

## Introductory note

Ten years ago, my colleagues Eeva Sippola and Marivic Lesho guested-edited an issue of this journal that focused on Ibero-Romance creoles spoken in Asia. The current volume is an addition to the body of work highlighted in that 2014 issue.

In the first contribution, entitled “Perceções populares sobre a variação sociolinguística em Crioulo português do Sri Lanka”, **Patrícia Costa** examines common perceptions of sociolinguistic variation found in Sri Lankan Portuguese from the vantage point of perceptual dialectology. Using collected data and metalinguistic comments regarding the data, Costa shows that the speakers of Sri Lankan Creole Portuguese consider it a discrete and independent linguistic system linked to their unique ethnic identity, even though the creole is not as monolithic or homogeneous as it is often portrayed in earlier empirical studies.

In the article “*Gribatá* vs. *gabartá* / *garbatá* en los criollos ibéricos de Asia: una cuestión de método” (the second contribution), **Mauro Fernández** analyzes the origin and evolution of the verb *gribatá* ‘dig up, uncover, excavate’ found in the Portuguese/Spanish-lexified creole varieties known as Chabacano, spoken in the Philippines. Based on a detailed philological analysis of the phonetic and semantic development of the lexical item from documented Spanish-language sources, Fernández argues that, of the two possible sources for *gribatá* – a Portuguese one that presupposes common origins of Asian Portuguese creoles without a detailed analysis of lexical items, and a Spanish one based on a detailed philological examination of the data – the more plausible source is Spanish. More generally, the author highlights the value of philological analysis for understanding better the relationships of contact languages among themselves.

In the third contribution, by **Hugo C. Cardoso**, entitled “Exploring variation among the last speakers of Malabar Indo-Portuguese”, patterns of variation are discussed that are found in recently collected data from Asian-Portuguese creoles of Southeastern India and are currently in an advanced state of decline. For centuries, sizable speech communities of Malabar Indo-Portuguese dotted the coast of the state of Kerala, India. Over the centuries, these communities shifted heavily towards English and Malayalam, the dominant language locally. Since 2006, Cardoso and his colleagues documented the language and were able to work with the last fluent speakers of Malabar

Indo-Portuguese in Cannanore and Cochin. The data collected reflects family-internal specificities, as well as geographical variation. It also draws one's attention to the variability of creole languages and highlights the specific challenges of conducting linguistic research among the last speakers of a particular language.

In the fourth contribution, entitled "A note on borrowing constraints: the case of Daman Indo-Portuguese adpositions", **J. Clancy Clements** discusses the significance of the only postposition found in Daman Indo-Portuguese, a creole language spoken in Daman, India. The adposition *junt* has an innovative comitative meaning in this creole. Interestingly, it appears as a postposition with pronominal objects (e.g., *del junt* [lit. of him with] 'with him') but as a preposition with full NPs (e.g., *junt de Paulo* 'with Paulo'). The data examined, which span about 140 years, indicates that this creole does not have any postpositions borrowed from Gujarati, the substrate/adstrate language, but has borrowed the structure of a postpositional phrase. The author argues that the borrowing of a structure without having borrowed a lexical item to serve as a model represents a counterexample to some constraints on borrowing that stipulate the borrowing of a structure must be preceded by the borrowing of a lexical item containing that structure.

The editor,

J. Clancy Clements