezo Entènèt Kreyolis Ayisyen). [Letter for the REKA (On-line Network of Haitian creolists) group].

Pwof Ansamn. [Teachers Together: Travay Anseyan Ansamn].

Ti lèt ale-vini ki al jwenn kreyolis yo sou granchimen savwa a. [On-line Exchange letters among].

Ti lèt vayeveyen ki al jwenn kreyolis yo sou granchimen savwa a. [Exchange of letters among the creolists on the internet].

DEBATE : DEBA

Ide pou kreye yon 'high school' ayisyen prive nan boston (pdf, 240 kb). VEDCREP. Boston, MA. 1994.102 p. "Idea to found a Haitian Private High School in Boston". [*Ide pou kreye yon 'High School Ayisyen' prive nan Boston* is a debate between Dr. Morel Berthold, E. W. Védrine and the late Haitian educator, Tony Jean-Jacques on the issue to found a private Haitian High School in Boston, the problems of Haitian students in American schools, and the value of education in Haitian society with an emphasis on bilingualism and bilingual education. All three of us have lived in the Haitian community of Boston for a long time].

Following our observations in the community, as well as all of our experience in the American society and schools, we see that it is important for everyone in the community to work together. To succeed, we must be educated. And we Haitians who care about the community and the growing generation, we see that the last chance left for us, to liberate ourselves and other Haitians, is "education." We are often told that education is free, that everyone has a right to have an education. Great word! We Haitians from Haiti, who have lived the reality of our country, we are used to beautiful words, beautiful phrases, and deceptive speech in French. But what interests us the most is

action and practice. So, we don't look at theory only. Who has really received a real education: rich or poor people? I leave the answers to the readers. When we recognize that 85% of the people cannot read and write, we cannot say that education is free for everyone, everywhere. And this applies especially to these innocent people who have landed here in this country, and who work very hard, days and nights, in factories. Even if they didn't have access to education at home, at least their children who are here, the growing generation here should receive an adequate education the same way many other ethnic groups who live in this country do.

We can observe the problems of young Haitians in school here: many are like wild goats in a prairie, without owners, without guides. We see that it's time to think about them, to think of creating something for them, to think of their future so that they can avoid spending the rest of their lives in Jail. As we consider their performance in school and their isolation as an ethnic group, we believe that it's important for the whole community to work together to think of their future, because tomorrow, they are the ones who will replace us, they are the ones who will represent the community. It is with this purpose that the three of us gathered on April 17, 1994, at Harvard University, for a first debate on the education of young Haitians in the community. The proverb says: *Nou pa gen lajan, men nou gen jan* (We don't have money, but we have good humor). It's true that we don't have money to try to do all that is possible in the community, but we think that it is important to write these ideas down on paper, as a way to facilitate communication with the community and to see how these ideas might become a reality. *Men anpil, chay pa lou* (Many hands make the burden light). E. W. Védrine.

— ABSTRACT: This is a debate between Morel Berthold, Emmanuel W. Védrine and Tony Jean-Jacques (1960-2001) on the issue to found *a private Haitian High School in Boston, the problems of Haitian students in American schools, and the value of education in Haitian society with an emphasis on bilingualism and bilingual education.*

All three of us have lived in the Haitian community of Boston. Following our observations in the community, as well as all of our experience in the American society and schools, we see that it is important for everyone in the community to work together. To succeed, we must be educated. And we, Haitians, who care about the community and the growing generation, we know that education is the last chance left for us, to liberate ourselves and other Haitians, is “education.” We are often told that education is free, that everyone has a right to have an education. Great word!

We Haitians from Haiti, who have lived the reality of our country, we are used to beautiful words, beautiful phrases, and deceptive speech in French. But what interests us the most is “action” and “practice”. So, we don't look at theory only. Who has really received a real education: rich or poor people? I leave the answer to the readers. When we recognize that 85% of our people cannot read and write, we cannot say that education is free for everyone, everywhere. And this applies especially to these innocent people who have landed here in this country, and who work very hard, days and nights in factories and in other low-paying jobs. Even if they didn't have access to education at home, at least their children who are here, the growing generation here should receive an adequate education the same way many other ethnic groups who live in this country do. We can observe the problems of young Haitians in school here: many are like wild goats in a prairie, without owners, without guides.

We see that it's time to think about them, to think of creating something for them, to think of their future so that they can avoid spending the rest of their lives in jail. As we consider their performance in school and their isolation as an ethnic group, we believe that it's important for the whole community to work together to think of their future, because tomorrow, they are the ones who will replace us, they are the ones who will represent the community. It is with this purpose that the three of us gathered at my dorm at Harvard University (on April 17, 1994) for a first debate on the education of young Haitians in the community. As the Haitian saying goes, *Non pa gen lajan, men nou gen jan* (We don't have money, but we have good humor). It's true that we don't have money to try to do all that is possible in the community, but we think that it is important to write these ideas down, as a way to facilitate communication with the community and to see how they might become a reality. *Men anpil, chay pa lou* (Many hands make the burden light)...

Kesyonnen kilti ayisyen pou aprann plis de li. [Questionning Haitian Culture to learn more about it].

Standardizing Haitian Creole: A Roundtable Discussion. Chair: Albert Valdman (Indiana University). Panelists: E. W. Védrine (VEDCREP), Josianne Hudicourt-Barnes (TERC, Boston, MA), Marc Prou University of Massachusetts-Boston). potomitan.info/vedrine/haitian_studies.php. [Haitian Studies Association 18th Annual Conference. October 5-7, 2006 - University of Virginia, Charlottesville, VA. Paper presented by E. W. Védrine : "A Hidden Norm In The Standardization Process Of Haitian Creole That Would Be Acceptable By The Whole Haitian Population And How to Manage It" (*Une norme sous-entendue dans le processus de la standardisation du créole haïtien qui serait acceptable par toutes les couches sociales de la population haïtienne et comment la gérer*)].

RIDDLES : DEVINÈT

Di yon vèb tire yon kont. (Say a verb, I will tell you a riddle) in Haitian Creole). Educa Vision. Coconut Creek, FL. (2nd.ed). 2006. 125 p. [As the title indicates: Di yon vèb, tire kont, is the easiest way to use the book in order to master these riddles at the same time. The verbs are classified in alphabetical order, from A to Z, a way to make it easier to use them. Every riddle has a number in parentheses in the answers' index. -- Every elder who dies in Haiti is a library that is lost. This statement is quite important when talking about Haitian culture and literature. Up to now, the Haitian literature (most of it) remains an oral one. Though the Kreyol language is written down today and is one of Haiti's two official languages but if we want to get into deep analysis, we will see that more than 95% of ingredients composing the Haitian literature is not written down. There were debates (in the past) dealing the existence vs., the inexistence of a Haitian literature. Language plays a key role here. Some people would support the inexistence of a Haitian literature, basing their argument on language (in what language is the country's literature is written?).

If we get into deep analysis, we will see that the French language (spoken by less than 20% of the Haitian population, one that is not Haitians' native language in which most of the country's literature is being written) is the dominant one across the board (when it comes to in written documents).

-- At the same time, if we go to the roots of any culture, we will find that everything was at the oral level first before they were written down. The writing system is just an invention that occurred later. Are we going to deny what our parents tell us, things that they lived – for the fact that they were not written down in a particular language? If we don't believe them, our children won't believe us either (re: things that we experience ourselves). This would be one to back up the argument supporting the existence of an oral literature which is one of the source of a written literature. -- Furthermore, everywhere in the world, people speak their native language before learning how to write it. Nobody was born with a pen in their hand (knowing how to write). We can't deny either "writing" because it is one of the tools to document what occurred in the past. T. -- If we don't write what we are being told, other future generations will not have access to all the cultural richness of the country; they will lose them. It is a good idea to document them by writing them in the language that they are being told which is the Kreyol language. I believe it makes sense also to write them in the native language, not only it is our native language but also we find such a particular sensation when hearing them in that language. -- The work that Haitians authors have to do is a lot and they must be conscious of the Haitian Reality in order to bring changes with their pen. (E. W. Védrine)].

DICTIONARIES & LEXICON : DIKSYONÈ & LEKSIK.

(Ref. in *An annotated bibliography On Haitian Creole*, 130 entries,
including Dictionaries, Glossaries & Related sources)

Dictionary of Haitian Creole verbs with phrases and idioms. Soup to Nuts. Cambridge, MA. 1992. 246 p. [Reprint: Educa Vision]. (Cited in *Haitian – English Dictionary*, 5th. ed. Vol.1. 2004. Kansas University; cited in *Haitian Creole-English Bilingual Dictionary*. The Indiana University, Creole Institute). [*Dictionary Of Haitian Creole Verbs With Phrases And Idioms* by Emmanuel W. Védrine, 1992. *Journal of Pidgins and Creole Languages*, 11:2, 1996. The book under review is, therefore, a welcome respite, for it respects the standard orthography and is quite systematic throughout... The Dictionary is a guide for learners of both languages, for people who want to be bilingual and for those who are interested in linguistic research. The excellent balance of Kreyòl and English explanations should accomplish those ends. The presentation is impressive for a book published independently by its author... The Dictionary of Haitian Creole Verbs offers strong evidence that writing Kreyòl is still perceived as a wide-open discursive field..." — Karen Richman and William L. Balan-Gaubert (Reviewed by), University of Chicago.

"Another achievement toward the emancipation of Haitian Creole language. "This pioneering *Dictionary of Haitian Creole Verbs With Phrases And Idioms* by Emmanuel W. Védrine (1992) is the result of many years of linguistic research and methodological design undertaken by Emmanuel Védrine, a graduate researcher at the University of Massachusetts at Boston. Specially, his book represents a new orientation in contemporary Creole lexicography. His dictionary attempts to bridge the gap between theory and practice, as a tool for improving Creole teaching and improving research in contemporary Creole Studies... Védrine gives a hint of his lexical enthusiasm on the title of the book itself. His *Dictionary of Haitian Creole Verbs* lives up to its name. In a concise preface, Védrine reviews recent developments in Haitian Creole grammar. Védrine succinctly discussed other characteristics of the Haitian verb system from such familiar phenomena as the short forms of: ale (al), vini (vin), rete (ret) to name a few. He also identifies many Haitian Creole verbs that can be used

as ‘attributives’ in some cases. He cautions the reader to use his dictionary with circumspection, not as a manual of conversation but understand the quasi-to understand the quasi-totality of Haitian verbs used in any aspect of life. Using or reading Védérine’s dictionary will be a very pleasurable distraction indeed and the reader / user will go away knowing what ‘deplancheye’, ‘jebede’, ‘tyakannen’, ‘wouspete’ is. He also refers to the so-called ‘vèb marasa’ (twin verbs) such as ‘pote-kole’, ‘sote-ponpe’, ‘leve-kanpe’ - For any creolophone who needs a quick and complete reference in Creole and English will find Védérine’s dictionary immediately useful, culturally rich, humorous and a constant delight...” — SEDRA, 1993.

“...Given the limited resources at his disposal, the linguistic tools Védérine has produced are noteworthy, in particular, his *Dictionary Of Haitian Creole Verbs With Phrases And Idioms*. It is a very useful resource for linguists, translators, and learners of the language. With regard to its originality and overall quality, I would rank it as the best work on the vocabulary of the language and right next to Freeman and Laguerre's *Haitian-English Dictionary* and our own somewhat dated *Haitian Creole - English - French Dictionary*. The high quality of the work is reflected by its having been deemed worthy of review in the prestigious *Journal of Pidgin and Creole Languages* ...” — Albert Valdman, Rudy Professor of French, Italian and Linguistics Indiana University-Bloomington].

Haitian Creole D-base: *Haiti Progrès*. (pdf, 178 KB). 2004. [Edited Creole database, model].

Haitian Creole D-base: Kri pou liberasyon: a collection of poems in Haitian Creole. (pdf, 109 kb). [Edited Creole database, model].

Haitian Creole D-Base: Writings By Emanuel W. Védérine. (Part I, pdf, 259 kb). [Edited Creole database, model].

Haitian Creole-English Bilingual Dictionary. The Indiana University, Creole Institute. [E. W. Védérine, member of the editorial team].

Kèk mo, fraz, espresyon ki parèt nan seri ‘Lang manman nou’ ak Mango Dyesifò. [Some words, phrases and expressions].

Kèk mo nouvo. [Some new words].

Kèk plant kreyòl ak non yo an laten. [Some Creole plants and their names in Latin. (In *Haitian – English Dictionary*, 5th. ed. Vol.1. 2004. Kansas University)].

Kòmantè sou mo *imel*, *kouryèl*. [Comment on the word e-mail : Commentaire sur les mots courriels et mail (mel)].

Leksik ak etimoloji: yon ti rale sou mo ‘bòlèt’. [Lexicon and etymology: a comment on the word bòlèt (lottery)].

Leksik ak Filoloji. [Lexicon and philology].

Leksik kreyòl: ekzanp devlopman kèk mo ak fraz a pati 1986 (pdf, 79 kb). [Haitian Creole lexicon: example of the development of some words and phrases from 1986].

Machin kreyòl Vilsen an ap double lòt. [Vilsen's Kreyòl car is passing others].

Mo nouvo an kreyòl: *chenjanbe*. [New word in Haitian Creole: *chenjanbe*].

Mo kreyòl. [Creole words].

Petit lexique du créole haïtien. (linguistique historique : Historical linguistics). Orèsjozèf Publications. 1995. 87 p. [“Depuis longtemps Mango Dyesifò, à travers le heptomadaire Haïti Progrès, a entrepris de répertorer les termes créole spécifiquement rares et modernes. Emmanuel Védérine a essayé de regrouper cette minitieuse recherche pour venir à bout de ce travail. Nous espérons d’autres éditions à venir pourront augmenter ce travail pour que le créole s’enrichisse de nouvelles expressions. Cet ouvrage compte plus de 400 vocables environ, choisis parmi les vieux et les plus récents mots en usage où les expressions imagés, cueillies d’une part dans le milieu haïtien.

Il n’y a rien définitif dans ce lexique. Le public comprendra que dans ce genre de travail il y aura quand même des oublis... Espérons que la prochaine édition comblera les lacunes soit par l’addition des vocables, soit en entendu encore le répertoire des expressions complémentaires qui viennent s’ajouter au créole pour rendre ce lexique complet possible” — Professor Marc Prou, University of Massachusetts-Boston.

Rechèch lengwistik: Orijin kreyòl. [Linguistic research: the origin of Haitian Creole].

Repons a kèk kesyon ki an rapò ak 'mo & espresyon nouvo' an kreyòl ayisyen. [Answers to some questions related to 'words & new expressions in Haitian Creole]

Vèdik Raboto a nan kad yon analiz leksikografik. [A lexicographic analysis of the ‘Raboto's verdict’].

Tantativ pou ekri diksyonè kreyòl. [Attempt to write Creole dictionaries].

English – Haitian Creole Computer Terms. [Tèm Konpwoutè: Anglè – Kreyòl].

Ti kòmantè sou ‘diksyonè kreyòl’. [Short comments on ‘Creole dictionaries’].

Twin verbs or ‘vèb marasa’ in Haitian Creole: [‘Vèb marasa’ an kreyòl ayisyen].

Yon koudèy sou de gran diksyonè sou kreyòl Ayiyen. [A look at two great dictionaries on Haitian Creole].

Yon koudèy sou nòmalizasyon ak leksik. [A look at standardization and lexicon (in Haitian Creole)].

EDITING & TRANSLATING : EDISYON & TRADIKSYON

(Writing samples of : Echantiyon zèv) •Albert Valdman, linguist. •Barack Obama, presidential candidate; Diskou Barack Obama. •Pierre-Michel Chery, statistician, writer. •Bernard Dadié, Ivorian writer. •Boston Public Schools (Chapter 766, Special Education). •Cambridge Title I and Even Start. •Déita (Mercedes Guignard, writer. •Ewald Delva (Konpè Zòf), poet. •Féquièr Vilsaint, editor. •Héroid Israel, journalist. •Jan Mapou (Jean-Marie Willer Denis), playwright (work translated to English: (play) *D.P.M-Kanntè*). •Jean Armoce Dugé, writer. •Jean Eric René, essayist. •Joël Lorquet, journalist. •Jean Fouchard, historian. •Joel Theodat, educator, and translator. •Jules Faine, translator and philologist. •Mango Dyesifò, lexicon columnist. •Martha Florence Védrine, musician. •Mason Integrated Technologies Ltd. and The Creole Clearinghouse (headed by Marilyn Mason, web editor, software developer). •Michel-Ange Hyppolite (Kaptenn Koukourouj), educator and writer. •Morel Berthol, physician. •Nicolas Sarkozy, former president of France. •Odette R. Fombrun, educator, and historian. •Patrick Jérôme, film maker. •Pauris Jean-Baptiste, translator and writer. •Article on President Martelly: “Presidente Martelly, lo kanta pa rekouna fondo” (from Papiamentu to Haitian Creole, “Prezidan Martelly pral chante pou ranmase fon”). •Pierre Ericq Pierre, former Ex-designated Prime Minister. •Pimsleur Language Training. •Pradel Pompilus, educator, and linguist. •Roberto Gibral-Tarik, educator and poet. •Suzanne Comhaire-Sylvain, linguist, and anthropologist (worked edited: A bibliography of her publications by the author). •Somerville Human Rights Commission. •Tony Jean-Jacques (1960-2001), educator and poet. •Translation of medical terminologies, English–Haitian Creole (Tradiksyon Tèminoloji Medikal, anglè – kreyòl).

EDUCATION : EDIKASYON

(Ref. in *An annotated bibliography On Haitian Creole*, 334 entries)

Ale nan kolèj: pwoblèm ak solisyon. (Ref. in *Yon koudèy sou pwoblèm lekòl Ayiti*, pp. 95-115. 1994).

A look at the problem of schools in Haiti: comments and suggestions. [Yon koudèy sou pwoblèm lekòl Ayiti: kòmantè ak sijasyon].

Ayiti: pou yon edikasyon pratik lè vandredi. [Haiti: for a practical education on Fridays].

Conseils pour les parents (école élémentaire) : Général, Math & Lecture. [Konsèy pou paran (lekòl elemantè) : Jeneral, Matematik & Lekti].

Creole or French, a subject of discussion. [Kreyòl ou Fransè, yon sijè pou diskite].

Going to college: problems and solutions (for Haitian students). [Ale nan kolèj: pwoblèm ak solisyon (pou elèv ayisyen. Isi, mo “kolèj” gen sans “enstitisyon siperyè”)].

E. W. Védrine Creole Project Electronic Archives: Resources for Haitian Bilingual Programs, Research on Haitian Creole Language & Literature, Creole Studies & Linguistics. E. W. Védrine Project. Boston, MA. Winter 2000. 305 p.

Enfòmasyon an liy pou Elèv Ayisyen & Pwofesè. 14 avril 2010.

Enfòmasyon an liy pou Elèv Ayisyen & Pwofesè. [Online information for Haitian Students and Teachers].

Enpòtans pou dekwoche yon diplòm fen etid segondè. [On the importance of acquiring a high school diploma].

Èske Ayiti bezwen plis inivèsite bòlèt apre 12 janvye 2010? [Does Haiti need more mediocre universities after January 12, 2010?]

Èske kreyòl se yon bon zouti pou ta aprann nan lekòl Ayiti? [Is Creole a good tool to learn in school in Haiti?].

Ide pou kreye yon 'high school ayisyen' prive nan Boston. VEDCREP, MA. 1994. 102 p.

Fè rechèch: pwoblèm ak solisyon pou elèv ayisyen Ayiti e Ozetazini. [Doing research: problem and solution for Haitian students in Haiti and in the United States)].

Haitians and the myth about 'Blacks don't read'. [Ayisyen ak mit «Moun Nwa pa li»].

Kèk kesyon pou ouvè deba sou pwoblèm edikasyon Ayiti. [Some questions to open debates on the problem of education in Haiti].

Kilè yon refòm tout bon vre nan pwoblèm lekòl Ayiti? (Ref. in *Gramè Kreyòl Védrine*, 1996, pp. 312-319. [When will there be a real reform in the problem of school in Haiti?].

Kreyòl Lesson for beginners: an introduction to Haitian Creole. (pdf, 64 KB). [Manual for beginners].

Konvèsasyon kat ti zanmi ki te nan 'High School' (pdf, 28 kb. Ref. in *Gramè Kreyòl Védrine*, 1996). [Conversation of four friends who were in high school (A sample of 'code-switching' among the young generation of Haitians in the United States)].

Lekòl an Ayiti, yon pwoblèm total-kapital. *Haïti Courrier*. Vol.1, #6. avril 1992). [Schools in Haiti, a real problem : École en Haïti, un vrai problème].

Nòt pou 'distribitè' ak 'mezondedisyon liv kreyòl'. [Note for 'distributors' and 'publishers' of books in Creole].

Nòt sou koutmen Kiba ap bay Ayiti nan domèn edikasyon, tradiksyon yon atik ak tit: 'Pwennvi: Kiba kontinye pwogram kiltirèl e edikasyonèl li' : Note on Cuba's help to Haiti in the area of education (translation of an article)].

Obama demande au Congrès une aide de 2,8 milliards pour Haïti: Obama mande Kongrè yon èd 2,8 milya pou Ayiti. (Translation in Creole: E. W. Védrine).

Pasaj Yves Estenvil Boston nan kad yon misyon edikatif e kiltirèl. [Yves Estenvil's short visit in Boston for an educative and cultural mission].

Plan pou devlope ti lekòl kominotè Ayiti. [Plan to develop small community schools in Haiti : Plan pour développer de petites écoles communautaires]

Pou restriktire lekòl Ayiti. [To restructure schools in Haiti].

Premye etap avèk yon òdinatè. [First Step with computers. Co-edited book : Liv ko-edite].

Pwodiksyon materyèl didaktik an kreyòl: ki pozisyon Ayisyen pran? [Production of teaching materials in Creole: what side are Haitians on?].

Pwof Ansamn [Teachers Together; publications and correspondances].

Rate materyèl (pedagojik) nan Pwogram Bileng Ayisyen an. [Lack of (teaching) materials in the Haitian Bilingual Program].

Some online teaching materials for Haitian Bilingual Programs & research on Kreyòl. [Kèk materyèl didaktik sou entènèt la pou Edikasyon Bileng Ayisyen & rechèch sou kreyòl].

Tèm pou ouvè diskisyon sou 'pedagoji' nan milye ayisyen. [Themes to open discussion on 'pedagogy' in the Haitian milieu].

Will a multilingual programs solve Haiti's schools real problem? [Èske yon pwogram multileng pral solisyon vrè pwoblèm lekòl Ayiti?]

Yon koudèy sou pwoblèm lekòl Ayiti. Soup to Nuts Publishers. Cambridge, MA. 1994. 117 p. [A look at the problem of schools in Haiti].

FLORA & FAUNA : FLORE & FAUNE

(Ref. in *An annotated bibliography On Haitian Creole*, 61 entries)

Agrikilti ta dwe premye sib nan devlopman Ayiti (pdf, 54 kb). [Agriculture the first Target for Haiti's Development (pdf, 57 KB). *Boston Haitian Reporter*, July 2004].

Ann aprann plant nou yo. (Ref. in *Gramè Kreyòl Védrine* (1996). [Let's learn our plants].

Ann pale de bwa ak fri Ayiti! (Ref. in *Materyèl Edikatif pou Bileng Ayisyen*, pp. 160-180). [Let's talk about trees and fruits in Haiti].

Ayiti, yon peyi ravaje nou dwe sispann detwi. *Bon Nouvèl* #352. 1999. [Haiti and the destruction of nature. (pdf, 65 kb)].

Dyalòg sou rebwazman an Ayiti. [Dialog on reforestation in Haiti].

Estrateji pou rebwaze Ayiti. [Strategies to reforest Haiti].

Kèk plant kreyòl ak non yo an laten. [Some Creole plants and their names in Latin].

Le reboisement d'Haïti, un défi politique et environnemental. [Kisa k dwe fèt reyèlman pou rebwaze Ayiti? : What's really needed to be done to reforest Haiti?].

GRAMMAR : GRAMÈ

(Ref. in *An annotated bibliography On Haitian Creole*, 72 entries)

Gramè Kreyòl Védrine (Védrine's Grammar of Haitian Creole). VEDCREP. Boston, MA. 1996. 354 p.; cited in *Haitian – English Dictionary*, 5th. ed. Vol. I, 2004. Kansas University)... [“*Gramè Kreyòl Védrine* may not be an answer to all sociolinguistic questions in the Haitian society; rather, it is a document witnesses the existence of the Creole language as a spoken language, a document that can serve as a guide to the native language of all Haitians. I take all my linguistic freedom together with the authority of the Haitian language to write these grammatical theories that I advance in this book. They are not inventions but rather observations of the native speakers. As a guide to the Haitian language, I hope that *Gramè Kreyòl Védrine* will serve as a source of inspiration to Haitians writing in Creole and for all those working very hard for the total linguistic liberation of the Creole language.” -- Emmanuel W. Védrine.

“*Gramè Kreyòl Védrine* is a reference tool for everyone writing and learning Creole. I congratulate Emmanuel Védrine for this work. Little by little, the language will shoot buds.” -- Féquière Vilsaint

“*Gramè Kreyòl Védrine* is a great tool deserving of praise, valuable to everyone working in the Creole language, whether in the scientific or literary area. We have been looking for this great tool a long time. That's why I want to raise my voice with other experts in Creole everywhere to ring the bell and say bravo! to the linguist, Emmanuel Védrine,” -- Keslèbrezo (Kesler Brézault).

“*Gramè Kreyòl Védrine*, another great accomplishment in the history of the Creole language, will help people to better see and understanding the reality of their native language. This grammar is a tool that's going to open the mind. It's going to play a great role for every Haitian teacher and student.”-- Serge Claude Valmé

“***Gramè Kreyòl Védrine*, yon entèvyou ak otè a.** [Védrine's Grammar of Haitian Creole, an interview with the author].

Kreyòl Lesson for beginners: An introduction to Haitian Creole. (pdf, 64 kb). [Manual for learners of Creole].

Kreyol Without Toil: An introductory course to Haitian Creole. [Manual for learners of Creole].

•Interview #13: “A meeting with Serge Claude Valmé to discuss *Gramè Kreyòl Védrine*”. (Radyo Vwa Lakay). May 1996. •Interview #14: "A discussion with Serge Claude Valmé on the first Kreyòl

seminar organized by E. W. Védrine Creole Project". June 1996. (ref. *Gramè Kreyòl Védrine*, 1996).
•Interview #15: "A meeting with Eddy Le Phare to discuss *Gramè Kreyòl Védrine*". Sept. 1996. (Creole version), (English version). •Interview #16: "A meeting with David Cangé, Télé Diaspora, to discuss *Gramè Kreyòl Védrine*". June 1996.

- "Konvèsasyon kat ti zanmi ki te nan 'High School'" (Ref. in *Gramè Kreyòl Védrine*, 1996. (pdf, 28 KB) (Un échantillon d'alternance codique parmi la jeune génération haïtienne aux Etats-Unis : A sample of code-switching among the younger Haitian generation in the US. Conversation of four friends who were in high school).

- "Premye Seminè Kreyòl E. W. Védrine Creole Project". Prentan 1996. ["E. W. Védrine Creole Project has organized a Kreyòl seminar from May 13 to May 20 1996. This seminar was held at the 'Haitian International Cuisine', 1616 Commonwealth av. Boston, Massachusetts. It's a Haitian restaurant that brightly opens its doors to the advancement of cultural activities. The founder of the project, Emmanuel W. Védrine, was really satisfied with this very! first seminar and he also taking the opportunity to thank Serge Claude Valmé, David Cangé, Eddy Le Phare and Jan Mapou - four great figures in the Haitian Media who have really given their support informing the public about this seminar. The participants were extremely happy. The main text used in the seminar was the manuscript of *Gramè Kreyòl Védrine*, the 16th book that Védrine is going to publish. This grammar, a book with more than 350 pages, covers all grammatical aspects of the Kreyòl language. It will be published this summer so that people can have access to this linguistic document. Védrine also did a display of some Kreyòl books by Haitian authors. After this great seminar, two media in the Haitian community of Boston, 'Radyo Vwa Lakay' and 'Tele Dyaspora', have met with Védrine for an interview. Here's an excerpt of it:

"*Serge Claude Valmé*: We are looking at your Kreyòl seminar, can you tell us about its importance for Haitians?

E. W. Védrine: I believe it is important in whatever the language development to have seminars, workshops, conferences done where people can gather to discuss on all aspects of the language. So, not only I write about that but I also believe in both theory and practice. That's how I started putting that in practice by launching this first free seminar.

Serge Claude Valmé: One of the document used in this seminar is one that's going to be published soon, *Gramè Kreyòl Védrine*, what can you tell us about it?

E. W. Védrine: *Gramè Kreyòl Védrine* is my latest book on Kreyòl. That's the first time the whole Haitian community (Haiti and the Diaspora) is going to have a document that covers all grammatical aspects of the Kreyòl language. It's a book with more than 350 pages. I believe it is a well-documented research where It took me a year to complete it. It can help many Haitians who need to know more about their own native language.

COMMENTS & EVALUATION (Corinne Etienne). ["Evaluation of the Haitian Creole Seminar - The instructor thoroughly covered what he had planned to cover. Plenty of information was provided since the manual used deals with a very extensive range of topics. - I have now better command of the orthography. That was very good practice to hear Haitian speakers read materials out loud: I am now clearer about the sound-symbol correspondences in Haitian Creole. That was also interesting to review the changes in the orthography with the shift from one to another. I

learned much just by listening to the instructor and the participants talking and discussing issues related to Creole. - I was mostly interested in the cultural part, in particular proverbs and references to Haitian folk literature (Bouki) mirroring the Haitian duality. The discussion about some Haitian proverbs or idioms and trying to phrase them differently to make their sense clear or giving corresponding situations were very useful exercises. - I have already recommended and will definitely recommend the seminar to other people in the Haitian language and culture. I would like this type of seminars to continue and propose the following improvements:

Actual group practice with the orthography: maybe a few dictions with immediate self-correction in order to assimilate to the main spelling rules.

Some practical work in group on the short stories: for instance, working out some short lesson plans or brainstorming on how these materials would be used in class.

To begin each part of the seminar with a short practice before lecturing or reading from the book. It would be a good way to identify where people have most questions or doubts about the language.

I particularly appreciated the practice of the instructor and all participants: every one kindly stopped the class each time I did not understand in Creole, and I felt I was very lucky to be part of that group. Finally, all the materials given out are very useful and I am very grateful to have received them.” (Corinne Etienne)]

*Corinne Etienne (Ph.D in French Linguistics. Indiana University-Bloomington). One of the participants of this first seminar was conducting research on Haitian Creole (for her dissertation).

Sistèm Alfabè Kreyòl Aysiyen. [The Haitian Creole Writing System].
www.potomitan.info/vedrine/alfabe.php

• “Sou ‘**Gramè Kreyòl**’”. [References related to the Creole grammar].

HISTORY & GEOGRAPHY : ISTWA & JEWOGRAFI

(Ref. in *An annotated bibliography on Haitian Creole*, 63 entries)

A panorama of Haitian Indian Civilization. *Prisma*, Spring 1990. University of Massachusetts-Boston.

Douz (12) Prensip Bwa Kayiman. (Text by Pierre-Michel Chery). [The Twelve Bwa Kayiman Principle: English translation by E. W. Védrine].

Kèk chapit istwa d Ayiti atravè pwezi. [Some chapters of Haiti’s history through poetry].

Peyi m rele Ayiti : My country is Haiti. [A summary of Haiti’s history from colonial times to 1994].

Story related to Haiti and Dominican Republic Relations. [Istwa ki an rapò ak Relasyon ant Ayiti e Repiblik Dominikèn].

INTERVIEWS : ENTÈVYOU

A travers les média haïtiens du Massachusetts -- •“Haïti Diaspo Inter”, David Cangé: directeur de programmation and journaliste à “Télé Diaspora”; •“Anba Tonèl Lakay” et “Radio Libération”, Yvon Lamour: hôte; •“Ayiti Fokis”; “Cache-Konnen ak Védrine sur les antennes d’Haïti Diaspo Inter» (critique littéraire), Emmanuel W. Védrine: hôte; •“Inspiration Ministry”, Fritz Alvarez: directeur de programmation; •“Les dossiers de l’ère sur l’antenne”, Charlot Lucien: hôte; •“Lèt ak Kilti : Lettres & Culture”, Eddy Le Phare: hôte; •“Paj Istwa Dayiti”, Roro Jean: hôte; •“Radio Choucoun Universelle”, Widneer Jean-Michel: hôte; •“Radyo Vwa Lakay”, Serge Claude Valmé: hôte et directeur de programmation; •“Télé Créole”, ‘Les dossiers de l’ère sur l’écran avec Charlot Lucien’; •“Vision 2000», Orèsjozèf: hôte. •“Lè Kreyòl kenbe w : When you have a need for Kreyòl” (pdf, 32 KB). (“Interview avec le linguiste haïtien Emmanuel W. Védrine à l’occasion de ses dix ans de recherche sur le créole”. Gotson Pierre, SICRAD, oct. 2000. •*Dictionnaire De L’évolution Du Vocabulaire Français En Haïti* (dans le discours politique, économique et social du 7 février 1986 à nos jours: Interview avec l’auteur, André Vilaire Chéry (version anglaise). VEDCREP. Boston. Dec. 1999. •“Entèvyou: Emmanuel W. Védrine ak Vilaire Chéry”. An interview with Vilaire Chéry related to his inventory of words / idioms documented during the political climate, from February 1986 to 2000. It was a pleasure meeting each other during his visit at Indiana University-Bloomington to share his research idea with us. (December 10, 1999). •“Meeting with Serge Claude Valmé, 'Vwa Lakay', to discuss the poetic works of E. W. Védrine”. June 1998. •“A discussion with Widner Jean-Michel, 'Radyo Choukoun Inivèsèl'. Brockton, Masschusetts. August 1998. •“Interview with Jan Mapou about his play D.P.M.-Kanntè. ('Cache-Konnen ak Védrine’, Haïti Diaspo Inter). Feb. 1997. Play translated by E. W. Védrine. •“Nos incertitudes” (œuvre poétique), interview with the author: Dalla Pierre”. ('Cache-Konnen ak Védrine sur les antennes d’Haïti Diaspo Inter). printemps 1997. •“Premier rencontre avec Féquière Vilsaint sur les antennes d’Haïti Diaspo Inter”. ('Cache-Konnen ak Védrine sur les antennes d’Haïti Diaspo Inter). avril 1997. •“Yon chita-tande ak Kaptenn Koukourouj (Michel-Ange Hyppolite) ”. ('Cache-Konnen ak Védrine sou antèn Haïti Diaspo Inter). printemps 1997. •“Un premier rencontre avec Roody Barthèlèmy”. ('Cache-Konnen ak Védrine sur les antennes d’Haïti Diaspo Inter). été 1997. •“Discussion with Orèsjozèf, Tele Kreyòl, on ‘Development of Teaching Materials For Haitian Bilingual”. 1996. •Premier rencontre avec Eddy Le Phare. ('Lèt ak Kilti). fev. 1996. (pdf, 43 KB). •“Rencontre avec le poète Roberto Gibràl-Tarik” (auteur de One in a Million, recueil de poèmes). ('Cache-Konnen ak Védrine sur les antennes d’Haïti Diaspo Inter). printemps 1996. •“Interview avec Serge Claude Valmé pour discuter. (ref. in *Gramè Kreyòl Védrine*»; ‘Radyo Vwa Lakay’). mai 1996. •“Yon chita-pale ak Serge Claude Valmé sou premye seminè kreyòl E. W. Védrine Creole Project”. jen 1996. (Ref. *Gramè Kreyòl Védrine*, 1996). •“Rencontre avec Eddy Le Phare pour discuter sur *Gramè Kreyòl Védrine*”. sept. 1996. (version créole; version anglaise). •“Rencontre avec David Cangé sur Télé Diaspora pour discuter sur *Gramè Kreyòl Védrine*”. juin 1996. •“Yon chita-pale ak Jan Mapou”. Miami (Haitian Radio

Network). juillet. 1996. •“Yon Jounen Entènasyonnal Kreyòl nan Boston” [Anba Tonèl Lakay]. Panel: E. W. Védérine, Yvon Lamour, Kesler Brezault et Kaptenn Koukourouj. oct. 1996. •“Rencontre avec Orèsjozèf sur les antennes de Vision 2000”. 1995. •“Un premier rencontre avec David Cangé sur Télé Diaspora”. automne 1995. •“Un premier rencontre avec Yvon Lamour sur les antennes de Radio Libération”. automne 1995. •“Chita-pale ak Dr. Morel Berthol, Tony Jean-Jacques sou ‘Ide pou kreye yon ‘High School’ Ayisyen prive nan Boston”. mai 1994. •“Rencontre avec Emmanuel René sur les antennes de Ayiti Fokis». 1994. •“Rencontre avec Gerathel Théodore sur les antennes de Ayiti Fokis”. 1994. •“Rencontre avec Roro Jan sur les antennes de Paj Istwa Dayiti». 1994. •“Interviews avec ‘Inspiration Ministry”. 1992, 1993. •“Premier rencontre avec Père Ati (ancien hôte de ‘Tandem Pawoli Kreyòl’) ”. Brockton, Massachusetts. oct. 1993. •Premier rencontre avec Roosevelt Desronvilles (JEBKA eds.) pou diskite sou woman, *Sezon sechrès Ayiti* (ed. 2014). Fev. 2015, Studio Echo Evangelique, Mattapan, MA. USA.

SKETCH : PYESÈT

Konvèsasyon kat ti zanmi ki te nan ‘High School’. (Ref. in *Gramè Kreyòl Védérine*, 1996. (Un échantillon d’alternance codique parmi la jeune génération haïtienne aux Etats-Unis) | “Conversation of four friends who were in high school”].

Ti Malis ak Bouki apre 12 janvyè. (Pati II). [Sketch : Pyesèt].

POETRY : PWEZI

(Ref. in *An annotated bibliography On Haitian Creole*, 204 entries)

•Ala traka pou demokrasi : What a pity for democracy! •Anpàn mo : Lacking words. •Ayisyen ak Chinwa : Haitians and Chinese •Ayisyen, sispann pran lòd nan men zòt! : Haitians, stop follow their orders! •Ayisyen, yon metis : Haitian, a mixed blood child •Ayiti bezwen dyaspora : Haiti needs the Diaspora •Ayiti nan fen ventyèm syèk : Haiti at the turn of the 20th century •Ayiti pèpèrize : Haiti’s invasion by cheap imports •Ayiti pou Ayisyen : Haiti to Haitians •Babay lekòl mwen an : Goodbye my school •Bavardage des candidats Patrie-Poches •Bòn anivèsè : Happy birthday •Bonjou, mwen se Ayisyen! : Bonjour, je suis Haïtien! •Bò Oseyan an : By the Ocean •Chalbari dèyè save raketèl : Raising a hue and cry against pseudo Haitian scholars •Defann mwen m ap defann ou zaboka : Defend me, I’ll will defend you avocado •De flè nan jaden lavi, *Haïti en Marche*, Vol. XV, #23. (Two flowers in the garden of life) •Dènye lendi : The Last Monday : El último Lunes •Deskripsyon : Description •Dezyèm endepandans : Second Independence •Diskou yon kandida tafyatè, *Bon Nouvèl*, novanm 2005 #423. Speech of a drunk man •Dis powèm sou lanati : TEN POEMS ON NATURE. Boston, MA: VEDCREP. 21 p. (Dix poèmes sur la nature). •Divòs : Divorce. •Douz liy pou li : Twelve lines to read. •Egzamen pou kandida alaprezidans : Exam for presidential candidates. •Eleksyon konfizyon : Election Confusion. •Entelekyèl komokyèl : Pseudo scholar. *Haitian-American Tribune*, Vol. IV, #3/4. 1998. •Epi solèy la leve Ayiti : And the sun rises in Haiti. •Èske nou gen desandan? : Do we have ancestors? •Esprime w! : Can you speak French? •Fanm Ayiti : Haiti Women •Fanm kreyòl : Creole Women •Fanm lakay : Home women •Fanm marabou : Dark-skinned woman with straight silky hair •Fanm marabou jansiv vyolèt : The marabou woman

with violet gums •Fenwa ak klete an 1991 : Darkness and gleam in 1991 •Filalang lanmou : Teasing with love •File : Courting. File se yon lotri : Courting is a lottery •Flè sovay, *Le Matin*, 17 nov. 2006. (Wild flower : Fleur sauvage) •Fok sa fini! : This must come to an end! •Gen defwa m sonje w : Sometimes I remember you •Jimnastik politik : Political gymnastics •Jounen Entènasyonal Felix Morisseau-Leroy : Felix Morisseau-Leroy's International Day •Jou pa ou. Your day, *Haiti en Marche*, Vol. XIII #51. 2000 •Kandida dan griyen, *Bon Nouvèl*, #426. Fev. 2006 •Kandida dwategoch : Fli-flop candidates. *Bon Nouvèl*, #426. Fev. 2006 •Kandida lamayòt : Clown candidates. *Bon Nouvèl*, #426. Fev. 2006 •Kat lèt : Four letters : L'existence et la puissance de l'amour •Kè m ak ou menm : My heart and you •Ki kote Ayiti ye? : Where's Haiti? •Kilè w ap retounen : When are you coming back? •Kisa ou ye? : Who are you? : Wer bist du? (version allemande) : Qui vous êtes? : Quem é você? (version portugaise) •Kote kochon kreyòl nou yo? : What happened to our the Creole pigs? •Kote m te fèt : Where I was born •Koudeta nan peyi sivilize : Coup d'état in a civilized country. •Koutba : Low blow •Kowalisyon pou eleksyon : Coalition for presidential elections •21 kout kanno pou Obama : A 21 gun salute for Obama •*Koze lanmou* (Vol. I) : A collection of love poems in Haitian Creole. VEDCREP. Boston, MA. 1995. 48 p. •Kreyòl, Fransè, Anglè: kilès ki towò a Ayiti? : Kreyòl, French, English: which one is the bull in Haiti? VEDCREP. •Kreyòl se lang ki towò a. *Haiti en Marche*. Vol. XXI, #2. (Kreyol is the unbeatable language). •Lafrechè : The street walker. •Lago ak Lamou : Hide-and-sick game with love. •Lago ak Lavi, *The Creole Connection*, Vol. IV, #III. 1998. (Version anglaise par Anna Wexler; version française par Pierre Michel Chery; ref. *Tanbou*). •Lago san kache, *Haiti Progrès*, Vol. XV, #23 (Sick-and-hide game without hiding). •Lang : Language. •Lanmou o pliryèl : Love in plural. •Lanmou se yon fri san sezon : Love is a fruit with no season. •Lavèy 30 Septanm : The Eve of September 30 (in *An annotated bibliography On Haitian Creole*). •Lavi : Life. •Lavi se yon powèm : Life is a poem. •Lavoum pou yo! : Fuck them!, *The Nations Tribune*. 1999. •Lè Ayiti te Ayiti : Haiti's golden years. •Lè fanm lakay damou : When Haitian women are in love. •Lè m monte yon pye kachiman : When I climb up a star-apple tree. •Lè m te fèk rankontre w : When I first met you. •Lè tout Ayisyen va pran konsyans : When all Haitians will become conscious. •Lidè Ayiti bezwen an : The leader that Haiti needs. •Li deja Prezidan : He is already president. •Litani yon machann : Litany of a vendor (in *Anthology of Haitian Poets of Massachusetts*, pp. 78-80, 1998). •Lomeyans pou Mapou : In praise of Jan Mapou, *Haiti en Marche*. Vol. XI, #.1. •Manman, pa ban m tete ankò : Mother, don't breastfeed me no more, *Haiti en Marche*, 1999. •Mantalite lakay : Haitian mentality. •Maryaj : Marriage. •Meditasyon : Meditation. •Montre m pito : Teach me instead. •Mòtorat : Poison for rats, *Haiti en Marche*. Vol. XI, No.2, fev.1997. •Mwen reve w dwòl : A weird dream of you. •Mwen sonje ou : I remember you. •Nan Forè Nwa : In the Black Forest : Dans la Forêt Noire : Im Scharzen Wald (version allemande). •Nan Pak la : In the Park. •Nan pwovens : In the countryside, *Bon Nouvèl*, #36. janv. 1998; *Bon Nouvèl*, #409. jiyè-out 2004. •Nègès ki fè bote rivaj mwen yo : The woman who beautifies my shores. •Nou panse n te sèl : We thought we were alone. •Nwèl lavèy Bisantrè. [version française Noël, veille de Bicentenaire par Jean-Samuel Sahai; version italienne Natale, vigilia del Bicentenario par Francesca Palli]. •Oktosilab pou Alfred Largange : Octosyllable for Alfred Largange. •Ou panse m t ap tounen : You think I was coming back. •Pa bliye : Don't forget. •Pawòl an pil : Words in piles. •Pèp ayisyen an 1990 : The Haitian People in 1990, *Tanbou*, Vol. II, #1. 1996. •Peripesi yon ti pèp nwa : Hardships of a small Black nation. •«20 POWÈM AYISYEN» : 20 POEMS IN HAITIAN CREOLE. VEDCREP. Boston, MA. avril 1998 •20 Poèmes en créole haïtien (sélectionnés des collections de l'auteur: *Ti powèm ayisyen OKTOSILAB: Koze lanmou, Poetry in Haitian Creole, Kri pou libèrasyon*) pour des critique littéraires. TITRES: •Sen Valanten •priye pou mwen •Lanmou se yon fri san sezon •Lanmou konn gen kachkach liben •Gen defwa m sonje w •Ou mande m eple lanmou •Pa mande m defini lanmou •Douz liy pou li •Pou fete anivèsè w •Peripesi yon ti pèp nwa •Kote kochon kreyòl nou yo? •Transpòtasyon an Ayiti •Alfabetizasyon bòkyè •Pòv k ap mande nan Pòtoprens

•Politisyen Granmanjè yo •Peyizan Ayisyen; •Lè Ayiti te Ayiti •Se kreyòl mwen pale •Ou vle konnen kote m fèt? •Respè pou fanm Ayiti Tonma •Lago ak lavi. •23 *Poèmes en français et en haïtien*. VEDCREP. Boston, MA. 1995. 52 p. •Afrika oh! Afrika oh! : Afrika! Afrika. •Dans la forêt Noire : Nan Forè Nwa. •Europe et Espagne : Ewòp ak Espay. •Le voyageur : Vwayajè. •Les deux Ponts : Pon Nèf ak Pon Women. •Salamanca : Salamank. •Souvenir de Vienne : Souvni k sot Vyèn. •Vive les vacances : Viv vakans!. •Au bord de l'Océan : Bò Oseyan an. •Ce que tu dois savoir : Sa ou dwe konnen. •Dans le Parc : Nan Pak la. •L'existence et la puissance de l'amour : Ekzistans ak puisans lanmou. •Souvenir : Souvni. •L'alpha et l'omega : Premye ak dènye. •L'enfant et sa mère adoptive : Pitit ak manman adoktif li. •L'Haïtien et le Chinois : Ayisyen ak Chinwa. •L'Haïtien, un metis : Ayisyen, yon metis. •L'Oiseau et le printemps : Zwazo ak prentan. •Où se trouve Haïti? : Kikote Ayiti ye?. •Qui vous êtes : Kisa ou ye?. •Saison Rouge : Sezon Wouj. •Trente ans emprisonné : Trantan anprizone. •Un témoin : Yon temwen ... •Pitit ak manman adoktif li : Child and adopted mother. •Plase : Living together. •Poukisa se Ayisyen? : Why blaming Haitians all the time? •Pòv k ap mande nan Pòtoprens : Poor people begging in Port-au-Prince. •Premye ak dènye : Alpha and Omega. •Prière amérindienne, (adapté par Eric Caberia) : Amerindian prayer (English translation by E. W. Védrine). •Priyè delivrans pou Ayiti : Deliverance prayer for Haiti. •Pye bwa libète : The Liberty Tree. •Pwòpte : Cleanliness. •Refleksyon sou Onz Septanm : Reflecting on September Eleven. •Reken yo kontinye ap fete : The sharks go on celebrating. •Resèt pou depresyon : Recipe for depression. •Respè pou Fanm Ayiti Tonma : Respect for the Women of Haiti. *Libète*, #293. me 1998. •Revè 1986 : The reverse of 1986. •Rèv dwòl : Incredible dream. •Rèv mwen pou demen : My dream for tomorrow. *Haïti en Marche*, Vol. XIV #3. 2000. •Rèv pou yon manman an danje : Dream for a Mother in danger. •Rilaks : Relax. •Sa m panse de powèm (version anglaise de l'auteur : What I think about poetry); version française, “Ce que je pense des poems”, par Jean-Samuel Sahai; version allemande “Was ich über Poesie denke”, par Andrina Soliva; version swahili, “Ninavyofikiria kuhusu ushairi” par Richard Kifutu; Ref. in *Tanbou*). •Sa ou dwe konnen : What I want you to know : Ce que tu dois savoir. •Sapoti ou dous : Sapodilla, you are sweet. •Se bon tandel! : Watch out!, *Haïti en Marche*, Vol. XV, #23; •Se do l mwen wè : Elle de dos. •Sekrè lanmou : Secret of love. •Se Kreyòl mwen ye, se Kreyòl mwen pale : I am Creole, I speak Creole. 2010. •Se kreyòl mwen pale : I speak Kreyòl. *Kreyòl Connection*. 1997. •Sen valanten, priye pou mwen : Pray for me St. Valentine. *Haïti en Marche*, Vol. XV, #23. •Sezon wouj : The Red Season :Saison rouge. •Si m te, m ta.... : If I were, I would... (Ref. in *Revolution Révolution Revolisyon*: an artistic commemoration of the Haitian Revolution, édité par Ella Turenne, Eds. Publisher Liv Lakay. 2004. •Si ou te konn apresye : If you knew how to appreciate. •Si van an vante : If the wind blows. •Si w ap vole : If you are flying; •Si w te konnen... (version française “Oh, oh, tu ne le savais pas?” par Jean-Samuel Sahai; version italienne : “Tu non lo sapevi...” par Francesca Palli. •Solèy lanmou w kouche pou mwen : Your love sun is set for me. •Solèy sa a : This sun. •Sou Sou Sou : Sue Sue Sue. •Souri ban mwen : Smile at me. •Souri l ak pa Mona Lisa : Her smile and Mona Lisa's. •Souvni : Souvenir. •Tande kri peyizan yo : Listen to the peasant's cry. •Te kwè nou tout se Ayisyen : Aren't we all Haitians? •Transpòtasyon an Ayiti : Transportation in Haiti. •Trantan anprizone : Thirty years in jail. •Triyang souwè : Triangle of souvenir.

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TI POWÈM AYISYEN OKTOSILAB. [A collection of short octosyllable poems in Haitian Creole with two stanza and eight syllables per verse and eight lines (total); published in the *Tanbou* (Haitian cultural magazine in Boston) and also appears in newspapers... Some titles include: •Kote kochon kreyòl nou yo? : What happened to our Creole Pigs? (in *Tanbou*, 1999). •Lanmou se yon fri san sezon : Love, a fruit with no season). •Lomeyans pou Mapou : In praise of Jan Mapou (in *Haiti en Marche*. Vol. XI, #1). •Mòtorat: Poison for rats (in *Haiti en Marche*. Vol. XI, #2, fev.1997). •Peripesi yon ti pèp nwa : Hardships of a small Black nation (in *Tanbou*, 1999; in *An Annotated Bibliography on Haitian Creole*, 2003). •Oktosilab pou Alfred Largange : Octosyllable for Alfred Largange). •Pòv k ap mande nan Pòtoprens : Beggars in Port-au-Prince (in *Tanbou*, ivè - prentan 2000). •Sen valanten, priye pou mwen : St. Valentine, pray for me (in *Haiti en Marche*, Vol. XV, #23; in *JKL (journal kreyòl ayisyen)*, Jiyè 2002, Vol. 1, #1). •Transpòtasyon an Ayiti: Transportation in Haiti (in *Tanbou*, 1999)].

• “Trente ans emprisonné” (Thirty years imprisoned). [In *An Annotated Bibliography on Haitian Creole*, 2003, pp. 575-576)]. In *Voices of the sun* (anthology), Volume I, pp. 274. • “Yon bouke flè pou fanm vanyan” (A bunch of flowers for brave women). *Bon Nouvèl*, mas 2005, #416.

Poetry in Haitian Creole. Soup to Nuts Publishers. Cambridge, MA. 1994. 75 p. A guide for beginners and translators, including a Creole-English glossary. “In *Poetry in Haitian Creole*, Védrine shows our people to be the descendent of an inventive, bodacious and courageous people. His poetry reflects the appreciation that he carries for his homeland and, most of all, relishes the pleasure of the Soul. - Védrine is a poet who writes and speaks his mind. As far as I can tell, practically always. He follows his own road, believes in his own style and pursues his own dream, which are deeply rooted in the Haitian dream. He refuses to separate himself from 'common Haitians'. -- Tony Jean-Jacques

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E. W. Védrine's Literary Works have appeared in *Anthology of Haitian poets of Massachusetts*, *Bon Nouvèl*, *Boston Haitian Reporter*, *Educa Vision*, *CreoList Archives*, *Haiti 2004*, *Haiti Courier*, *Haitian Creole-English Bilingual Dictionary* (Indiana University), *Haitian-English Dictionary* (University of Kansas), *Haitionline.com*, *Haiti en Marche*, *Haiti Progrès*, *Haitian-American Souls*, *Haitian-American Tribune*, *Haitian-American News*, *Haitian Times*, *Istwa Pwezji Kreyòl Ayiti* (anthology and essay), *JKL (journal kreyòl ayisyen)*, *Journal of Pidgin and Creole*, *Komè*, *Kreyòl Connection*, *Kreyol.org*, *Le Matin*, *Le Nouvelliste*, *Libète*, *Love and other poems by Haitian Youth* (anthology), *MIT2*, *Orèsjozèf Publications*, *Revolution Revolisyon Révolution* (anthology), *The Creole Connection*, *Potomitan.info*, *Prisma* (University of Massachusetts-Boston), *Soleil des Iles*, *The Nations Tribune*, *Soup To Nuts*, *SICRAD*, *Tanbou.com*, *The Mass Media*, *Voices of the sun* (anthology), *Windowsonhaiti.com*, *SEDR4* ... He lives in Boston (USA).

* * *

“Ayant longtemps vécu dans un milieu où la parole n'est pas tout à fait emprisonnée, Emmanuel W. Védrine s'est échappé de la poésie codée qu'offrent généralement les poètes d'Haiti pour nous livrer un message clair, simple, facile. C'est un poète badin qui chante tel un enfant. Sa poésie est toute

pleine d'adolescence et naïveté. - Védrine nous raconte ses voyages, ses nombreux séjours en Europe. Pour avoir étudié en Allemagne et en Espagne, il a eu le privilège de découvrir et d'admirer de beaux sites européens. En été, il parcourt villes et villages, frotte avec de nombreuses cultures.

Il y a beaucoup de raisons

Qui poussent les gens à voyager

écrit Védrine. Les études donc ne sont pas les seules raisons de ses voyages. Il y a surtout le confort romantique des lieux tel Salamanca, en Espagne où

*les oiseaux volent loin,
Bien loin de Rio Tormes*

où Plaza Mayor le convainc à s'asseoir et à promener dans son enceinte. Vienne paraît une ville particulière pour le poète. Les habitants sont si sympathiques. On les croise dans les rues. Ils vont vite, certes. Cependant, ils ont le temps de vous saluer et de vous accueillir.

Les gens sont gentils à Vienne

Védrine est le poète des vacances fleuries. Il chante la beauté d'une nature universelle. Boston, Vienne, Freiburg et plus particulièrement Salamanca retentissent à travers ses chants. - Haïti n'a pas fait table rase dans l'univers poétique de Védrine. Au fond de son cœur, une large place y est réservée. Le poète se plaint de la misère du pays, dénonce le système impérialiste-colonialiste, se révolte contre les bourreaux du peuple.

Certains 'doctes' de la poésie auraient tendance à penser que l'écriture de Védrine paraît trop simpliste. On aurait tendance à croire qu'une légèreté se fait sentir de part et d'autre dans le texte. Haltez-vous!. Védrine sait parfaitement bien ce dont les anglophones ont besoin pour mieux apprendre et comprendre le créole et le français. S'il a choisi ce langage. C'est pour se faire mieux comprendre par le public au milieu duquel il vit et pour lequel d'abord il écrit." (Jean Armoce Dugé, www.potomitan.info/duge).

PROVERBS : PWOVÈB

[Ref. in *An annotated bibliography On Haitian Creole*, 54 entries). Ref. in *Gramè Kreyòl Védrine*. (section on “proverbs”, pp. 128, 129, 138, 230). Ref. in *Ti istwa kreyòl: Short stories in Haitian Creole*. Soup To Nuts. Cambridge, MA. 1994. 115 p. (section on proverbs, pp. 68-85)].

Kèk pwovèb ayisyen ak ekivalans yo an franse. [Quelques proverbes haïtiens et leurs équivalences en français], 90 entrées. (Ref. in *An annotated bibliography on Haitian Creole*).

Kritik ak Rechèch sou Pwovèb Ayisyen: revizyon e edisyon 100 pwovèb ayisyen nan *You can learn Creole*, zèv H. Ormonde McConnell ak Eugene Swain Jr. [Critics and Research on Haitian Proverbs: a review and editing of 100 Haitian proverbs from 'You can learn Creole', by H. Ormonde McConnell and Eugene Swain Jr. [Book review : Kritik liv].

Proverbes chinois : Pwovèb chinwa. [Creole translation: E. W. Védrine].

Pawoli nan yon roman Pauris Jean-Baptiste, '*Peyi Zoulout*'. (Ref. in *An annotated bibliography on Haitian Creole*).

Recherche sur les 'parolis' et les proverbes haïtiens. [Rechèch sou ‘pawoli’ ak pwovèb ayisyen : Research on 'parolis /pawoli' and Haitian proverbs].

NOVELS & SHORT STORIES : ROMAN & ISTWA KOUT (RESI)

(Ref. in *An annotated bibliography On Haitian Creole* (108 entries)

Fanm ki mouri a (Ref.: ‘Une partie de campagne et autres nouvelles de Guy de Maupassant’, Texte posté [en ligne] sur la liste 'Potomitan’).

Jipon nwa a (une adaptation de ‘Le pargne noir’, par Bernard Dadié. Ref. in *An annotated bibliography On Haitian Creole* (pdf, 45 KB); in *Materyèl edikatif pou Bileng Ayisyen*.

Materyèl edikatif pou Bileng Ayisyen. Soup To Nuts Publishers. Cambridge, MA. 1994. 218 p. (section sur les récits: pp. 104-159, éd. E. W. Védrine).

Depozisyon Ti Jilyen (Haitian Creole version: E. W. Védrine), Nov. 2005. “La déposition de Ti-Julien” in Bulletin de l’enseignement de la Martinique, numéro spécial, Fort-De-France, 1948.

Materyèl Edikatif pou Bileng Ayisyen. Soup To Nuts Publishers. Cambridge, MA. 1994. 218 p. (section sur les récits (“Bozor, le cambusier: Bòzò chèf kanbiz” par Jules Faine; “Chen pèdi Chat genyen” par Pauris Jean-Baptiste; “Compère chien et compère Chat : Konpè Chen ak konpè Chat” par Déita; Malice et le boeuf de Bouki: Malis ak bèf Nonk Bouki par Déita; “Jipon Nwa” adaptation). pp. 104-159, éd. E. W. Védrine, pdf, 40 kb).

Istwa Bouki ak Malis. [Haitian Creole edition: E. W. Védrine, Oct. 2005].

Men l anlè a l ap vini (pdf, 54 KB) : He is in the air coming. ed., Orèsjozèf Publications. 1997. 34 p.

Sezon sechrès Ayiti (1st. ed., 1994. [English translation by the author. (Season of drought in Haiti)]. • (2nd. ed., JEBCA Editions. 2014 • ISBN 978-0-9908554-2-2 • 224 pages. www.potomitan.info/vedrine/sezon_sechres.php Interview with the author: “Premye rankon ak Roosevelt Desronvilles (JEBCA eds.) pou diskite sou woman, Sezon sechrès Ayiti”. Fev. 2015, Studio Echo Evangelique, Mattapan, MA. (USA)... [ABSTRACT: One of Haiti’s rare historical novels embracing the problems of Haitian peasants and why they are living Haiti to migrate to the Dominican Republic, to other places in the Caribbean and Miami. This novel also covers many other problems that Haiti has been facing. Written in 1992, it was first published in Haitian Creole in 1994. It has been widely used as a textbook in many Haitian Bilingual Programs in the United States, including some high schools in Haiti. The philosophy and psychology of the characters are about the same: they all would like to see a beautiful Haiti, one where everyone can work together. They are victims of the drought, of the crimes going on in the country and o abuses done to them. They are leaving Haiti for same causes though they like the country but the situation forces them to leave. Despite of all the crimes and abuses committed to them, they don't ask for anything wrong to happen to the crimininals, but they would like them give up all that is evil, they would like them to change so that there can be a real change in the country...]

“In *Sezon sechrès Ayiti*, the author presents a Haiti the way it exists through the eyes of characters. *Sezon sechrès Ayiti* is a historical novel written in the Haitian language and one that is written in a simple language, presented in a historical, political and economical context: what happened in Haiti, what happened recently, and what continues to happen. The philosophy and psychology of the people are about the same: they all would like to see a beautiful Haiti, one where everyone can work together. They are victims of the drought, of the crimes going on in the country and o abuses done to them. They are leaving Haiti for same causes though they like the country but the situation forces them to leave. Despite of all the crimes and abuses committed to them, they don't ask for anything wrong to happen to the crimininals, but they would like them give up all that is evil, they would like them to change so that there can be a real change in the country”].

Ti istwa kreyòl: Short stories in Haitian Creole. Soup To Nuts. Cambridge, MA. 1994. [Réimpression chez les Eds. Educa Vision. Cited in *Haitian – English Dictionary*. 5th. ed. Vol.1. 2004. Kansas University]._SEVEN SHORT STORIES IN CREOLE: (1) “Yo kenbe Bouki andedan vant yon bèf” (They catch Bouki inside a cow). (2) “Konpè Chat ap dirije yon lekòl” (Comrade Cat is a school’s principal). (3) “Yon chat de pye ak yon enkoutab” (A two-feet cat and and a stubborn person). (4) “Chanje lide” (Changing one’s mind). (5) “Yon manman poul touye yon malfini” (A hen kills a hawk). (6) “Elefan prezide yon konferans sou pwoblèm bèt sovay t ap konfwonte” (Elephant presided over a conference on the problems wild animals were facing). (7) “Gade yon mirak” (Look! A miracle!) -- with questions and exercises on each story, including a Haitian proverbs section (on “animals”) and a “Creole-English glossary”. Illustrated by the author. A textbook for middle and high school level, for native speakers and learners of Haitian Creole. —

The purpose of this book is to allow greater access to those interested in Kreyòl and English. As a guide for speakers of both languages, it can be used for different purposes. — Following each story is a list of questions, vocabularies and expressions for exercises. There is also a section on illustrated Haitian proverbs dealing with animals, and finally a Kreyòl. — English glossary that can be useful to English speakers. I hope that *Ti istwa kreyòl: Short stories in Haitian Creole* will be a good guide to anyone using it.

Vanjans Konpè Chat (édition créole | Haitian Creole edition: Emmanuel W. Védérine, Oct. 2005).

Yon chen malveyan : A naughty dog.

SOCIOLINGUISTICS : SOSYOLENGWISTIK.

(Ref. in *An annotated bibliography On Haitian Creole*, 116 entries)

Èske se kreyòl la k ap *maltrete fanm ayisyèn oubyen kèk Ayisyen k ap maltrete yo?* *Kreyòl Connection*, 1998. (Ref. in *An annotated bibliography on Haitian Creole*) : Is it Creole that is mistreating some Haitian women or some Haitian men who are mistreating them?].

IN PRAISE OF THE AUTHOR : LOMEYANS POU OTÈ A

["Védrine ... I find an inspiration that is varied and fertile in your works and loyal to cultural and social reality. I am specially impressed by the level you reach in considering language in different aspects of Haitian life: education, development, reflection. Your suggestions on Creole deserve to be included in the curriculum of all important discussions dealing with the subject. The great advantage found in your analysis is when you pose the problem and you force an interested mind to make decisions and search and balance the pros and cons of the issue. Your works have helped many people at different levels including myself." — Charlot Lucien, Editor-in-chief of *Bulletin Commercial Du Massachusetts*.



"Emmanuel Védrine's research into Haitian Creole testifies that the Creole genius is not only alive, but that it will survive mondialization and continue to blossom well beyond the Creole world. His persistent effort to compose a repertoire of our immense cultural and linguistic wealth is a resonating call that joins the concert to safeguard mankind's linguistic heritage. We must work to the max if we really want to move on and help each other in every sense. Success requires sacrifice. We alone are not the ones who are going to benefit from our hard work, but rather the generations to come, as well as the whole world." — Jean-S. Sahai, Guadeloupe, *Agreg Page*.



"Emmanuel Védrine came to us as a 'gift from God'... He not only spoke French and Spanish, but also spoke Creole and Italian.... Since we had a large population of minority students who speak Spanish, French, and Creole (his native language), he was a wonderful role model for our 85% minority population, being able to handle very well a very emotional classroom of students.... I was delighted to bring him on board.... He was always prepared to teach, and he had an excellent background in his discipline (language)..." — Sister Maria Jude, CSJ, Former Principal of St. Gregory's High School, Boston.



"Emmanuel Védrine is a colleague who pays tribute to the country. In testimony of admiration for all of his important works on Haiti and for Haiti." — Dr. Claudine Michel, Dept. of Black Studies, University of California-Santa Barbara.



"We would like to congratulate Védrine. He is a writer who is making our language known to others, giving it a boost, as well as more dignity and respect. He is someone who is making it known that this language is a language like any other." — Eddy Le Phare, Host of 'Lèt ak Kilti' (Haitian radio network, Boston).



“Emmanuel Védrine is a poet, an educator, who is pioneering a work for the development and academic promotion of the Creole language and culture. Védrine writes many theses and poems with reflection on Creole language issues.” — Tontongi, Poet, essayist and editor-in-chief of *Tanbou* (literary magazine, Boston).



“Védrine’s strongest qualities are his intellect, his linguistic abilities which are superb, and his moral character. He is a poet, a writer who has contributed tremendously by developing materials in Haitian Creole that are geared to helping Haitians. Previously a teacher, he was knowledgeable in his subject area, used creative approaches, and above all he was able to motivate his students. In addition to his classroom duties, he also helped supervise extra-curricular activities and multicultural events.” — Joel Theodat, Bilingual Dept. Head, Housemaster (Boston Public Schools).



“Emmanuel Védrine assisted with the development of the Pimsleur course ‘Speak and Read Essential Haitian Creole’. His contributions included offering advice on grammar, spelling and usage. Védrine was a valuable member of the development team. His comments and opinions provide us with an in-depth look at Haitian language and culture.” — Mary E. Green, Development Editor (Simon & Schuster; Pimsleur Language Training).



“Emmanuel Védrine is one of the pillars of The Creole Movement.” — Max Manigat (Haitian Books Center, New York).



“I am impressed with Emmanuel Védrine’s motivation for the development of Haitian Creole as a language that can be standardized and adapted to serve all the functions of its speakers and, in particular, members of the American Diaspora who require medical, social, and educational services in the language. Given the limited resources at his disposal, the linguistic tools Védrine has produced are noteworthy, in particular, his *Dictionary of Haitian Creole Verbs With Phrases And Idioms*. It is a very useful resource for linguists, translators, and learners of the language. With regard to its originality and overall quality, I would rank it as the best work on the vocabulary of the language and right next to Freeman and Laguerre's *Haitian-English Dictionary* and our own somewhat dated *Haitian Creole - English - French Dictionary*. The high quality of the work is reflected by its having been deemed worthy of review in the prestigious *Journal of Pidgin and Creole Languages*. He is also a prolific author of literary and educational materials in Haitian Creole. He would be an invaluable collaborator to any project involving the description of Haitian Creole and the preparation of various linguistic tools for the language.” — Dr Albert Valdman, Rudy Professor of French, Italian and Linguistics Indiana University-Bloomington.



“Védrine has a very solid educational background, an excellent knowledge of the Spanish, French, and Creole cultures.” — Dr Ricardo Navas-Ruiz, Professor of Spanish, University of Massachusetts-Boston.



“Fellow countryman Paul Laraque prophesied long ago that a new era would probably come in Haitian literature when it would be done by writers who not only learn how to speak, but also how to write in Creole’ (*Haiti Progrès*, March 25 - 31, 1987). Emmanuel W. Védrine is a multi-talented writer and researcher. Linguist, founder and editor-in-chief of the “E. W. Védrine Creole Project”, up to present, he has already explored almost all facets of the Creole language. His works are a testimony.” — Kesler Brezault, Poet, novelist & editor-in-chief of 'Edisyon Lagomatik' (Montreal).



“Emmanuel W. Védrine shows our people to be the descendants of an inventive, bodacious and courageous People. His poetry reflects the appreciation that he carries for his homeland and, most of all, relishes the pleasure of the soul. Védrine is a poet who writes and speaks his mind... as far as I can tell, practically always. He follows his own road, believes in his own dreams, which are deeply rooted in the Haitian dream. He refuses to separate himself from the 'common Haitian’.” — Tony Jean-Jacques, educator, poet (Boston Public Schools).



“‘Windows on Haiti’ is very pleased to welcome Emmanuel W. Védrine and the foundation of his monumental compilation of materials related to research on Haiti. Though it’s entitled ‘A Short Bibliography Of Dissertations Related To Haiti’, it is likely the most extensive one compiled today on the Internet. For the time being, it will be available on the Net exclusively on ‘Windows on Haiti’. With no doubt, this copyrighted research will grow into an indispensable tool for research on Haiti. As Védrine so eloquently puts it: ‘Tout sa n ap fè pou Ayiti Cheri, nou dwe fè l tèt kale!’. I do subscribe to this philosophy, and I thank Védrine for formulating it.” — Guy Antoine, Webmaster *Windows On Haiti*.



“Emmanuel W. Védrine is one of the most prolific young creolists I know; he seems to have a vision and a plan and is one of the best-known in the field because of his formation and passion.” — Dr Emilio Bazile, Faculty of Medicine, Ottawa University (Ontario, Canada).



“This [‘Védrine Archive’] site is a special one because it represents most of Emmanuel Védrine's contributions to the Creole Forum. Védrine is a writer and researcher who is investigating everything related to the Creole language. In this way, it would be difficult for us to find another person who is more passionate about the native language and who is working so hard for its advancement in educational and literary areas.” — REKA (Rezo Entènèt Kreyolis Ayisyen).



“The year 2000 marks the 10th anniversary that Haitian linguist Emmanuel W. Védrine has been conducting linguistic research and publishing documents on the Kreyòl language. Among these include articles, books, comments, interviews and theses completed over this period of 120 months. In all, Védrine has published more than 300 titles ... The research of this Haitian linguist, who left for the United States when he was young, touches on different aspects of the Kreyòl language and culture. Teaching Kreyòl, Kreyòl in the media, literature, literacy are among the many subjects that Védrine has dealt with during this period of time in his career as a researcher. In order to get to know him and know his thoughts on Creole issues, we asked him a few questions. In his replies, he also asked questions back such as ‘Does the Haitian State have an interest in the ‘dissemination of the Kreyòl language throughout schools in Haiti’ and at all levels in order to continue its development?’ ... Védrine asked many other questions ‘that deserve much thought’, as he said.” — Gotson Pierre, journalist at SICRAD.



“... Emmanuel Védrine is one of the most prolific writers, editors and publishers of Haitian Creole texts. One of his ongoing goals is to provide Haitian Creole dictionaries, grammars and abundant texts for bilingual education teachers. He is a particularly gifted poet ... Védrine is one of the most focussed, practical, and hard-working person I know ...” — Marilyn Mason, MIT2 (Boston).



“The Haitian-American Society and The Negritude Society recognize Emmanuel W. Védrine for his outstanding research on Haitian Creole, particularly his *An Annotated Bibliography On Haitian Creole: A review of publications from colonial times to 2000*” — The Haitian-American Society and The Negritude Society, University of Massachusetts-Boston.



“Dear Védrine, I have on many occasions benefited from consulting the Haitian bibliography you have compiled and published on the internet. Allow me to express my gratitude.” — Gerard A. Ferere, Ph.D. Professor Emeritus, Saint Joseph's University.



“Emmanuel W. Védrine has done extraordinary work under the most constraint conditions. As teacher, researcher, scholar, he made a pivotal choice some ten years: he quit teaching to focus his talents, his passions and his knowledge on research writing, essays, and creative writing. During a ten-year period, Védrine started a remarkable self-publishing venture that produced volumes of dictionaries, essays, grammar, bibliographies, poetry, and other works of fiction such as short stories and novels in and on Creole. His recent 700 page bibliography on Haitian Creole was published in October, 2003 by Educa Vision.

Védrine original and sustained bibliographical research on the Creole Language is the first and most extensive work ever published in the world. Secondary to his major research, is the fine strategies

that Vedrine has employed to make sure that his work reaches a larger and more popular audience through the advantage of the internet. Védrine is the first Creolophone writer to publish summaries of his complete works on-line; he is also the first to make tons of materials related to Haiti and Haitian Creole available on-line to Haitian teachers, students, learners of Haitian Creole, scholars and researchers. I doubt that the Haitian community in Boston is aware of his tremendous sacrifice, passion and dedication to Creole Studies.” — Nekita Lamour, Teacher & Essayist Cambridge Public Schools, Massachusetts (USA).



“ ... An extensive bibliography of writings on Haiti 's language situation, maintained by the amazingly industrious Emmanuel Védrine, a one-man Creole Project who wrote them all himself. Luckily, Védrine also frequently posts lists of works by other people on and in Haitian Creole (and there appear to be nearly as many works on the subject by other authors as there are by him) on the Creolist... Every Creole should have such a champion ... ” — Peter L. Patrick, Dept. of Language & Linguistics University of Essex, Colchester, UK (Webmaster, *Links to Resources in my Areas of Interests*).



“Theses & Dissertations Related To Haiti (20th Century) ... What a treasure trove!” — Tim White.



“Védrine... I would like to thank you for your generous compilation of dissertations related to Haiti . I am in the middle of preparing my dissertation proposal to be submitted to Nova Southeastern University and your references have been a big help in putting it together.” — Manes Pierre.



“I am greatly interested in Creole language. In late October (2004) I began compiling a bibliography of works in and about Cape Verdean Creole... I was delightfully surprised when I did an online search for ‘Creole bibliography’ and your book, *An Annotated Bibliography on Haitian Creole*, came up. I was very impressed (3,019 entries!). I began reading some materials online about your research. You are certainly a very prolific writer. I decided that I’m going to order your book for further inspiration. I’ve been thinking about creating synopses/literary critiques for Cape Verdean Creole literature as there doesn’t seem to be much on the subject online or in print. I would also like to know more about the ‘E. W. Védrine Creole Project, Inc’. What is it and why did you start it?” — Gil Pires.



“Greeting Mr. Védrine... I checked in to the massive amount of information you now have on your websites. Excellent service, thank you!” — Prof. Legrace Benson.



“Mr. Védrine, thanks so much for letting me forward your beginning Creole lessons to the other Yahoo group of adoptive parents learning the language. Bin Bareto, a woman who runs a guesthouse in Port au Prince is on our list and would like to take your phrases and have her daughters make mp3 audios of them for the parents, but wanted your permission to post them in the files of our Yahoo group so parents could download them and listen. I told her it should be ok since you don't have a copyright on phrases, :-) as long as she credited you for the printed lessons. She would also like to link your site to hers if you have a website that she could link to. Her website is for her book is Kreyolforparents.com.” — Heidi Hales.



“Dear Mr. Védrine: I recently came across your site, and found it very interesting, and comprehensive. Thank you for putting all that together...” — Brian Concannon Jr., Institute for Justice & Democracy in Haiti.



“I was checking out my newly downloaded Adobe Reader 7.0. One of the files I had saved was your Intro to Haitian Kreyòl. It's the first time I really looked at it at any length. Great stuff. I especially liked the practice phrases at the end as I am always looking for ways to practice.” — Don Rowley.



“...Emmanuel W. Védrine, prolific Haitian researcher, linguist and poet living in Boston, has helped me producing a very rich section dedicated to the Haitian Creole Culture which is in rapid development...” — Francesca Palli, Webmaster www.Potomitan.info



“Dear Emmanuel Vedrine, Thank you very much for translating the Somerville Human Rights Commission Community Survey. The survey will be used to learn from citizens in the community about ways that the commission can better serve Somerville. Your assistance is much appreciated and we especially appreciate your generosity in donating your services for the benefit of the Somerville community.” — Kevin P. O'Malley, Chairman, Somerville Human Rights Commission.



“Your website is amazing. I have to take time to go through all that info. I never knew so much was compiled on Haiti, and in Kreyòl too.” — Asha Jendayi.



“Védrine, congratulations to you and all the people that assisted you in preparing this site. I recommended this site to a friend in Canada who was in search of some proverbs; this was the perfect site for him. He is so happy and does not know on which foot to dance” — An internet user.



“Dear Mr. Védrine, this is a goldmine... I have been reading your very interesting and instructional postings and have visited your website. You are doing a great job educating Haitians and Americans of Haitian descent on the Internet. The fact that you compartmentalize politics, academia and social issues is commendable. That indicates that there may be still hope for future generations... I hope they take advantage of these opportunities... Concentrating in my roots and with your publications, relearning Creole has been fun.” — Danielle F. Benjamin.



“Védrine... Oh my gosh! Your website is prodigious! I will have to take some time and look through it...” — (Grete Viddal).



“Védrine, when I look at your work, I see that you are a scholar. The path you have gone through not everyone can do it.” — Carl E. Thelemaque, MPA.



Dear E. W. Védrine: Through your works, I have come to know you as one of the greatest Haitian scholars, writers and poets. You are an epistemologist. I think you can help Haiti in the domain of education. Haiti needs intellectuals like you. You could be the Minister of National Education. — Samuel Romelus, Student in Agronomy (Drexel University).



“Dear Védrine, we know that you’ve been working a long time on the Kreyol language. Thanks to researchers like you that made us able to publish *Gramè Kreyòl*, Vol. I (2003). There remain a lot of work to be done, but we are moving alone. Thank you again for this type of encouragement!” — Joseph-Sauveur Joseph, Ph.D.



“Védrine... it was a pleasure to browse your site. It is a prodigious work. I hope its treasures can find their way into Haiti’s rural schoolrooms so the children may be enriched through your labor... I believe your work in developing the Haitian Kreyol anthology is an important contribution both to universal scholarly knowledge and the promotion of Haitian literacy and culture. Your work needs and deserves the widest possible distribution in the multicultural studies portion of American academia...” — Bob Walton.



“Védrine, I am so happy with the body of work you’ve done that I take my hat off to you and bow before your feet... Also, it’s the most important work that should be recognized by and done for our

country. They do better in giving big speeches copied from famous books than working for the betterment of Haiti.” — Erol Saint Louis.



“Hat off Védrine! I appreciate the works you’ve been doing on Haitian Creole. I am always happy to read your publications.” — Marky Jean-Pierre.



“Emmanuel Védrine, a researcher of Linguistics from Massachusetts... Védrine has published a large body of work on the internet and through educational journals. Védrine is best known for his book, *Gramè Kreyòl Védrine*... He believes that it is necessary to have as many types of tools to make it possible to promote linguistic research in different areas of the rapid development of the Haitian language. Védrine has contributed to the most influential Haitian Creole dictionaries...” — *Boston Haitian Reporter*, Vol. 6, issue 11.



“... Védrine ... One of the great family of Haitian writers” — Joanne Hyppolite, author of *Seth and Samona*.



“Dear Védrine, hat off for the great work you’ve been doing in defending the Dessalines’ language.” — Cherubin P. Dorcil, *Lavwa d Lamerik*.



“... And, after browsing your website for only a few minutes I decided to get in touch with you for at least express my profound respect and to thank you for what you have been accomplished for the promotion of the Kreyol language.” — Patrick Morisseau.



“I think you’ve done a lot for the great public who does not yet know about all your works ... I wish you luck and mostly, courage” — Frantz Jean Baptiste.



“Hi Védrine, congratulations for your works on bibliographies related to the Creole language” — Jean-Claude Bajoux.



“Védrine, you are one of the two Haitians that I’ve approached and who encouraged me to learn to write Kreyol about five years ago, in 2002. I thank you today that I can write in Morisseau’s

language. Even Morisseau himself who was a friend of mine did not encourage a lot the same way you did” — Carl Fombrun.



“Védrine, as a Haitian who is working for the advancement of the Creole language... you have a lot of courage. Continue spreading ideas in Creole”. — Duquela Colas.



“Hello Vedrine, thank you for the Haitian Creole materials! We appreciate your help and support with the Haitian program” (Kara Pesola) — Program Coordinator -- Department of Foreign Languages, The Boston Language Institute.



“Dear E. W. Védrine, thank you so much for your donation of books by you in Creole for our Library and our adult Learning Center in Fond des Blancs. We are most happy to receive them and will most assuredly put them to good use” — (Rita Russo), Vice President of Programs - St. Boniface Haiti Foundation.



“... Védrine, you have been doing substantial writings which are very impressive and practical.” — Mirlande Butler, MSW – Eritaj Foundation).



“Védrine ... Congratulations for the great job you are doing, defending the Creole language and your contribution to help Haiti moving forward ...” — Moise Dorcé.



“Védrine... I learned of your work through Bob Corbett’s web site. I have studied your ‘Haitian books & Kreyol connection ... I appreciate the quality and quantity of work you have accomplished to further the advancement of Kreyol literature.” — Bill Davis.



“Mr Védrine ... As a Jamaican and native speaker of Jamaican Creole, I greatly appreciate your eminent contribution to language, literature, and Creole studies over the years. If it were not for stalwarts like you who have paved the way, I would not be able to embark upon the whole matter of Creole studies to which I now wish to devote the rest of my academic career. Your industry is impressive and encouraging! ...” — Courtney Parkins Ferrón, doctoral candidate - Université Rovira i Virgili, Tarragone (Espagne)



“Dear Mr. Védrine ... My name is Irina and I came over your name as I was researching the opportunity to learn Creole (Haitian Creole). First of all, I am so impressed by all of your accomplishments ... I am so proud of you as I am a big admirer and supporter of the Haitian heritage, people and culture ... ” — Irina



“Védrine... your work is important and by your efforts you are making a difference! Bravo!” — Barbi Reed



“While doing an online research on Haitian Creole, I bumped into the speech of the elected American president, Barack Obama, translated into Creole. I take advantage of this short time to congratulate you. I like it. I appreciate it a lot. Each time we write in Creole, we help developing the Haitian culture more. Thank you again for the good work! Hold on tight. With people like you, Creole won’t die out.” — Odson Pierre-Louis



“Many thanks to E. W. Védrine Publications for developing this *Kreyol Without Toil: an introductory course* and making it available to all. Knowing even a few phrases of a person's language is absolutely essential to building relationships. And once you get started, you inevitably learn more and more!... I urge everyone who knows any Creole-speaking person -- in Haiti or elsewhere -- to take a look at this. It's well organized and makes it very easy to learn even-a-few essential phrases. Mèsi anpil, — Ruth Anne Olson



“E. W. Védrine ... Only one Haitian online who opens my eyes, and who enriches my knowledge on a bunch of things. He is not selfish. He is very flexible to share any subject with me. I congratulate you for that. I’m not doing any flattery, but you’ve proven that. You deserve a price that only God can offer you for these great works you’ve been doing for Haiti. Hang on there to do more!” — Jean Hebert Bellefleur, Batjda-Haiti Organization.



“Hello E. W. Védrine! Hat off to greet you with honor and respect... I am an interpreter and translator. I’ve translated many books in Creole. I sometimes teach Creole courses to foreigners also. I read many articles and books that you’ve written on the Creole language; they are always very interesting and very helpful...” — Blanc Jesula



“Dear fellow Caribbean linguist, Védrine. Greetings! Over the years I have been impressed by your prolific and energetic research on Haitian language and culture.” — Vincent O. Cooper, PhD is in linguistics and Romance languages from Princeton University.



“Mr E. Védrine, greetings! Hat off to greet you. The effort you’ve been making for the advancement of my country’s national language, where all citizen speaks Creole, pleases me a lot. This work is very important, mostly when seeing institutions that the constitution asks to be founded in the country have not done so yet... But I dare say you are not alone in this work. So, even if I am not a linguist, I think about the issue...” — Robès Pierre, Development agent.



“Dear Mr. Védrine, I am grateful to you for providing a way for me to learn about Haiti and its people. Thank you for sharing your work...” — Toni McNulty.



“Dear Védrine ... I'd like also to say thanks to you for taking the initiative to make my books known to our brothers and sisters. I think your rewards will be great since the goal of writing these books have been to cry out for calling upon each Haitian to accept the challenge of working for a better country...” — Dr Jean Archer, author of *The role of Agriculture in the economic development of Haiti*



“Hello Védrine! What a great collection of Kreyòl materials! -- Just wanted to write to express my admiration for your initiative” — Deborah Jenson, Professor of French /Co-Director, FHI Haiti Lab at Duke University.]

“Védrine committed to bridging language gap”. [“Védrine committed to bridging language gap”]

By Martine Louis, *Boston Haitian Reporter*, Vol. 6, Issue 9. Sept. 2007, Reporter Staff. [Successful language scholar Emmanuel W. Védrine has dedicated the past 15 years to publishing a variety of books from dictionaries to essays, anthologies... that address numerous aspects of the Haitian culture. An experienced translator and successful teacher, Védrine has committed himself, in particular, to giving Haitians and non-Haitians alike better access to the Creole language.

While teaching in Massachusetts, Védrine discovered that many of his Haitian students were falling behind academically and noted that learning material in their native language would improve the quality of their education. In 1992, he published his first *Dictionary of Haitian Creole Verbs with phrases and idioms*.

“I wanted to do something that combined my experiences as a translator and as a teacher to help the Haitian community”, said Védrine. “The ability to speak another language other than your native tongue not only allows you more opportunities, but you are also able to communicate with millions of people. You can better enjoy a culture when you can express yourself in its language.”

Védrine says he aspires to reach out to the younger Haitian generation with his work and inspire them to understand and take pride in their roots. ‘I want children to comprehend that though they may have been brought up in America, Haiti is still a part of them,’ he says. ‘Many of them do not know their history therefore they are ashamed of their culture. But with my work I hope to make them proud of what their Haitian ancestors have accomplished. We have a glamorous history and there are many Haitian heroes, but today’s generation of Haitian-Americans do not know of their ancestors contributions.’”

With publications such as *Materyèl edikatif pou bileng ayisyen* and *Yon koudèy sou pwoblèm lekòl Ayiti...* which offer essays, short stories, and discussions on the lack of adequate education in Haiti, Védrine also hopes to make an impact on the older generation of the Haitian community.

“We come from a time that has taught us to hate ourselves and what we own. We have been taught to leave our country behind and move on to a ‘better’ place. This is why Haiti is consistently suffering crisis after crisis. We need a ‘new school.’ One that will teach us to be proud of our roots,” said Védrine.

“Then there are Haitians that are too proud to learn another language. They make it an issue of double-nationality. But it is not a matter of trading your native roots for the American system,” he says. “It is about further educating yourself. There are Haitians who feel they are too old and it is too late, but the energy to make a difference is already within us. The problem is we do not use it.”

Védrine believes educating parents is essential to raising good leaders because what they know they will pass it down to their children. In order to prepare a positive young generation to take over. Védrine says they must first learn all aspects of their own heritage.

“Parents need to work harder at being role models for their children. Our generations are disconnected and we need to learn how to unite,” he advises. “From each other is where we draw our strength. That is what I hope to teach society with my work. That language builds that bridge connecting generations and connecting cultures.”

In Védrine’s latest book, *A healing paradigm for a new Haiti*, he introduces his campaign to improve the school system and curriculum in Haiti. “I want to promote the importance of Fridays as a day for ‘practical education,” Védrine explains. “A day to educate students outside of books and beyond the classroom. Offer them hands on learning experiences, tools they can use and they can give back to the country.”

Védrine says his own struggle with transitioning from one culture to another after he left Haiti in 1976 motivated him to continue with his work. “When I got here it was such a culture shock... I was unable to communicate. In order to be more involved in society I had to overcome those obstacles. I taught myself English, and then I learned Spanish.”

“The difference in how people interacted with me then was unbelievable,” says Védrine. “I wanted to do the same for others facing similar difficulties. When I first began working and writing, I was

told that there was no market in Creole. I was asked ‘why do it if no one was going to read it?’

“Surprisingly those comments came mostly from the Haitian community. But my work has never been about marketing. I want to do something to help Haiti – money does not come first. Knowing that thousands benefit from my work makes me happy. Forget about the market, I just want to do something that will change lives.” ...]

AUTOBIOGRAPHY : OTOBIYOGRAFI

VEDRINE, Emmanuel W. Bibliographer, editor, educator, interpreter, linguist, poet, novelist, translator..., Védrine authored many books, articles, and documents on Haiti and on Haitian Creole. Born in Lazil, Haiti (January 15, 1959). He attended University in the United States and Europe where he studied Linguistics, Letters, and Social Studies...

He taught (American History, World History, Haitian Culture, and Career Preparation...) in the Boston Public Schools (from 1987 --). He completed his Graduate Teachers' Program (G.T.P) at Eastern Nazarene College (Quincy, Massachusetts, 1990).

Certified Teacher (French, Spanish Gr. 7-12 in Massachusetts, USA). Former Lecturer at University of Rhode Island-Kingston, Spanish Dept; Indiana University (Bloomington Campus), Dept. of French-Italian; Boston Language Institute; and teacher of French and Spanish at St. Gregory High School (Boston, Massachusetts).

Founder and Editor-in-chief of E. W. Védrine Creole Project (since 1993), a publication project with purpose to develop teaching materials for Haitian Bilingual Programs (in the United States) and for learners of Haitian Creole. Among his publications:

Dictionary of Haitian Creole Verbs With Phrases And Idioms (1992), *Un stylo international* (poetry, 1993), *Di yon vèb, tire yon kont* (riddles, 1994), *Ide pou kreye yon High School Ayisyen prive nan Boston* (debate, 1994), *Materyèl Edikatif pou Bileng Ayisyen* (essays, poetry, 1994), *Poetry in Haitian Creole* (1994), *Ti istwa kreyòl: Short stories in Haitian Creole* (1994), *Yon koudèy sou pwoblèm*

VEDRINE, Emmanuel W. Bibliyograf, editè, edikatè, entèprèt, lengwis, powèt, womansye, tradiktè..., Védrine ekri plizyè liv, atik, ak dokiman sou Ayiti e sou kreyòl ayisyen. Li fèt Lazil, Ayiti (15 janvyè 1959). L al nan inivèsite Etazini ak Ewòp kote l etidye: Lengwistik, Lèt ak Syans Sosyal...

Li anseye (Istwa Amerikèn, Istwa Jeneral, Kilti Ayisyen, ak Preparasyon Karyè...) nan Boston Public Schools (de 1987 --). Li konplete pwogram pedagojik Graduate Teachers' Program (G.T.P) nan Eastern Nazaren College (Quincy, Massachusetts, 1990).

Pwofesè Lisansye (Fransè, Espayòl, Gr. 7-12 nan eta Massachusetts, USA). Ansyen Konferansye nan University of Rhode Island Kingston, Spanish Dept; Indiana University (Bloomington Campus), Dept. of French-Italian (FRIT); Boston Language Institute; e ansyen pwofesè fransè /espayòl nan St. Gregory High School (Boston, Massachusetts).

Fondatè & Redaktè an chèf E. W. Védrine Creole Project (depi 1993), pwojè piblikasyon ak bi pou devlope materyèl didaktik pou Pwogram Bileng Ayisyen (Etazini) e pou moun k ap aprann kreyòl. Parmi piblikasyon l yo:

Dictionary of Haitian Creole Verbs With Phrases And Idioms (1992), *Un stylo international* (pwezi, 1993), *Di yon vèb, tire yon kont* (devinèt, 1994), *Ide pou kreye yon High School Ayisyen prive nan Boston* (deba, 1994), *Materyèl Edikatif pou Bileng Ayisyen* (esè, pwezi, 1994), *Poetry in Haitian Creole* (pwezi, 1994), *Ti istwa kreyòl: Short stories in Haitian Creole* (1994), *Yon koudèy sou pwoblèm*

lekòl Ayiti (essays, 1994), *Koze lanmou I* (poetry, 1995; Vol. II, 2009),

lekòl Ayiti (esè, 1994), *Koze lanmou I* (pwezi, 1995; Vol. II, 2009),

Sèzon sechrès Ayiti (novel, 1994, 2nd. ed. 2014), *Petit lexique du créole haïtien* (1995), 23 *Poème en français et en haïtien* (poetry, 1995), *Dis powèm sou lanati* (poetry, 1996), *Gramè Kreyòl Védrine* (grammar, 1996), *Men l anlè a l ap vini* (short story, 1997), *100 Keson ak respons pou Ekzamen Sitwayènte Amerikèn* (civics, 1998),

Sèzon sechrès Ayiti (woman, 1994), *Petit lexique du créole haïtien* (1995), 23 *Poème en français et en haïtien* (1995), *Dis powèm sou lanati* (1996), *Gramè Kreyòl Védrine* (1996), *Men l anlè a l ap vini* (resi, 1997), *100 Keson ak respons pou Ekzamen Sitwayènte Amerikèn* (sivik, 1998),

An Annotated Bibliography On Haitian Creole: A review of publications from colonial times to 2000 (2003), *A bibliography of theses and dissertations related to the Dominican Republic* (co-edited, 2005), *Premye etap ak yon òdinatè* (co-edited, 2007), *Haitian Creole – English Dictionary* (co-edited, 2007, Indiana University), *Kreyòl without toil : an introduction to Haitian Creole* (2010), and many articles.

An Annotated Bibliography On Haitian Creole: A review of publications from colonial times to 2000 (bibliographie, 2003), *A bibliography of theses and dissertations related to the Dominican Republic* (ko-edite, 2005), *Premye etap ak yon òdinatè* (ko-edite, 2007), *Haitian Creole – English Dictionary* (ko-edite, 2007, Indiana University), *Kreyòl without toil : an introduction to Haitian Creole* (2010), ak plizyè plizyè atik.

Scholarships: University of Massachusetts-Boston (1985, Graduate Studies in Bilingual Education; University of Rhode Island (1990, Graduate Studies in Hispanic Studies); Harvard University (1993, Graduate Studies in Theoretical Linguistics); Indiana University (1999, Graduate Studies in French Linguistics, and Advance Research in Creole Studies).

Bousdetid : *University of Massachusetts-Boston* (1985, Etid Avanse an Edikasyon Bileng); *University of Rhode Island* (1990, Etid Avanse an Etid Ispanik); *Harvard University* (1993, Etid Avanse an Teyori Lengwistik); *Indiana University* (1999, Etid Avanse an Lengwistik Fransè, ak Rechèch Avanse an Etid Kreyòl).

Former animator of the radio talk-show “Chache Konnen ak Védrine” (Boston, 1996-97, Radio Haiti Diaspo-Inter), radio program based on research and literary criticism. Research interest: Bilingual Education, Development of teaching materials, Linguistics (French, hispanic and creole), and Literature (francophone, hispanic and creole).

Ansyen animatè talk-show radyo, “Chache Konnen ak Védrine” (Boston, 1996-97, Radio Haiti Diaspo-Inter), pwogram radyofonik baze sou rechèch ak kritik literè). Enterè nan rechèch: Edikasyon Bileng, Devlopman materyèl didaktik, Lengwistik (fransè, ispanik, kreyòl), ak Literati (frankofòn, ispanik e kreyòl).

His literary works have appeared in: *Anthology of Haitian poets of Massachusetts*, *Bon Nouvèl*, *Boston Haitian Reporter*, *Educa Vision*, *CreoList Archives*, *Haiti 2004*, *Haïti Courier*, *Haitian Creole-English Bilingual Dictionary* (Indiana University), *Haitian-English*

Zèv literè l yo parèt nan: Anthology of Haitian poets of Massachusetts, *Bon Nouvèl*, *Boston Haitian Reporter*, *Educa Vision*, *CreoList Archives*, *Haiti 2004*, *Haïti Courier*, *Haitian Creole-English Bilingual Dictionary*

Dictionary (University of Kansas), *Haitionline.com*, *Haiti en Marche*, *Haiti Progrès*, *Haitian-American Souls* (anthology), *Haitian-American Tribune*, *Haitian-American News*, *Istwa Pwezji Kreyòl Ayiti* (anthology and essay), *JK4* (Jounal Kreyòl Asyisye), *Journal of Pidgin & Creole*, *Komè*, *Kreyòl Connection*, *Kreyol.org*, *Le Matin*, *Le Nouvelliste*, *Libète*, *Love and other poems by Haitian Youth* (anthology), *MIT2*, *Orèsjozèf Publications*, *Revolution Revolisyon Révolution* (anthology),

The Creole Connection, *Potomitan.info*, *Prisma* (magazine, University of Massachusetts-Boston), *Soleil des Iles*, *The Nations Tribune*, *Soup To Nuts*, *SICRAD*, *Tanbou.com*, *The Mass Media* (University of Massachusetts-Boston), *Voices of the sun* (anthology), *Windowsonhaiti.com*, *SEDRA...* He lives in Boston (USA).

Sports: canoeing, cycling, juggling and swimming. He lives in Boston (U.S.A).

(Indiana University), *Haitian-English Dictionary* (University of Kansas), *Haitionline.com*, *Haiti en Marche*, *Haiti Progrès*, *Haitian-American Souls* (antoloji), *Haitian-American Tribune*, *Haitian-American News*, *Istwa Pwezji Kreyòl Ayiti* (antoloji e esè), *JK4* (Jounal Kreyòl Asyisye), *Journal of Pidgin & Creole*, *Komè*, *Kreyòl Connection*, *Kreyol.org*, *Le Matin*, *Le Nouvelliste*, *Libète*, *Love and other poems by Haitian Youth* (antoloji), *MIT2*, *Orèsjozèf Publications*, *Revolution Revolisyon Révolution* (anthology),

The Creole Connection, *Potomitan.info*, *Prisma* (revi, University of Massachusetts-Boston), *Soleil des Iles*, *The Nations Tribune*, *Soup To Nuts*, *SICRAD*, *Tanbou.com*, *The Mass Media* (University of Massachusetts-Boston), *Voices of the sun* (antoloji), *Windowsonhaiti.com*, *SEDRA...* L ap viv Boston (USA).

Espò: kanotaj, siklis, kous lan, e natasyon. L ap viv Boston (U.S.A).