Code Noir Royal Edict
The discipline of black slaves in Louisiana 1724
CODE NOIR
ROYAL EDICT
ABOUT THE DISCIPLINE
OF BLACK SLAVES
IN LOUISIANA.
MARCH, 1724

LOUIS, by the grace of God, the King of France, judges that by His authority and justice, rules must be established to maintain the discipline of the Roman Catholic Church for whatever concerns the state and the discipline of slaves in her colonies.

II
All slaves will be instructed in the Roman Catholic religion and be baptized.

III
All religions other than the Roman Catholic are forbidden. Offenders will be punished as disobedient rebels.

IV
No person shall own or manage slaves who is not a professed Roman Catholic, under pain of confiscation of his slaves and pain of arbitrary punishment.

V
All persons, be they free or slave, must observe Sundays and Holy Days. It is forbidden to work on these days, for 24 hours, from midnight to midnight, or to work their slaves, on pain of fine and punishment for the masters and confiscation of their slaves. Slaves may be sent to market on these days.

VI
Under pain of punishment, all white persons of either sex are forbidden to marry blacks or to have any sexual relations with them, be they slave or free blacks. The clergy is forbidden to marry them.
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The Historical Context of Communication helps us capture the complexity of literacy. There are five different forms of literacy that have profound implications for teaching and learning, starting with Oracy 1600-1776.

**Gwendolyn Midlow Hall**  

**For Slaves Born in Louisiana**  
In Louisiana slaves from Jamaica were involved in organizing and leading slave conspiracies and revolts and were runaways far out of proportion to their numbers. After the successes of the Haitian revolution beginning in 1791, fear of slaves who were Creoles of Jamaica or who were jailed and then sold out of Jamaica increased. For documentation, you can check the indices under Jamaica in two of my books: *Social Control in Slave Plantation Societies: a Comparison of St. Domingue and Cuba and Slavery and African Ethnicities in the Americas: Restoring the Links*. For slaves born in Jamaica in Louisiana, click on open source free of charge [http://www.ibiblio.org/lslave](http://www.ibiblio.org/lslave) Click on Search the Database, then check on origin Jamaica. For slaves involved in conspiracies, revolts and runaways, click on miscellaneous searches. For slaves transshipped from Jamaica but born elsewhere, click on Downloads and download the slave database in one of several software packages. Then choose Jamaica in the via field.

**The Dictionary of Louisiana Creole**  
The only comprehensive dictionary of Louisiana Creole Edited by Albert Valdman, Thomas A. Klingler, Margaret M. Marshall, and Kevin J. Rottet

**Old-line families plot the future after Katrina 9/8/05**  
Despite the disaster that has overwhelmed New Orleans, the city's monied, mostly white elite is hanging on and maneuvering to play a role in the recovery when the floodwaters of Katrina are gone. New Orleans before the flood was burdened by a teeming underclass, substandard schools and a high crime rate.

**NEW ORLEANS LOUISIANA** (known before Katrina)  
More than 40 percent of public school kids were illiterate, and half would drop out before graduation. Federal auditors found that $70 million of the school budget couldn't be accounted for. The budget shortfall, graft and mismanagement resulted in the elimination of nearly 1,000 school jobs and the forced closing of five schools. State education officials released figures showing 68 of 110 New Orleans schools operating before Katrina were "academically unacceptable," based on
student testing. 97 city schools eligible for takeover. Under pressure from the state, the board agreed to turn over its financial operations to a New York-based accounting firm, Alvarez & Marsal, that found that slipshod record keeping had led to waste, deficit spending and corruption. According to the Greater New Orleans Community Data Center, of all public high school students taking the GEE exit exam in 2000, 65% scored below the basic level in English, 62% scored below the basic level in Mathematics, 66% scored below the basic level in Science, and 58% scored below the basic level in Social Studies. Improvement in coming years seemed unlikely, as many 8th grade students taking the LEAP exam also fell below the basic level, 75% in English, 65% in Mathematics, 80% in Science, and 74% in Social Studies. Even at the 4th grade level, 60% were below basic in English, 68% were below basic in Mathematics, 72% were below basic in Science, and 65% were below basic in Social Studies (basic level is the equivalent of a C grade). Compared to the already unimpressive Louisiana averages, these numbers help one understand why 73 of New Orleans 117 public schools had recently been labeled as "failing" according to state education accountability standards. One quarter of the adult population did not hold high school diplomas, and by some estimates, only 39% were fully literate, with another 39% at Level I literacy ("functionally literate," ie able to fill out a job application or tax forms, but little more) and a full 22% unable to read or write at all. This was another trend that had not been changing quickly, as the dropout rate continued to exceed 10%, and over 50% of 2nd graders and 39% of 3rd graders had been below standard reading level. These numbers reflect a legacy of economic and racial injustice in New Orleans. In a city where over 18% of kids had attended private schools (compare to the national average of 11%), one is not surprised to learn that 75% of public school students had received free or reduced lunch and 93.5% of them had been black (in a city with a 66.6% total black population). According to the National Public Education Financial Survey, of which the 2002/2003 report is the most recent available, each public school student in New Orleans had been meant to receive $6922 per year, significantly less than the national average of $8041 per year. But corruption had been so prevalent in the New Orleans Public School System, that an August 2005 federal audit had determined that $69 million in Title I funds were missing. Figuring that in cuts the total funding per student in 2005 to only $5772. In fact, after learning that the school system could only estimate they had between 7000-8000 employees, and had payroll errors of over 20%, the FBI actually opened an office inside the school administration building. This had resulted in two dozen indictments for theft, kickbacks, and fraud, with many more expected.

**Linguistic Rights**

**What language should a nation officially call its own?**

*A LANGUAGE IS A DIALECT WITH AN ARMY AND A NAVY.*
Standard English the language of Commerce, is the language of the administrator. It will be the problem of the millennium to solve the post imperialist notion of superiority / inferiority. It is the American tragedy of racism, and the underclass, class inclusion vs. exclusion in a capitalist system. Several countries designate an "official" language because of a former colonial status during which the colonial administration conducted its business in that language. Where the "official" (usually colonial, French, English or Portuguese) language (administrative forms, etc.) exists side-by-side with several indigenous languages (in order not to diminish the value of indigenous languages, governments prefer to call the language they use as "official" rather than "national"). Some countries have also adopted English, and the country is officially bi-lingual.

EXAMPLES OF AMERICAN VIRGIN ISLANDS CREOLE LITERATURE

LITERACY DATELINE 1673 - 1996

1799 - Lutherans in Denmark published a Book of Psalms in 'Negro Dutch Creole' for use in the Danish West Indies.

1815 - The Copenhagen the New Testament was published in 'Negro Dutch Creole' for use in the Danish islands.

1841 - The Danish islands finally obtained permission from Denmark to replace 'Negro Dutch Creole' with the English language. Country schools for black children were opened in St. Croix.

1915 - The first native newspaper, 'The Herald', was published in St. Croix.

You many not copy or reproduce these pictures.
As early as 1700, the Lutheran Church was encouraging free blacks and slaves to join the congregation. The black population on St. Croix USVI spoke in many West African Languages and few understood Danish. Lutheran Missionaries understood that there would have to be a common language for full religious education. They chose "Dutch Creole" because many early planters were Dutch.

Danish Lutheran missionary J.C. Kingo taught himself Dutch Creole and translated this spelling primer in 1770.
Eric Woring Wold was a Lutheran Missionary on St. John. He translated a spelling book and a hymnal into Creole.

It took years to translate a Bible from Dutch into Creole; this particular Bible was used by a local Black Crucian family on St. Croix U.S.V.I.

**The Ten Commandments in Creole:**

1. Mi bin die Heer, ju Godt, ju no sa ha niet een ander Godt meer as mi.

I am the Master, your God, you shall not have any other God more than me.
2. Ju no sa gebryk die Heer ju Godt sie Naem na een wissie-wassie Manier, fordimaek die Heer him sa straf sender, die le gebryk sie Naem voor soso.

You shall not use the Master your God's name in a wishie-washie manner, because the Master he shall punish those, who use his name in that way.

3. Dink op die Rest-Dag, dat ju hou him heilig.

Think on the rest day that you hold him holy.

4. Respkteer ju Tata mi ju Mama, dat die kan loop ju frai, en dat ju dan leef lang na bobo die Aerde.

Respect your father and your mother, that they can go (??) you well, and that you then live long upon the earth.

5. Iu no sa mata niet en Volk.

You shall not kill any person.

6. Iu no saa Luur.

You shall not lie.

7. Iu no sa dief.

You shall not steal.

8. Iu no sa prat fals Getiegen teegen ju Naeste.

You shall not speak false testimony against your neighbor.

9. Iu no sa ha Sin ju Naeste sie Hus.

You shall not have desire for your neighbor his house.

10. Ju no sa ha Sin ju Naeste sie Wif, sie Meissie, sie Os, sie Borika en na niet een gut, die bin van him.

You shall not have desire for your neighbor's wife, his daughter, his ox, his mule and not anything that is his.

About Dialect Speakers -
Allen Lomax's documentary about the bayous of Louisiana which have combined French, German, West Indian, native American and hillbilly ingredients into a unique cultural gumbo.

HISTORY OF EDUCATION AND CREOLE DIALECT SPEAKERS
PDF
You will find many historical events that show racism and its links to education and the population in the American Virgin Islands.

**Gullah Culture by Cecile McHardy Independent Scholar**

Capt. Towerson in 1554 took 5 Africans from Gold Coast/Ghana to England to learn English & to become Interpreters.

Karen Ellis:  Cecile McHardy says that American English “jive, juke, honkey nup, OK, boogie woogie, rap, hep, cat, whup all are Wolof derivations”. This is not true. The etymology is Irish.

**IRISH AMERICAN VERNAULAR ENGLISH**

**Origin of Muckety-Muck**

From the Irish Language words: Mrgachta Mrgacht (Muckety Muck, Proud, Vain Majesties and "Highnesses")

The origin of this word for an important person is not from the Chinook Jargon muck-a-muck, meaning plenty of food. A visitor or guest who was important would rate a banquet. It made its published appearance in English in 1856. It’s unrelated to the English word muck. Chinook Jargon, not to be confused with the native American language Chinook, was a pidgin used by traders in the American Northwest with Chinook, Nootka, English, and French at its core.

**IRISH AFRICA**

Alabama Literacy Test
to commorare the 50th Anniversary of Brown v Board of Education.

**Dr. John Rickford – Expert on Creole Speakers and Ebonics**

Understanding Ebonics by Michael Casserly
Executive Director, Council of the Great City Schools Oakland Tribune - 12/29/1996