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Jones E. Mondesir: *Dictionary of St. Lucian Creole*, part 1: *Kwéyòl-English*; part 2: *English-Kwéyòl*, edited by Lawrence D. Carrington. Trends in Linguistics Documentation 7. Berlin and New York: Mouton de Gruyter, 1992. xii + 621 pp. ISBN 3 11 0126257.

In August 1985 the well-known Creolist Lawrence Carrington accidentally met the author of this dictionary, Jones Mondesir, in St. Lucia. Mondesir, a retired teacher and education officer, and an amateur linguist, was just leaving a hotel where he had seen someone about support for the publication of the work, which he was carrying with him in manuscript form. Carrington became fascinated and saw to it that this labor of love, compiled, presumably, in the author's years of retirement (he retired in 1972), was properly edited and published. The result is what we have before us.

Carrington tells us, in the Preface, that his leading principle in editing the book was to change as little as possible. He kept Mondesir's spelling, which deviates in minor but, on the whole, seemingly sensible ways from that eventually adopted by the St. Lucia Creole Movement (Mouvman Kwéyòl St. Lisi). Vowel nasalization is represented as *n* after the vowel. Only flat /e/, flat /o/, and /a/ can be nasalized and are thus rendered as *en*, *on*, and *an*, respectively (p. 10). This has led to a spelling feature that is perhaps debatable. Where the French etymon has [ŋ] after flat/e/, flat/o/, and /a/, as in Fr. *peigne* ('comb', *cigogne* 'swan', *campagne* 'open country', *campagnard* 'countryman', the dictionary has *peni*, *kanpani*, and *kanpanya*, phonetically rendered as [pěi], [kãpãi], and [kãpãya], respectively (no equivalent for *swan* is found). But Fr. *ligne* 'line' comes out as *ling* ([liŋ]). One wonders whether it would not pay to recognize a separate phoneme /ŋ/ for all relevant cases, represented as, say, the digraph *gn*, as in French, and giving, respectively, *pegn*, *kanpagn*, *kanpagna*, *lign*. As it is, the spelling invites mispronunciation.

Carrington also rearranged the entries in 'strict alphabetic sequence' (Preface, p. vi), where Mondesir had allowed etymological considerations

to prevail. Mondesir had listed nouns with incorporated article under the first letter of the etymological source noun. Thus, for example, *lapòt* 'door' < Fr. *la porte*, was listed under *p*, and not under *l*, which is obviously more correct from the St. Lucian point of view. Moreover, Carrington listed morphological derivations as separate entries and not, as Mondesir had done, as subentries under the head word. However, on p. 179 a little error must have slipped in: *peni* 'comb' and *pénitans* 'penitence' are found among words beginning with *penn-*.

The actual dictionary is preceded by an introductory chapter, written by Carrington, with useful and relevant information about the language and its history, its social status, its phonology, and its grammar. On p. 3 of the introductory chapter, Carrington comments on the almost total disappearance of [r], as an overt sound. Etymological (i.e. French) /r/ is turned into the semivowel [w] before vowels, as in *pouwi* 'rotton' < Fr. *pourri* or *pwan* 'take' < Fr. *prendre*, and disappears altogether before consonants and word-finally, as in *ankò* 'still' < Fr. *encore* or *akòdè* 'grant' < Fr. *accorder*. (Carrington does not tell us whether there is any prosodic compensation for the loss of [r], as so often found.) Carrington also tells the reader, however, that the allophone [r], and presumably also the phoneme /r/, is preserved in a very small number of words, such as *roro* 'confusion' and *rédiò* 'radio'. Surprisingly, these words are not listed in the Kwéyòl-English part, where there is no chapter R at all. In the English-Kwéyòl part *rédiò* is found as a translation equivalent of *radio*, but *roro* is not given as an equivalent for *confusion*.

The pedant will always find flaws and omissions in such a work. For example, in the English-Kwéyòl part, *love* figures only as a noun, not as a verb, whose translation equivalent should then be *enmen*, which is found in the Kwéyòl-English part. But both Carrington and Mondesir are easily excused. What they have delivered is a most valuable contribution to the study of the Caribbean Creoles and, perhaps more importantly, to their status and viability as languages. This dictionary has made St. Lucian a great deal more accessible.

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John Haiman and Paola Beninca: *The Rhaeto-Romance Languages*. London and New York: Routledge, 1992. 260 pp., two maps.

From the outset, the authors take the position that the Rhaeto-Romance (R.R. henceforth) languages have less in common that unites them and