

verschenen studie van L.G. van Loon (1903-1982) over het koloniale Mohawk-Dutch in New York State.

Ook spoorde hij enkele inwoners van Curaçao aan om een Nederlands-Papiaments Woordenboek samen te stellen. Hesseling's belangstelling voor het Papiaments blijkt verder uit het feit dat hij in 1933 een vertaling vervaardigde van een verhaal van de Curaçaose auteur Willem Eligio Kroon (1886-1949), dat als Papiamentstalig romanfeuilleton in de jaren 1926-1927 in het Curaçaose *La Union* verschenen was en in 1927 in boekvorm was gepubliceerd. Hesseling kreeg een presentexemplaar toegestuurd. Met z'n vertaling wilde Hesseling een proeve geven van het Papiaments als geschreven taal. 'Een literatuur begint zich te vormen', constateerde hij tevreden (1933: 288).

Een ander minder bekend feit is dat Hesseling zich indertijd ook heeft beziggehouden met het werk van Jules Faine (1880-1958), auteur van *Philologie créole. Études historiques et étymologiques sur la langue créole de Haïti* (1936). Blijkens zijn veilingcatalogus beschikte Hesseling over een exemplaar ervan. In de jaren 1937-1939 correspondeerde hij met deze Haïtiaanse creolist en stuurde hem overdrukken van enkele van zijn recente Nederlandse (!) artikelen over creolistiek. In 1939 publiceerde Faine het eerste deel van zijn *Le créole dans l'univers. Études comparatives des parlers Français-Créoles*. Hesseling's bewonderaar Marius Valkhoff (1966: 128) vond dat maar een 'pretentious title' en een vervolgdeel is nooit verschenen. Archiefstukken laten zien dat Hesseling minstens het hoofdstuk over het Franse 'Acadien' becommentarieerd heeft, een onderwerp waarover hij zelf al eens geschreven had. Faine was 'le vénéré linguiste hollandais' buitengewoon erkentelijk en stuurde hem een presentexemplaar met een persoonlijke opdracht 'en témoignage de la gratitude pour l'intérêt qu'il n'a cessé de porter à mes modestes travaux'.¹² In het eerste hoofdstuk worden de opvattingen van Hesseling uitvoerig en in positieve zin besproken. Ook in de francofone wereld is het werk van Hesseling dus niet onbekend gebleven. [532]

'My age (nearly 80!) and the state of my health prevent me to take a sizable part in the study of Creolese', schrijft Hesseling eind 1938/begin 1939 aan John Reinecke op Honolulu. De vergelijkende overzichtsstudie is er dus nooit gekomen: 'his death prevented him from completing this work' (Valkhoff 1966: 3).

5. Plaatsbepaling

In zijn *Geschiedenis der taalwetenschap* (1945) vermeldt A.G. van Hamel ook de resultaten van de psychologische en sociologische taalstudie in de twintigste eeuw. Hij merkt daarbij op dat een 'merkwaardig onderdeel van de sociale taalwetenschap is het onderzoek van mengtalen en creolentalen als Pidgin-Engels, Negerhollands, Neger spaans e.d.' (1945: 70). De creolist Hesseling kunnen we veilig onderbrengen bij deze door Franse linguïsten als Antoine Meillet (1866-1936) geïnspireerde stroming. Voor Hesseling was taal een product van menselijke samenwerking, niet een organisme, en tot de 'blinde natuurwetten' van de Junggrammatiker voelde hij zich niet aangetrokken (Salverda de Grave 1941: 242).

'De toestand der Maatschappij heeft ontegenzeggelijk grote invloed op de lotgevallen van de taal', vond Hesseling (1907: 220). Zeker bij het beschrijven en verklaren van enkele verre (geografische) verwanten van het Nederlands is de relatie tussen 'taal en samenleving' voor hem een stimulerend uitgangspunt gebleven. [533]

¹² UBL, 1483 F 15.

Lodola Japanschrussisch Verhaal Uit De Jaren 19031905

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