

*Eleventh Creolistics Workshop*

**Assessing old assumptions  
New insights on the dynamics  
of contact languages**

**University of Gießen, Germany  
23 to 25 March 2017**



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# 1. Programme outline

<b>Time</b>	<b>Wednesday 22 March 2017</b>
<b>19:30 Workshop warm-up at Restaurant Pizza Pie</b>	

<b>Time</b>	<b>Thursday 23 March 2017</b>	
08:30-09:00	Registration	
09:00-09:30	Welcome	
09:30-11:00	Session 1a	Session 1b
<b>11:00 - 11:30 Coffee break</b>		
11:30-13:00	Session 2a	Session 2b
<b>13:00 - 14:30 Lunch break</b>		
14:30-16:00	Session 3a	Session 3b
<b>16:00 - 16:30 Coffee break</b>		
16:30	Language Disco	

*University of Giessen, Germany*

<b>Time</b>	<b>Friday 24 March 2017</b>	
09:30-10:30	Session 1a	Session 1b
<b>10:30 – 11:00 Coffee break</b>		
11:00-12:30	Session 2a	Session 2b
<b>12:30 – 14:00 Lunch break</b>		
14:00-15:30	Session 3a	Session 3b
<b>15:30 – 16:00 Coffee break</b>		
16:00-17:30	Session 4a	Session 4b
<b>19:30 Conference dinner at Restaurant Alt Giessen</b>		

<b>Time</b>	<b>Saturday 25 March 2017</b>	
09:30-11:00	Session 1	
<b>11:00 – 11:30 Coffee break</b>		
11:30-12:30	Session 2	
<b>13:00 Workshop wrap-up at Restaurant Aspandos</b>		

## 2. List of Participants

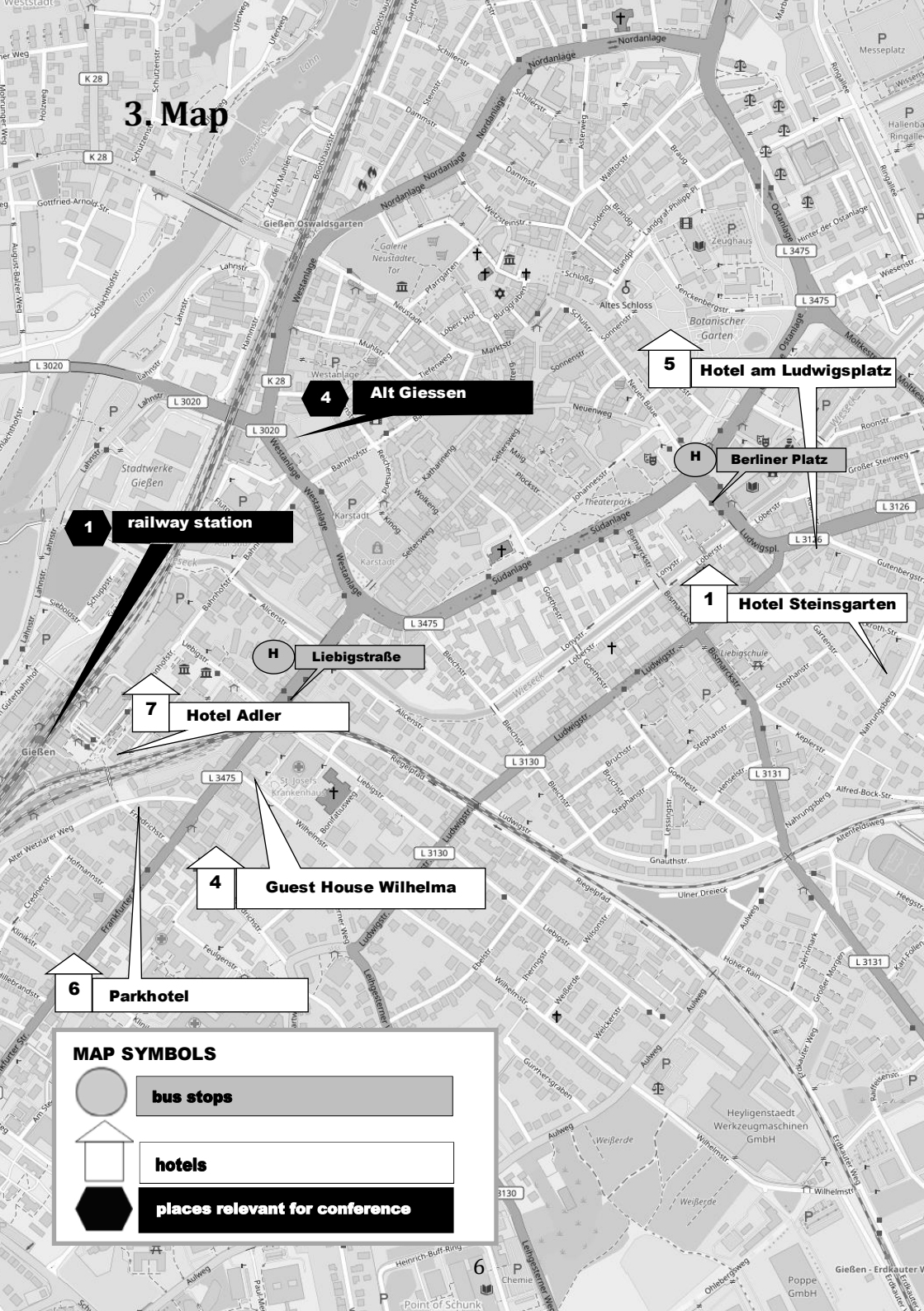
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# 3. Map



**1** railway station

**4** Alt Giessen

**5** Hotel am Ludwigsplatz

**H** Berliner Platz




**1** Hotel Steinsgarten

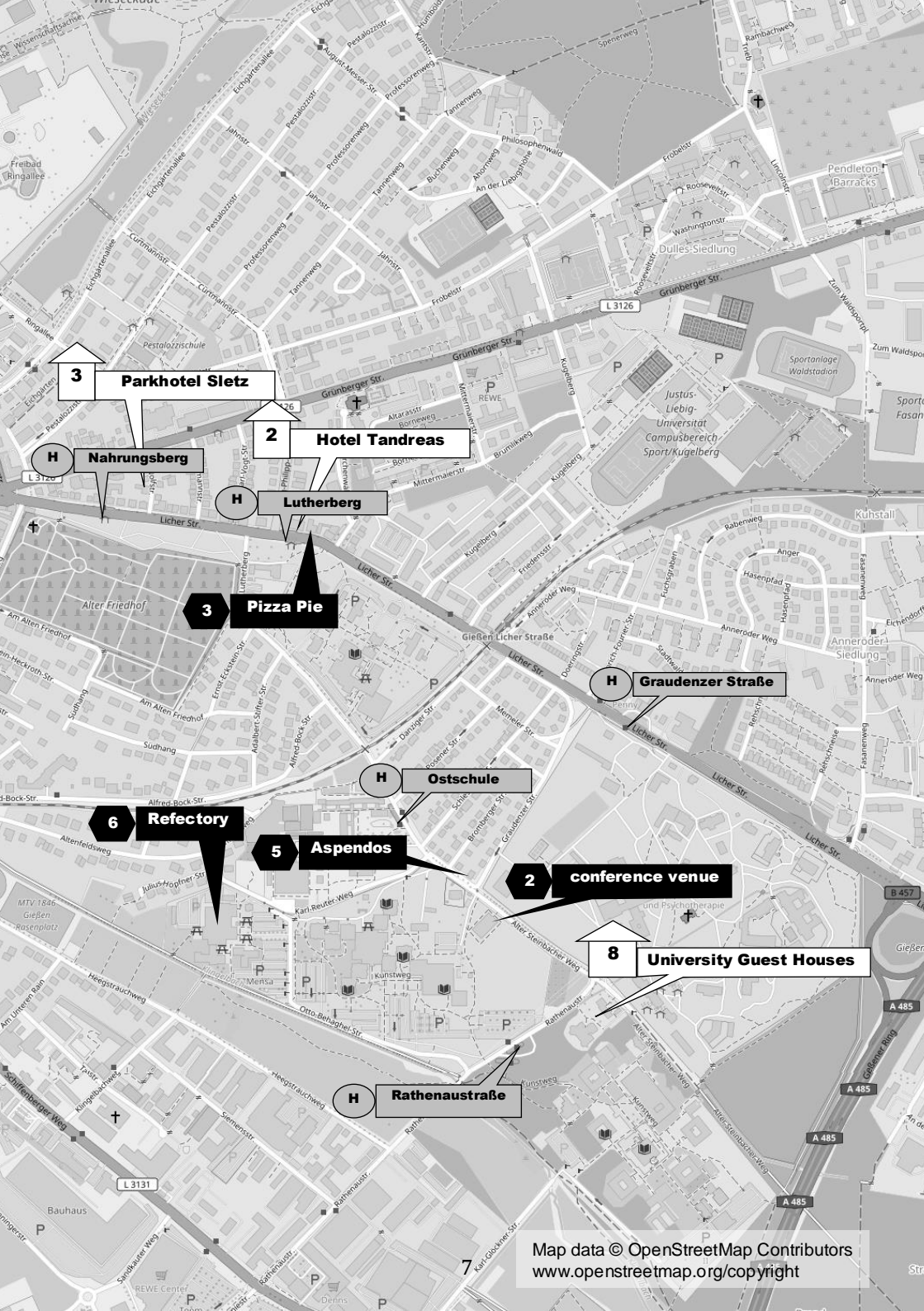
**7** Hotel Adler

**4** Guest House Wilhelma

**6** Parkhotel

**MAP SYMBOLS**

-  bus stops
-  hotels
-  places relevant for conference



**3 Parkhotel Sletz**

**H Nahrungsborg**

**2 Hotel Tandreas**

**H Lutherberg**

**3 Pizza Pie**

**H Graudener Straße**

**6 Refectory**

**5 Aspensos**

**2 conference venue**

**8 University Guest Houses**

**H Rathenastraße**

## **4. General Information**

### **ATM cash machine**

An ATM cash machine (SR-Sparkasse) is located close to the Mensa (refectory) building at the conference venue.

### **Internet Access**

A free WLAN access is available for all conference participants; for those not bringing a laptop there is Internet access from a desktop.

### ***Connecting to the workshop WLAN***

1. connect to ugitag

(note: your WLAN-Adapter setting should be "obtain an IP-address automatically" and "obtain DNS server address automatically"; this is the standard setting)

2. open your browser and accept the certificate

3. to log in, enter

User Name: ECC

Password: 23jlu25

### **Contact numbers**

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- Secretary: +49 641 – 9930061
- Restaurant Pizza Pie +49 641 – 46795
- Restaurant Aspendos +49 641 – 492388

- Restaurant Alt-Giessen +49 641 – 962610
- Taxi services
  - Taxi-Blitz: +49 641 – 962020
  - Star Taxi & Minicar: +49 641 – 33337
  - Otto-Minicar-Service: +49 641 – 922600
  - Taxi-Minicar Özkan: +49 641 – 87780877
- Emergency numbers
  - Police: 110
  - Ambulance: 112

**Timetables for Gießen city buses and trains to Frankfurt Airport**

See pages 90-113 for bus and train timetables.

## **Restaurants in Giessen**

### **Alt Giessen**

*Westanlage 30-32*

*35390 Giessen*

*0641 / 962610*

The most popular traditional German restaurant in Giessen boasts a roomy dining hall in a medieval market-square style and a cosy beer garden. Dinner menu includes authentic Hessian and Bavarian food, fresh salads and pastries, and a wide range of must-try home-brewed beer specialties. Meeting point for the conference dinner on Friday.

### **Aspendos**

*Alter Steinbacher Weg 25*

*35394 Giessen*

*0641 / 492388*

Situated right next to the conference venue, Restaurant Aspendos has been around for quite a while, offering a mixture of Greek and Turkish specialties. The menu includes an extensive list of cold and warm appetizers, grilled meat, salads and desserts at moderate prices. Meeting point for the conference wrap-up on Saturday noon.

### **Bolero Gießen**

*Ostanlage 45 (Berliner Platz)*

*35390 Gießen*

*0641 / 97196363*

Situated at one of the main bus stops “Berliner Platz”, Bolero is within easy reach of the university and a good starting point for many cafes and pubs nearby. The menu includes a diversity of dishes (burgers, salad and many

Mexican dishes) and they offer a great choice of cocktails as well.

### **Dach Café**

*Ludwigsplatz 11*

*35390 Gießen*

*0641 / 68691000*

The Dach Café is located close to the bus stop “Berliner Platz” as well and as the name implies, it is a rooftop restaurant overlooking the city. The food is mainly Mediterranean.

### **Hawwerkasten**

*Landgraf-Philipp-Platz 9*

*35390 Giessen*

*0641 / 33466*

The Hawwerkasten is located in the heart of Gießen and has a hundred years of history behind it. The restaurant offers authentic Hessian food but also provides salads and national dishes.

### **Mama of Africa**

*Bahnhofstraße 7*

*35390 Gießen*

*0641 / 9838638*

Serves Eritrean/Ethiopian dishes in a pleasant and relaxed East African ambience. You eat with your fingers in truly African style.

### **Pizza Pie**

*Licher Straße 57*

*35394 Gießen*

*0641 / 46795*

This well-established Italian restaurant with a home-like atmosphere and an excellent service lies within a 10-

minute walk from university. The menu features diverse Italian and international dishes, as well as a fancy buffet for special guests and functions. Location of the Workshop warm-up on Wednesday evening.

### **Schlosskeller**

*Brandplatz 2*  
35390 Giessen  
0641 / 38306

Situated in the cellar of the historical castle of Giessen, underneath the *Oberhessische Museum*, the Schlosskeller is an upscale restaurant which serves a blend of traditional Hessian food and vegetarian dishes. Perfect for anyone who has just finished touring the museum or the neighbouring botanical garden.

### **Cafes and pubs**

More cafes and pubs can be found in the city center; popular places in walking distance to the main shopping street “Seltersweg” include News Café (Plockstraße 1), Stadtcafé (Johannesstraße 1) and the Irish Pub (Walltorstraße 27). Or try the more traditional Café Geißner (Plockstraße 9).

### **Sports and Leisure in Giessen**

There are plenty of opportunities for swimming in Giessen. The biggest aqua and wellness park is Badezentrum Ringallee, situated near Schwanenteich lake, which offers a mixture of swimming facilities, saunas, massages and aqua fitness. Badezentrum Ringallee can be best reached by bus (numbers 2, 801, 802) to Marktplatz and from there by the buslines 5 (Direction: Wieseck) and 12 (Direction: Sandfeld). The bus-stop nearest to the aqua park is called ‘Landgericht’.



## 5. Abstracts

(sorted by authors' surnames)

### **Is there a Nigerian Pidgin -- Nigerian English continuum? An Empirical Study of Copula Constructions in ICE- Nigeria**

***Ogechi Agbo and Ingo Plag***  
**(Heinrich-Heine University Düsseldorf, Germany)**

The co-existence of the English Language and Nigerian Pidgin in Nigeria calls for an investigation of the dynamics of their mutual influence. This paper investigates the influence of Nigerian Pidgin on the Standard Nigerian English spoken by educated speakers. The purpose of this study is twofold. First we will investigate the variation in the use of copula constructions by educated speakers of Nigerian English. The second is to investigate whether this variation can be interpreted as evidence for the existence of a continuum in Nigeria. Deuber (2006) is the only pertinent empirical study available and she interprets her results as evidence against the continuum. Deuber investigated the Pidgin spoken by educated Nigerian speakers in Lagos. With regard to copula constructions she found very few standard forms and, crucially, no intermediate forms. No implicational scaling was used.

The present study approaches the problem from the reverse angle and investigates Standard Nigerian English conversation data from the International Corpus of English-Nigeria. Sentences containing a copula construction were manually extracted to include sentences with copula (or other types of) omission, resulting in a data set of 1036 tokens. The constructions were coded for pertinent variables (e.g. speaker, conversation, type of form, type of construction, standard vs. non-standard etc.), and subjected to statistical analysis, including implicational scaling.

The analysis shows that there is an unexpected amount of variation in the use of copula in the Nigerian English of these speakers, including the use of non-standard forms that have hitherto not been recognized in the literature (e.g. in Faraclas' 1996 reference grammar). Nine variant forms of copula are attested in the data. These forms include three Standard English forms and six non-standard forms. Among the six non-standard forms, four are Nigerian Pidgin copulas, showing the direct influence of Nigerian Pidgin on Nigerian English. Two forms can be interpreted as intermediate forms, as they occur neither in Pidgin nor in Standard English.

Furthermore, the distribution of the data lends itself to implicational scaling. The resulting implicational scale can be interpreted as evidence for the existence of a continuum with intermediate varieties between the standard Nigerian English and Nigerian Pidgin. In contrast to what Deuber found in her data, our results show that Educated speakers of Nigerian English do not use the two languages as two discrete varieties.

## **References**

- Dagmar, Deuber (2006). Aspect of Variation in Educated Nigerian Pidgin: Verbal Structures. In: *Structure and Variation in Language Contact*, ed. by Ana Deumert & Stéphanie Durrleman. 243-261. Amsterdam: Benjamins.
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## **Evidence of variation in early records of Nubi**

*Andrei Avram*

**(University of Bucharest, Romania)**

This paper is a comparative analysis of the earliest relatively comprehensive records of Nubi (Cook 1905, Jenkins 1909, Meldon 1913, Owen & Keane 1915). The picture that emerges is

that of a lectal continuum, from a basilectal variety – Cook (1905) through mesolectal varieties – Owen & Keane (1915), Jenkins (1909), Meldon (1913), the last two much closer to the lexifier. Evidence in support of this claim includes differences in: the phonological shape of words (e.g. the treatment of etymological geminate and word-final consonants, the occurrence of intrusive vowels); the number of forms with the agglutinated Arabic definite article; the forms of possessives; the forms of verbs; the TMA markers; the number of loanwords from and calques after African substrate languages. Circumstantial evidence is adduced from contemporary records of pidginized Arabic (Wtterwulghé 1904), modern Ugandan Nubi (Wellens 2003) and modern Kenyan Nubi (Owens 1977, Luffin 2005) as well as from the closely related Juba Arabic (Miller 1984, Smith & Ama 2005). It is shown that forms previously believed to be illustrative of dialectal Arabic or outcomes of decreolization, e.g. the possessives with *bi-*, are attested in early Nubi, including its basilectal variety. The findings also shed light on the developmental stage of early 20<sup>th</sup>-century Nubi. Previous studies (Kaye & Tosco 1993, Avram 2015) have concluded that the language was not as yet a stable pidgin. The comparative data analyzed in this paper (see also Nakao 2016) suggest, however, that early 20<sup>th</sup>-century Nubi had already reached the stabilization stage.

## References

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**What historical attestations of pidgin and creole features tell us about the evolution of contact languages**

***Philip Baker***  
**(University of Westminster, UK)**

Pidgins have generally been considered severely reduced versions of (usually) European languages and their reduction

attributed entirely to slaves and others that Europeans considered their inferiors. For more than 20 years I have rejected this view. Pidgins came into existence to provide a means of communication where none previously existed and, initially at least, Europeans were also involved because they had to communicate the nature of the tasks that their workforce was required to do. What happened thereafter was dependent on a range of mainly social factors as will be explained in the paper but the emphasis will be on the features and their sources.

I identify 3 groups of features: superstrate, substrate, and those not belonging to either of these but instead attributable to the development of a medium for inter-ethnic communication (MIC). Note that "superstrate" refers to all varieties of natively-spoken English formerly or currently spoken by a substantial proportion of a territory's European population. "Substrate" includes all languages spoken by non-Europeans on arrival. In St Helena, this includes a pidginized variety of Portuguese spoken by some of the West African slaves and which they used for discussing plans for two 17th century slave revolts because the rest of the population could not understand this. MIC features are those attested at least in early data in almost every pidgin and creole for which adequate data are available. These include zero copula, merger of subject, object, and possessive pronouns, lack of plural marking, invariable verb forms, and preverbal tense and aspect markers.

Examination of the history of the peopling of several territories where contact varieties of European languages evolved suggests a number of provisional conclusions which help to explain their evolution. I also draw attention to a few features which appear to be reliable indications of pidgins developing into creoles. My data are drawn mainly from Haiti, Jamaica, Mauritius, Sranan, St Helena, and St Kitts.

## **350 years of Pidgin Carib**

***Peter Bakker***  
**(Aarhus University, Denmark)**

In the mid-1600s, several missionaries, settlers and travellers in the Guyanas and Venezuela published material on the Carib language. Even though they all believed to have documented the indigenous language Carib proper, the materials recorded by Antoine Biet (1664) and Paul Boyer (1654) appear to contain nothing but a pidginized form of Carib, whereas Pelleprat's (1655) materials contain both pidginized materials and Cariban materials. Forms of the pidgin appeared to have survived up till the 20<sup>th</sup> century, as documented by Crevaux (1882), Nimuendaju (1926) and De Goeje (1946).

The Cariban languages are spoken in scattered locations in the Northern part of South America, and formerly also on some the Caribbean islands, which were once inhabited by speakers of Arawak languages, but around the year 1300, Carib speakers from the mainland invaded the Southern Caribbean islands, which first led to a mixed Carib-Arawak language and eventually to Garifuna or Black Carib. Carib Pidgin played a role in these interethnic contacts, as they did in Amerindian-European encounters.

From the earliest documentation in the early 1600s until the mid-1900s, pidginized forms of Wayana/Carib were recorded. The data are extracted from sources from the islands and the mainland. In my talk, I will discuss the sources of Pidgin Carib and contrast them with Carib languages Like Karina (Suriname), Kalinha (Guyane), and Wayana (Guyanas).

These data provide a unique insight into the maintenance and dynamics of a pidgin language, which was used and adjusted by a number of tribal groups in communication with Europeans and neighboring ethnicities, and had a remarkable longevity.

## **Language ideologies in the San Andrés Raizal community**

***Angela Bartens***  
**(University of Turku, Finland)**

San Andrés and Old Providence Creole are English-lexifier creoles spoken on two Colombian islands located off the Nicaraguan coast. They are an outcome of the colonial enterprise of England/Britain initiated 1627-1629. Speakers continue to profess a high amount of loyalty towards the British and their language and, by default, to the English language in general, last but not least because the Spanish language and Catholicism were gradually imposed between 1902 and 1926, culminating in the burning of Bibles in the 1940s and 1950s (Bartens in prep.; Guevara 2007).

Only in the 1980s and 1990s changes started occurring: the present Colombian Constitution was ratified in 1991, granting the Department of San Andrés a special status as elaborated in Law 47 of 1993. These legislative measures allow for a certain degree of both territorial and linguistic self-determination. Whereas Spanish, the sole official language during most of the 20<sup>th</sup> century, is resented not only by language and cultural activists, the stigmatization all creole languages suffer even among their speakers has led to a state of affairs in which the opportunities for the officialization and standardization of the creoles granted by the legislation mentioned above have not been made use of to their full potential – so far (cf. Bartens 2013).

A radical change in attitudes has occurred over the past years, resulting in cultural and linguistic reaffirmation. Whereas creole promotion used to be in the hands of outsiders to a large extent (cf., e.g., Morren 2010), Raizals are now spearheading this process. This has resulted in new cultural activities, witnessed by the author during their fieldwork in 2015 and, for instance, the entering of the creole from the L language domain, in a way

“through the back door”, into a H language domain (cf. Bartens 2016). An important discussion also has to do with questions of the ownership of language which has lately become of utmost importance in the community.

The aim of this study is to trace a comprehensive picture of present-day language ideologies in the creole community of San Andrés.

## **References**

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## **Suppletion of Songhay verb roots in Tagdal: a Northern Songhay language**

***Carlos Benítez-Torres***  
**(Payap University, Thailand)**

Tagdal is a bilingual mixed language (Thomason 2001) in the Northern Songhay family, spoken in the modern-day Republic of Niger. Extensive contact with Berber, mostly Tuareg, varieties has marked Northern Songhay languages to such an extent that it is mainly Berber features that distinguish between Northern and mainstream Songhay varieties. Different Northern Songhay languages vary in the amount of Berber features they contain (Benítez-Torres and Grant, *fc*). One such feature is the suppletion of Songhay verb roots, whereby in the presence of Berber derivational morphology, a Songhay verb is replaced by a Berber verb, where the derivational affix is already present with the root. This paper explores suppletion of Songhay verb roots in Tagdal, with special attention given to morphophonemic processes occurring in both Songhay and Berber vocabulary, based on a corpus of over a thousand entries collected over a period of over 15 years. The conclusion is that, when Tagdal was in its formative period, the very different prosodies of Songhay and Berber led to keeping the two languages separate, rather than joining them. Eventually this developed into the suppletion pattern present in modern-day Tagdal. Therefore, while there is no *prima-facie* reason that Berber morphology could not affix onto Songhay vocabulary, to do so would have meant greatly modifying both the Berber and Songhay portions of the language. In other words, Tagdal was a case of “bilinguals creat[ing] compromises by replacing certain syntactic strategies with others that are simpler or more transparent” (Winford 2003).



(3) Hy ontken hy **was** daar. (dat-less V2 with *deny*-verb)  
 he deny he was there  
 'He denies he was there.'

(4) Hy het ontdek wat **het** daar skeefgeloop.  
 (embedded *wh*-interrogative V2)  
 he has uncovered what has there crooked.walked  
 'He discovered what went wrong there.'

The key question, then, is not how V2 has survived, but why it has increased, incorporating distinctly un-Germanic innovations (1-2), and expanding "Germanic" patterns beyond their original confines (3-4).

I identify two acquisitionally early, non-Germanic innovations as the factors underlying V2's pervasiveness:

- (i) the prescriptive imposition of initially contact-induced bipartite negativeconcord (5); and
- (ii) the conventionalization of the contact-induced negative-imperative (6), which reinforces (i).

(5) Hulle koop nie<sub>1</sub> koerante **nie**<sub>2</sub>.  
 they buy not newspapers POL  
 'They don't buy newspapers.'

(6) **Moenie** jou paspoort vergeet **nie**!  
 must.not your passport forget POL  
 'Don't forget your passport!'

The imposition of a negation system systematically requiring clause-final *nie*, which originated as a structurally high discourse-marker (Roberge 2000), led to the postulation of an additional clause-peripheral phrasal layer, associated with Polarity:

(7) a. [<sub>CP</sub> XP C-Verb<sub>FINITE</sub> [<sub>TP</sub>...]] → b. [<sub>PolP</sub> [<sub>CP</sub> XP C-Verb<sub>FINITE</sub> [<sub>TP</sub>... ]]] *nie*<sub>2</sub>]

This increase in clause-size was then generalized – partly thanks to its salience in negative imperatives (6) – under the influence

of an analogizing general-cognitive bias driving acquirers to over-extend early-acquired patterns, absencing clear contrary evidence. Here, generalization of PolP meant that Afrikaans clauses(=PolPs) systematically became structurally “bigger” than Dutch ones(=CPs). This, in turn, triggered the rise of polarity- and strong speaker-involvement-entailing structures (1-2), and an increase in embedded V2, usually barred because finite verbs cannot appear in the head of selected CPs; thus the CP in (7a) could not be selected as C contains  $V_{FIN}$ , whereas PolP in (7b) provides an alternative, appropriately specified selectable head in (3-4)-type contexts, thus allowing V-to-C movement. The plausibility of this analysis is enhanced by the behaviour of another Germanic contact variety, Cimbrian, which has borrowed a complementiser, *ke*, from neighbouring Northern Italian varieties (Grewendorf/Poletto 2010). Like Afrikaans’ PolP-exponents – *nie*<sub>2</sub>, null *dat* – *ke* has been peripherally added to the existing CP-structure (Padovan/Bidese/Tomaselli 2016); as such, it can be selected, thus freeing the Cposition for V-movement: *ke*-clauses are obligatorily V2. Both in Afrikaans and Cimbrian, then, an increase in V2-patterns follows, paradoxically, from the introduction of “foreign” elements. Contact-induced elements, therefore, can reinforce an “indigenous” pattern. Additionally, Afrikaans teaches us that “stability” can be as worthy of study in contact situations as change.

### **Learning from commands: the case of Afrikaans and Namibian German**

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That positive and negative imperatives frequently exhibit quite different syntax has often been noted (Zanuttini 1997, Han 1999,

Zeijlstra 2004, Isac 2015). The acquisitional significance of the syntactic contrasts in this domain has never been systematically probed, however. Focusing on Afrikaans and Namibian German/NG, two contact-varieties spoken in southern Africa, we seek to demonstrate the central role that imperatives play in establishing both core aspects of a language's syntax and respects in which it permits variation.

The distinction between Afrikaans positive and negative imperatives is illustrated below:

(1) Maak die deur oop!  
make the door open  
'Open the door!'

(2) Moenie die deur oopmaak nie!  
must.not the door open.make POL  
'Don't open the door!'

While (1) mirrors the Dutch pattern, (2) represents a contact-induced innovation, codified as standard in 1925. While the co-occurrence of *moenie* and *nie* signals Afrikaans' Negative Concord status – leading, seemingly inevitably, to the nonstandard postulation of generalised Negative Concord (Negative Spread), which must be explicitly “corrected” via prescriptive input (Biberauer & Zeijlstra 2012a,b) – “un-Germanic” *moenie* independently signals both Afrikaans' V2 and OV properties:

*Moenie*+VODP structures are strongly ungrammatical in even the most English influenced varieties (e.g. Kaaps; McCormick 2002); by contrast, *Moenie*+VPPadjunct/R-pronoun structures are possible alongside *Moenie*+PPadjunct/R-pronoun-Vones, i.e. *moenie*-structures distinguish (non-)“leaking” structures.

*Moenie* also (i) cues the higher-than-Dutch location of the Dutch-derived medial negation marker, with knock-on effects for the grammar of scrambling – a property which Afrikaans retains, but in modified form – and (ii) reduces the contexts in which Dutch *geen* ('no') is employed: as (2) shows, *nie* readily precedes

definites, which it would not do in Dutch, while the nie-component of moenie produces increased use of positive indefinites (geen > nie 'n); this, in turn, enhances the force of negative geen, which has “pragmaticalised” (Diewald 2011) as an emphatic, but nevertheless phonologically reduced sentential-negation substitute for clause-internal nie in denial contexts like (3):

- (3) Hy is G'N ondersteunend nie!  
he is no supportive POL  
'He is NOT supportive (contrary to what you've just said)!'

Strikingly, Afrikaans moenie has produced muss(t) nicht ('must not') in NG, with knock-on effects for the use of kein/nicht ein ('no'/'not a') and, concomitantly, scrambling patterns. Moenie, then, is evidently a salient formal marker, whose incorporation into a grammar has wide-ranging effects. The same is shown to be true for a range of further fixed and variable properties signalled by positive and negative imperatives in these contact systems.

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## Particular Particles in two French-based Creoles

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It has been a long-standing assumption that creole languages favor analytic and isolating means of expressions (cf. discussion in Crowley (2008), Siegel et al (2014), Velupillai (2015)), which gave rise to the notion of their (in-)famous morphological simplicity. However, for some time this view has been called into question (e.g. Farquharson (2007), Crowley (2008), Siegel et al. (2014) and others). In particular, grammatical markers such as TMA and NEG are discussed controversially. Often, they have been considered to be free morphemes that are syntactically independent heads (Veenstra 1996). On the other hand, TMA markers have been shown to exhibit properties of bound elements to varying degrees, such as cliticization or a certain lack of syntactic independence. Therefore, creole particles were re-analyzed as clitics of various kinds (Henri & Macby 2016), as periphrastic constructions that are part of the inflectional paradigm (Henri & Khim 2015) or even as prefixes (Steinkrüger 2006). While prefixes are by definition bound morphemes and Henri & Khim (2015) classify periphrastic constructions as analytic but morphological, clitics have been regarded as syntactic (Bakker et al. 1994) as well as synthetic (Siegel et al. 2014). This locates them at the boundary of morphology, phonology and syntax, in between analyticity and syntheticity. This paper discusses the status of such cliticized particles based on data from two French-based Creoles, namely Louisiana Creole (LC) and Kreol Seselwa (KS). It incorporates data from existing corpora as well as data gathered by the authors in 2014 and 2015. We describe the distribution of these particles in the respective languages and, based on criteria proposed in the literature, examine their status as free morphemes, clitics or inflectional affixes. So far, the data supports the view that some particles in LC and KS are clitics.

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## **From Monomodal to Multimodal: On the Importance of Adding Gestures to the Analysis of Creole Languages**

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Human communication is inherently multimodal, i.e. speech is frequently accompanied by gestures. These gestures can assume multiple functions, such as reinforcing spoken content or adding further information to the spoken utterance (Kendon 2004) and they are both synchronous and co-expressive with speech (McNeill 1992). Similar to speech, gestures differ across cultures in their form and function (Kendon 2004; Kita 2009; Le Guen 2011; Brück 2016) and can be embedded in an ecology of communication, i.e. in direct contact with the social, physical, and cultural environment (Hymes 1974; Haugen 2001, Kendon 2004).

Despite the fact that the study of gesture has become more and more prominent during the last two decades, it is still underrepresented in many fields of linguistics. This paper will argue that Creolistics can benefit from the incorporation of gestures into the analysis of Creole languages for three reasons: (1) an integration of co-speech gesture provides a more complete picture of general communicative patterns; (2) together with speech, gestures reflect cultural norms; and (3) especially for oral cultures and traditions it can be assumed that gestures constitute an important channel of communication (Mahapatra 1993).

The first part of the paper will give a general introduction to theoretical approaches to multimodal communication, providing a definition and categorisation of gestures. In the second part, I will present data on multimodal communication in Kreol Seselwa (KS). The data will illustrate that KS speakers make use of idiosyncratic gestural features, such as distinct gesture families of spatial and person reference and a particular use of gesture space. Furthermore, I will demonstrate the importance of co-

speech gesture interaction in the creation and resolution of contextual information by KS speakers. Finally, in the third part, the data will be discussed with regard to the micro-ecology of communication on the Seychelles.

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## **Are creoles direct structural continuations of their lexifier?**

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A long-standing view in creolistics, which recently experienced renewed popularity through the work of, among others, Aboh (2015), Chaudenson (e.g. 2003), DeGraff (2001, 2009) and Mufwene (2001, 2008), is that structurally, creoles are direct continuations of their lexifier. According to these authors, the linguistic changes that occurred during creolization were already underway in the lexifier and creolization only completed these changes. Therefore, creolization does not represent a special case of language change (see e.g. Chaudenson 2003: 203-204, Mufwene 2008: 36). In Mufwene's words, creoles are "the latest linguistic outcomes of the Indo-European dispersal" (Mufwene 2008: 37) and should therefore be considered mere dialects of their lexifier.

Applying software originally developed to track genetic relationships in evolutionary biology, we will directly address the question and assess how similar creoles are to a group of dialects of a lexifier. Using various samples including morphosyntactic data from a selection of stable WALS features, creoles based on the same lexifier and dialects of that lexifier will be compared by building phylogenetic networks. We will show that structurally, creoles differ systematically from their lexifier - languages that have evolved following traditional intergenerational transmission. The results strongly suggest that creoles cannot be considered dialects of their lexifier, contrary to the claims of the above-mentioned authors. In turn, this implies that the process of creolization entails a break in transmission and that the structure of a creole reflects this pidgin ancestry.

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## **Is there such a thing as decreolization?**

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The concept of decreolization was originally formalized by Whinnom (1971) and has since been appealed to in order to explain why structurally, many creole languages have converged towards their lexifier over time, due to close contact of the creole and its lexifier in a diglossic situation. Although only few scholars have questioned the idea that the restructuring process did not significantly affect creoles (Kihm 1984, Schwegler 2000), most creolists agree that the effects of decreolization can readily explain why some creoles have remained radical while others have lost their creoleness.

Taking advantage of tools developed for evolutionary biology, we will attempt to measure the effects of decreolization. In order to

achieve this, we will draw on samples of creoles derived from several lexifiers. Relying primarily on morphosyntactic data on the various creoles as well as their lexifiers at two stages of their development, we will evaluate the amount of change that has taken place between these varieties.

We will build phylogenetic networks in order to compare branch lengths between the different language groups. This will provide us with a measure of the relative degree of divergence between the various creoles and their respective lexifier. If we can observe that creoles known to have evolved alongside their lexifier have longer branch lengths than creoles that have developed in isolation, meaning that a higher number of linguistic changes have taken place, this would provide evidence in support of the concept of decreolization. On the contrary, shorter branch lengths would indicate that the rate of evolution in creoles that have developed in contact with their lexifier occurred at a slower pace, which would invalidate the concept of decreolization.

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## ***Wantaim mo wantaim: a re-examination of the origin and functions of wantaim***

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Among the three widely used prepositions in Tok Pisin, *bilong*, *long* and *wantaim*, the latter is the one narrowest in function. Whereas *bilong* covers, for instance, possession, purpose and origin and *long* is an all-purpose preposition denoting nearly every spatial relationship, *wantaim* is limited to “translating the concepts of *with*, *together with* and *with the use of*” (Wurm and Mühlhäusler 1985). As such, *wantaim* has arguably received the least attention of the three among linguists. Much of the existing literature is content with describing the stabilized usage of prepositional *wantaim* as *with* and ascribing its origins to an earlier adverbial construction *one time along* (“at the same time”). However, I argue that in equating *wantaim* with English *with* in function, the matter may be oversimplified. By re-examining the available diachronic data and retracing the grammaticalization path of *wantaim* and similar constructions in closely related Bislama, a more complex picture emerges. Therefore, the proposed paper seeks to re-evaluate the following interrelated aspects of *wantaim*:

- Origin: the fact that *wantaim* is descended from an adverbial construction *one time along* is not to be directly disputed. However, *one time along* is scrutinized in meaning, function and relation to as well as independence from the underlying  $(x) + long$  construction to establish the departure point for a grammaticalization of *wantaim*.
- Functional and developmental history: *wantaim* and its earlier forms went through a number of functions up to today, some of which the preposition no longer fulfils. Furthermore, the data suggests that not all functions of *wantaim* developed simultaneously.

- Necessity and assertion: the prime question to be tackled is how and why *wantaim* managed to assert itself as a preposition (overtly) independent from *long*, while elements of similar constructions such as “close up along em” could not.

In re-examining these aspects, I hope to show that even a preposition with a narrow function and a supposedly overt origin such as *wantaim* can still offer insight into the processes underlying contact languages.

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**Contact Induced Changes Affecting the Sierra Leone  
Krio: Impact of Recent Migrations on the Restructuring  
of Krio Grammar**

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Creolization as a process of adult second language acquisition has been espoused with the proposal that a comprehensive account of origins, development, and restructuring of creole grammars should include the role of bilingualism/second language acquisition; that L1 features of adult non-native speakers were incorporated into creoles over multiple generations (Neuman-Holzschuh & Schneider 2000). This process is arguably evident in present-day Sierra Leone Krio. A number of authors have reported on recent influence of the linguistic properties of Krio by non-native speakers because of a significant increase of L2 users within the native Krio-speaking community (Freetown). Fyle (1994) proposes 2 co-existing varieties: “Freetown” Krio & “Up-line” Krio (“upland” Krio) – a distinction between “native” & “non-native” Krio, with non-native forms being increasingly incorporated into “Freetown” Krio from “Up-line” Krio. Oyetade & Fashole Luke (2002) similarly proposed that the continued displacement of a large segment of the non-native-speaking Krio populace in the provinces, during the civil war in Sierra Leone (1991-2000), and their resettlement in Freetown linguistically diversified the Freetown population, which in turn influenced the variety of Krio used in Freetown. Similar to Fyle’s (1994) assertion, Oyetade & Fashole-Luke make mention of Standard Krio and Regional Krio Varieties co-existing in Freetown. This has resulted in the coexistence of parallel grammatical forms in Krio, such as:

- (1) *Wetin yu brij fɔ mi?* vs *Wetin yu sen fɔ mi?*  
‘What did you bring (home) for me?’



(2) *Den de bil os vs Den de pan bil os*  
'They are building a house.'

(3) *In na mi padi vs wi tu en in na padi*  
'S/he is my friend'.

It is presently unclear whether multiple varieties of Krio currently co-exist or whether the 'mainstream' or "Freetown" Krio has evolved phonologically, lexically, and grammatically as a result of this contact. Different authors have adopted different perspectives on this issue and conclusions arrived at have primarily been based on anecdotal information, with little or no systematic analysis of the nature of the influence and change.

This paper proposes to evaluate the evolution of the linguistic properties of Krio resulting from recent non-native input through systematic analysis and comparison pre-civil war and post-civil war (collected in 2016) data, specifically addressing the following questions:

- Has mainstream Krio as currently used in Freetown evolved or do parallel varieties exist and what are the demographics of those the speakers?
- Which linguistic properties have been affected by the influence?
- In what social or discourse situation are these changes evident?

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*Degrees of restructuring in creole languages*

## **Emergence of grammatical markers in Mauritian Creole: Is there a *creole-specific reanalysis*?**

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Grammaticalization and reanalysis are meant to be “disjoint lasses of phenomena” (Haspelmath 1998: 315), which cannot be merged. Contrary to grammaticalization, reanalysis is a type of change which does not involve (uni)directionality and gradualness (ibidem : 326). Within a cognitive framework Detges (2000) thus claims that the genesis of temporal markers in French Creoles is the result of radically different types of restructuring:

- a) *grammaticalization*
- b) “*creole-specific reanalysis*” (CSR).

Following Mufwene (2005), Degraff (2005) and, more generally, a view negating “Creoles’ exceptionalism”, we try to demonstrate the fallacy of postulating a creole specificity in the reanalysis process. Furthermore, we are keen to a theoretical view which subordinates the process of grammaticalization to that of reanalysis (Harris & Campbell 1995).

Based on a corpus of old texts for the diachronic data and on contemporary oral data, we will discuss the following points:

**(i)** Admitting that the lexicon of the Creoles is mainly the result of “ordinary reanalysis processes” (ie. processes which are by no means specific to interlinguistic contacts: for instance, agglutinations are not only found in creoles (ex : Fr. *le chien* > CrM. *lisyen*) but also in other languages as Spanish (ex: Ar. *al qâdi* > Esp. *alcade* ‘le maire’) and in first language acquisition varieties (ex : Fr. \**le lévier*, \**le lescalier*, \**la matante*, \**le mononcle*, etc.) ),

why would it not be the same for grammatical morphemes (specifically TMA markers)?

**(ii)** In spite of its pertinence, does the cognitive-discursive distinction between *onomasiological strategies* (those pertaining to the speaker) and *semasiological strategies* (pertaining to the hearer) allow to distinguish efficiently grammaticalization from reanalysis?

Since that grammaticalization (as all types of changes) needs to be ratified by reanalysis and since there happens to be a *routinization* phenomenon, is the problem still soluble?

**(iii)** What about the role of *analogy* and *borrowing*? Where to situate them in relation to grammaticalization and reanalysis?

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## Two types of creole-like predicates in Nigerian Pidgin English

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Nigerian Pidgin English is a contact language spoken by 30 mln peoplen (www.ethnologue.com [14/11/2016]) in Nigeria. It is already well-described in terms of its systemic relations, but it is still developing. Its structures are involved in various grammaticalization processes, which make the status of many constructions unstable.

Nigerian Pidgin English can be seen as a language, which connects Europe and Africa. It chains both English and Nigerian languages into one powerfull cross-cultural tool.

The topic of the paper are two types of constructions: one of them is based on more than one verb, which together form one unit at the semantic level. In literature they are often termed as a complex predicates or compound verbs. They are also interpreted in terms of serial verb constructions (Aikhenvald, Dixon 2006). Faraclas confirms their serial relations in structure:

*À tek nayf giv yù* (Faraclas 1996:75)  
1sg sbj take nife give 2sg obj.  
'I gave you knife'

Here are some other examples from my source material (Wazobia FM auditions):

*Make yu take know say I nor dey lie*  
IMP 2sg. take know COMPL 1sg. NEG PROG lie  
'know that I'm not lying'

*Na speed I take begin to run*  
FOC speed 1sg. take begin run  
'I began to run fast'

**How dem take treat yu**  
How 3pl. Take treat 2sg.  
'How they treat you'

Another construction expresses comparison, which in Nigerian Pidgin English is based on the verb *pas* 'exceed'/'surpass'/'pass', i.e.

**À big pas yù** (Faraclas 1996:109)  
1sg sbj be big surpass 2sg obj.  
'I'm bigger than you'

**Dat gel big pas ol**  
DET girl big surpass all  
'That girl is the biggest'

The data collected from Nigerian Pidgin English will be presented as instances of the patterns widely used in African languages (Heine 2008). The analysis of collected data including its comparison with some structures already known from West African languages (Hausa, Igbo, Yoruba) will help to show how those two structures depict the influence of African *stratum* in Nigerian Pidgin English.

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## **Sourcing components of the verb group in creoles and beyond: what we can learn from a rereading of APiCS**

***Anthony Grant***  
**(Edge Hill University, UK)**

Of crucial importance to an understanding of the development of creoles (especially after the post-pidgin stages) and stable mixed languages is the structure of the verb group or verbal syntagm. This requires consideration of the linguistically diverse range of entities which can be included within the boundaries of the verbal syntagm. Creoles often build up their verbal syntagms through gradual processes of grammaticalisation of elements which discharged other functions in the source languages. This is not always so, however. Absorption and full integration of elements from sources other than the major lexifier is possible, as accounts published in the Atlas and Survey of Pidgin and Creole Language Structures (APiCS: Michaelis et al 2013) show, while creole TMA markers may be borrowed and integrated into the verbal morphosyntax of non-creole languages which have been influenced by creoles.

The matter is more complicated still in the case of stable mixed languages (SMLs), few of which possess the kind of verbal morphosyntax which are associated with creoles (where we expect TMA markers, lack of person-marking for subject and object, etc.). Stable mixed languages which divide their components between Verb and Noun according to the origins of

the stems and morphology differ in this respect from those which make a primary division of sources between lexicon and morphology.

The range of compulsory and optional forms and what else may be expressed by bound morphs are issues which vary from one SML to another when the source of the verbal morphology is compared with the source of the basic or high-frequency lexicon. Rereading APiCS on this topic we see that certain broad tendencies may apply, but appreciate that those languages which seem to buck the trend regarding the features of verbal syntagms allow us to develop more flexible analytical approaches which in their turn help us to understand better the ways in which creole and mixed language morphosyntax is constrained.

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Michaelis, Susanne Maria; Philippe Maurer; Martin Haspelmath; Magnus Huber, eds. 2013. *The Atlas and Survey of Pidgin and Creole Languages*. Oxford: Oxford University Press

## **Memoirs from Central America: A linguistic analysis of personal recollections of West Indian laborers in the construction of the Panama Canal**

*Stephanie Hackert*  
**(LMU Munich, Germany)**

The proposed paper analyzes a set of personal accounts written by West Indians about their experiences as part of the labor force that built the Panama Canal. These accounts were sent to the Isthmian Historical Society in 1963 as part of a contest for “the best true stories of life and work on the Isthmus of Panama during the construction years” (Isthmian Historical Society n.d.: 3), which had been advertised in newspapers in Jamaica, Barbados, British Honduras, Trinidad, Antigua, St. Vincent, St.

Lucia, and Grenada. In all, 115 entries (totaling ca. 85,000 words) reached the Society; the first prize went to a Bahamian.

Even though the documents are not familiar letters, I will nevertheless argue that valuable insights about an earlier state of vernacular speech in the region may be gained from their analysis. First, the texts are actual letters, the majority of which were handwritten. The Society “reproduce[d] the letters exactly as they were” (Isthmian Historical Society n.d.: 4) but did not edit them. In terms of content, they tell narratives of personal experience, as do many familiar letters. Second, the letter writers come close to the NORM stereotype: almost exclusively black males, they served as a laboring underclass (the skilled jobs, better pay, and decent housing taken up by European or white American workers) in the Canal project around the turn of the century.

Following tried-and-tested procedures in the historical reconstruction of African American Vernacular English (cf., e.g., Bailey et al. 1991), we may assume that these data reflect the state of vernacular Caribbean English as it existed in the second half of the nineteenth century, and, in fact, the competition editor herself remarks in the preface that numerous “features of West Indian speech will be noted” (Isthmian Historical Society n.d.: 4). These features include not only the well-known inflectional variables of past marking, third-person singular, plural and possessive *-s*, zero copula, and *be*-leveling, but also phonological ones such as *h*-dropping. Where possible, the variables will be investigated quantitatively, and the results will be compared to what we know about contemporary vernacular speech in the Anglophone Caribbean.

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## **The role of Liberian Kru labourers in the development of West African Pidgin English**

*Magnus Huber*

**(Justus Liebig University Gießen, Germany)**

This paper investigates the role of the Krus from the coastal region of south-east Liberia in the establishment and spread of West African Pidgin English (WAPE). From at least the end of the 18th century, Krumen were taken aboard as sailors by ships calling at Freetown, Sierra Leone, and at the Kru Towns of Liberia, and this pattern would continue into the second half of the 20th century. In addition, gangs of Krumen performed manual labour in the British West African territories of Nigeria and the Gold Coast throughout the colonial period and beyond.

Because the Krus were West Africa's migrant workers *par excellence*, the received wisdom is that they "must have been important diffusers and standardizers of Pidgin English" (Tonkin 1971: 143) and that "they seem to have been instrumental in carrying Pidgin features along the entire Guinea coast" (Hancock 1975: 251). Singler (1983: 67) suggests that Krus communicated with one another in Kru Pidgin English (KruPE) rather than in their native languages when working abroad.

The paper will start with an outline of the history of the Kru labour migration and of the domains of use of KruPE. In order to determine the role of KruPE in the establishment of WAPEs, the affinities between early restructured Englishes in West Africa will be calculated on the basis of an updated version of the earliest attestations feature list in Baker & Huber (2001). The

attestation dates will also be used to establish the routes and the direction of transmission of pidgin features.

It will be concluded that KruPE was at no point very different from other WAPes and that, rather than being active agents of diffusion as commonly assumed, the Krus simply adopted the pidgin spoken at their work locations. The evidence suggests that early KruPE, like other pre-1900 WAPes, was a jargon used almost exclusively for communication between Africans and Europeans, and the latter would address the Krus in the same variety as they addressed other West Africans. Thus, KruPE was structurally and functionally similar to WAPE, the only difference being that migrant Krus had to resort to pidgin when communicating with the Africans of their respective host countries. This may explain why e.g. Ghanaians associated pidgin with the Krus, as suggested by the now obsolete name for Ghanaian Pidgin English, 'Kru English'.

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## **Bermuda's St. David's dialect: a decreolised English variety?**

*Melvy Imami*

**(Justus Liebig University Gießen, Germany)**

Bermudian English (BerE) has only lately been getting more attention. In a recent publication, Eberle & Schreier (2013), compare the morphosyntax of African BerE (ABerE) with that of Caribbean contact varieties (Bahamian English, Bahamian Creole, Jamaican English, Jamaican Creole, Bajan and Vincentian Creole) and conclude that there are definitely parallels between ABerE and English varieties in the Caribbean yet with different frequencies. Nevertheless, the most interesting question from a creolistic point of view has not been satisfactorily addressed yet, i.e. whether there ever was a creole in Bermuda. Reinecke observed that Bermuda “appears [...] not to have a creolized dialect, but research is needed” (1975:377). Besides Swartz no one had considered the possibility of a decreolisation process in BerE (2001:3). However, given that there is evidence of a considerable number of slaves in Bermuda (Bernhard 1999, Lefroy 1877, 1879, Hallett 2005), it is not unlikely that BerE was once more creole-like than it is today. The present paper will explore the possibility of an earlier creole stage in Bermuda.

Bermuda's workforce consisted of African, Indian, Irish, Scottish and English slaves and indentured servants (Bernhard 1999). Although the origins of slaves has not been pinpointed yet, Bernhard proposes that some may have been imported directly from West Africa, while others might have been brought from the Spanish or English West Indies (1999:23). A substantial number of American Indians, predominantly Pequots, were brought to Bermuda in the early 1700s – especially to St. David's Island (Bernhard 1999:56; 114), in the northeast of Bermuda.

St. David's is linguistically interesting for three reasons: 1. the inhabitants were isolated from the mainland until 1934, thus it is more likely to find some creole remnants on this islet. 2. the

dialect is dying out, 3. it has not been documented yet. Bermudians report that the variety on St. David's is quite distinct, and this impression was confirmed during a field trip in 2016.

In an attempt to find remnants of an early Bermudian creole, this study analyses selected structural features in the St. David's variety of BerE and, unlike the approach in Eberle & Schreier (2013), compares them with Atlantic creoles.

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## **Style in Bahamian (Creole) English – The case of *be* leveling**

***Alexander Laube***  
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The proposed paper looks at present and past *be* leveling in the speech of Bahamians and investigates stylistic variation along the intermediate section of the creole continuum. It builds on a corpus of mesolectal creole data from the late 1990s (cf. Hackert

2004) as well as a range of conversational data from the Bahamas subcomponent of the International Corpus of English (cf. Greenbaum 1996), i.e., personal conversations and broadcast discussions/interviews, which (to varying degrees) represent the acrolectal end of the continuum.

The present study finds that there is significant overlap between the vernacular and the local standard and that, at least in some respects, “style takes precedence over social status” in influencing speakers’ linguistic choices (Deuber 2014: 242). Especially with regard to leveling of past *be* to *was*, which has been identified as a vernacular universal (cf. Chambers 2004), leveling rates in the more informal ICE data are exceedingly close to those observed in the creole data. Nonetheless, leveled non-past *is* before noun phrases, as in *I’s a teacher*, can be traced across the entire stylistic continuum as well.

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## **Social class and prestige in the development of Chabacano**

*Marivic Lesho*

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Creoles are generally marginalized languages, given their common roots in colonial oppression. However, Fernández (2011, 2012) has argued that Chabacano in Manila and the surrounding regions was actually an upper class variety, which crystallized gradually during the 1800s as it came to serve as an identity marker for a newly expanded wealthy class of Chinese-Filipino mestizos and indigenous Filipinos. In this paper, I present further evidence on Cavite Chabacano that supports this view. The argument is based on an overview of the historical settlement patterns in Cavite that have influenced modern language variation and attitudes. The proposed scenario challenges common social and linguistic assumptions about how creolization takes place.

Cavite City historically consisted of different towns stratified by social class. Cavite Puerto was the Spanish town, whereas Filipinos and others lived in San Roque, with the indigenous elite at the center and the laborer class at the periphery (Borromeo-Buehler 1985). Historical sources indicate that by the 1800s, as elsewhere in the region, a large population of Chinese-Filipino mestizos rose to social prominence in San Roque (Gealogo 2005). Lesho (2013, to appear) documented sociophonetic variation in modern Cavite that follows these settlement patterns, finding that San Roque Chabacano has retained substrate vowel features that distinguish it from both Spanish and modern Tagalog, and that these features carry prestige today. However, historically peripheral neighborhoods have more Spanish-like vowels. These results suggest that while San Roque residents also knew Spanish, they used Chabacano features to mark a distinct social identity.

Philippine language contact has operated in a social system that differs substantially from that of most previously described creole situations. Similar social dynamics can still be seen today in the use of Tagalog-English codeswitching by upper class Filipinos. This work supports Fernández's view that Chabacano did not creolize abruptly but rather developed gradually as multilingual speakers began using this mixed code to mark their social status. In addition, the paper demonstrates that, as Rickford (1985) observed, the treatment of social class and prestige should be more nuanced in creole studies, since speakers do not always view the creole negatively in comparison to the lexifier.

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## **Are there creole features in Kalunga (Afro-Brazilian) speech?**

***Ana Paulla Mattos and Peter Bakker***  
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Kalunga is an Afro-Brazilian community located in Goiás, Brazil. Although the number of linguistic studies on the Afro-Brazilian communities has increased in recent years (Vogt & Fry 1996; Lucchesi, Baxter & Ribeiro 2009; Byrd 2012; Ornelas de Avelar & Álvarez López 2015), almost nothing was known until recently about the language spoken in Kalunga, the biggest *quilombo* (maroon community) according to the Brazilian government. Knowledge of Kalunga speech is very important to understand the linguistic dynamics of the Afro-Brazilian communities and the Brazilian linguistic situation in general.

Based on our fieldwork data, collected in 2013/2014 using sociolinguistic questionnaires and informal interviews with some 20 older community members, this paper investigates the creole features in the variety spoken in Kalunga. The collected spoken corpora show that, although Kalunga is not a creole language, it does share a fair number of traits with creole languages. In our presentation, we focus on the extent to which this variety displays the most typical structural features of creole languages as found in the results collected in Bakker et al. (in press).

From our fieldwork data, we initially selected phonological, morphological, and syntactic features that differ from standard Brazilian Portuguese. After that, we decided to work on two types of data: (i) features in Kalunga speech that have not been reported for other Afro-Brazilian varieties, such as the possessive adposition and the repetition of personal names in possessive constructions – examples (1) and (2) respectively –, and (ii) features in Kalunga that have been considered typical for the creolization processes. For the latter we consulted lists compiled by creolists since the 1970s, including features such as



paragogic vowels, negation constructions, and irregularity or lack of gender agreement.

(1) *Salário minha é pouco*  
salary **my.F** is little  
'My salary is low'  
(SBP: *Meu salário é pouco*)

(2) *O pai dele João*  
The father **of him João**  
'His father' / 'João's father' (litt. The father of-him John)  
(SBP: *O pai do João*)

From our analysis, we discuss constructions found in restructured languages and specifically in creole languages that are also present in Kalunga. We conclude with an assessment of the status of Kalunga, its connections to other Afro-Brazilian varieties and speculations about the possibility of a former status as a creole.

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## Describing landscape in Tok Pisin and Nalik

*Lidia Federica Mazzitelli*

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In my paper, I analyse the lexical domain of landscape in Nalik (N), an Austronesian language spoken in the village of Laraibina (New Ireland, Papua New Guinea) and in the local variety of Tok Pisin (TP). All data come from my fieldwork in Laraibina in September 2016. My main aim is to provide a description of the landscape-related lexicon in Laraibina TP and N, and to analyse the effects of contact in the two languages.

The landscape lexicon in TP is formed by specific terms (*maunten* 'maunten', *sea* 'solwara') and descriptive compound noun phrases, introduced by either *ples* 'place' or *hap* 'side' (*ples i go daun* 'valley', *hap long solwara i bruk* 'reef barrier'). In N, compound expressions introduced by *non* 'part' are present as well, but in only a few, not completely lexicalised expressions: *non nur* 'part of coconuts', ie. a patch of coconuts. In both languages paronymies are mainly derived from the lexical domain of the human body: *het blo wara* /*waat a daanim* 'river head'; *as blo maunten* /*wun a waat* 'mountain bottom'.

The categorisation of landscape entities is similar in the two languages: for instance, the common extension of the terms *wara* 'freshwater' and *solwara* 'salt water' to identify, respectively, freshwater bodies and the sea (the TP word *riva* 'river' is very rarely used). Also, scale is a relevant parameter in neither N or TP: for example, TP *maunten* and N *wut* can both refer to hills or mountains.

N categories emerge in the TP speech of Laraibina speakers, too. In N, the native word for 'lake', *maranamara*, is rarely used: while talking about inland waters, my consultants never used the TP word *raunwara* 'lake', but instead *het blo wara* (in case of ponds at the river source) or *wara*, as they would do in N. TP expressions are borrowed into N as well: *mat a daanim* 'river

hands' (TP: *han blo wara*) is used in N instead of the native N *ratangan a daanim* 'river branch'.

Some differences can be seen: for instance, the N pregnant distinction between *raas* 'shallow sea' and *laaman* 'deep sea' is absent in TP, where the open sea is called *solwara i dip* 'deep sea', *biksolwara* 'bigsea' and *bikpela solwara* 'big sea' – but there is no specific term for it.

My analysis shows that though the TP and N landscape categorisation are independent from each other, many convergences are found. My hypothesis is that the semantic similarities in the lexicon (as *wara/daanim* extended to mean any kind of freshwater bodies) may have a genetic cause: they may be due to the Tolai substratum in TP, of which N is a close relative (Mosel 1980). Contact, instead, should be held responsible for TP calques in N, and for the use of N categories in the TP speech of Laraibina speakers.

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## **The radically isolating languages of Flores: What does it mean when languages resemble creoles typologically?**

**John McWhorter**  
**(Columbia University, USA)**

There are several languages in the central portion of Flores, in Eastern Indonesia, which lack affixation all but entirely. They are Central Malayo-Polynesian languages, and contrast in this regard with Austronesian languages in general, as well as with other Central Malayo-Polynesian languages. An example is Keo:

A traditional assumption is that a language can lose all of its affixation via grammar-internal change, "accidentally," as it were. However, this schema is based largely on the difference between Old and Modern English, Latin and Romance, and other cases in which 1) the degree of affixal loss is not nearly as extreme and 2) research has shown that the loss that occurred was due to adult acquisition in the past.

In this presentation I will argue that contrasts such as that between the Flores languages and its relatives ought be seen as diagnostic of, rather than suggestive of, adult acquisition of the same kind. To wit: it is accepted that pidginization and creolization condition massive loss of affixation. An economical theory of diachrony will propose that cases like the central Flores languages are indicative of a social history similar to, if not as extreme in effect as, that of pidgins and creoles.

The case will be based on three observations. First, these languages have replaced inherent morphology with free morphemes while eschewing the replacement of contextual morphology. This has been shown to be true of creolization (Plag 2008), as opposed to regular language change (McWhorter 2011). Second, these languages have a tendency towards bisyllabic phonotactics in contrast to neighboring relatives, again, a trait associated with pidginization and creolization.

Third, the affixal loss exhibits itself in decreasing degrees to the west and also east of these languages; i.e. the central Flores languages represent an extreme along two clines of gradual affixal loss that converge from west and east at the central region in question. There is no coherent reason to suppose that a cline of affixal loss would somehow begin at two separate points on an island and converge. However, it is plausible that something occasioned the affixal loss at a single point with radiating effects due to population movements or areal phenomena.

The current state of knowledge points to two possible sources of the adult acquisition. One is *Homo floresiensis*, the famous "hobbit" people of the island, suggested in folklore to have existed until a few centuries ago. The second is migrations from

Sulawesi, as suggested, also, in folklore as well as some documented history.

## **Independent possessive person-forms are longer: Creole data support a universal trend**

*Susanne Maria Michaelis*  
(Leipzig University, Germany)

It seems to be a robust empirical observation that independent possessive person forms (such as English *mine, yours, hers*, or French *le mien, le tien, le sien*) are always longer than (or at least as long as) the corresponding adnominal possessive person forms (such as English *my, your, her*, or French *mon, ton, son*). Since adnominal forms are also much more frequent in discourse than independent forms, this universal can be subsumed under the grammatical form–frequency correspondence principle (Haspelmath et al. 2014, and related work). In other words, the fact that independent possessive forms are longer can be seen as a functional response to the need to highlight rarer, less predictable forms.

Now one question is how such form-frequency correspondences come about. Pidgin and creole languages generally show accelerated grammatical change and are thus an interesting area where pathways of change leading to longer independent possessive forms can be studied. In this talk, I first note that data from high-contact languages, such as pidgins and creoles (APiCS 2013), support this universal claim, e.g. Seychelles Creole independent possessive forms *pour mwan*, vs. dependent possessive forms *mon*, or Jamaican independent possessive forms *fi-mi* vs. dependent possessive form *mi*.

The focus of my talk is on analyzing the diverse diachronic pathways which lead to longer independent possessive forms in creoles when these are innovations with respect to the lexifier, e.g. the insertion of a dummy noun (Haitian *pa m nan* [part

1SG.POSS DEF] 'mine'), an intensified person form (Krio *mi yon* [1SG.POSS INTENS] 'mine'), or a general substantivizer (Berbice Dutch *εkε-jε* [1SG.POSS-NMLZ] 'mine'). Furthermore, I will show that one source of the creole pattern is the corresponding substrate pattern, as for instance in Batavia Creole *minya sua* [1SG.POSS POSTP] 'mine' which is calqued on the basis of Colloquial Malay *saya punya* [1SG.POSS POSTP] 'mine', where *punya* functions as a postposed possessive marker. We see that there are multiple diverse pathways leading to a similar outcome, which supports the functional account.

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## **Monogenesis Theory Reassessed: A View from Arabic Pidgins and Creoles**

***Shuichiro Nakao***  
**(Kyoto University, Thailand)**

Perhaps one of the most established “fallacies” in the field of creolistics that has by now been “considered an archival matter” (McWhorter 2005: 379) or “largely been abandoned” (Velupillai 2015: 135), is the Monogenesis Theory (MT), that had sought the common origin for all (or a part of) pidgins and creoles with a European lexifier in the medieval Afro-Portuguese pidgin (dating back at latest to Schuchardt 1882) or the Mediterranean Lingua Franca (MLF, Whinnom 1965).

While the MT was one of the most important theories in this field until around the 1960s, the creolists in the next decades refuted it by fresh data on pidgins and creoles with non-European lexifiers. One of such counter-example was Juba Arabic, the Arabic creole spoken in South Sudan, which Bickerton (1979: 6) writes “follows the pattern of creoles in things like the tense markers and in the way in which the tense markers are combined”, nonetheless “there’s no possibility that the Portuguese or anyone influenced by Afro-Portuguese pidgins could ever have had anything to do with the marking of Juba-Arabic [sic]” as “[n]obody had ever gone into that area; it was totally unknown to Europeans or their cohorts until the late 19th century, so that it was entirely within the Arab sphere of influence”.

As opposed to this conclusion, this presentation counter-argues that it is possible to relate Juba Arabic (and its sister creole Nubi spoken in Kenya and Uganda) with the MLF, the proto-pidgin in Whinnom’s version of the MT, based on the following three findings:

(i) As evidenced by 15th–19th century sources, there were minor MLF varieties lexified by Algerian, Egyptian, or Syrian Arabic dialects in parallel to the mainstream MLF varieties lexified by Italian, French, or Spanish.

(ii) South Sudan was never in “the Arab sphere of influence” beforehand, when it was opened in the mid-19th century by Mediterranean agents, including European merchants and missionaries, who used a reduced variety of Arabic that they had learned earlier in Egypt.

(iii) The Arabic-based MLF varieties and the modern Arabic creoles share some lexical and structural innovations, such as vocative fossilization, uninflected verb stem derived from imperative, and negative existential (‘there is not’) used as the general negative marker.

In conclusion, this presentation argues that the basic mechanisms of the monogenesis theory—diffusion of the conventional use of a reduced variety of a language (as a trade language) and its relexification—remains disproved and even

useful in explaining the history of some non-European pidgins and creoles.

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## **The impact of Second World War propaganda leaflets on Tok Pisin grammar and lexicon**

*Damaris Neuhof*  
**(Justus Liebig University Gießen, Germany)**

When the Japanese occupied parts of New Guinea in 1942 and the island became drawn into in the Second World War, this led to a break with the colonial plantation economy. Australian and American forces launched an offensive against the Japanese in 1943 and the area became a place of heavy battles.

The events of the Second World War had a marked impact on Tok Pisin in terms of its functions and domains of use. While Tok Pisin had been used in a master-servant relationship and for intertribal communication on plantations and in the mine industry before the war, New Guineans were now recruited as carriers or were enrolled in the forces. Australian authorities, as well as American and Japanese troops, recognised the usefulness of Tok Pisin in communicating with the indigenous population in



an area characterised by a high level of language diversity. Allied troops were taught the pidgin (cf. Wickware 1943), language guides for soldiers were written and dictionaries and grammars were produced.

Tok Pisin was not exclusively used as a spoken medium between the military and indigenous population. All sides used the language for written war propaganda. Millions of leaflets were produced in pidgin and dropped over New Guinea and the Solomon Islands. The Australians even set up a special unit called the *Far Eastern Liaison Office* responsible for producing propaganda leaflets.

A selection of these leaflets serve as the basis for this paper. Though academic studies mention their existence (cf. Mühlhäusler 1985), so far no systematic study focussing on the language used in them has been carried out. However, they represent an important phase in the development of the language since, prior to the Second World War, *written* Tok Pisin was used for religious purposes only. By using *written* Tok Pisin for mass communication with New Guineans during wartime, the language was exposed to standardizing processes and the attitude towards the language changed. It seems reasonable to assume that the leaflets left traces in the pidgin's grammar and lexicon.

The primary aim of this paper is to describe the Tok Pisin used in the leaflets and to establish the similarities and dissimilarities in the Japanese and American/Australian use of the language. Ten Japanese and 148 American/Australian leaflets are analysed in terms of selected morphosyntactic and lexical features.

The second part of my paper is devoted to assessing whether the leaflets had a direct influence on the grammar and lexicon of Tok Pisin. By comparing the language used in the leaflets to pre-war and post-war data the paper will reveal new language structures and lexicon which entered Tok Pisin during wartime.

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## **Perceptions of Anglophone Students on the Use of Cameroon Pidgin English as a Language of Instruction**

*Akongoh Rudolf Ngwa*  
(University of Buea, Cameroon)

The aim of this study is to gauge the attitudes of Anglophone university students with regard to the use of Cameroon Pidgin English (CPE) as a language of instruction. Many studies conducted on CPE have established that attitudes are largely negative while others claim that there has been an increasing tolerance to the language in recent years. This increasing acceptance of the language, coupled with its usefulness in different domains has led some researchers to the conclusion that it would be useful as a medium of instruction. However, no study, apparently, has gauged the attitudes of Anglophone university students on the use of CPE as a language of instruction. Semi-structured questionnaires were administered to 100 students at the University of Buea. The findings revealed that Anglophones students see CPE as an important language but do not regard it as a suitable language of instruction.

## **Two rediscovered 19<sup>th</sup> century pidgins**

***Mikael Parkvall***  
**(Stockholm University, Sweden)**

Presented here are two pidgins from the late 19th century which have not featured in pidginistic discourse.

One is the Vega Pidgin, resulting from the unusual encounter of Chukchi (lexifier) and Swedish (main substrate), which was used for a couple of months in 1878-1879. The other is what I have dubbed the Nyasaland Pidgin, which was lexically mixed (Hindustani + Bantu languages + English), and where the lexifiers are also the main substrates. It was used in present-day Malawi in the 1890s.

As usual when it comes to pidgins, the body of data is very small, but people with an understanding of the joys of pidginisation may find it somewhat interesting.

## **Dictionaries of Kyahta Russian-based Pidgin**

***Elena Perekhvalskaya***  
**(ILI RAS, St Petersburg, Russia)**

*The presentation deals with new data on Russian-based Pidgins: three handwritten "Russian dictionaries" made for Chinese merchants in 19th century. The linguistic analysis of the variety in question is presented. Comparison with other Far East varieties of Russian-based Pidgins is made.*

These are three handwritten dictionaries made for Chinese merchants in the epoch of the active trade in Kyahta. These dictionaries contain Russian words reproduced with the help of Chinese characters and supplied with Chinese translation. The dictionaries were transliterated by Irina F. Popova, and Takata Tokyo (publication forthcoming).

The dictionaries were compelled for the needs of Chinese merchants and contain lexicon necessary for the trade. The largest dictionary consists of two parts: 1) lexicon which is a list of single words or group of words designing a single notion; 2) phrase book that contains sentences and current expressions.

The overwhelming amount of lexical items is from Russian. There are very few lexical borrowings from Chinese, but there is a noticeable amount of Mongolian borrowings. As for the grammatical structure of this version of Pidgin, it presents certain calques from Chinese. The clearest manifestation of this is the use of the Chinese word order, in particular, in interrogative sentences.

The variety in question was checked for the presence of the main diagnostic features of a Russian-based pidgin. The result is as follows: this variety displays a mixture of Pidgin and Russian forms. This, apparently, was the result of the fact that compilers of the dictionaries relied on heterogeneous sources. However, a Pidgin component is undeniable.

### **How “simple” is the description of “simplified” contact varieties?**

*Danae Perez*

**(University of Bremen, Germany/University of Zurich, Switzerland)**

The debates on processes of restructuring generally found in contact varieties have predominantly focused on the grammatical “simplification” of lexifier structures into more regular and less explicit systems in the resulting contact varieties (e.g. McWhorter 2011; Trudgill 2011), while only few researchers have raised the issue of contact leading to complexification (e.g. Faraclas & Klein 2009; Schreier 2016). Nevertheless, with few exceptions (e.g. Faraclas 2009 and Clements and Gooden 2011 on phonology), these debates have

mostly focused on morphosyntax, and they rarely take the detailed sociohistorical contexts in which these varieties evolved into consideration.

In this paper, I will describe certain pragmatic and phonological features found in a small contact variety of Spanish, Afro-Yungueño Spanish, in which suprasegmental patterns seem to replace explicit lexical items, especially in intensification. The word *grande* ‘big’, for example, has an unmarked non-aspirated as well as an intensified aspirated variant, which suggests that aspiration is part of this variety’s system. The discussion of such patterns in Afro-Yungueño Spanish will allow me to show that while grammatical and lexical “simplification” of the lexifier has undoubtedly occurred, complexification can be observed on other levels, such as the use of complex voice patterns. Along Jourdan’s (2008) lines, who claims that the sociohistorical context of a variety determines the use of certain structures, I will look more closely at the community’s history to suggest that such voice-related features that are prominent in Afro-Yungueño Spanish may be the result of the community’s experiences of more than two centuries of social marginalization. By adding this case study to those on other contact varieties, such as African American Vernacular English (cf. Nielsen 2010), I propose that a more complete picture of the systems of contact varieties is needed in order to fully grasp the processes of restructuring at play in language contact.

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## **The urban character of slavery at the Cape of Good Hope (1652-1795) and the transformation of a linguistic ecology**

***Paul Roberge***  
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Shell (1994:135f.) has identified two kinds of slave societies. The first corresponds to the *société de plantation* of Chaudenson (2001), such as that in the Caribbean, the Gulf of Guinea, and the Indian Ocean. Plantation societies were preponderantly island agricultural economies where there were few remaining native people, low levels of urbanization, and low rates of assisted European immigration. Agricultural labor was performed by nonindigenous, (usually) forcibly relocated workers and their descendants. The second type of slave society, household slavery,

occurred mostly in mainland areas where there were alternative forms of labor (either indigenous or immigrant), such as in seventeenth-century Virginia, some parts of South America, and early South Africa. Household slavery was further characterized by a high proportion of urbanized slaves (50%). Most slave societies fell between the two types, and they could move from one end of the continuum to the other.

The study of creolization has been dominated by scholarship focused on the plantation environment. This is perfectly understandable. Plantation cultures in far-flung European colonies provided conditions *par excellence* for the formation of new contact vernaculars that diverge significantly from the lexifying metropolitan languages.

In some European colonies involuntary immigrants experienced slavery within an urban environment. Their linguistic significance has yet to receive systematic attention. The establishment of a permanent Dutch East India Company base on the southern coast of Africa (1652) saw the development of complex economic and social relationships between Europeans and the indigenous Khoikhoi. But the inchoate fort situation changed radically with the formal introduction of slavery in 1658. There were never sufficient numbers of free whites and indigenes to perform the menial jobs, which led to an unusual concentration of slaves in Cape Town. The Dutch East India Company itself housed hundreds of slaves in its *Logie* ('Lodge') to provide labor for its agricultural and municipal operations. Company and privately owned slaves were in domestic service as well. The busy port served as a depot for the oceanic slave trade, principal distribution center for the Cape's imported slaves, and destination for Asian political exiles and convicts.

The slave Lodge and the larger estates in the arable regions near Cape Town were linguistically heterogenous from the start. The nearly autonomous community that in resided in or passed through the Lodge adopted and expanded a Dutch-Khoikhoi trade jargon into a medium of interethnic communication within the labor caste, which included not only enslaved but also indentured indigenous workers. As the Cape slave society

changed from the urban/household type to a more rurally based plantation system from ca. 1770, a developing Cape Dutch Vernacular served as a medium of caste status, within which multiple group identities coexisted (e.g., centered on Islam in the town, *Oorlam* and *Bastaard* groups in the interior).

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## **Boarding schools and the earliest stage of creole genesis in Hawai'i**

***Sarah Roberts***  
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According to Roberts (2000, 2005), Hawai'i Creole English (HCE) emerged in the first decade of the 20th century in the community of offspring of immigrants and native Hawaiians. The development of a distinctive vernacular accompanied important sociolinguistic changes, particularly language shift from ancestral languages to a form of pidginized English in social interactions among school children. The linguistic situation before 1900 was described as revolving more around the multilingual use of Hawaiian and other ALs, with greater language maintenance than the later period. Grammatical features distinctive to the creole became well-established by 1915.

This historical reconstruction however is incomplete. Recently digitized texts at the Library of Congress contain a series of pseudonymous letters from 1888-1889 that attest features that otherwise do not appear until the early 20th century (including



prolific use of past tense *been*, infinitive *for*, and *for* as a finite complementizer). This suggests that the picture earlier provided by Roberts adequately describes the S-curve expansion phase of the creole but not its initiation. The sociolinguistic provenance of these texts may thus shed light on the milieu of the earliest stages of HCE.

The letters were written in Hilo, Hawai'i, and the presumed author was portrayed as a native Hawaiian. The pen-name J. Retarder Wrappers is an English translation of J(oseph) Kaho'oluhi Nāwahī, a Hilo educator and legislator who had been a student and, later, teacher at Hilo Boarding School (HBS). In the early 1880s he was also acting principal at the same institution, temporarily replacing William B. Oleson. One of the letters specifically discusses circumstances at HBS. All of this points to HBS as a possible locus of creole genesis. To better understand the situation at the school, I examined the school archives presently housed at the Lyman Museum.

Oleson was appointed principal of HBS in 1878 and instituted language reform at the school, making it an English-only institution. He also served as the first principal of Kamehameha Schools in Honolulu in the late 1880s. Both schools admitted only native Hawaiians and Hawaiian was banned both on the playground and in the dormitories (with corporal punishment given for infractions). Students were required to use English, even if it wasn't "the choicest English." In 1887, Oleson wrote an essay about the language situation at his school, indicating that students spoke both an acrolect strongly influenced by the Hawaiian substrate (which he approved) and a basilect based on pidgin (which he disapproved). The Wrappers texts attest both forms of speech. Boarding schools may have thus constituted one of the earliest domains of language shift and pidgin vernacularization in Hawai'i, and the Wrappers texts document a stage prior to the inclusion of substrates other than Hawaiian.



This paper revisits ethnolinguistic “Kongo” names found in 19<sup>th</sup>-century Cuba and beyond in order to prove that scholars’ wide (rather than narrow) interpretation of these ethnic labels was thoroughly mistaken. For creolists, the consequences of this false interpretation cannot be overstated, as it has misled them to project a much wider Bantu substrate than the data really warrant. A major goal of the talk will be to illustrate how an African rather than Eurocentrist approach helps us understand why scholars could err for so long.

**Lingua Franca the long-lived trade pidgin: Potential methodological and theoretical pitfalls in describing an extinct oral contact code**

*Rachel Selbach*

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Lingua Franca (LF), a Romance contact language used, with great certainty, in the Christian slave enclaves of the Barbary Coast (Algiers, Tripoli and Tunis) from 1600-1830, and possibly Mediterranean-wide as a trade language from as early onwards as two centuries before that time frame, has raised interest for well over 400 years.

LF has been long assumed to belong to a group of non-creole contact languages (cf. Schuchardt 1909:443) today often subsumed under the label of pidgin. Hugo Schuchardt in his 1909 seminal paper, *Die Lingua franca*, refers to LF as a ‘Vermittlungssprache’, a type of ‘Notsprache’; historically realized first as ‘Handelssprache’, then later as ‘Sklavensprache’. Today, creolists customarily refer to LF as (the oldest documented trade-) ‘pidgin’.

In this paper, I wish to address two interconnected points on methodology and terminology in describing a poorly documented extinct code of oral contact, before examining the data set in more detail.

A. The danger of circularity in the generation of data sets

By adopting the canonized corpus provided by Schuchardt 1909, with some of its very prominent and characteristic texts, and extracting from it a set of grammatical rules, tendencies or norms, or even idiosyncratic styles of documentation, we risk eliminating from our potentially open set of data a number of other interesting contemporary documents that may seem aberrant in comparison to the long-established texts.

B. The potentially misleading influence of (ill-defined) terminology

As do Couto (2002) points out, we do not have a rigorous definition of pidgin that will help us define the nature of LF. As Jourdan (1991) stated a quarter of a century ago, we may 'have trapped ourselves in an evolutionary model that has become excessively rigid and dogmatic' (1991:193f).

I examine some of the core LF grammatical 'norms', such as the use of infinitivals, the past participle, pro-drop, periphrasis, lack of agreement, etc. The data however show that LF was by no means monolithic; over the vast stretches of time and space, rather, it is the conformities in the texts that could be called astounding. I suggest that by placing a single label - pidgin - upon a 500 year Mediterranean-wide concept, we run the risk of overlooking other interesting phenomena, such as the tolerance for multiplicities in accepted communicational strategies.

I propose that continuing to use terms that are ill-defined in creolistics carries with it some risks, as

does the adherence to fixed data sets that may become self-fulfilling prophecies.

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## Assessing diachronic developments in Chabacano

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This study provides an analysis of diachronic variation in Chabacano texts, focusing on the varieties spoken in the Manila Bay region of the Philippines. There has been considerable debate on how these varieties formed and developed over time (e.g. Whinnom 1956, Fernández 2011), but so far, there has been no data-driven, text-based overview of the diachronic development of Chabacano grammar. This presentation compares differences in Chabacano texts from three time periods: the mid-19th century in Manila (Tombo 1959, 1960), and the early 20th (Tirona 1924) and early 21st centuries (Nigoza 2007) in Ternate.

The texts will be presented and their suitability for comparative study assessed accordingly. The diachronic analysis will focus on pronouns, aspect markers, and word order, as discussions of the historical relationships among the varieties, and Iberoromance creoles in general, have commonly mentioned change in these areas. Initial results show that the earliest texts from the mid-19th century show more variation and have some constructions not found in today's language data, especially in the pronouns and verbal constructions, indicating a shift away from more standard Spanish forms and reflecting sociohistorical changes in the environments where the creole was spoken. Examples include the plural pronouns *nosotros* '1PL.M', *vosotras* '2PL.F', and *ostedes* '3PL' and inflected Spanish verb forms such as *pudiera* 'can. SBJV.1SG' and *sea* 'be. SBJV.3SG', which appear in the earliest Chabacano texts but not from the 20th century onwards. However, TMA marking and word order patterns show

no significant differences. In general, the results of the analysis confirm that Chabacano was very similar to its contemporary language variety already by the mid-19th century.

The results of this study offer new insights into the development of these grammatical features and a more complete overview and comprehensive documentation of the development and history of Chabacano in the Manila Bay region.

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## **Philippine Spanish and Chabacano**

***Patrick Steinkrüger***

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This presentation aims to outline the lexical and structural characteristics of today's spoken Spanish in the Philippines. Traditional Hispanic studies (e.g. Quilis & Casado 2008), have

failed to distinguish clearly between the Spanish-based Creole (Chabacano), the Spanish-based pidgin, and the regional Spanish of the Philippines as traditionally spoken by a small elite. This Spanish is now well on the way to disappearing. English competes with Spanish as a code of the elite. Not only is the number of Spanish speakers diminishing, but the range of expressive ability is diminishing with each generation, such that the young speakers are becoming semi-speakers. Due to this attrition of expressive range, Spanish as currently spoken has superficial similarities in structure with Chabacano, e.g. the loss of inflectional morphology, the use of a pronoun subject of a verb, when normally in Spanish it would not occur, or the generalization of *tener* 'have' expressing existence:

(1) *cuando viaje yo no habla en español*,<sup>1</sup>  
 when travel I NEG speak.3SG in Spanish

*habla en inglés*  
 speak.3SG in English

'When I travel I do not speak Spanish, I speak in English.'

(2) *Tiene<sup>2</sup> mestizos chinos pero no*  
 exist mestizos Chinese but NEG

*saben hablar español*  
 know.3PL speak Spanish

'There are Chinese mestizos but they do not speak Spanish.'

Historically, between the 16th and the early 19th century, Philippine Spanish belonged to a continuum of "Mexican Spanish" mixed with Austronesian forms and some items of Hokkien Chinese, specially in the lexicon: words (also used in Chabacano) like *zacate* 'grass' (< Mexican Spanish), *gulay* 'vegetable' (< Austronesian [originally Indic in origin]) or *payong*

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<sup>1</sup> Standard Spanish: Cuando viajo, no hablo español, hablo inglés. (Note also the use of *en* under the influence of English.)

<sup>2</sup> Standard Spanish: Hay mestizos chinos....

'umbrella' (< Chinese) reflect this situation. Today's varieties of Chabacano (Cavite, Ternate and Zamboanga) reflect in some ways characteristics of the older Philippine Spanish, spoken before the 19th century.

Starting around 1850 Philippine Spanish was more and more influenced by the European standard, when the Philippines were directly administrated by the Spanish crown. Additionally, in the late colonial period under the Spanish rule, the Hispanophone elite (e.g. José Rizal) was orientated towards Europe and not the Americas. After 1898 and especially after WW II, American English came to exert a strong influence on the Spanish of the Philippines, both in its lexicon and its idiomatic structure (cf. *en* in expmple (1), above).

This sketch compares examples taken from my own recent fieldwork with data found in descriptions from the 19th century forward

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## **Language use, attitudes and identity issues in Barbados**

***Christine Stuka***  
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Bajan, the English-based language variety spoken in Barbados, is one of the least studied contact languages of the West Indies. It is under debate whether Bajan is (or once was) a creole language. However, it is generally agreed that today's Bajan is more acrolectal than the creoles spoken on neighboring islands and can therefore only be labelled 'intermediate creole' – if anything. Bajan is not only under-researched in its linguistic structures but also regarding the prestige it carries in the Bajan speech community. Except for very few works touching this issue (cf. Haynes 1973, Belgrave 2008), little is known about Barbadian's attitudes towards Bajan, its domains of use and the way its speakers assess their own speech.

The aim of this study is to investigate the self-awareness, linguistic orientation and identity construction of Bajan speakers. This will be done by taking both a quantitative and a qualitative approach: quantitative, by analyzing data from a sociolinguistic questionnaire and qualitative, based on information gathered in personal interviews. The data for this analysis was collected in Barbados in 2016.

Preliminary findings indicate that Bajan is spoken by nearly all inhabitants of the island (and many more living in diaspora communities) and the majority is capable of speaking "the dialect" as well as Standard English. However, most respondents feel there is considerable variation according to the level of education, social status and age (the older generation speaking "the real dialect"). Even regional variation seems to play a role on this small island, as the speech of those living in the northern parish of St. Lucy can be easily identified by Bajans from other parts of the country.

Attitudes towards Bajan appear to be mainly positive on the surface; revealing controversial viewpoints upon closer

inspection. The linguistic identity of the speakers is very complex, shaped by the colonial past and a very class-conscious society at present. Exonormative orientation and linguistic rivalry with neighboring islands play an important role, too. It is particularly the speech of Jamaicans and Trinidadians which is often taken as a point of reference by Bajans. For this reason, the findings of my analysis on language attitudes in Barbados will be contrasted with similar studies carried out in Jamaica and Trinidad.

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## **Creole languages on Facebook. The case of Zamboangueño Chabacano**

***Eduardo Tobar***  
**(University of Vigo, Spain)**

The number of Facebook users worldwide is approaching the two billion mark. This relatively new domain offers an unprecedented opportunity for the speakers of endangered languages, as is the case of many creoles, not only to communicate with each other but also, sometimes crucially, to launch revitalization or maintenance initiatives.

Facebook offers new opportunities for speakers and researchers of creole languages alike. The speakers can socialize and reconnect with members of the diasporas, read and write in their own language, sometimes with less difficulty than in the offline domain, destigmatize their linguistic varieties, and actively reconstruct their symbolic universe. Above and beyond all this, they can also autonomously implement their own revitalization and documentation initiatives with or without the participation of professional linguists.

Researchers, on the other hand, can access enormous amounts of spontaneous data which can be exported, once ethical and technical considerations have been addressed, to local databases. Thus, it is relatively easy to put together large corpora of valuable contemporary language samples.

This session will address the use of Zamboangueño Chabacano on Facebook, presenting a wide variety of Zamboangueño pages and groups that will be analyzed and discussed. This Spanish-based creole language is spoken in the southern Philippines by approximately 500,000 speakers (Fernández 2015) and cannot, therefore, be considered to be critically endangered. There exist, however, some significant threats to its vitality and some Facebook groups were created precisely to tackle this issue. In the particular case of Filipino users, it is important to bear in mind that they spend the most time on social media with a

stunning average of close to four hours each day (wearesocial.com 2016).

Although the field of digital ethnography applied to creole studies can only grow in the coming years, this area is still undertheorized and vital technical and ethical problems need to be discussed.

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## **The Development of Nigerian Pidgin English (NPE): a Socio-Historical Perspective**

***Eke Uduma***  
**(JAB University, Nigeria)**

Nigeria is a linguistically heterogeneous nation with an estimated 519 languages with Igbo, Yoruba and Hausa as major languages. The *Diary of Antera Duke* 1785-1788 provides some of the earliest evidence of the pidgin that continues as Nigerian Pidgin English (Forde 1968).

Nigerian Pidgin, a variety of the West African Pidgin English (WAPE) is the fastest growing language with over 75 million speakers ranging from those who speak the language as a pidginised speech form, as a creolized speech form and/or a decreolized speech form (Faraclas 1996, Ihemere, 2006:296).

Nigerian Pidgin had been associated with the poor, illiterates, downtrodden, low income earners and termed bad English. Hence every failure in attaining fluency in English language by students has always been attributed to influence of Pidgin (Igboanusi 2008; Mann 1996).

Lately, Pidgin English has been recognized as part of the culture of the Nigerian people, and has come to be used by renowned Nigerian authors and celebrities in Nollywood films. NP has creolized and become a first language especially within the Delta region where it functions as vernacular and lingua-franca (Mufwene 2007:7). As creole functions in expression of the ideals of the Nigerian society abridging communication gap between the few elite class and majority of common or uneducated, and facilitates communication and maintains group relationships in the society.

A remarkable number of changes and innovations had taken place in the developmental continuum of NP. These could be contact-induced or self-renewing evident in the evolution of historical morpho-syntax of Nigerian Pidgin, and the acquisition of grammatical functions by lexical items which had belonged to

a categorical class and performed a lexical function (see Mensah 2012). Also, lexical/grammatical items have undergone changes in use, meaning and form therefore new forms and functions have been assigned to them relative to the system. The common case is clipping of elements from two lexical items in English to create a new word:

*Fantabullous* → *fantastic* + *fabulous*  
*Overgasted* → *overwhelmed* + *flabbergasted*  
*Carnibration* → *carnival* + *celebration*  
*Edutainment* → *education* + *entertainment*  
*Terrubious* → *terrible* + *dubious*

Nigerian Pidgin English is constrained to be structurally complex arising from similarities with the complexities from English which allows for multiple embedding; integrating other form classes such as prepositional, adjectival, and verbal and even clausal and sentential structures (Osakwe and Mowarin 2010). Examples reveal occurrences of two pre-determiners in NP (1 & 2), definite articles, demonstratives and sub-modification or intensification of Adjectives through reduplication (3)

1. I dɔn si ɔl di mɔni  
(pre-det+def. art+N)  
I have seen all the money
2. A kil ɔl di snek (-s, dem)  
(Pre-det + det. Art + N + PL)  
I killed all the snakes  
Jɔn travul yestade (proper noun)  
John traveled yesterday.
3. Mai sista de laik fain fain bɔi (-s, dem) (Adj + Adj + N + PL) My  
sister likes very handsome boys

NP is gradually acquiring affixes, and thus developing a complex morphological system. They are mainly used to create humor and achieve maximum comic. For example: *mis-yarn*, *mis-fire*, *black-y*, *shor-ty*, *big-gy* etc (Mensah *ibid*).

## **Philological perspectives on authenticity and audience design of Virgin Islands Dutch Creole texts**

*Cefas van Rossem*

**(Radboud University Nijmegen, Netherlands)**

In 1997 McWorther started his review of Arends (1995) with a critical view on het corpora built at the University of Amsterdam. He was right: these corpora of VIDC and Sranan consisted of texts written by L2-learners or by native speakers, however quite guided by the missionary's language. The influence of the European lexifiers seems omnipresent.

However, how could it be that so many eighteenth century VIDC texts were written in this variety, when this did not connect to the audience of enslaved people? Even when these texts do not resemble the spoken twentieth century variety at first sight, they must have been authentic in some way.

Metalinguistic information about the use of Dutch on the Danish Antilles (Van Rossem 2013) and about the efforts of the Moravian Brethren to connect best to their audience of Creole speakers, explains the European influence somewhat. A close look at the texts in the Clarin-NEHOL corpus shows emendations by translators and editors which point to critical edition of the missionary texts. Next to that, several variants of comparable texts make it possible to study diachronic and synchronic improvements. However, some changes keep on puzzling because not all are towards Creole.

Bell's (1984, 2001) Audience Design model is helpful to clarify these changes and differences. It distinguishes groups within the communication situation on the basis of the relation with the author of the texts: he connects to the addressees, who are close to him and in position to help reflecting on language use, and to the group of auditors, which consists of both enslaved native speakers of Creole and people who learned Creole as L2. On the other hand the author is under influence of his referee: elements

form the source texts and Christian tradition are still visible in the texts.

This presentation will show how this model of Audience Design is helpful to study authenticity of VIDC texts. It will be illustrated by the cases in which eighteenth century editors changed word order in a remarkable way, namely by using numbers.

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## Kreol Morisien as a Bantu language

*Tonjes Veenstra*  
(ZAS Berlin, Germany)

Kreol Morisien (KM) is a French-related creole spoken on Mauritius. A major part of the slave population involved in the creation of this language were speakers of several Bantu languages (Allen 2008, Baker 2008). The leading question in this paper is whether there is also linguistic evidence for this link. We will discuss two areas of grammar: (i) article incorporation; (iii) verb alternation. The conclusion is that from the perspective of linguistic typology KM is best viewed as a Bantu language.

**Article Incorporation.** The form of the incorporated article in KM does not vary at random (Baker 1984). In particular, it seems to underlie a process of Vowel Harmony (VH: Strandquist 2005). A process of VH has also been documented in a wide range of Bantu languages (Hyman 1999). We show that these VH processes are different in nature: (i) Bantu: progressive VH, verbal domain; (ii) KM: regressive VH, nominal domain. We argue for Bantu influence in terms of co-occurrence restrictions on vowel combinations inside the root, which is a general trait of Bantu languages (Odden 1996). French articles in essence were reanalyzed as noun class prefixes that occur in noun phrase initial position in Bantu languages.

**Verb Alternation.** In KM and in Eastern Bantu languages we find two alternating verb forms expressing the same TMA semantics but differing in the relation with what follows (Henri 2010, Van der Wal & Veenstra 2015). We compare the synchronic properties of the alternations in KM and the Bantu languages of northern Mozambique, concluding that it is the syntactic basics of the Bantu alternation that motivated the persistence of the alternation in KM. Semanticpragmatic effects of Focus are indirectly involved with the alternation, only surfacing in the deviations from the canonical use.

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## **On the potential of a Mixed Language stage in Shetland**

***Viveka Velupillai***  
**(Justus Liebig University Gießen, Germany)**

The Shetland Islands, which have seen intense contact throughout their history, were inhabited when they were colonized by Norsemen starting in the late 8th century, but the pre-Norse population was completely absorbed by the Norse settlers and left no linguistic traces except possibly for a few

elements in some place names. Shetland, together with Orkney, then remained Scandinavian for almost 700 years, until they were pawned by King Christian I of Denmark to King James III of Scotland in 1469. The islands have since belonged to Scotland.

The language spoken on Shetland and Orkney was called Norn and descended from the West Norse dialects of the original settlers. With the hand-over of the island groups to Scotland, Scots became the sociopolitically and administratively dominant language, which ultimately led to a shift from Norn to Scots and the eventual extinction of Norn. The proximity to the Scottish mainland meant that “Scots had replaced Norn as the language of prestige in Orkney already before the impignoration” (Barnes 1984: 26). However, in Shetland the shift was more gradual and Norn survived until the latter quarter of the 18th century. This means that Norn was spoken alongside Scots for a period of about 300 years. The Shetland dialect is still highly distinct from any other Scots variety, both structurally and lexically.

Contemporary testimonies indicate a stable community bilingualism, where Scots was spoken with officials and in official situations (e.g. in church and with landlords and sheriffs), while “Gothic(k)” (i.e. Norn) was spoken in the homes. Sociohistorical research of marriage records, using the names of the parties as a possible indication of their linguistic background, may also indicate a period of community bilingualism (Knooihuizen 2008).

Though linguistic data is very scanty for this period of Shetland’s history, the *Unst rhyme* from the 18th century shows a mix of Norn and Scots features, such as Scots words but Norn morphosyntax (Barnes 1998: 49), similar to the kind of intertwining found in ‘G(rammar)-L(exicon)’ Mixed Languages. I argue that this, coupled with the contemporary testimonies and the sociohistorical evidence of mixed marriages, may serve as an indication that the Norn to Scots shift led to a Mixed Language, of which there are still traces in the Shetland dialect, a variety that is by now itself endangered due to pressure from English.

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## **Anglo Norman: An example of language contact and obsolescence**

*Brigitte Weber*

**(University of Klagenfurt, Austria)**

Language obsolescence and language death are related to language contact. The threat of a language is usually associated with contact with one or more dominant languages threatening the continuing existence of the minority language which might lead to its disappearance. Anglo-Norman has held both positions, at different times. Thus, a part of this paper will cover historical linguistics to investigate language change due to contact with other languages at different times and so will shed light on the “rise and fall” of Anglo-Norman. The source of language analysis is the present – day language of the Channel Islands.

This will be compared to the linguistic situation of language contact between Standard Italian and dialect, as well as between standard German and Plattdytsch.

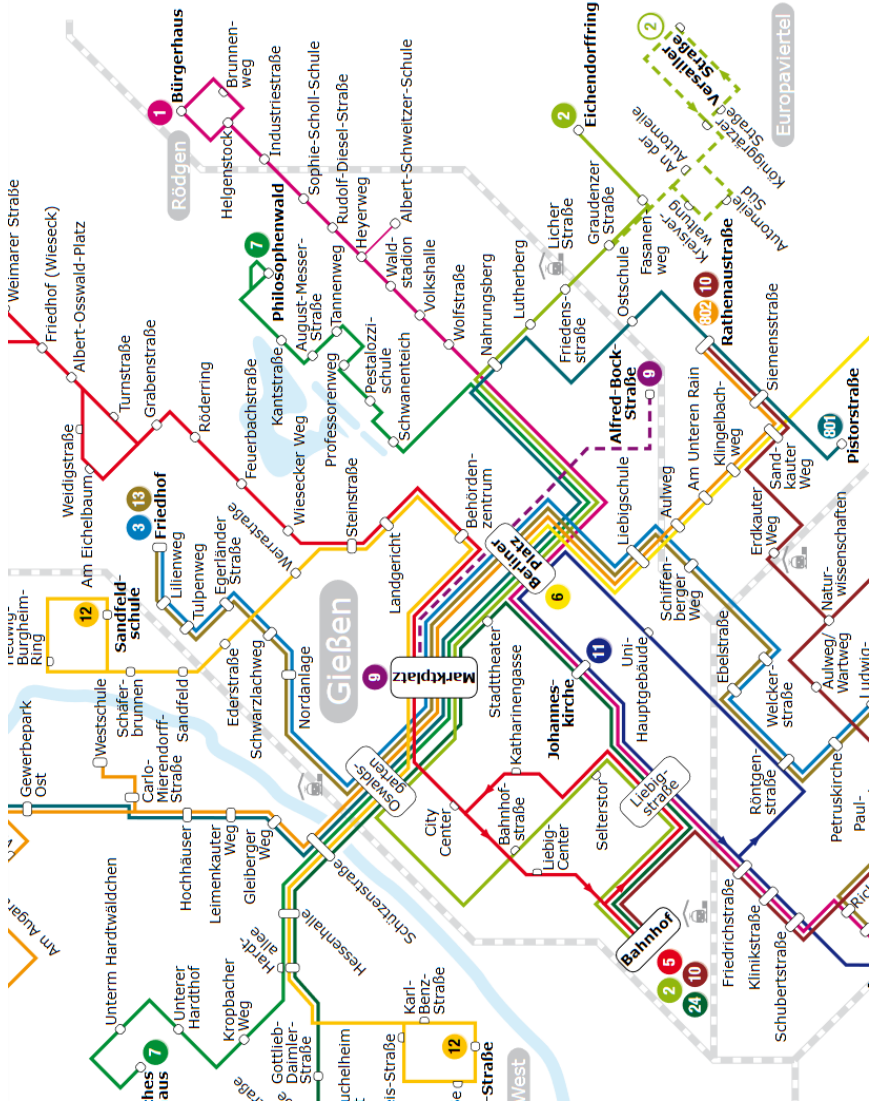
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# 6. Timetables for Gießen city buses and trains to Frankfurt Airport

## City bus map





1

Lützellinden → Allendorf → Kleinlinden → Berliner Platz  
 → Sophie-Scholl-Schule → Rödgen Bürgerhaus

Stadtwerke Gießen AG 35398 Gießen, Lahmstraße 31 Tel. 0641/708-1400



**Montag - Freitag**

Verkehrsbeschränkung	Hinweise																		
	04	05	06	07	08	09	10	11	12	13	14	15							
- Gießen Max-Regger-Straße	5.21	5.41	5.56	6.11	6.26	6.41	6.56	7.11	7.16	7.21	7.26	7.41	7.56	8.11	8.26	8.41	8.56	9.11	
- Richard-Wagner-Straße	5.22	5.42	5.57	6.12	6.27	6.42	6.57	7.12	7.17	7.22	7.27	7.42	7.57	8.12	8.27	8.42	8.57	9.12	
- Schubertstraße	5.24	5.44	5.59	6.14	6.29	6.44	6.59	7.14	7.19	7.24	7.29	7.44	7.59	8.14	8.29	8.44	8.59	9.14	
- Klinikstraße	5.25	5.45	6.00	6.15	6.30	6.45	7.00	7.15	7.20	7.25	7.30	7.45	8.00	8.15	8.30	8.45	9.00	9.15	
- Friedrichstraße	5.27	5.47	6.02	6.17	6.32	6.47	7.02	7.17	7.22	7.27	7.32	7.47	8.02	8.17	8.32	8.47	9.02	9.17	
- Liebigstraße	5.29	5.49	6.04	6.19	6.34	6.49	7.04	7.19	7.24	7.29	7.34	7.49	8.04	8.19	8.34	8.49	9.04	9.19	
- Johanneskirche	5.06	5.31	5.51	6.06	6.21	6.36	6.51	7.06	7.21	7.36	7.51	8.06	8.21	8.36	8.51	9.06	9.21		
- Berliner Platz	5.11	5.36	5.56	6.11	6.26	6.41	6.56	7.11	7.26	7.31	7.36	7.41	7.52	7.56	8.11	8.26	8.41	8.56	9.11

**Montag - Freitag**

Verkehrsbeschränkung	S																			
	04	05	06	07	08	09	10	11	12	13	14	15								
- Gießen Max-Regger-Straße	9.26	9.41	9.56	10.11	10.26	10.41	10.56	11.11	11.26	11.41	11.56	12.11	12.26	12.41	12.56	13.06	13.11	13.26	13.41	13.56
- Richard-Wagner-Straße	9.27	9.42	9.57	10.12	10.27	10.42	10.57	11.12	11.27	11.42	11.57	12.12	12.27	12.42	12.57	13.07	13.12	13.27	13.42	13.57
- Schubertstraße	9.29	9.44	9.59	10.14	10.29	10.44	10.59	11.14	11.29	11.44	11.59	12.14	12.29	12.44	12.59	13.08	13.14	13.29	13.44	13.59
- Klinikstraße	9.30	9.45	10.00	10.15	10.30	10.45	11.00	11.15	11.30	11.45	12.00	12.15	12.30	12.45	13.00	13.09	13.15	13.30	13.45	14.00
- Friedrichstraße	9.32	9.47	10.02	10.17	10.32	10.47	11.02	11.17	11.32	11.47	12.02	12.17	12.32	12.47	13.02	13.11	13.17	13.32	13.47	14.02
- Liebigstraße	9.34	9.49	10.04	10.19	10.34	10.49	11.04	11.19	11.34	11.49	12.04	12.19	12.34	12.49	13.04	13.13	13.19	13.34	13.49	14.04
- Johanneskirche	9.36	9.51	10.06	10.21	10.36	10.51	11.06	11.21	11.36	11.51	12.06	12.21	12.36	12.51	13.06	13.15	13.21	13.36	13.51	14.06
- Berliner Platz	9.41	9.56	10.11	10.26	10.41	10.56	11.11	11.26	11.41	11.56	12.11	12.26	12.41	12.56	13.11	13.20	13.26	13.41	13.56	14.11

**Montag - Freitag**

- Gießen Max-Regger-Straße	14.11	14.26	14.41	14.56	15.11	15.26	15.41	15.56	16.11	16.26	16.41	16.56	17.11	17.26	17.41	17.56	18.11	18.26	18.41	19.06
- Richard-Wagner-Straße	14.12	14.27	14.42	14.57	15.12	15.27	15.42	15.57	16.12	16.27	16.42	16.57	17.12	17.27	17.42	17.57	18.12	18.27	18.42	19.07
- Schubertstraße	14.14	14.29	14.44	14.59	15.14	15.29	15.44	15.59	16.14	16.29	16.44	16.59	17.14	17.29	17.44	17.59	18.14	18.29	18.44	19.09
- Klinikstraße	14.15	14.30	14.45	15.00	15.15	15.30	15.45	16.00	16.15	16.30	16.45	17.00	17.15	17.30	17.45	18.00	18.15	18.30	18.45	19.10
- Friedrichstraße	14.17	14.32	14.47	15.02	15.17	15.32	15.47	16.02	16.17	16.32	16.47	17.02	17.17	17.32	17.47	18.02	18.17	18.32	18.47	19.12
- Liebigstraße	14.19	14.34	14.49	15.04	15.19	15.34	15.49	16.04	16.19	16.34	16.49	17.04	17.19	17.34	17.49	18.04	18.19	18.34	18.49	19.14
- Johanneskirche	14.21	14.36	14.51	15.06	15.21	15.36	15.51	16.06	16.21	16.36	16.51	17.06	17.21	17.36	17.51	18.06	18.21	18.36	18.51	19.16
- Berliner Platz	14.26	14.41	14.56	15.11	15.26	15.41	15.56	16.11	16.26	16.41	16.56	17.11	17.26	17.41	17.56	18.11	18.26	18.41	18.56	19.21

**Montag - Freitag**

Gießen Max-Regier-Straße	19.36	20.06	20.36	21.06	21.36	22.06	22.36	23.18	23.48
- Richard-Wagner-Straße	19.37	20.07	20.37	21.07	21.37	22.07	22.37	23.19	23.49
- Schubertstraße	19.39	20.09	20.39	21.09	21.39	22.09	22.39	23.21	23.51
- Klinikstraße	19.40	20.10	20.40	21.10	21.40	22.10	22.40	23.22	23.52
- Friedrichstraße	19.42	20.12	20.42	21.12	21.42	22.12	22.42	23.24	23.54
- Liebigstraße	19.44	20.14	20.44	21.14	21.44	22.14	22.44	23.26	23.56
- Johanneskirche	19.46	20.16	20.46	21.16	21.46	22.16	22.46	23.28	
- Berliner Platz	19.51	20.21	20.51	21.21	21.51	22.21	22.51	23.33	

**Samstag**

Gießen Max-Regier-Straße	5.21	5.56	6.26	6.56	7.11	7.26	7.41	7.56	8.11	8.26	8.41	8.56	9.11	9.26	9.41	9.56	10.11	10.26		
- Richard-Wagner-Straße	5.22	5.57	6.27	6.57	7.12	7.27	7.42	7.57	8.12	8.27	8.42	8.57	9.12	9.27	9.42	9.57	10.12	10.27		
- Schubertstraße	5.24	5.59	6.29	6.59	7.14	7.29	7.44	7.59	8.14	8.29	8.44	8.59	9.14	9.29	9.44	9.59	10.14	10.29		
- Klinikstraße	5.25	6.00	6.30	7.00	7.15	7.30	7.45	8.00	8.15	8.30	8.45	9.00	9.15	9.30	9.45	10.00	10.15	10.30		
- Friedrichstraße	5.27	6.02	6.32	7.02	7.17	7.32	7.47	8.02	8.17	8.32	8.47	9.02	9.17	9.32	9.47	10.02	10.17	10.32		
- Liebigstraße	5.29	6.04	6.34	7.04	7.19	7.34	7.49	8.04	8.19	8.34	8.49	9.04	9.19	9.34	9.49	10.04	10.19	10.34		
- Johanneskirche	5.06	5.31	6.06	6.36	6.51	7.06	7.21	7.36	7.51	8.06	8.21	8.36	8.51	9.06	9.21	9.36	9.51	10.06	10.21	10.36
- Berliner Platz	5.11	5.36	6.11	6.41	6.56	7.11	7.26	7.41	7.56	8.11	8.26	8.41	8.56	9.11	9.26	9.41	9.56	10.11	10.26	10.41

**Samstag**

Gießen Max-Regier-Straße	10.41	10.56	11.11	11.26	11.41	11.56	12.11	12.26	12.41	12.56	13.11	13.26	13.41	13.56	14.11	14.26	14.41	14.56	15.11	15.26
- Richard-Wagner-Straße	10.42	10.57	11.12	11.27	11.42	11.57	12.12	12.27	12.42	12.57	13.12	13.27	13.42	13.57	14.12	14.27	14.42	14.57	15.12	15.27
- Schubertstraße	10.44	10.59	11.14	11.29	11.44	11.59	12.14	12.29	12.44	12.59	13.14	13.29	13.44	13.59	14.14	14.29	14.44	14.59	15.14	15.29
- Klinikstraße	10.45	11.00	11.15	11.30	11.45	12.00	12.15	12.30	12.45	13.00	13.15	13.30	13.45	14.00	14.15	14.30	14.45	15.00	15.15	15.30
- Friedrichstraße	10.47	11.02	11.17	11.32	11.47	12.02	12.17	12.32	12.47	13.02	13.17	13.32	13.47	14.02	14.17	14.32	14.47	15.02	15.17	15.32
- Liebigstraße	10.49	11.04	11.19	11.34	11.49	12.04	12.19	12.34	12.49	13.04	13.19	13.34	13.49	14.04	14.19	14.34	14.49	15.04	15.19	15.34
- Johanneskirche	10.51	11.06	11.21	11.36	11.51	12.06	12.21	12.36	12.51	13.06	13.21	13.36	13.51	14.06	14.21	14.36	14.51	15.06	15.21	15.36
- Berliner Platz	10.56	11.11	11.26	11.41	11.56	12.11	12.26	12.41	12.56	13.11	13.26	13.41	13.56	14.11	14.26	14.41	14.56	15.11	15.26	15.41

**Samstag**

Gießen Max-Regier-Straße	15.41	15.56	16.11	16.26	16.41	16.56	17.11	17.26	17.41	17.56	18.11	18.26	18.41	18.56	19.11	19.26	19.41	19.56	20.11	20.26	20.41	20.56	21.11	21.26	21.41	21.56	22.11	22.26	22.41	22.56	23.11	23.26	23.41	23.56
- Richard-Wagner-Straße	15.42	15.57	16.12	16.27	16.42	16.57	17.12	17.27	17.42	18.07	18.37	19.07	19.37	20.07	20.37	21.07	22.37	23.19	23.49															
- Schubertstraße	15.44	15.59	16.14	16.29	16.44	16.59	17.14	17.29	17.44	18.09	18.39	19.09	19.39	20.09	20.39	21.09	22.39	23.21	23.51															
- Klinikstraße	15.45	16.00	16.15	16.30	16.45	17.00	17.15	17.30	17.45	18.10	18.40	19.10	20.10	20.40	21.10	22.40	23.22	23.52																
- Friedrichstraße	15.47	16.02	16.17	16.32	16.47	17.02	17.17	17.32	17.47	18.12	18.42	19.12	20.12	20.42	21.12	22.42	23.24	23.54																
- Liebigstraße	15.49	16.04	16.19	16.34	16.49	17.04	17.19	17.34	17.49	18.14	18.44	19.14	20.14	20.44	21.14	22.44	23.26	23.56																
- Johanneskirche	15.51	16.06	16.21	16.36	16.51	17.06	17.21	17.36	17.51	18.16	18.46	19.16	19.46	20.16	20.46	21.16	22.46	23.28																
- Berliner Platz	15.56	16.11	16.26	16.41	16.56	17.11	17.26	17.41	17.56	18.21	18.51	19.21	19.51	20.21	20.51	21.21	22.51	23.33																



1



Rödgen Bürgerhaus → Sophie-Scholl-Schule  
 → Berliner Platz → Kleinlinden → Allendorf → Lützellinden

Stadtwerke Gießen AG 35398 Gießen, Lahmstraße 31 Tel. 0641/708-1400



**Montag - Freitag**

	S																			
- Verkehrsbeschränkung																				
- Berliner Platz	5.21	5.51	6.21	6.36	6.51	7.06	7.21	7.28	7.31	7.36	7.51	8.06	8.21	8.36	8.51	9.06	9.21	9.36	9.51	10.06
- Johanneskirche	5.23	5.53	6.23	6.38	6.53	7.08	7.23	7.30	7.33	7.38	7.53	8.08	8.23	8.38	8.53	9.08	9.23	9.38	9.53	10.08
- Mühlsstraße								7.33												
- Hesselshalle								7.36												
- Liebigstraße	5.25	5.55	6.25	6.40	6.55	7.10	7.25													
- Friedrichstraße	5.27	5.57	6.27	6.42	6.57	7.12	7.27													
- Klinikstraße	5.28	5.58	6.28	6.43	6.58	7.13	7.28													
- Schubertstraße	5.29	5.59	6.29	6.44	6.59	7.14	7.29													
- Richard-Wagner-Straße	5.31	6.01	6.31	6.46	7.01	7.16	7.31													
- Max-Reger-Straße	5.33	6.03	6.33	6.48	7.03	7.18	7.33													

**Montag - Freitag**

	S																
- Verkehrsbeschränkung																	
- Berliner Platz	10.21	10.36	10.51	11.06	11.21	11.36	11.51	12.06	12.21	12.36	12.51	13.06	13.21	13.36	13.51	14.06	14.21
- Johanneskirche	10.23	10.38	10.53	11.08	11.23	11.38	11.53	12.08	12.23	12.38	12.53	13.08	13.23	13.38	13.53	14.08	14.23
- Liebigstraße	10.25	10.40	10.55	11.10	11.25	11.40	11.55	12.10	12.25	12.40	12.55	13.10	13.25	13.40	13.55	14.10	14.25
- Friedrichstraße	10.27	10.42	10.57	11.12	11.27	11.42	11.57	12.12	12.27	12.42	12.57	13.12	13.27	13.42	13.57	14.12	14.27
- Klinikstraße	10.28	10.43	10.58	11.13	11.28	11.43	11.58	12.13	12.28	12.43	12.58	13.13	13.28	13.43	13.58	14.13	14.28
- Schubertstraße	10.29	10.44	10.59	11.14	11.29	11.44	11.59	12.14	12.29	12.44	12.59	13.14	13.29	13.44	13.59	14.14	14.29
- Richard-Wagner-Straße	10.31	10.46	11.01	11.16	11.31	11.46	12.01	12.16	12.31	12.46	13.01	13.16	13.31	13.46	14.01	14.16	14.31
- Max-Reger-Straße	10.33	10.48	11.03	11.18	11.33	11.48	12.03	12.18	12.33	12.48	13.03	13.18	13.33	13.48	14.03	14.18	14.33

**Montag - Freitag**

- Berliner Platz	14.36	14.51	15.06	15.21	15.36	15.51	16.06	16.21	16.36	16.51	17.06	17.21	17.36	17.51	18.06	18.21	18.36	18.51	19.06	19.21
- Johanneskirche	14.38	14.53	15.08	15.23	15.38	15.53	16.08	16.23	16.38	16.53	17.08	17.23	17.38	17.53	18.08	18.23	18.38	18.53	19.08	19.23
- Liebigstraße	14.40	14.55	15.10	15.25	15.40	15.55	16.10	16.25	16.40	16.55	17.10	17.25	17.40	17.55	18.10	18.25	18.40	18.55	19.25	19.27
- Friedrichstraße	14.42	14.57	15.12	15.27	15.42	15.57	16.12	16.27	16.42	16.57	17.12	17.27	17.42	17.57	18.12	18.27	18.42	18.57	19.27	19.28
- Klinikstraße	14.43	14.58	15.13	15.28	15.43	15.58	16.13	16.28	16.43	16.58	17.13	17.28	17.43	17.58	18.13	18.28	18.43	18.58	19.28	19.29
- Schubertstraße	14.44	14.59	15.14	15.29	15.44	15.59	16.14	16.29	16.44	16.59	17.14	17.29	17.44	17.59	18.14	18.29	18.44	18.59	19.29	19.30
- Richard-Wagner-Straße	14.46	15.01	15.16	15.31	15.46	16.01	16.16	16.31	16.46	17.01	17.16	17.31	17.46	18.01	18.16	18.31	18.46	19.01	19.31	19.32
- Max-Reger-Straße	14.48	15.03	15.18	15.33	15.48	16.03	16.18	16.33	16.48	17.03	17.18	17.33	17.48	18.03	18.18	18.33	18.48	19.03	19.33	19.34





**2**  
**Gi-Bahnhof → Liebigstraße → Oswaldsgarten → Marktplatz**  
**→ Berliner Platz → Eichendorffring → Gi-Europaviertel**



Stadtwerke Giessen AG, 35398 Giessen, Lahnstraße 31, Tel. 0641/708-1400

**Montag - Freitag**

Hinweise	Li	alle	Li	alle	Li	alle	Li	alle	Li	alle
Giessen Bahnhof	5.16	5.35	7.05	7.20	7.35	7.50	8.05	8.20	8.35	9.50
- Liebigstraße	5.19	5.38	7.08	7.23	7.38	7.53	8.08	8.23	8.38	9.53
- Bahnhofstraße	5.21	5.40	7.10	7.25	7.40	7.55	8.10	8.25	8.40	9.55
- Oswaldsgarten	4.58	5.24	7.13	7.28	7.43	7.58	8.13	8.28	8.43	9.58
- Marktplatz	4.59	5.27	7.16	7.31	7.46	8.01	8.16	8.31	8.46	10.01
- Berliner Platz	5.03	5.31	7.20	7.35	7.50	8.05	8.20	8.35	8.50	10.05
- Nahrungsberg	5.05	5.33	7.22	7.37	7.52	8.07	8.22	8.37	8.52	10.07
- Luthenberg	5.06	5.34	7.23	7.38	7.53	8.08	8.23	8.38	8.53	10.08
- Friedensstraße	5.07	5.35	7.24	7.39	7.54	8.09	8.24	8.39	8.54	10.09
- Graudenzler Straße	5.08	5.36	7.25	7.40	7.55	8.10	8.25	8.40	8.55	10.10
- Fasanenweg	5.10	5.38	7.27	7.42	7.57	8.12	8.27	8.42	8.57	10.12
- Eichendorffring	5.11	5.39	7.28	7.43	7.58	8.13	8.28	8.43	8.58	10.13

**Montag - Freitag**

Hinweise	Li	alle	Li	alle	Li	alle	Li	alle	Li	alle
Giessen Bahnhof	10.50	11.35	11.50	12.35	12.50	13.35	13.50	14.35	14.50	15.55
- Liebigstraße	10.53	11.38	11.53	12.38	12.53	13.38	13.53	14.38	14.53	15.58
- Bahnhofstraße	10.55	11.40	11.55	12.40	12.55	13.40	13.55	14.40	14.55	15.60
- Oswaldsgarten	10.58	11.43	11.58	12.43	12.58	13.43	13.58	14.43	14.58	15.63
- Marktplatz	11.01	11.46	12.01	12.46	13.01	13.46	14.01	14.46	14.51	15.66
- Berliner Platz	11.05	11.50	12.05	12.50	13.05	13.50	14.05	14.50	14.55	15.70
- Nahrungsberg	11.07	11.52	12.07	12.52	13.07	13.52	14.07	14.52	14.57	15.72
- Luthenberg	11.08	11.53	12.08	12.53	13.08	13.53	14.08	14.53	14.58	15.73
- Friedensstraße	11.09	11.54	12.09	12.54	13.09	13.54	14.09	14.54	14.59	15.74
- Graudenzler Straße	10.55	11.10	11.55	12.10	12.55	13.10	13.55	14.10	14.55	15.70
- Fasanenweg	11.12	11.57	12.12	12.57	13.12	13.57	14.12	14.57	14.57	15.72
- Eichendorffring	11.13	11.58	12.13	12.58	13.13	13.58	14.13	14.58	14.58	15.73

## Montag - Freitag

Hinweise	Li		Li		Li		Li		Li		Li	
Gießen Bahnhof	14.50	alle	15.35	alle	16.35	alle	16.50	alle	17.35	alle	18.35	alle
- Liebigstraße	14.53	15	15.38	15	16.38	15	16.53	15	17.38	15	18.38	15
- Bahnhofstraße	14.55	Min	15.40	Min	16.40	Min	16.55	Min	17.40	Min	18.40	Min
- Oswaldsgarten	14.58		15.43		16.43		16.58		17.43		18.43	
- Marktplatz	15.01		15.46		16.46		17.01		17.46		18.46	
- Berliner Platz	15.05		15.50		16.50		17.05		17.50		18.50	
- Nahrungsborg	15.07		15.52		16.52		17.07		17.52		18.52	
- Lutherberg	15.08		15.53		16.53		17.08		17.53		18.53	
- Friedensstraße	15.09		15.54		16.54		17.09		17.54		18.54	
- Graudenzner Straße	15.10		15.55		16.55		17.10		17.55		18.55	
- Fasanenweg	15.12		15.57		16.57		17.12		17.57		18.57	
- Eichendorffring	15.13		15.58		16.58		17.13		17.58		18.58	

## Montag - Freitag

Gießen Bahnhof	20.05	20.35	21.05	21.35	22.05	22.35	23.17
- Liebigstraße	20.08	20.38	21.08	21.38	22.08	22.38	23.20
- Bahnhofstraße	20.10	20.40	21.10	21.40	22.10	22.40	23.22
- Oswaldsgarten	20.13	20.43	21.13	21.43	22.13	22.43	23.25
- Marktplatz	20.16	20.46	21.16	21.46	22.16	22.46	23.28
- Berliner Platz	20.21	20.51	21.21	21.51	22.21	22.51	23.33
- Nahrungsborg	20.23	20.53	21.23	21.53	22.23	22.53	23.35
- Lutherberg	20.24	20.54	21.24	21.54	22.24	22.54	23.36
- Friedensstraße	20.25	20.55	21.25	21.55	22.25	22.55	23.37
- Graudenzner Straße	20.26	20.56	21.26	21.56	22.26	22.56	23.38
- Fasanenweg	20.28	20.58	21.28	21.58	22.28	22.58	23.40
- Eichendorffring	20.29	20.59	21.29	21.59	22.29	22.59	23.41

## Samstag

Hinweise	Li		Li		Li		Li		Li		Li	
Gießen Bahnhof	5.15	5.35	5.50	6.05	6.20	6.35	6.50	7.05	7.20	alle	13.50	14.05
- Liebigstraße	5.18	5.38	5.53	6.08	6.23	6.38	6.53	7.08	7.23	15	13.53	14.08
- Bahnhofstraße	5.20	5.40	5.55	6.10	6.25	6.40	6.55	7.10	7.25	Min	13.55	14.10
- Oswaldsgarten	4.58	5.23	5.43	5.58	6.13	6.28	6.43	6.58	7.13	7.28	13.58	14.13
- Marktplatz	4.59	5.26	5.46	6.01	6.16	6.31	6.46	7.01	7.16	7.31	14.01	14.16
- Berliner Platz	5.03	5.30	5.50	6.05	6.20	6.35	6.50	7.05	7.20	7.35	14.05	14.21
- Nahrungsborg	5.05	5.32	5.52	6.07	6.22	6.37	6.52	7.07	7.22	7.37	14.07	14.23
- Lutherberg	5.06	5.33	5.53	6.08	6.23	6.38	6.53	7.08	7.23	7.38	14.08	14.24
- Friedensstraße	5.07	5.34	5.54	6.09	6.24	6.39	6.54	7.09	7.24	7.39	14.09	14.25
- Graudenzner Straße	5.08	5.35	5.55	6.10	6.25	6.40	6.55	7.10	7.25	7.40	14.10	14.26
- Fasanenweg	5.10	5.37	5.57	6.12	6.27	6.42	6.57	7.12	7.27	7.42	14.12	14.28
- Eichendorffring	5.11	5.38	5.58	6.13	6.28	6.43	6.58	7.13	7.28	7.43	14.13	14.29

Verkehrsbeschränkung



**GI-Europaviertel → Eichendorffring → Berliner Platz  
→ Marktplatz → Oswaldsgarten → Liebigstr. → GI-Bahnhof**

Stadtwerke Giessen AG, 35398 Giessen, Lahnstraße 31, Tel. 0641/708-1400



**Montag - Freitag**

- Eichendorffring	5.11	5.42	6.03	6.18	6.33	6.48	7.03	7.18	7.33	7.48	8.03	8.18	8.33	8.48	9.03	9.18	9.33	9.48
- Fasanweg	5.12	5.43	6.04	6.19	6.34	6.49	7.04	7.19	7.34	7.49	8.04	8.19	8.34	8.49	9.04	9.19	9.34	9.49
- Graudenzler Straße	5.13	5.44	6.05	6.20	6.35	6.50	7.05	7.20	7.35	7.50	8.05	8.20	8.35	8.50	9.05	9.20	9.35	9.50
- Friedensstraße	5.14	5.45	6.06	6.21	6.36	6.51	7.06	7.21	7.36	7.51	8.06	8.21	8.36	8.51	9.06	9.21	9.36	9.51
- Luthenberg	5.15	5.46	6.07	6.22	6.37	6.52	7.07	7.22	7.37	7.52	8.07	8.22	8.37	8.52	9.07	9.22	9.37	9.52
- Nähunngsberg	5.17	5.48	6.09	6.24	6.39	6.54	7.09	7.24	7.39	7.54	8.09	8.24	8.39	8.54	9.09	9.24	9.39	9.54
- Berliner Platz	5.21	5.52	6.13	6.28	6.43	6.58	7.13	7.28	7.43	7.58	8.13	8.28	8.43	8.58	9.13	9.28	9.43	9.58
- Marktplatz	5.24	5.55	6.16	6.31	6.46	7.01	7.16	7.31	7.46	8.01	8.16	8.31	8.46	9.01	9.16	9.31	9.46	10.01
- Oswaldsgarten	5.26	5.57	6.18	6.33	6.48	7.03	7.18	7.33	7.48	8.03	8.18	8.33	8.48	9.03	9.18	9.33	9.48	10.03
- Selterstor	5.28	5.59	6.20	6.35	6.50	7.05	7.20	7.35	7.50	8.05	8.20	8.35	8.50	9.05	9.20	9.35	9.50	10.05
- Liebigstraße	5.30	6.01	6.22	6.37	6.52	7.07	7.22	7.37	7.52	8.07	8.22	8.37	8.52	9.07	9.22	9.37	9.52	10.07
- Bahnhof	5.33	6.04	6.25	6.40	6.55	7.10	7.25	7.40	7.55	8.10	8.25	8.40	8.55	9.10	9.25	9.40	9.55	10.10

**Montag - Freitag**

- Eichendorffring	10.03	10.18	10.33	10.48		11.03	11.18	11.33	11.48	12.03	12.18		12.33	12.48		13.03	13.18	13.33	13.48
- Fasanweg	10.04	10.19	10.34	10.49		11.04	11.19	11.34	11.49	12.04	12.19		12.34	12.49		13.04	13.19	13.34	13.49
- Graudenzler Straße	10.05	10.20	10.35	10.50	11.02	11.05	11.20	11.35	11.50	12.05	12.20	12.32	12.35	12.50	13.02	13.05	13.20	13.35	13.50
- Friedensstraße	10.06	10.21	10.36	10.51		11.06	11.21	11.36	11.51	12.06	12.21		12.36	12.51		13.06	13.21	13.36	13.51
- Luthenberg	10.07	10.22	10.37	10.52		11.07	11.22	11.37	11.52	12.07	12.22		12.37	12.52		13.07	13.22	13.37	13.52
- Nähunngsberg	10.09	10.24	10.39	10.54		11.09	11.24	11.39	11.54	12.09	12.24		12.39	12.54		13.09	13.24	13.39	13.54
- Berliner Platz	10.13	10.28	10.43	10.58		11.13	11.28	11.43	11.58	12.13	12.28		12.43	12.58		13.13	13.28	13.43	13.58
- Marktplatz	10.16	10.31	10.46	11.01		11.16	11.31	11.46	12.01	12.16	12.31		12.46	13.01		13.16	13.31	13.46	14.01
- Oswaldsgarten	10.18	10.33	10.48	11.03		11.18	11.33	11.48	12.03	12.18	12.33		12.48	13.03		13.18	13.33	13.48	14.03
- Selterstor	10.20	10.35	10.50	11.05		11.20	11.35	11.50	12.05	12.20	12.35		12.50	13.05		13.20	13.35	13.50	14.05
- Liebigstraße	10.22	10.37	10.52	11.07		11.22	11.37	11.52	12.07	12.22	12.37		12.52	13.07		13.22	13.37	13.52	14.07
- Bahnhof	10.25	10.40	10.55	11.10		11.25	11.40	11.55	12.10	12.25	12.40		12.55	13.10		13.25	13.40	13.55	14.10

**Montag - Freitag**

- Eichendorffring	14.03	14.18	14.33	14.48	15.03	15.18	15.33	15.48	16.03	16.18	16.33	16.48	17.03	17.18
- Fasanenweg	14.04	14.19	14.34	14.49	15.04	15.19	15.34	15.49	16.04	16.19	16.34	16.49	17.04	17.19
- Graudenzler Straße	14.02	14.05	14.20	14.35	14.50	15.02	15.35	15.50	16.05	16.13	16.20	16.35	16.50	17.13
- Friedensstraße	14.06	14.21	14.36	14.51	15.06	15.21	15.36	15.51	16.06	16.21	16.36	16.51	17.06	17.21
- Luthenberg	14.07	14.22	14.37	14.52	15.07	15.22	15.37	15.52	16.07	16.22	16.37	16.52	17.07	17.22
- Nahrungsberg	14.09	14.24	14.39	14.54	15.09	15.24	15.39	15.54	16.09	16.24	16.39	16.54	17.09	17.24
- Berliner Platz	14.13	14.28	14.43	14.58	15.13	15.28	15.43	15.58	16.13	16.28	16.43	16.58	17.13	17.28
- Marktplatz	14.16	14.31	14.46	15.01	15.16	15.31	15.46	16.01	16.16	16.31	16.46	17.01	17.16	17.31
- Oswaldsgarten	14.18	14.33	14.48	15.03	15.18	15.33	15.48	16.03	16.18	16.33	16.48	17.03	17.18	17.33
- Selterstor	14.20	14.35	14.50	15.05	15.20	15.35	15.50	16.05	16.20	16.35	16.50	17.05	17.20	17.35
- Liebigstraße	14.22	14.37	14.52	15.07	15.22	15.37	15.52	16.07	16.22	16.37	16.52	17.07	17.22	17.37
- Bahnhof	14.25	14.40	14.55	15.10	15.25	15.40	15.55	16.10	16.25	16.40	16.55	17.10	17.25	17.40

**Montag - Freitag**

- Eichendorffring	17.33	17.48	18.03	18.18	18.33	18.48	19.03	19.18	19.31	19.40	20.10	20.40	21.10	21.40	22.10	22.40	23.22	23.41
- Fasanenweg	17.34	17.49	18.04	18.19	18.34	18.49	19.04	19.11	19.32	19.41	20.11	20.41	21.11	21.41	22.11	22.41	23.23	23.42
- Graudenzler Straße	17.35	17.50	18.02	18.05	18.20	18.35	18.50	19.05	19.12	19.33	19.42	20.12	20.42	21.12	21.42	22.12	22.42	23.24
- Friedensstraße	17.36	17.51	18.06	18.21	18.36	18.51	19.06	19.13	19.34	19.43	20.13	20.43	21.13	21.43	22.13	22.43	23.25	23.44
- Luthenberg	17.37	17.52	18.07	18.22	18.37	18.52	19.07	19.14	19.35	19.44	20.14	20.44	21.14	21.44	22.14	22.44	23.26	23.46
- Nahrungsberg	17.39	17.54	18.09	18.24	18.39	18.54	19.09	19.16	19.37	19.46	20.16	20.46	21.16	21.46	22.16	22.46	23.28	23.46
- Berliner Platz	17.43	17.58	18.13	18.28	18.43	18.58	19.13	19.21	19.41	19.51	20.21	20.51	21.21	21.51	22.21	22.51	23.33	
- Marktplatz	17.46	18.01	18.16	18.31	18.46	19.01	19.16	19.24	19.44	19.54	20.24	20.54	21.24	21.54	22.24	22.54	23.36	
- Oswaldsgarten	17.48	18.03	18.18	18.33	18.48	19.03	19.18	19.26	19.46	19.56	20.26	20.56	21.26	21.56	22.26	22.56	23.38	
- Selterstor	17.50	18.05	18.20	18.35	18.50	19.05	19.20	19.28	19.48	19.58	20.28	20.58	21.28	21.58	22.28	22.58	23.40	
- Liebigstraße	17.52	18.07	18.22	18.37	18.52	19.07	19.22	19.30	19.50	20.00	20.30	21.00	21.30	22.00	22.30	23.00	23.42	
- Bahnhof	17.55	18.10	18.25	18.40	18.55	19.10	19.25	19.33	19.53	20.03	20.33	21.03	21.33	22.03	22.33	23.03	23.45	

**Samstag**

Verkehrsbeschränkung																	
Gießen Eichendorffring	5.11	5.41	6.03	alle	13.48	14.10	alle	16.40	17.10	alle	6	6	6	6	6	6	6
- Fasanenweg	5.12	5.42	6.04	15	13.49	14.11	30	16.41	17.11	30	20.11	20.41	21.11	21.41	22.11	22.40	23.22
- Graudenzler Straße	5.13	5.43	6.05	Min	13.50	14.12	Min	16.42	17.12	Min	20.12	20.42	21.12	21.42	22.12	22.42	23.24
- Friedensstraße	5.14	5.44	6.06	13.51	14.13	13.51	14.13	16.43	17.13	13.51	20.13	20.43	21.13	21.43	22.13	22.43	23.25
- Luthenberg	5.15	5.45	6.07	13.52	14.14	13.52	14.14	16.44	17.14	13.52	20.14	20.44	21.14	21.44	22.14	22.44	23.26
- Nahrungsberg	5.17	5.47	6.09	13.54	14.16	13.54	14.16	16.46	17.16	13.54	20.16	20.46	21.16	21.46	22.16	22.46	23.28
- Berliner Platz	5.21	5.51	6.13	13.58	14.21	13.58	14.21	16.51	17.21	13.58	20.21	20.51	21.21	21.51	22.21	22.51	23.33
- Marktplatz	5.24	5.54	6.16	14.01	14.24	14.01	14.24	16.54	17.24	14.01	20.24	20.54	21.24	21.54	22.24	22.54	23.36
- Oswaldsgarten	5.26	5.56	6.18	14.03	14.26	14.03	14.26	16.56	17.26	14.03	20.26	20.56	21.26	21.56	22.26	22.56	23.38
- Selterstor	5.28	5.58	6.20	14.05	14.28	14.05	14.28	16.58	17.28	14.05	20.28	20.58	21.28	21.58	22.28	22.58	23.40
- Liebigstraße	5.30	6.00	6.22	14.07	14.30	14.07	14.30	17.00	17.30	14.07	20.30	21.00	21.30	22.00	22.30	23.00	23.42
- Bahnhof	5.33	6.03	6.25	14.10	14.33	14.10	14.33	17.03	17.33	14.10	20.33	21.03	21.33	22.03	22.33	23.03	23.45

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Bahnhof → Klinikstraße → Haydnstraße  
 → Unterhof → Erdkauter Weg → Rathenaustraße



Stadtwerke Giessen AG 35398 Giessen, Lahmstraße 31 Tel. 0641/708-1400

**Montag - Freitag**

Verkehrsbeschränkung	kp	kp	kp	kp	kp	kp	kp	kp	kp	kp	kp	kp	kp	kp	kp	kp	kp	kp	kp	kp
- Giessen Bahnhof	6.11	6.41	7.11	7.32	7.35	8.05	8.35	9.05	9.35	10.05	10.20	10.35	11.05	11.20	11.35	12.05	12.20	12.35	13.05	13.05
- Friedrichstraße	6.15	6.45	7.15	7.36	7.39	8.09	8.39	9.09	9.39	10.09	10.24	10.39	11.09	11.24	11.39	12.09	12.24	12.39	13.09	13.09
- Klinikstraße	6.16	6.46	7.16	7.37	7.40	8.10	8.40	9.10	9.40	10.10	10.25	10.40	11.10	11.25	11.40	12.10	12.25	12.40	13.10	13.10
- Schubertstraße	6.17	6.47	7.17	7.38	7.41	8.11	8.41	9.11	9.41	10.11	10.26	10.41	11.11	11.26	11.41	12.11	12.26	12.41	13.11	13.11
- Haydnstraße	6.19	6.49	7.19	7.40	7.43	8.13	8.43	9.13	9.43	10.13	10.28	10.43	11.13	11.28	11.43	12.13	12.28	12.43	13.13	13.13
- Paul-Meimberg-Straße	6.20	6.50	7.20	7.41	7.44	8.14	8.44	9.14	9.44	10.14	10.29	10.44	11.14	11.29	11.44	12.14	12.29	12.44	13.14	13.14
- Aulweg/Wartweg	6.21	6.51	7.21	7.42	7.45	8.15	8.45	9.15	9.45	10.15	10.30	10.45	11.15	11.30	11.45	12.15	12.30	12.45	13.15	13.15
- Naturwissenschafften	6.23	6.53	7.23	7.44	7.47	8.17	8.47	9.17	9.47	10.17	10.32	10.47	11.17	11.32	11.47	12.17	12.32	12.47	13.17	13.17
- Unterhof	6.25	6.55	7.25	7.46	7.49	8.19	8.49	9.19	9.49	10.19	10.34	10.49	11.19	11.34	11.49	12.19	12.34	12.49	13.19	13.19
- Erdkauter Weg	6.28	6.58	7.28	7.49	7.52	8.22	8.52	9.22	9.52	10.22	10.37	10.52	11.22	11.37	11.52	12.22	12.37	12.52	13.22	13.22
- Sandkauter Weg	6.31	7.01	7.31	7.52	7.55	8.25	8.55	9.25	9.55	10.25	10.40	10.55	11.25	11.40	11.55	12.25	12.40	12.55	13.25	13.25
- Siemensstraße	6.32	7.02	7.32	7.53	7.56	8.26	8.56	9.26	9.56	10.26	10.41	10.56	11.26	11.41	11.56	12.26	12.41	12.56	13.26	13.26
- Rathenaustraße	6.33	7.03	7.33	7.54	7.57	8.27	8.57	9.27	9.57	10.27	10.42	10.57	11.27	11.42	11.57	12.27	12.42	12.57	13.27	13.27

**Montag - Freitag**

Verkehrsbeschränkung	kp	kp	kp	kp	kp	kp	kp	kp	kp	kp	kp	kp	kp	kp	kp	kp	kp	kp	kp	kp
- Giessen Bahnhof	13.20	13.35	14.05	14.20	14.35	15.05	15.20	15.35	16.05	16.20	16.35	17.05	17.20	17.35	18.05	18.20	18.35	19.05	19.20	19.20
- Friedrichstraße	13.24	13.39	14.09	14.24	14.39	15.09	15.24	15.39	16.09	16.24	16.39	17.09	17.24	17.39	18.09	18.24	18.39	19.09	19.24	19.24
- Klinikstraße	13.25	13.40	14.10	14.25	14.40	15.10	15.25	15.40	16.10	16.25	16.40	17.10	17.25	17.40	18.10	18.25	18.40	19.10	19.25	19.25
- Schubertstraße	13.26	13.41	14.11	14.26	14.41	15.11	15.26	15.41	16.11	16.26	16.41	17.11	17.26	17.41	18.11	18.26	18.41	19.11	19.26	19.26
- Haydnstraße	13.28	13.43	14.13	14.28	14.43	15.13	15.28	15.43	16.13	16.28	16.43	17.13	17.28	17.43	18.13	18.28	18.43	19.13	19.28	19.28
- Paul-Meimberg-Straße	13.29	13.44	14.14	14.29	14.44	15.14	15.29	15.44	16.14	16.29	16.44	17.14	17.29	17.44	18.14	18.29	18.44	19.14	19.29	19.29
- Aulweg/Wartweg	13.30	13.45	14.15	14.30	14.45	15.15	15.30	15.45	16.15	16.30	16.45	17.15	17.30	17.45	18.15	18.30	18.45	19.15	19.30	19.30
- Naturwissenschafften	13.32	13.47	14.17	14.32	14.47	15.17	15.32	15.47	16.17	16.32	16.47	17.17	17.32	17.47	18.17	18.32	18.47	19.17	19.32	19.32
- Unterhof	13.34	13.49	14.19	14.34	14.49	15.19	15.34	15.49	16.19	16.34	16.49	17.19	17.34	17.49	18.19	18.34	18.49	19.19	19.34	19.34
- Erdkauter Weg	13.37	13.52	14.22	14.37	14.52	15.22	15.37	15.52	16.22	16.37	16.52	17.22	17.37	17.52	18.22	18.37	18.52	19.22	19.37	19.37
- Sandkauter Weg	13.40	13.55	14.25	14.40	14.55	15.25	15.40	15.55	16.25	16.40	16.55	17.25	17.40	17.55	18.25	18.40	18.55	19.25	19.40	19.40
- Siemensstraße	13.41	13.56	14.26	14.41	14.56	15.26	15.41	15.56	16.26	16.41	16.56	17.26	17.41	17.56	18.26	18.41	18.56	19.26	19.41	19.41
- Rathenaustraße	13.42	13.57	14.27	14.42	14.57	15.27	15.42	15.57	16.27	16.42	16.57	17.27	17.42	17.57	18.27	18.42	18.57	19.27	19.42	19.42

**Montag - Freitag**

Gießen Bahnhof	19.35	20.05	20.35	21.35
- Friedrichstraße	19.39	20.09	20.39	21.39
- Klinikstraße	19.40	20.10	20.40	21.40
- Schubertstraße	19.41	20.11	20.41	21.41
- Haydnstraße	19.43	20.13	20.43	21.43
- Paul-Meimberg-Straße	19.44	20.14	20.44	21.44
- Aulweg/Wartweg	19.45	20.15	20.45	21.45
- Naturwissenschaften	19.47	20.17	20.47	21.47
- Unterhof	19.49	20.19	20.49	21.49
- Erdkauter Weg	19.52	20.22	20.52	21.52
- Siemensstraße	19.55	20.25	20.55	21.55
- Rathenaustraße	19.57	20.27	20.57	21.57



**10**

**Rathenaustraße → Erdkauter Weg → Unterhof  
→ Haydnstraße → Klinikstraße → Bahnhof**



Stadtwerke Gießen AG 35398 Gießen, Lahnstraße 31 Tel. 0641/708-1400

**Montag - Freitag**

	kp		kp		kp		kp		kp		kp								
Gießen Rathenaustraße	6.35	7.05	7.35	8.03	8.33	9.03	9.33	10.03	10.33	10.48	11.03	11.33	11.48	12.03	12.33	12.48	13.03	13.33	13.48
- Siemensstraße	6.38	7.06	7.36	8.04	8.34	9.04	9.34	10.04	10.34	10.49	11.04	11.34	11.49	12.04	12.34	12.49	13.04	13.34	13.49
- Sandkauter Weg	6.38	7.08	7.38	8.06	8.36	9.06	9.36	10.06	10.36	10.51	11.06	11.36	11.51	12.06	12.36	12.51	13.06	13.36	13.51
- Erdkauter Weg	6.41	7.11	7.41	8.09	8.39	9.09	9.39	10.09	10.39	10.54	11.09	11.39	11.54	12.09	12.39	12.54	13.09	13.39	13.54
- Naturwissenschaften	6.42	7.12	7.42	8.10	8.40	9.10	9.40	10.10	10.40	10.55	11.10	11.40	11.55	12.10	12.40	12.55	13.10	13.40	13.55
- Unterhof	6.44	7.14	7.44	8.12	8.42	9.12	9.42	10.12	10.42	10.57	11.12	11.42	11.57	12.12	12.42	12.57	13.12	13.42	13.57
- Naturwissenschaften	6.46	7.16	7.46	8.14	8.44	9.14	9.44	10.14	10.44	10.59	11.14	11.44	11.59	12.14	12.44	12.59	13.14	13.44	13.59
- Aulweg/Wartweg	6.48	7.18	7.48	8.16	8.46	9.16	9.46	10.16	10.46	11.01	11.16	11.46	12.01	12.16	12.46	13.01	13.16	13.46	14.01
- Paul-Meimberg-Straße	6.49	7.19	7.49	8.17	8.47	9.17	9.47	10.17	10.47	11.02	11.17	11.47	12.02	12.17	12.47	13.02	13.17	13.47	14.02
- Haydnstraße	6.50	7.20	7.50	8.18	8.48	9.18	9.48	10.18	10.48	11.03	11.18	11.48	12.03	12.18	12.48	13.03	13.18	13.48	14.03
- Schubertstraße	6.52	7.22	7.52	8.20	8.50	9.20	9.50	10.20	10.50	11.05	11.20	11.50	12.05	12.20	12.50	13.05	13.20	13.50	14.05
- Klinikstraße	6.54	7.24	7.54	8.22	8.52	9.22	9.52	10.22	10.52	11.07	11.22	11.52	12.07	12.22	12.52	13.07	13.22	13.52	14.07
- Friedrichstraße	6.55	7.25	7.55	8.23	8.53	9.23	9.53	10.23	10.53	11.08	11.23	11.53	12.08	12.23	12.53	13.08	13.23	13.53	14.08
- Bahnhof	6.59	7.29	7.59	8.27	8.57	9.27	9.57	10.27	10.57	11.12	11.27	11.57	12.12	12.27	12.57	13.12	13.27	13.57	14.12



## Montag - Freitag

Verkehrsbeschränkung	kp	kp	kp	kp	kp	kp	kp	kp	kp	kp	kp	kp	kp						
Gießen Rathausstraße	14.03	14.33	14.48	15.03	15.33	15.48	16.03	16.33	16.48	17.03	17.33	17.48	18.03	18.33	18.48	19.03	19.33	19.48	20.03
- Siemensstraße	14.04	14.34	14.49	15.04	15.34	15.49	16.04	16.34	16.49	17.04	17.34	17.49	18.04	18.34	18.49	19.04	19.34	19.49	20.04
- Sandkauter Weg	14.06	14.36	14.51	15.06	15.36	15.51	16.06	16.36	16.51	17.06	17.36	17.51	18.06	18.36	18.51	19.06	19.36	19.51	20.06
- Erdkauter Weg	14.09	14.39	14.54	15.09	15.39	15.54	16.09	16.39	16.54	17.09	17.39	17.54	18.09	18.39	18.54	19.09	19.39	19.54	20.09
- Naturwissenschaften	14.10	14.40	14.55	15.10	15.40	15.55	16.10	16.40	16.55	17.10	17.40	17.55	18.10	18.40	18.55	19.10	19.40	19.55	20.10
- Unterhof	14.12	14.42	14.57	15.12	15.42	15.57	16.12	16.42	16.57	17.12	17.42	17.57	18.12	18.42	18.57	19.12	19.42	19.57	20.12
- Naturwissenschaften	14.14	14.44	14.59	15.14	15.44	15.59	16.14	16.44	16.59	17.14	17.44	17.59	18.14	18.44	18.59	19.14	19.44	19.59	20.14
- Aulweg/Wartweg	14.16	14.46	15.01	15.16	15.46	16.01	16.16	16.46	17.01	17.16	17.46	18.01	18.16	18.46	19.01	19.16	19.46	20.01	20.16
- Paul-Meimberg-Straße	14.17	14.47	15.02	15.17	15.47	16.02	16.17	16.47	17.02	17.17	17.47	18.02	18.17	18.47	19.02	19.17	19.47	20.02	20.17
- Haydnstraße	14.18	14.48	15.03	15.18	15.48	16.03	16.18	16.48	17.03	17.18	17.48	18.03	18.18	18.48	19.03	19.18	19.48	20.03	20.18
- Schubertstraße	14.20	14.50	15.05	15.20	15.50	16.05	16.20	16.50	17.05	17.20	17.50	18.05	18.20	18.50	19.05	19.20	19.50	20.05	20.20
- Klinikstraße	14.22	14.52	15.07	15.22	15.52	16.07	16.22	16.52	17.07	17.22	17.52	18.07	18.22	18.52	19.07	19.22	19.52	20.07	20.22
- Friedrichstraße	14.23	14.53	15.08	15.23	15.53	16.08	16.23	16.53	17.08	17.23	17.53	18.08	18.23	18.53	19.08	19.23	19.53	20.08	20.23
- Bahnhof	14.27	14.57	15.12	15.27	15.57	16.12	16.27	16.57	17.12	17.27	17.57	18.12	18.27	18.57	19.12	19.27	19.57	20.12	20.27

## Montag - Freitag

Gießen Rathausstraße	20.33	21.03	22.03																
- Siemensstraße	20.34	21.04	22.04																
- Sandkauter Weg	20.36	21.06	22.06																
- Erdkauter Weg	20.39	21.09	22.09																
- Naturwissenschaften	20.40	21.10	22.10																
- Unterhof	20.42	21.12	22.12																
- Naturwissenschaften	20.44	21.14	22.14																
- Aulweg/Wartweg	20.46	21.16	22.16																
- Paul-Meimberg-Straße	20.47	21.17	22.17																
- Haydnstraße	20.48	21.18	22.18																
- Schubertstraße	20.50	21.20	22.20																
- Klinikstraße	20.52	21.22	22.22																
- Friedrichstraße	20.53	21.23	22.23																
- Bahnhof	20.57	21.27	22.27																

**801**

**Wettenberg-Wiřmar → Launsbach → Gießen Weststadt  
→ Marktplatz → Berliner Platz → Gießen Pistorstraße**



Stadtwerke Gießen AG 35398 Gießen, Lahnstraße 31 Tel. 0641/708-1400

### Montag - Freitag

Verkehrsbeschränkung	S	S	S	S	S	kp	kp	kp	kp	kp						
- Oswaldsgarten	5.50	6.20	6.50	7.20	7.20	7.20	7.50	7.50	8.20	8.50	9.20	9.20	9.50	10.20	10.50	11.20
- Marktplatz	5.53	6.23	6.53	7.23	7.23	7.32	7.33	7.53	8.23	8.53	9.23	9.23	9.53	10.23	10.53	11.23
- Berliner Platz	5.57	6.27	6.57	7.27	7.27	7.31	7.36	7.57	8.27	8.57	9.27	9.27	9.57	10.27	10.57	11.27
- Nahrungsberg	5.59	6.29	6.59	7.29	7.29	7.33	7.38	7.59	8.29	8.59	9.29	9.29	9.59	10.29	10.59	11.29
- Otschule	6.01	6.31	7.01	7.31	7.31	7.35	7.40	8.01	8.31	9.01	9.31	9.31	10.01	10.31	11.01	11.31
- Rathenaustraße	6.03	6.33	7.03	7.33	7.33	7.37	7.42	8.03	8.33	9.03	9.33	9.33	10.03	10.33	11.03	11.33
- Siemensstraße	6.04	6.34	7.04	7.34	7.34	7.43	7.44	8.04	8.34	9.04	9.34	9.34	10.04	10.34	11.04	11.34
- Pistorstraße	6.06	6.36	7.06	7.36	7.36	7.45	7.46	8.06	8.36	9.06	9.36	9.36	10.06	10.36	11.06	11.36

### Montag - Freitag

Verkehrsbeschränkung	S	S	S	S	S	kp	kp	kp	kp	kp
- Oswaldsgarten	11.50	12.20	12.50	13.04	13.20	18.50	19.43	20.43	21.43	21.43
- Marktplatz	11.53	12.23	12.53	13.07	13.23	18.53	19.46	20.46	21.46	21.46
- Berliner Platz	11.57	12.27	12.57	13.11	13.27	18.57	19.51	20.49	21.49	21.49
- Nahrungsberg	11.59	12.29	12.59	13.29	13.29	18.59	19.53	20.49	21.49	21.49
- Otschule	12.01	12.31	13.01	13.15	13.31	19.01	19.55	20.49	21.49	21.49
- Rathenaustraße	12.03	12.33	13.03	13.33	13.33	19.03	19.57	20.49	21.49	21.49
- Siemensstraße	12.04	12.34	13.04	13.34	13.34	19.04	19.58	20.49	21.49	21.49
- Pistorstraße	12.06	12.36	13.06	13.36	13.36	19.06	20.00	20.49	21.49	21.49

### Samstag

Verkehrsbeschränkung	S	S	S	S	S	kp	kp	kp	kp	kp	kp	kp	kp	kp	kp			
- Oswaldsgarten	5.52	6.22	6.52	7.20	7.50	8.20	8.50	9.20	9.50	14.20	14.50	15.50	16.50	17.50	18.50	19.43	20.43	21.43
- Marktplatz	5.55	6.25	6.55	7.23	7.53	8.23	8.53	9.23	9.53	14.23	14.53	15.53	16.53	17.53	18.53	19.46	20.46	21.46
- Berliner Platz	5.59	6.29	6.59	7.27	7.57	8.27	8.57	9.27	9.57	14.27	14.57	15.57	16.57	17.57	18.57	19.49	20.49	21.49
- Nahrungsberg	5.59	6.29	6.59	7.29	7.59	8.29	8.59	9.29	9.59	14.29	14.59	15.59	16.59	17.59	18.59	19.49	20.49	21.49
- Otschule	6.01	6.31	7.01	7.31	8.01	8.31	9.01	9.31	10.01	14.31	14.61	15.61	16.61	17.61	18.61	19.51	20.51	21.51
- Rathenaustraße	6.03	6.33	7.03	7.33	8.03	8.33	9.03	9.33	10.03	14.33	14.63	15.63	16.63	17.63	18.63	19.53	20.53	21.53
- Siemensstraße	6.04	6.34	7.04	7.34	8.04	8.34	9.04	9.34	10.04	14.34	14.64	15.64	16.64	17.64	18.64	19.54	20.54	21.54
- Pistorstraße	6.06	6.36	7.06	7.36	8.06	8.36	9.06	9.36	10.06	14.36	14.66	15.66	16.66	17.66	18.66	19.56	20.56	21.56



**Pistorstraße → Berliner Platz → Marktplatz  
→ Weststadt → Wettenb.-Launsbach → Wettenberg-Wißmar**



Stadtwerke Giessen AG 35398 Giessen, Lahmstraße 31 Tel. 0641/708-1400

**Montag - Freitag**

Verkehrsbeschränkung	S		F		S		kp									
- Giessen Pistorstraße	5.18	5.48	6.18	6.48	7.18	7.48	8.18	8.48	9.18	9.48	10.18	10.48	11.18	11.48	12.18	
- Siemensstraße	5.20	5.50	6.20	6.50	7.20	7.50	8.20	8.50	9.20	9.50	10.20	10.50	11.20	11.50	12.20	
- Rathenaustraße	5.21	5.51	6.21	6.51	7.21	7.51	8.21	8.51	9.21	9.51	10.21	10.51	11.21	11.51	12.21	
- Ostschule	5.23	5.53	6.23	6.53	7.23	7.53	8.23	8.53	9.23	9.53	10.23	10.53	11.23	11.53	12.23	
- Nährungsberg	5.26	5.56	6.26	6.56	7.26	7.56	8.26	8.56	9.26	9.56	10.26	10.56	11.26	11.56	12.26	
- Berliner Platz	5.30	6.00	6.30	7.00	7.30	8.00	8.30	9.00	9.30	10.00	10.30	11.00	11.30	12.00	12.30	
- Marktplatz	5.03	5.33	6.03	6.33	7.03	7.33	8.03	8.33	9.03	9.33	10.03	10.33	11.03	11.33	12.03	12.33
- Oswaldsgarten	5.05	5.35	6.05	6.35	7.05	7.35	8.05	8.35	9.05	9.35	10.05	10.35	11.05	11.35	12.05	12.35

**Montag - Freitag**

Verkehrsbeschränkung	kp		kp		kp		kp		kp		kp		kp	
- Giessen Pistorstraße	12.48	13.18	13.48	14.18	14.48	15.18	15.48	16.18	16.48	17.18	17.48	18.18	18.48	19.18
- Siemensstraße	12.50	13.20	13.50	14.20	14.50	15.20	15.50	16.20	16.50	17.20	17.50	18.20	18.50	19.20
- Rathenaustraße	12.51	13.21	13.51	14.21	14.51	15.21	15.51	16.21	16.51	17.21	17.51	18.21	18.42	18.51
- Ostschule	12.53	13.23	13.53	14.23	14.53	15.23	15.53	16.23	16.53	17.23	17.53	18.23	18.44	18.53
- Nährungsberg	12.56	13.26	13.56	14.26	14.56	15.26	15.56	16.26	16.56	17.26	17.56	18.26	18.47	18.56
- Berliner Platz	13.00	13.30	14.00	14.30	15.00	15.30	16.00	16.30	17.00	17.30	18.00	18.30	18.51	19.00
- Marktplatz	13.03	13.33	14.03	14.33	15.03	15.33	16.03	16.33	17.03	17.33	18.03	18.33	18.54	19.03
- Oswaldsgarten	13.05	13.35	14.05	14.35	15.05	15.35	16.05	16.35	17.05	17.35	18.05	18.35	18.56	19.05

**Montag - Freitag**

Verkehrsbeschränkung	kp		kp	
- Giessen Pistorstraße	19.39	20.04	20.04	20.06
- Siemensstraße	19.41	20.06	20.06	20.07
- Rathenaustraße	19.21	19.42	19.51	20.07
- Ostschule	19.23	19.44	19.53	20.09
- Nährungsberg	19.26	19.47	19.56	20.12
- Berliner Platz	19.30	19.51	20.00	20.51
- Marktplatz	19.33	19.54	20.03	20.54
- Oswaldsgarten	19.35	19.56	20.05	20.56

## Samstag

Verkehrsbeschränkung		6 6 6 6 6 6 6															
Hinweise		61															
Gießen Pistorstraße		7,48	8,18	8,48	alle	13,48	14,18	14,48									18,40
- Siemensstraße		7,50	8,20	8,50	30	13,50	14,20	14,50									18,41
- Rathenaustraße		7,51	8,21	8,51	Min	13,51	14,21	14,51									18,42
- Ostschule		7,53	8,23	8,53		13,53	14,23	14,53									18,44
- Nahrungsberg		7,56	8,26	8,56		13,56	14,26	14,56									18,47
- Berliner Platz		6,00	6,30	7,00	3,00	9,00	14,00	14,30	15,00	16,00	17,00	18,00	18,51	19,51	20,51		
- Marktplatz		5,03	5,33	6,03	6,33	7,03	8,03	8,33	9,03	14,03	15,03	16,03	17,03	18,03	18,54	19,54	20,54
- Oswaldsgarten		5,05	5,35	6,05	6,35	7,05	8,05	8,35	9,05	14,05	15,05	16,05	17,05	18,05	18,56	19,56	20,56



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Wettenberg-Krofdorf-Gleiberg → GI-Weststadt  
→ Marktplatz → Berliner Platz → Rathenaustraße

Stadtwerke Gießen AG 35398 Gießen, Lahnstraße 31 Tel. 0641/7708-1400



## Montag - Freitag

Verkehrsbeschränkung		S 11 10 S 10 S 10 S 10 S 10 S 10 S 10 S 10 S 10 S 10															
Hinweise		S 10 S 10 S 10 S 10 S 10 S 10 S 10 S 10 S 10 S 10 S 10 S 10															
- Oswaldsgarten		5,35	7,05	7,20	7,35	7,39	8,05	8,30	8,35	10,05	10,35	11,05	11,30	11,35	12,05	12,30	12,35
- Marktplatz		5,38	7,08		7,38	7,42	8,08	8,33	8,38	10,08	10,38	11,08	11,33	11,38	12,08	12,33	12,38
- Berliner Platz		5,42	7,12		7,36	7,42	8,12	8,37	8,42	10,12	10,42	11,12	11,37	11,42	12,12	12,37	12,42
- Liebigschule		5,44	7,14		7,38	7,44	8,14	8,39	8,44	10,14	10,44	11,14	11,39	11,44	12,14	12,39	12,44
- Aulweg		5,46	7,16		7,40	7,46	8,16	8,41	8,46	10,16	10,46	11,16	11,41	11,46	12,16	12,41	12,46
- Am Unteren Rain		5,47	7,17		7,41	7,47	8,17	8,42	8,47	10,17	10,47	11,17	11,42	11,47	12,17	12,42	12,47
- Klingelbachweg		5,48	7,18		7,42	7,48	8,18	8,43	8,48	10,18	10,48	11,18	11,43	11,48	12,18	12,43	12,48
- Sandkauler Weg		5,49	7,19		7,43	7,49	8,19	8,44	8,49	10,19	10,49	11,19	11,44	11,49	12,19	12,44	12,49
- Siemensstraße		5,50	7,20		7,44	7,50	8,20	8,45	8,50	10,20	10,50	11,20	11,45	11,50	12,20	12,45	12,50
- Rathenaustraße		5,51	7,21		7,45	7,51	8,21	8,46	8,51	10,21	10,51	11,21	11,46	11,51	12,21	12,46	12,51
- Ostschule																	

## Montag - Freitag

Verkehrsbeschränkung	S		kp		kp		kp		kp		kp						
- Oswaldsgarten	13.05	13.07	13.30	13.35	14.05	14.30	14.35	15.05	15.30	15.35	17.35	18.05	18.35	19.13	20.13	21.13	22.13
- Marktplatz	13.08	13.10	13.33	13.38	14.08	14.33	14.38	15.08	15.33	15.38	17.38	18.08	18.38	19.16	20.16	21.16	22.16
- Berliner Platz	13.12	13.14	13.37	13.42	14.12	14.37	14.42	15.12	15.37	15.42	17.42	18.12	18.42	19.21	20.21	21.21	22.19
- Liebigshule	13.14	13.39	13.44	14.14	14.39	14.44	15.14	15.39	15.44	17.44	18.14	18.44	19.23	20.23	21.23		
- Aulweg	13.16	13.41	13.46	14.16	14.41	14.46	15.16	15.41	15.46	17.46	18.16	18.46	19.25	20.25	21.25		
- Am Unteren Rain	13.17	13.42	13.47	14.17	14.42	14.47	15.17	15.42	15.47	17.47	18.17	18.47	19.26	20.26	21.26		
- Klingelbachweg	13.18	13.43	13.48	14.18	14.43	14.48	15.18	15.43	15.48	17.48	18.18	18.48	19.27	20.27	21.27		
- Sandkauter Weg	13.19	13.44	13.49	14.19	14.44	14.49	15.19	15.44	15.49	17.49	18.19	18.49	19.28	20.28	21.28		
- Siemensstraße	13.20	13.45	13.50	14.20	14.45	14.50	15.20	15.45	15.50	17.50	18.20	18.50	19.29	20.29	21.29		
- Rathenaustraße	13.21	13.46	13.51	14.21	14.46	14.51	15.21	15.46	15.51	17.51	18.21	18.51	19.30	20.30	21.30		
- Siemensstraße										18.22							
- Pistorstraße										18.27							

## Samstag

Verkehrsbeschränkung	S		kp		kp		kp		kp		kp		kp		kp		kp	
- Oswaldsgarten	5.15	5.35	14.35	15.13	15.28	15.43	16.13	16.28	16.43	17.13	17.28	17.43	18.13	18.28	19.13			
- Marktplatz	5.18	5.38	14.38	15.16	15.31	15.46	16.16	16.31	16.46	17.16	17.31	17.46	18.16	18.31	19.16			22.13
- Berliner Platz	5.23	5.42	14.42	15.21	15.35	15.51	16.21	16.35	16.51	17.21	17.35	17.51	18.21	19.19				22.16
- Liebigshule	5.25	5.44	14.44	15.23	15.53	16.23	16.53	17.23	16.53	17.23	17.53	18.23						22.19
- Aulweg	5.27	5.46	14.46	15.25	15.55	16.25	16.55	17.25	16.55	17.25	17.55	18.25						
- Am Unteren Rain	5.28	5.47	14.47	15.26	15.56	16.26	16.56	17.26	16.56	17.26	17.56	18.26						
- Klingelbachweg	5.29	5.48	14.48	15.27	15.57	16.27	16.57	17.27	16.57	17.27	17.57	18.27						
- Sandkauter Weg	5.30	5.49	14.49	15.28	15.58	16.28	16.58	17.28	16.58	17.28	17.58	18.28						
- Siemensstraße	5.31	5.50	14.50	15.29	15.59	16.29	16.59	17.29	16.59	17.29	17.59	18.29						
- Rathenaustraße	5.32	5.51	14.51	15.30	16.00	16.30	17.00	17.30	17.00	17.30	18.00	18.30						
- Siemensstraße			15.31	16.01	16.31				17.31									
- Pistorstraße			15.36	16.06	16.36				17.36									



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Rathenaustraße → Berliner Platz → Marktplatz  
 → Weststadt → Weitenberg-Krofdorf-Gießberg



Stadtwerke Gießen AG 35398 Gießen, Lahmstraße 31 Tel. 0641/708-1400

**Montag - Freitag**

Verkehrsbeschränkung	S		S		S		kp		kp		S-	
- Gießen Ostschule	5:33	6:03	6:33	7:03	7:33	8:03	8:33	8:51	9:03	12:33	12:51	13:00
- Rathenaustraße	5:34	6:04	6:34	7:04	7:34	8:04	8:34	8:52	9:04	12:34	12:52	13:04 13:34
- Siemensstraße	5:36	6:06	6:36	7:06	7:36	8:06	8:36	8:54	9:06	12:36	12:54	13:06 13:36
- Sandkauler Weg	5:37	6:07	6:37	7:07	7:37	8:07	8:37	8:55	9:07	12:37	12:55	13:04 13:07 13:37
- Klingelbachweg	5:38	6:08	6:38	7:08	7:38	8:08	8:38	8:56	9:08	12:38	12:56	13:08 13:38
- Am Unteren Rain	5:39	6:09	6:39	7:09	7:39	8:09	8:39	8:57	9:09	12:39	12:57	13:09 13:39
- Aulweg	5:41	6:11	6:41	7:11	7:41	8:11	8:41	8:59	9:11	12:41	12:59	13:11 13:41
- Liebigschule	5:45	6:15	6:45	7:15	7:45	8:15	8:45	9:03	9:15	12:45	13:03	13:11 13:15 13:45
- Berliner Platz	5:18	5:48	6:18	6:48	7:18	7:48	8:18	8:48	9:18	12:48	13:06	13:18 13:48
- Marktplatz	5:20	5:50	6:20	6:50	7:20	7:50	8:20	8:50	9:20	12:50	13:08	13:20 13:50
- Oswaldsgarten												

**Montag - Freitag**

Verkehrsbeschränkung	kp		alle		alle		alle		alle		alle	
- Gießen Rathenaustraße	14:03	14:33	14:51	15:03	18:03	19:08	19:30	20:08	21:08			
- Siemensstraße	14:04	14:34	14:52	15:04	18:04	19:09	19:31	20:09	21:09			
- Sandkauler Weg	14:06	14:36	14:54	15:06	18:06	19:11	19:33	20:11	21:11			
- Klingelbachweg	14:07	14:37	14:55	15:07	18:07	19:12	19:34	20:12	21:12			
- Am Unteren Rain	14:08	14:38	14:56	15:08	18:08	19:13	19:35	20:13	21:13			
- Aulweg	14:09	14:39	14:57	15:09	18:09	19:14	19:36	20:14	21:14			
- Liebigschule	14:11	14:41	14:59	15:11	18:11	19:16	19:38	20:16	21:16			
- Berliner Platz	14:15	14:45	15:03	15:15	18:15	19:21	19:42	20:21	21:21			
- Marktplatz	14:18	14:48	15:06	15:18	18:18	18:57	19:24	20:24	21:24			
- Oswaldsgarten	14:20	14:50	15:08	15:20	18:20	18:59	19:26	20:26	21:26			

Samstag															
Gießen Rathenaustraße	5:33	6:03	6:33	alle	10:03	10:33	11:03	11:33	12:03	12:33	13:03	13:33	14:08	14:38	15:08
- Siemensstraße	5:34	6:04	6:34	30	10:04	10:34	11:04	11:34	12:04	12:34	13:04	13:34	14:09	14:39	15:09
- Sandkauer Weg	5:36	6:06	6:36	Min	10:06	10:36	11:06	11:36	12:06	12:36	13:06	13:36	14:11	14:41	15:11
- Klingelbachweg	5:37	6:07	6:37		10:07	10:37	11:07	11:37	12:07	12:37	13:07	13:37	14:12	14:42	15:12
- Am Unteren Rain	5:38	6:08	6:38		10:08	10:38	11:08	11:38	12:08	12:38	13:08	13:38	14:13	14:43	15:13
- Aulweg	5:39	6:09	6:39		10:09	10:39	11:09	11:39	12:09	12:39	13:09	13:39	14:14	14:44	15:14
- Liebigschule	5:41	6:11	6:41		10:11	10:41	11:11	11:41	12:11	12:41	13:11	13:41	14:16	14:46	15:16
- Berfner Platz	5:45	6:15	6:45		10:15	10:45	11:15	11:45	12:15	12:45	13:15	13:45	14:21	14:36	14:51
- Marktplatz	5:18	5:48	6:18	6:48	10:18	10:48	11:18	11:48	12:18	12:48	13:18	13:48	14:24	14:39	14:54
- Oswaldsgarten	5:20	5:50	6:20	6:50	10:20	10:50	11:20	11:50	12:20	12:50	13:20	13:50	14:26	14:41	14:56

Samstag															
Verkehrsbeschränkung															
Gießen Pistorstraße	15:40	16:40	6	6	6	6	6	6	6	6	6	6	6	6	6
- Rathenaustraße	16:08	17:08	17:08		17:40	18:08									
- Siemensstraße	16:09	17:09	17:09		18:09	18:09									
- Sandkauer Weg	15:41	16:11	16:41	17:11	17:41	18:11									
- Klingelbachweg	15:42	16:13	16:42	17:12	17:42	18:12									
- Am Unteren Rain	15:43	16:13	16:43	17:13	17:43	18:13									
- Aulweg	15:44	16:14	16:44	17:14	17:44	18:14									
- Liebigschule	15:46	16:16	16:46	17:16	17:46	18:16									
- Berfner Platz	15:51	16:21	16:36	16:51	17:21	17:36	17:51	18:21	19:21	20:21	21:21	6:21	8:21	10:21	12:21
- Marktplatz	15:54	16:24	16:39	16:54	17:24	17:39	17:54	18:24	19:24	20:24	21:24	6:24	8:24	10:24	12:24
- Oswaldsgarten	15:56	16:26	16:41	16:56	17:26	17:41	17:56	18:26	19:26	20:26	21:26	6:26	8:26	10:26	12:26

Sonn- und Feiertag

## **Getting back to Frankfurt Airport**

You can buy your ticket to Frankfurt Airport from the green/blue RMV ticket machines in Gießen (language options: German, English, French, Italian, Spanish, Turkish; they accept € coins and 5€, 10€, 20€, and 50€ notes). RMV tickets are **not** valid on long distance trains (ICE, IC, EC, for which you need to buy tickets from the DB ticket machines or in the DB travel centre at the station). There are three options for the RMV tickets:

1. **If you travel on your own:** Type "5090" (for Frankfurt Airport) and press "Einzelfahrschein Erwachsene" (= adult single); pay € 15.50.
2. **If you have to start your train ride before 9 am and if you travel in a group of up to 5 persons,** a group day ticket ("Gruppentageskarte") may be a good option: Type "5090" (for Frankfurt Airport) and press "Gruppentageskarte" (group day ticket); pay € 44.50.
3. **If you start your train ride after 9 am and if you travel in a group of up to 5 persons,** the "Hessenticket" is a good option: Press "Hessenticket"; pay € 35.00.

The journey lasts approx. 1h 10 min. For more information on departure times see the timetables below.



## Gießen Bahnhof - Frankfurt (Main) Flughafen Regionalbahnhof

valid from 22.03.2017 to 26.03.2017

Die RMV-Fahplanauskunft wird täglich aktualisiert. Sie erhalten somit den jeweils uns bekanntesten aktuellen Stand. Beeinträchtigungen auf der Strecke und Sonderverkehre können zu Abweichungen vom Regelfahrplan führen. Informieren Sie sich einfach unter [www.rmv.de](http://www.rmv.de) | Fahplanauskunft | Verkehrsmeldungen.

### Outward

	Line	Time	Line	Time	Line	Time	Line	Time	Line	Time	Line	Time	Line	Time	Line	Time
	Traffic notes*															
Gießen Bahnhof	V101	not every day	V102	not every day	V101	not every day	V103	not every day	V103	not every day	V103	not every day	V104	not every day	V103	not every day
Bad Nauheim Bahnhof	dep	00:08	arr	01:14	dep	04:28	arr	05:14	dep	05:36	arr	06:03	dep	05:53	arr	06:07
Bad Nauheim Bahnhof	arr	30	41	41	30	49	30	49	30	49	30	49	30	49	30	49
Frankfurt (Main) Hauptbahnhof	arr	01:00	02:08	05:27	06:07	06:26	06:59	06:41	06:35	06:59	06:59	06:59	06:59	06:59	06:59	06:59
Frankfurt (Main) Hauptbahnhof	dep	Walk	02:55	Walk	06:07	Walk	06:35	Walk	06:47	Walk	06:59	Walk	07:08	Walk	07:08	07:08
Frankfurt (Main) Hauptbahnhof tief	arr	(6 Min.)	SEV	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)
Frankfurt (Main) Hauptbahnhof tief	dep	S	01:17	S	05:47	S	06:17	S	06:32	S	06:47	S	06:47	S	06:47	06:47
Frankfurt (Main) Flughafen Fernbahnhof	arr	8	01:30	8	8	8	8	8	8	8	8	8	8	8	8	8
Frankfurt (Main) Flughafen Fernbahnhof	dep	Walk														
Frankfurt (Main) Flughafen Regionalbahnhof	arr	(10 Min.)	03:15	05:57	06:27	06:42	06:57	06:57	06:57	06:57	06:57	06:57	06:57	06:57	06:57	06:57
	duration	01:32	02:01	01:29	01:13	01:06	01:17	01:04	01:16	01:16	01:16	01:16	01:16	01:16	01:16	01:16
	changes	1	1	1	1	1	2	1	1	1	1	1	1	1	1	1

	Line	Time	Line	Time	Line	Time	Line	Time	Line	Time	Line	Time	Line	Time
	Traffic notes*													
Gießen Bahnhof	V103	not every day	V103	not every day	V105	not every day	V103	not every day	V104	not every day	V106	not every day	V101	not every day
Frankfurt (Main) Hauptbahnhof	dep	IC	06:23	06:28	06:39	06:52	06:54	07:22	07:36	07:53	07:53	07:53	07:53	07:53
Frankfurt (Main) Hauptbahnhof	arr	2273	07:08	07:24	07:37	07:38	07:35	08:07	08:26	08:38	08:38	08:38	08:38	08:38
Frankfurt (Main) Hauptbahnhof	dep	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk
Frankfurt (Main) Hauptbahnhof tief	arr	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)
Frankfurt (Main) Hauptbahnhof tief	dep	S	07:17	07:32	07:47	07:47	07:47	08:17	08:32	08:47	08:47	08:47	08:47	08:47
Frankfurt (Main) Flughafen Regionalbahnhof	arr	8	07:27	07:42	07:57	07:57	07:57	08:27	08:42	08:57	08:57	08:57	08:57	08:57
duration			01:04	01:14	01:18	01:05	01:03	01:05	01:06	01:04	01:04	01:04	01:04	01:04
changes			1	1	1	1	1	1	1	1	1	1	1	1

	Line	Time	Line	Time	Line	Time	Line	Time	Line	Time	Line	Time	Line	Time
	Traffic notes*													
Gießen Bahnhof	V103	not every day	V106	not every day	V103	not every day	V101	not every day	V106	not every day	V101	not every day	V106	not every day
Frankfurt (Main) Hauptbahnhof	dep	IC	08:09	IC	08:23	08:26	08:54	09:22	09:37	IC	09:53	IC	10:23	10:23
Frankfurt (Main) Hauptbahnhof	arr	30	08:59	2271	09:08	09:27	09:35	10:07	10:41	10:35	10:35	2277	11:08	11:08
Frankfurt (Main) Hauptbahnhof	dep	2	09:08	Walk	09:38	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk
Frankfurt (Main) Hauptbahnhof tief	arr	2	(6 Min.)	8	(6 Min.)	8	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)
Frankfurt (Main) Hauptbahnhof tief	dep	S	09:17	S	09:47	S	09:47	10:17	10:17	S	10:47	S	11:17	11:17
Frankfurt (Main) Flughafen Regionalbahnhof	arr	8	09:20	8	09:27	09:52	09:57	10:27	10:27	8	10:57	8	11:27	11:27
duration			01:11	01:04	01:24	01:03	01:05	01:05	01:04	01:04	01:04	01:04	01:04	01:04
changes			1	1	1	1	1	1	1	1	1	1	1	1

	Line	Time	Line	Time	Line	Time	Line	Time	Line	Time	Line	Time	Line	Time
Traffic notes*	not every day V101	not every day V101	not every day V101	not every day V101	not every day V101	not every day V101	not every day V101	not every day V101	not every day V101	not every day V101	not every day V101	not every day V101	not every day V101	not every day V101
Gießen Bahnhof	dep	10:54	IC	11:22	IC	11:53	IC	12:23	IC	12:54	IC	13:22	IC	13:53
Frankfurt (Main) Hauptbahnhof	arr	11:35	40	12:07	41	12:35	2279	13:06	98	13:35	40	14:07	30	14:35
Frankfurt (Main) Hauptbahnhof	dep	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk
Frankfurt (Main) Hauptbahnhof tief	arr	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)
Frankfurt (Main) Hauptbahnhof tief	dep	S	11:47	S	12:17	S	12:47	S	13:17	S	13:47	S	14:17	S
Frankfurt (Main) Flughafen Regionalbahnhof	arr	8	11:57	8	12:27	8	12:57	8	13:27	8	13:57	8	14:27	8
duration		01:03		01:05		01:04		01:04		01:03		01:05		01:04
changes	1		1		1		1		1		1		1	

	Line	Time	Line	Time	Line	Time	Line	Time	Line	Time	Line	Time	Line	Time
Traffic notes*	not every day V101	not every day V101	not every day V101	not every day V101	not every day V101	not every day V101	not every day V101	not every day V101	not every day V101	not every day V101	not every day V101	not every day V101	not every day V101	not every day V101
Gießen Bahnhof	dep	IC	14:23	IC	14:28	IC	14:54	IC	15:22	IC	15:53	IC	16:23	IC
Frankfurt (Main) Hauptbahnhof	arr	2371	15:06	40	15:27	98	15:35	40	16:07	30	16:36	2373	17:06	40
Frankfurt (Main) Hauptbahnhof	dep	Walk	S	15:38	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk
Frankfurt (Main) Hauptbahnhof tief	arr	(6 Min.)	8	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)
Frankfurt (Main) Hauptbahnhof tief	dep	S	15:17	S	15:47	S	16:17	S	16:47	S	17:17	S	17:47	S
Frankfurt (Main) Flughafen Regionalbahnhof	arr	8	15:27	8	15:50	8	16:27	8	16:57	8	17:27	8	17:50	8
duration		01:04		01:22		01:03		01:05		01:04		01:04		01:03
changes	1		1		1		1		1		1		1	

	Line	Time	Line	Time	Line	Time	Line	Time	Line	Time	Line	Time	Line	Time	
	Traffic notes*														
	V101	not every day	V101	not every day	V101	not every day	V101	not every day	V105	not every day	V105	not every day	V105	not every day	V101
Gießen Bahnhof	dep	17:22	IC	17:53	IC	18:23	IC	18:54	IC	19:22	IC	19:26	IC	19:32	IC
Frankfurt (Main) Hauptbahnhof	arr	18:07	30	18:38	2375	19:08	98	19:35	40	20:07	1995	20:12	2171	20:25	30
Frankfurt (Main) Hauptbahnhof	dep	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk
Frankfurt (Main) Hauptbahnhof tief	arr	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)
Frankfurt (Main) Hauptbahnhof tief	dep	18:17	S	18:47	S	19:17	S	19:47	S	20:17	S			20:32	S
Frankfurt (Main) Flughafen Regionalbahnhof	arr	18:27	8	18:57	8	19:27	8	19:57	8	20:27		20:36	9	20:42	8
	duration	01:05	01:04	01:04	01:04	01:03	01:03	01:05	01:10	01:10	01:10	01:10	01:10	01:10	01:04
	changes	1	1	1	1	1	1	1	1	1	1	1	1	1	1

	Line	Time	Line	Time	Line	Time	Line	Time	Line	Time	Line	Time	Line	Time	
	Traffic notes*														
	V101	not every day	V101	not every day	V103	not every day	V101	not every day	V101	not every day	V107	not every day	V104	not every day	V101
Gießen Bahnhof	dep	IC	20:26	IC	20:55	IC	21:22	IC	21:22	IC	21:53	IC	22:26	IC	22:55
Frankfurt (Main) Hauptbahnhof	arr	2377	21:08	98	21:35	40	22:07	41	22:07	30	22:35	2379	23:08	98	23:35
Frankfurt (Main) Hauptbahnhof	dep	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk	Walk
Frankfurt (Main) Hauptbahnhof tief	arr	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)	(6 Min.)
Frankfurt (Main) Hauptbahnhof tief	dep	21:17	S	21:47	S	22:17	S	22:17	S	22:47	S	23:17	S	23:47	S
Frankfurt (Main) Flughafen Regionalbahnhof	arr	21:27	8	21:57	8	22:27	8	22:27	8	22:57	8	23:27	8	23:57	8
	duration	01:01	01:02	01:05	01:05	01:05	01:05	01:04	01:04	01:04	01:04	01:01	01:02	01:02	
	changes	1	1	1	1	1	1	1	1	1	1	1	1	1	

	Verkehrstage*		Linie	Zeit	Linie	Zeit
	nicht V103	täglich V101	nicht täglich V101	täglich	nicht täglich	täglich
Gießen Bahnhof	ab	ab	23:15	23:15		
Frankfurt (Main) Hauptbahnhof	an	an	00:05	00:05		
Frankfurt (Main) Hauptbahnhof	ab	ab	Fußweg	Fußweg		
Frankfurt (Main) Hauptbahnhof tief	an	an	(6 Min.)	(6 Min.)		
Frankfurt (Main) Hauptbahnhof tief	ab	ab	00:17	00:17		
Frankfurt (Main) Flughafen Regionalbahnhof	an	an	00:27	00:27		
Dauer			01:12	01:12		
Umstiege			1	1		
Fahrtpreis <sup>1)</sup>			15,50 EUR	15,50 EUR		

- Verkehrstagehinweise\***
- V101 Fahrt 22. bis 26. Mär
  - V102 Fahrt 25., 26. Mär
  - V103 Fahrt 22. bis 24. Mär
  - V104 Fahrt 25. Mär
  - V105 Fahrt 26. Mär
  - V106 Fahrt 22. bis 25. Mär
  - V107 Fahrt 24., 26. Mär

**Fahrtpreis<sup>1)</sup>** Preise berechnet für Einzelfahrkarten Erwachsene.