

attempt a bold break away from the British English tradition. Even Bowers admits that «it is part of the role of the British Council to be British» (88) and that the Council has «a vested interest in maintaining the roles of English as a language, and British ELT as a trade and a profession» (88). He envisions an «agenda for the future» in which the Council will continue to work as «a partner with the Ministry, WAEC, the English language teaching profession, the media and

employers» (90). The Council's «English 2000 project» is a five-point plan that includes acculturation, via «broadcasting» and «British cultural studies, including literature» (95). So, in many ways, this volume signals the need for a *West African Council*.

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Because of the provincialism of such dictionaries as *Dictionary of Jamaican English* and *Dictionary of Bahamian English* on the one hand, and the parochialism of standard British and American desk dictionaries on the other, the *Dictionary of Caribbean English* (hereafter, *DCEU*) sets out to provide as complete an inventory as practicable of the Caribbean environment and lifestyle, as known and spoken in each territory but not recorded in many Western dictionaries such as *Webster's* or *The Oxford English Dictionary*.

The lexical inventory of *DCEU* is drawn from the following anglophone Caribbean and rimland territories: Anguilla; Antigua and Barbuda; Bahamas; Barbados; Belize; Dominica; Grenada and Carriacou; Guyana; Jamaica; Montserrat; St. Kitts and Nevis; St. Lucia; St. Vincent and Grenadines; Trinidad and Tobago; Turks and Caicos; Vir-

gin Islands (British); and Virgin Islands (US). The sources of material include data-collection workshops, transcription of tape-recorded spontaneous speech, field-notes, individual responses, excerpts from written sources such as newspapers, novels, and short stories, and specially commissioned vocabulary collections.

According to *DCEU*, the vocabulary of Caribbean English comprises «the whole active *core vocabulary of World English* as may be found in any piece of modern English literature, together with all *Caribbean regionalisms* produced by the ecology, history, and culture of the area» (1996: 1, original emphasis). The sources of the regionalisms, with examples, are as follows: Amerindian survivals (e.g., *cashew*, p. 139); African survivals (e.g., *Anancy* 'tricky spiderman in Anancy tales, originating in West Africa, especially Ashanti folklore', p. 29); archaic English (e.g., *stupidness* 'nonsense',

p. 537); the Bible and the Book of Common Prayer (e.g., *beforetime* 'before', p. 90); Creole influence (e.g., *massa* 'master', p. 375); Dutch influence (e.g., *grabble* 'seize', p. 264); French influence (e.g., *mauvais-langue* 'vicious tongue, gossip', p. 377); Portuguese influence (e.g., *mulatto*, p. 394); Spanish influence (e.g., *mamaguy* 'to tease, especially by flattery', p. 305); Indic influence (e.g., *roti* 'a kind of unleavened bread made out of flour, salt, and water', p. 477); Chinese influence (e.g., *washikongs* 'white rubber-soled canvas shoes', p. 591); and American influence (e.g., *drugstore*, p. 205).

However, the inclusion in *DCEU* of many direct lexical transfers such as *crapaud* 'frog', *roti*, and *washikongs* and loan-blends such as *calalu-soup*, *tannia bush*, and *flagu plantain*, though informative because such words lack precise equivalents in English, is debatable. As I have argued elsewhere, such lexical transfers (or borrowings) and loan-blends represent the sociolinguistic processes of code-mixing and linguistic hybridization respectively. Apart from the fact that such lexical items are non-English words, if we are to consider every instance of lexical transfers and loan-blends as a feature of Caribbean English lexicon, the data become unwieldy, because in speech and especially in literary contexts, we would expect Caribbean users of English to interlard English with words from Caribbean primary or substrate languages (see Bamiro 1994).

DCEU follows the conventional lexicographic practice in assigning part-of-speech or syntactic function to lexical entries, for example, *noun*, *adjective*, *adverb*, *noun phrase*, *adjective phrase*, *adverb phrase*, etc. However, in order to avoid arguments about what is 'standard', 'sub-standard', or 'non-standard' in Caribbean English and the subjective problems of assigning controversial labels such as 'slang' and 'colloquial', *DCEU*

recognizes instead a hierarchy of formalness. For the sake of objectivity, the hierarchy is rationalized according to four descending levels: Formal (linguistic forms required or acceptable in the most serious spoken and written contexts), e.g., *To whom much is given, much is required*; Informal (linguistic forms used in speech of educated Caribbeans in contexts considered free of tenseness, such use not, however, signalling intimacy), e.g., *He licked down some mangoes* 'He knocked some mangoes off the tree'; Anti-Formal (linguistic forms used in contexts where the speaker [educated or uneducated] intends to signal familiarity or a willed rejection of formalness), e.g., *The day of our own power-hungry Massas still afflicts West Indians* 'Many West Indians still suffer from colonial or neo-colonial mentality'; Erroneous (common error, in conflict with educated usage), e.g., *I had was to take my baby to the doctor* 'I simply had to take my baby to the doctor'. Furthermore, a hierarchy of 'formalness' could be set up for certain lexical items. For example, the lexical item *washikongs* is variously referred to in Jamaica as *crepe-soles* (Formal), *sneakers* (Informal), *bugas* (Anti-Formal), and *puss-boots* (Erroneous or Subformal). In Barbados, the same form is labelled as *plimsolls* (Formal), *sneakers* (Informal), *pumps* (Anti-Formal), and *half-cuts* (Erroneous) (Allsopp 1984).

DCEU also furnishes certain lexico-semantic categories by which the lexical entries might be identified, although such lexico-semantic categories do not feature prominently in documenting the dictionary's lexical entries. The categories include back-formation (e.g., *pork-knocking*, as verbal from *pork-knocker*), blend (e.g., *apartel*, formed from apart[ment] + [ho]tel), calque (e.g., *foot-bottom* 'sole of the foot', calqued on West African languages; for example, *foot-bottom* translates as *isale-ese* in Yoruba, spoken in Nigeria), misascription (e.g., *refuge* 'garbage' [for

refuse]; cf. malapropism), reduplication (e.g., *softly-softly*), and semantic shift (e.g., *culvert* 'a water passage').

However, the restrictive nature of the lexico-semantic categories and literary sources has resulted in a non-inclusion of many lexical items which form part of the vibrancy of the Caribbean English lexicon. Examples of lexical items omitted from *DCEU* belong to the following categories and literary sources which I had identified in an earlier study (Bamiro 1996): semantic underdifferentiation, e.g., «She was in third *book*» (Brodbur 1988:49; *book* substituted for *grade* in an elementary school); lexico-semantic duplication and redundancy, e.g., «Don't burn down the blasted house, *darling love*» (Clarke 1965:25; *darling* or *love*); clipping, e.g., «If *Neighb'* Ramlaal-Wife wasn't there we were to go to *Neighb'* Doris» (Hodge 1981: 10; *Neighbour*); ellipsis, e.g., «Corpie was a *Speciab*» (Senior 1986: 116; the full form is *Special Constable*); lexical transposition, e.g., «But this *love-secret* none knew but herself» (Mittelholzer 1970: 36; *secret love*); and analogical creation, e.g., «her *head-wrap* cut across her ears» (Brodbur 1988: 18; cf. *head-dress* or *head-gear* in British or American English).

Moreover, the following examples of coinages or neologisms which I identified from literary sources in earlier research (Bamiro 1996) are not included in *DCEU*: *water-belly* 'fat stomach'; *missy-missy man* 'a weakling'; *she-she man* 'a weak man'; *ear-sight* 'in the presence and hearing of somebody'; *still-house* 'a place where rum is made or distilled'; *dawg-siddon* 'a house that reeks of poverty'; *sick-flag* 'a rag of cloth tied to the top of a bamboo pole that, in times of sickness, had to be set up by the side of the road to attract the government doctor'; *benchings* 'whipping school pupils on their buttocks laid out on benches'; *over-money* 'change left after buying things'; *exhibition class* 'last grade in the elementary

school'; *nose-flower* 'Indian symbol of opulence'; *godshop* 'a shop where statues of Hindu gods and other Hindu religious objects are sold'; etc. According to my Caribbean informants, the lexical items furnished above are not idiolectal (that is, coined *ad hoc* by the authors), but are representative of typical Caribbean English since they are recurrent and repeatedly observable in the speech and writing of Caribbean users of English. The implication is that subsequent editions of *DCEU* need to take more cognizance of literary sources than hitherto.

DCEU also suffers from certain flagrant omissions. For example, the dictionary promises on page lx to define the term *mesolect(al)*, as well as *acrolect(al)* and *basilect(al)*. However, whereas *acrolect(al)* and *basilect(al)* are defined on pages 9 and 82 respectively, *mesolect(al)* is missing from the dictionary.

On the whole, *DCEU* contains a wealth of information for scholars and students working in the area of Caribbean English. In spite of the omissions noted in the preceding three paragraphs, *DCEU* is the first lexicography project to deliberately undertake an etymological, cross-referenced inventory of Anglophone Caribbean culture. Consequently, the lexical entries are based on the authenticity of Caribbean culture, while the multinational and cultural spread of lexical items are adequately documented and acknowledged within the Caribbean context. For example, the lexical entry **BUGAS** is classified according to the parameters of **word-class indicator** (n-pl, i.e. noun and plural), **territorial origin** (JA, i.e. Jamaica), **status label(s)** (AF, IF, i.e. Anti-Formal, Informal), **citations** ('Him always use(d) to dress so fancy; now I see him wearin(g) buga'), **glosses** (Rubber-soled canvas shoes usu. with laces; plim-solls (BrE [British English])); sneakers (AmE [American English]), and **etymology** (Cp. *bogro*, coarse, rough, rugged. A possible Africanism). **BUGAS** is also

cross-referenced with its equivalents in other Caribbean territories as follows: *crepesoles* (Trinidad and Tobago); *half-cuts* (Barbados); *pumps* (Barbados); *punkasal* (Grenada); *puss-boots* (Grenada, St. Lucia); *soft-mash* (St. Vincent); *soft-shoes* (Barbados, Grenada, St. Lucia); *soft-walkers* (Montserrat); *washikongs-watchekong* (Trinidad and Tobago); *yachtings*, *yachting-shoes* (Guyana).

In addition to the main lexical en-

tries, the dictionary has sections dealing with Caribbean English, Glossary of Linguistic Terminology, Layout of the [Caribbean] Steelband, National Symbols of [Caribbean] States, French and Spanish Supplement, and a very useful bibliography.

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I am struck by the remarkable amount of semi-fluent or «broken» English which is encountered in the Indian subcontinent, used by people with a limited educational background.

David Crystal, *English Today*

With massive penetration of English into the world, diverse and powerful stresses and strains are operating upon standard forms of this global language. Distinguishable varieties of English with local flavour and vibrations have emerged in the ESL (English as a Second Language) nations. On the criterion of numbers, Indian English (usually abbreviated *IE* hereafter) stands out prominently among Englishes. Although this non-native variety is

not yet entrenched and canonized by British acceptance, it is spoken by over 200 million inhabitants of India at a significant social level. This striking linguistic phenomenon can no longer be ignored and it is in this context that the *Indian English Supplement* to the 5th edition of the *Oxford Advanced Learner's Dictionary (OALD, 1996)* is a trailblazing work.

Commenting on the reissue of *Hobson-Jobson*, the legendary dictionary of British India, by Routledge, Salman Rushdie noted:

I thought, too, that a modern appendix might usefully be commissioned, to include the many English words which have taken on, in independent India, new 'Hinglish' meanings. In India to-