Book Reviews

The Mirth of a Nation, America's Great Dialect Humor. By Walter Blair and Raven I. McDavid, Jr. (editors). Minneapolis: University of Minnesota Press, 1983. Pp. xxvii + 303. Cloth: $35.00, Paper: $12.95.

The Mirth of a Nation is not a book about names; it is a book about nineteenth-century American dialects, or more specifically about the dialect humor of this time and place. Why, then, should such a book be reviewed in *Names*?

Before answering this question, let's establish what is funny about nineteenth-century American humor. Nineteenth-century America was still an untamed frontier. The educational system, with its classical roots, was basically serious and pretentious and very purist in nature. On the frontier, educated people, those who used elegant English, were not respected or trusted because these people had been spending their time learning proper language and etiquette rather than helping to tame the frontier.

The frontiersmen were not totally illiterate or unsophisticated. They read newspapers and almanacs, and they heard speeches. But they would not have been able to stomach the language and attitudes of highly educated writers and speakers. So in order to communicate successfully with a basically uneducated frontier-type person, many writers and speakers in nineteenth-century America took on pen names and/or developed characters with whom the readership could identify. These pen-named authors and characters typically used atrocious spelling and grammar; they were presented as being poorly educated, and the language they used was highly dialectal. But these characters and pseudonymous writers had numerous homely insights, and what is more important, they had horse sense. They were old-timers or tenderfeet, they were blacks or settlers from foreign countries, their speech was rustic and crude; but they were witty, charming, satirical, sometimes cynical, and they had a well-developed sense of irony.

In all cases the pen names have a more uneducated, a more rustic, a more frontier ring than do the actual names of the authors. Consider the following:

PENNAME:	ACTUAL NAME:
Bill Arp	Charles H. Smith
Josh Billings	Henry Wheeler Shaw
Benj. F. Johnson	James Whitcomb Riley
Vandyke Brown/Bill Easel	William Penn Brannan
Petroleum Vesuvius Nasby	David Ross Locke
Bill Nye	Edgar W. Nye
Obe Oilstone	Phillip B. January
Dan Quin	Alfred Henry Lewis
Solitaire	John S. Robb
Madison Tensas	Henry Clay Lewis
Mark Twain	Samuel Langhorne Clemens
Artemus Ward	Charles Farrar Browne
Yazoo	William C. Hall

"Oilstone" is the type of thing that would be used by a person whose hands are usually dirty. And if you take the homely "oil" and give it a Latinate ring it becomes the "Petroleum," a four-syllable Latinate word that fits sarcastically with "Vesuvius" in Petroleum Vesuvius Nasby. "Solitaire" is a simple homely game that requires nothing more than a pack of cards (not even an opponent). "Mark Twain" has a keelboat ring that makes it especially appropriate for someone writing about life on the Mississippi. "Josh" sounds like "slosh," "gosh," "frosh," "knosh," and "squash;" furthermore, it means "to joke." "Obe," "Arp," and "Yazoo" are again flippantisms and trivializations that are appropriate to the style and tone of language coming from the pens of these pen-name authors.

The names of nineteenth-century American characters have again the same characteristics as do the pen-names. Consider the following:

CHARACTER'S NAME:	AUTHOR'S NAME:
Hezekiah Bedott	Frances Mirriam Whitcher
Hosea Biglow	James Russell Lowell
Cousin Sally Dilliard	Hamilton C. Jones
Jim Dogget	Thomas Bangs Thorpe
Martin Dooley/Mr. Hennesy	Finley Peter Dunne
Jack Downing	Seba Smith
Huckleberry Finn/Tom Sawyer	Samuel Clemens
David Harum	Edward Noyes Westcott
Mike Hooter	William C. Hall
Sam Lawson	Harriet Beecher Stowe
Sut Lovingood	George Washington Harris
Uncle Remus	Joel Chandler Harris
Birdofredum Sawin	James Russell Lowell
Sam Slick	Thomas Chandler Haliburton
Larkin Snow	Harden E. Taliaferro
Simon Suggs	Johnson Jones Hooper
Nimrod Wildfire	James Kirke Paulding

Mr. Hennessy and Martin Dooley speak with a heavy brogue. Uncle Remus illustrates the language and cultural values of many nineteenth-century American blacks. Hezekiah Bedott and Hosea Biglow are the names of landed gentry. Mike Hooter and Sam Slick have names that would not be incongruous with a little bit of exaggeration. Birdofredum Sawin and Huckleberry Finn have nice patriotic names, though "huckleberry" is not used so often as "apple pie" as a slice of Americana. Some character names don't inspire very much confidence. Cousin Sally Dilliard is like "dilly;" and Simon Suggs is like "slugs," "bugs," "mugs," etc. Sut Lovingood again has the schwa-value vowel that is poetically *dull*; it is also an oxymoron, since someone "good" at "loving" would probably not be named "Sut." Nimrod Wildfire is an active name, and very Western in tone.

Blair and McDavid divide the nineteenth-century American humorists into five categories: RUSTIC YANKEES (Seba Smith, Haliburton, Lowell, and Whitcher); FRONTIER STORY TELLERS (Jones, Paulding, Crockett, Thorpe, Henry Clay Lewis, Hooper, January, Robb, Thompson, Hall, Brannan, Taliaferro, and George Washington Harris); FUNNY FELLOWS (Browne, Charles Smith, Locke, Shaw, and Dunne); LOCAL COLORISTS (Stowe, Cable, Joel Chandler Harris, F. Hopkinson Smith, Freeman, Chesnutt, Riley, Alfred Henry Lewis, and Westcott); and their last category is "MARK TWAIN," a category with only one author—Samuel

Clemens. (pp. vi-vii) The assumption may be that Mark Twain is such an important humorist that he deserves a category all by himself, and I will certainly agree that his humor is considerably more sophisticated and better developed than that of the other authors. Clemens' humor, nevertheless, is of the same type, style, and tone as that of other nineteenth-century American humorists. And as a journalist looking for interesting copy for a frontier audience to read, his subject matter and attitudes are similar to those of many other authors. I would question, therefore, a separate category for him, especially one which is labeled merely with his pen name: "Mark Twain."

If we look at some actual samples of writing, it will become even more clear why the authors discussed could not write as authors, but rather had to communicate through their mouthpieces—their character and pen-names. It is Jack Downing (not Seba Smith) who says,

> If one of the neighbors came in to chat awhile in the evening, my grandfather was always sure to go through with the fatigue of Burgoyne, and if a stranger was traveling through Downingville and stopped at my grandfather's in a warm afternoon to get a drink of water, it was ten chances to one if he could get away till my grandfather had been through the whole story of the fatigue of Burgoyne. (p. 6)

And Thomas Chandler Haliburton had to have a character named Sam Slick to whom it could be said,

> What a pity it is, Mr. Slick...that you, who are so successful in teaching these people the value of clocks, could not also teach them the value of *time.* (p. 13)

And although Hosea Biglow could write poems such as the following, I'm sure that such an act would have been beneath the dignity of James Russell Lowell:

> He stood a spell on one foot first,
> Then stood a spell on t'other,
> And on which one he felt the worst
> He couldn't ha' told ye nuther. (p. 21)

Frances Miriam Whitcher could not have told a shaggy dog story, but Widow Bedott's meandering reminiscences about her husband Hezekiah fit perfectly Mark Twain's definition of the American humorous story as one that "bubbles gently along" and that "may be spun out at great length, and may wander around as it pleases, and arrive nowhere in particular." (p. 27) Blair and McDavid also quote Max Eastman as he describes this same genre as "loose, rambling, fantastically inconsequential monologues" whose appeal derives in part from their "total want of structure....A mess, the messier...within limits of patience, the better." (pp. xiv-xv)

James Kirke Paulding wanted to write with such words as "lion of the west," "tetotaciously," "exflunctified," "catawampus," and "catfish," (a term used for lawyers because "they're all head, and their head's all mouth"). But Paulding had to create a character named Nimrod Wildfire in whose mouth these words would be appropriate. (pp. 37-38)

It was Solitaire, not John S. Robb, who developed the simile: "Women are a good deal like liquor: if you love 'em too hard, they're sure to throw you some way." (p. 89) John Robb could never have been so sexist. Nor could William C. Hall have been as sexist as Yazoo who described an event involving Sally Hooter's thinking she had a snake caught under her coat. Yazoo said that Potter was sup-

posed to "grab the serpent by the tail and sling him hellwards...." "Well, when Potter discovered that she helt the snake fast, he begin feelin' up for the reptile's tail, sorta like he didn't like to do it at first, and then sorta like he did..." (p. 104)

One character (Bill Arp) even wrote a letter to another character (Artemus Ward). It was written in Rome, Georgia, in September of 1865, and it read as follows:

> Sir: The reason I write to you in partic'lar is because you are about the only man I know in all "God's Country," *so called.* For some several years we Rebs, *so called,* but now late of said country deceased, have been a-trying mighty hard to do somethin'. We didn't quite do it, and now it is very painful, I assure, to dry up all of a sudden and make out like we wasn't there....
>
> Ain't you editors got nothin' else to do but to peck at us, squib at us, and crow over us? Is every man what can write a paragraph to consider us as bears in a cage and be always a-jabbin' at us to hear us grown? Now you see, my friend, that's what's disharmonious, and do you tell 'em, once and for all, E. Pluribus Unum, *so called,* that if they don't stop it at once, or turn us loose to say what we please, why we Rebs, *so called,* have unanimously, and j'intly, and severally resolved to—to—to—think very hard of it—if not harder....
>
> Well, maybe I've said enough. But I don't feel easy yet. I'm a good Union man, certain and sure. I've had my britches dyed *blue*, and I've bought a *blue* blanket, and I very often feel *blue*....I'm doing my durndest to harmonize....
>
> With these remarks I think I feel better, and hope I hain't made nobody fightin' mad, for I am not on that line at this time.
>
> I am truly your friend, all present or accounted for.
>
> Bill Arp, *so called* (pp. 140-143)

The Blair/McDavid book is indeed a study in language diversity. As they say in their introduction:

> Harriet Beecher Stowe wrote about a puritanical small town in Massachusetts; George Washington Cable, southern Louisiana; Joel Chandler Harris, a Georgia plantation; F. Hopkinson Smith, aristocratic tidewater Virginia; Mary E. Wilkins Freeman, rural Massachusetts; Charles W. Chesnutt, the North Carolina of the blacks; James Whitcomb Riley, Hoosier farm country; Alfred Henry Lewis, the Arizona of ranchers and cowboys; and Edward Noyes Westcott, upstate New York. (p. xix)

How silly it would have been to have tried to do this without the help of Sam Lawson (Stowe), Sut Lovingood (Cable), Uncle Remus (Harris), Benj. F. Johnson of Boone (Riley), Dan Quin (Lewis), and David Harum (Westcott).

Each of the pen names and the character names of the nineteenth-century American humorists discussed in *The Mirth of a Nation* is extremely appropriate for "a scantily educated countryman whose keen mind and practical experience enable him to understand human nature and say perceptive things about his associates as he tells stories about them." (p. 243)

Through their characters and pseudonyms, these early American philosophers were saying something about our education system that still needs to be said. Ben Franklin summed it up very succinctly in the character of Poor Richard who

wrote in his *Almanack* about a man who was "...so learned that he could name a horse in nine languages. So ignorant, that he bought a cow to ride on." (p. xii)

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Armenians' Names. By Martha Bilezikian Atikian and Hagop Atikian. Privately printed in 1973. Pp. 71. (Distributed by Armenian Missionary Association of America, 140 Forest Ave., Paramus, New Jersey, 07652).

Nowadays Armenian children born in America are usually given American names. However, some parents like to add an Armenian middle name. It was with that in mind that Mrs. Atikian collected names from church lists, family trees, books, and periodicals, and her father-in-law supplied the meanings. There are 445 personal names which are in English transliteration, and arranged alphabetically by sex. Variant spellings are given, e.g., Caroun; Karoun, with a cross reference from the latter to the former. The meaning, "spring (the season)" follows the name. A comparison of the meanings of several dozen names with Acharhian's list reveals some discrepancies.

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Apport de la toponymie ancienne aux études sur le francais québécois et nord-américain: Documents cartographiques du régime francais. By Suzelle Blais. Etudes et recherches toponymiques, 6. Québec: Editeur officiel, 1983. $5.95.

Gazette officielle du Québec: Répertoire toponymique du Québec. By the Commission de toponymie. Partie I, N^O^ 50A. Québec: Editeur officiel, 1983. $4.00.

Les Noms de rues de Sherbrooke (1825-1980). By Andrée Désilets. Etudes et recherches toponymiques, 7. Québec: Editeur officiel, 1984. $6.50.

The three books on Quebec toponyms are sponsored by the Commission de toponymie and may be ordered from the Ministère des Communications, Direction de la commercialisation, Case postale 1005, Québec (Québec) G1K 7B5, Canada.

The *Gazette officielle du Québec* is the fourth supplement of the *Repértoire*

toponymique du Québec. The third supplement was reviewed by André Lapierre in *Names*, 32:3 (September 1984), 329-30. The same raison d'etre, format, strengths, and weaknesses found by Lapierre continue in the latest, the fourth supplement which brings the number of toponyms approved by the Commission de toponymie to 92,426 with 15,661 variants. These include names for local roads, major highways, avenues, boulevards, crossroads, streams, lanes, artesian wells, cliffs, slopes, squares, bridges, bays, strata (sand, fish, etc.), canals, mountain ranges, waterfalls, passes, inlets, crevasses, islands, springs, hills, cliffs, and many other geographical terms.

The flavor and usefulness of the fourth supplement may be illustrated by listing the first and final entries of the 12,016 toponyms approved for the period May 1982 to September 1983.

NOM	ENTITE	DIVISION DE RECENSEMENT	CANTON	POSITION	CARTE
A, Rang	Chemin	Rivière-du-Loup	Denonville	47 58 69 07	21 N/14E
Zut, Lac	Lac	Saguenay		49 33 69 38	22 F/12E

Rang A "Road A" is a *chemin* "road" in the census division of *Rivière-du-Loup* "Wolf River" in the canton of Denonville at 49° 33' latitude and 69° 38' longitude and located on page 21N under key index 14E of the *Carte topographique nationale* published by the Canadian Ministry of Energy, Mines, and Natural Resources. (The special meaning of *rang* in Canada is discussed on page 63 of Blais, *Apport de la toponymie ancienne aux études sur le français québécois et nord-américain* which is reviewed below.) Toponyms with no canton as in the case of *Zut*, an interjection meaning more or less "keep going, let's get out of here," are quite likely *seigneuries* or the manor house of a Canadian seigneur.

The 12,016 toponyms require 250 pages and form Chapter 1. Chapter 2 with 2 pages is scarcely visible, but it is the very part needed by the researcher who wishes to know about a change in *entite* "geographical name." For instance, *Coteau-Mauvais-Riz* "Bad Rice Hillock" is now a *hameau* "hamlet,"while *Lac-de-l'Est* "Lake of the East" and *Lac-Trois-Saumons* "Three Salmon Lake" are *centres de villégiature* "cabin areas." The 18 pages of Chapter 3 deal with variant toponyms and often illustrate problems of spelling (for *Pointe Asshavuktalik* see *Pointe Aisavartalik*, for example) and name changes (for *Lac Balsam* see *Lac à la Truite*, for *Ruisseau Beat* see *Ruisseau de la Battue*). The final pages comprise Chapter 4, a chronological listing of international geographical terms with date and page numbers of the *Gazette officielle du Québec* which announced to the public the official decision of the Commission de toponomie.

Throughout the book, many examples of the elimination of English exist: *Meadow Beaver* to *Pré des castors, Ruisseau Bitterroot* to *Ruisseau de la douce-amère, Lac Black* to *Lac noir, Lacs Chilly* to *Lacs frileux*, and others. While the various alien English-French combinations (acculturation) are being linguistically purified, an enormous amount of alienation is being created by bastard combinations of native and French toponyms: *Ruisseau Miyakatu Kauskunit* "Miyakatu Kauskunit Brook," *Lac Miyach Sachistuwach Kaupwanaskwenuch*, and so on. If there have been 300 years of English-French toponymic wars, one wonders whether there will be in the future Amerind-French conflicts over toponyms.

The purpose of the fourth supplement of the *Répertoire toponymique du Québec* is to serve government and business needs. Yet its lists can offer facts

for scholars to reassemble into categories, build into theories, compare and contrast with other documents, trace political influences, study acculturation, and use in various other ways.

Cold government, city, and church documents provide the facts for Andrée Désilets in her lively *Noms de rues de Sherbrooke: 1825-1980.* First a fact-finding scholar, then a theorist, Désilets transforms dryness of documents into life and uses them to illustrate her theory that present-day street names in Sherbrooke are the result of the Frenchification of an English town. In her introduction, she speaks of time-consuming research in public, government, and city archives in order to trace Sherbrooke back to the Hyatt Mill which increased to 53 inhabitants by 1819 and had the townships of Ascot, Oxford, and Rock Forest by 1821. Footnotes and bibliography contain impressive sources of information which include early land surveys and maps (*Sherbrooke, 1811-1824, Plan of the Town of Sherbrooke Surveyed for the American Land Company,* 1846); various recorded minutes (*Procès-verbaux de tracés de chemins,* 29 novembre 1843-18 juin 1888; *Règlements adoptés par le Conseil municipal,* Sherbrooke, 1852-1871 and others); church archives (*Noces d'or de la Société Saint-Jean-Baptiste de Sherbrooke,* 1858-1908); and newspapers (*The Sherbrooke Gazette,* 1833-1900; *Le Pionnier,* 1866-1902).

Reproductions of maps dating from 1820, going through the nineteenth century, and coming down to 1980 vivify the historical vignette of Sherbrooke place names. The maps have the names of the 12 bridges, the 39 parks and squares, and the 824 streets which are analyzed in table after table to show Sherbrooke descriptive, numerical, thematic, dedicatory, and commemorative odonyms for 1825-1900, 1900-50, and 1950-80. There are tables to pinpoint the date of the appearance of each separate odonym from 1925 through 1979. Additional tables account for names which have been dropped (*Brooke, Edward, Gillespie, Hale, Victoria, Mary, Pershing, Ledge, Pie XII, Usine, Bourgeois, Washington,* and so on) and replacement names(*Brown* to *St-André, Factory* to *Frontenac, Bluff* to *Cliff, Monk* to *St-Sacrement, Dufresne* to *Galt*—this French to English is recent and in the eastern part of Sherbrooke which still retains many English names).

After valuable tables, there are 37 pages listing in alphabetical order the names of bridges, parks and squares, and streets with a brief, well-researched, interesting paragraph about the date or origin of each of these place names. Among these pages are human-interest stories such as the one about the 1904 Sherbrooke City Council's plan to change the name of *Market Street* to *Séminaire.* But residents objected and the name became *Marquette.* This change illustrates Désilets's major explanations for the origin of each Sherbrooke odonym: Frenchification, democratization, and ecology.

Désilets limits herself to a specific area, Sherbrooke, but Suzelle Blais moves in the vastness of La Nouvelle France (Hudson Bay to the Gulf of Mexico) in her *Apport de la toponymie ancienne aux études sur le français québécois et nord-américain,* the third recent publication sponsored by the Commission de toponymie.

A toponymic philologist, Suzelle Blais selects some 400 place names from old maps, for example, a Nicolas Bellin map of 1744 showing La Belle Riviere (now the Ohio), the Fleuve Mississippi, Nouvelle Orleans, Golphe du Mexique, and Floride. (Often accent marks do not appear on maps as in the case here and at times below.) From among that map's place names, she selects *Caye* and traces it back to *cayo* "sand bank," "rocky little island," a word borrowed by the Span-

ish from the Arawaks of the Antilles and related to French *caille* "stone."

Québec is found on maps dated 1601, 1609, 1612, 1677, 1686, 1703, 1731, 1744, and 1755 and is spelled *Québecq, Kebec, Quebec,* and *Québec.* Too, Québec is presented to the reader from the first-hand account of Champlain: "From the island of Orléans to Québecq, there is a league, and I arrived there July 3 (1603); once there, I looked for a place suitable for us to inhabit, but I found few more suitable or better situated than Quebecq Point, the name given by the savages" (trans. mine).

In addition, Blais states that the origin of *Québec* is not Norman, a conclusion based on the *-bec* ending and accepted at one time by scholars. She offers proof that *Québec* is of Amerind origin like *Kénébec, Bedabedec,* and *Chisedec.* The amusing *Ha ha* which is used in French from the fifteenth century for streets with no exit is found in the toponyms *Ile du Haha* (found on a 1686 map by J.B.L. Franquelin), *Baye du Haha* (on a Boishebert map pf 1715), *Bay Ha Ha* (Bouchette, 1831), *Bay des Ah!* (Sax, 1829), and *Ha Ha Bay* (Bouchette, 1856). There is even *Angliche* found in *Port a l'Angliche* which is a Frenchification of *English.*

For each of the 400 entries there are generally four parts: list of maps on which the toponym appears and variants spellings, earliest account of the place name (sources include *Relations des Jésuites,* 1611-16; Lescarbot's *Histoire de la Nouvelle-France,* 1617; Nicot, *Thresor de la langue françoise tant ancienne que moderne,* 1621; Sagard, *Histoire du Canada,* 1636; and many more), meaning and origin of the place name.

Adding completeness and usefulness to aventure-laden toponyms are three maps from Nicolas Bellin, a list of words used in various categories (mammals are *lièvre* "hare," *écureuil* "squirrel," *castor* "beaver," *rat musqué* "muskrat," etc.), chronological bibliography of maps with their location in various archives, an alphabetical bibliography of some 240 works cited, notes, and an index.

In the introduction by Blais, there is reference to an extensive, descriptive work, *Trésor de la langue francaise au Québec,* which has been in preparation since 1970 under the direction of Marcel Juneau of Leval University and a group of scholars. This book on the treasure of the French language in Québec will be a culminating point of great importance to French toponyms so well carried out by the Commission de toponymie in its *Repertoire toponymique du Quebec* and in its sponsorship of Blais's *Apport de la toponymie ancienne* and Désilets's *Noms de rues do Sherbrooke.*

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Countries and Islands of the World: A Guide to Nomenclature. By Julie Wilcocks. London, England: Clive Bingley Ltd, 1981, 2nd ed. 1985. Pp. 124.

This handy little book is intended as a quick reference guide to the various

names and titles by which most of the world's countries and islands are known, and despite the slimness of the volume the range is remarkably comprehensive, taking in both major states and small exotic sounding islands and territories. Not only the current name is given, but former names and usually the native name of a land, especially the formal title. In many cases, too, alternative spellings and variants are given, with cross-references to the main entry. Additionally, and most usefully, a large number of entries have mini-histories of the place concerned, with important dates and associated personalities mentioned.

There are occasional niggling misprints, mostly of single letters. Jost van Dyke in the British Virgin Islands is out by one letter (p. 14) , as are Sao Nicolau in the Cape Verde Islands (p. 18), the Nigerian state of Bauchi (p. 73), and Hercegovina wherever it occurs. Similarly, Atiu in the Cook Islands (p. 23) has its last two letters reversed, Macias Nguema Biyogo, now Bioko (p. 30), has acquired an extra letter, the final two letters of the Russian name of October Revolution Island (p. 77) have blended into a single H, the second word of the Polish formal name for Poland (p. 84) has lost a vowel, while the Pearl Islands (p. 82) have acquired an extra one. It may seem picky to mention these, but since readers may well turn to the book to find out just how a name *should* be spelt, the precise spellings themselves are really just as important as the other information given. I say this constructively, not destructively, since it is a pity to spoil an otherwise elegant and smoothly running ship for a hap'orth of tar.

Some island groups have a greater complement than is sometimes implied, and it could be that "includes" might be more accurate than "composed of" in some instances. Certainly the Orkneys and Shetlands contain many more islands than the ones mentioned, as do the Queen Elizabeth Islands (p. 87) and the Kuril Islands (p. 54), where only four names of the main nine are given. The Orkneys, too (p. 78), should perhaps include Rousay, and the Shetlands (p. 98) Foula.

The second edition of the book has 15 percent more entries than the first, and includes several recent name changes, such as the Phoenix Islands ones of 1981. My only criticism here is that British counties are still called by their pre-1974 names, so that Ramsey Island (p. 88), for example, is said to be "part of Pembroke County," whereas it now really belongs to Dyfed.

But these are all small points that can easily be amended in future editions, and they cause no major hazard in what is otherwise an enterprising, helpful and reliable guide to the complex administrative and political structure of the world we live in.

Adrian Room

Nova Scotia Treasure Guide 1983: Where to Stay...What to See...What to Do... Halifax, Nova Scotia: Department of Tourisem. Pp. 239, 1983. Available free on request.

The main purpose of the book, besides giving general information on attractions and accommodations for the tourist, is to describe seven trails or routes

which the visitor might follow. Along with many useful items, almost every village, town, city, or important spot has a bit of history along with the origin of its name. Thus, Digby was named in honor of Robert Digby, a British admiral. Grand Pré, an early French settlement, means "the great meadow." Wolfville was named after Judge Elisha DeWolfe, a settler from Connecticut. Argyle was named by an early settler from the western highlands of Scotland. Antigonish (pronounced An-ti-go-nish′) is derived from the MicMac Indian word meaning "the places where branches were torn off trees by bears gathering beechnuts." Over 500 place names are included along with a special section of about 100 place names showing origin and pronunciation.

The names are important because they, along with the various background material given, show the imprint of the many groups that have been on Nova Scotian soil at one time or another: Indians, French, Portuguese, Scots, English, Germans, and Americans. The writing is sparkling throughout. After trying to roll a few names such as Cheticamp, Tatamagouche, and Antigonish off their tongues plus reading about these places, onomasticians will find it hard to resist a visit.

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Biblical Proper Names (A Symbolic Interpretation). By David Mendel Harduf. Toronto: Harduf Hebrew Books, 1 Elway Ct., 1979. Pp. 48. $6.00

This slender volume appears to have been developed from two of Harduf's previous works which were published in Hebrew, *Dictionary and Key to the Exegesis of Biblical Proper Names* (1960) and *Anthology of Biblical Names in Rabbinic Literature* (1964). Many Biblical figures have names which can be understood as "symbolic," i.e. David = "Beloved," Joseph = "The Gatherer" when translated from the Hebrew.

Harduf has taken about 77 major names, has given the additional appellations for these in the Bible, and has then gone on to present about 600 further names for the same figures which are derived from post-Biblical Aggadah sources (the Aggadah is the Jewish collection of narratives, history, folklore, and legends which elaborate on the Bible). Thus, Jacob ("Supplanter" or "Deceiver") has four additional names. One is clearly derived from the Bible, Israel ("He wrestled with God"), one seems to be derived from the Bible, Jeshurun ("Noble and Upright"), and two from the Aggadah, Zelzah ("Bright") and Shalem ("Perfect Man"). Miriam is associated with 11 additional names, Joseph with 17, and Moses with 20. Even names of places such as Sinai and Jerusalem are included.

Most of the names appear to symbolize events in the lives of, or personal characteristics of, individuals. Unfortunately, Harduf has not given the Aggadic sources for his names. However, the interested reader can probably find a number of them in the *Encyclopedia Judaica* or in Graves and Patai's *Hebrew Myths: The Book of Genesis.*

The main contribution of this work is to show how many variations of Biblical

names there were in the post-Biblical period and some information on how these names were developed through commentary and folklore.

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The Name Givers: How They Influence Your Life. By Catherine Cameron. Englewood Cliffs, NJ 07632: Prentice-Hall, Inc., 1983. Pp. xi + 230. $13.95, cloth; $6.95, paper.

Probably the most important day between birth and death in any person's life is the one on which that life received a name, a gift unasked and sometimes, nay, often, later unappreciated. Hence, the name on the other person is always better, or so we sometimes feel. Yet, some of us grow into our names, making do, same as we live with an inefficient, painful body: "It's my own, poor as it may be." Unlike a body, however, a name can be changed rather easily, but most of us accept Purity, Kelsie, Humphrey, Maud, Myrtle, or any other unfortunate parental choice. Since we cannot really do much about the names we receive, we can at least take a long close look at the name givers, a class into which many of us will find ourselves during the normal course of human life and biology.

This is exactly what Catherine Cameron does. A social psychologist at the University of La Verne, California, she brought to her study the investigatory ability and the scholarly patience so much needed to show us how name givers influence our lives, and since we must include ourselves also in that group, show us how we influence the lives of others— our children.

Before looking at the result of Cameron's study, we should perhaps note that in all human cultures parents, unless for some extraordinary reason, give names to their children. Sometimes limits are imposed by religious beliefs and customs, sometimes by linguistic taboos, or some other explainable restraint. Still, within the boundaries, parents have through human history gained the right to name their children, probably by default. No reason actually exists for the parents to perform this ritual, which Cameron says has become their "sacred right." Governments have intruded in the form of numbers, but so far very little direction in naming what we call names has been enforced by any national government; that is, we know of no onomastic bureaucracy, other than some trifling in France, but that now has ceased. With the increasing control of human affairs by governments, it is somewhat surprising that such an important activity as naming has not been taken into strong regulation.

Since it has not, then it is possible to look at some of the problems, reasons, impulses, frustrations, rationalizations, and care (or lack of) that beset the name givers, usually parents, which come in pairs, normally one female and one male. Each has an approach to the task, almost always an intense one, loaded with memories, opinions, and strange emotions. These qualities become motivations awaiting conclusions—the baby's name.

Without delving into the case studies that Cameron presents, I will summarize her chapters that outline "reasons" for naming. Since they are familiar to most of us and probably to all members of the American Name Society, they will not be detailed here, which means that my hasty summaries will not do justice to Cameron's scholarship. Before moving to the "pure" reasons, we should recognize that we do react to names because of some mind set that we have, either influenced by our acquaintance with someone, or other knowledge of the person whom we either like or dislike, an attitude that will slide over to reaction to the name itself. This onomastic displacement will subsequently color our attitude towards other persons with the name or names. Each of us has a mental bagful of such names. As a name giver, I have names that under no circumstances would I bless upon my child, while others, persons I admire, respect, or love, will have their names considered. Our values enter here, also, environmental conditionings that determine the names we give. As Cameron writes, "Motivation is a complex topic, and can hardly be examined except through inference, psychological probing, even guesswork." Motives are slithery concepts, difficult to handle, but they are always secure, fixed after the naming, for the name becomes reality.

Despite the complexity and range of motives, limitations exist such that the type of name, if not the exact name, can be predicted. For instance a child born to parents of Mexican descent will be given a different type of name from that of parents of Swedish descent, etc. Fashions also change, too, so that names popular in 1900 may not be popular now. Social class, religion, nationality, and race, exert strong, even dominant, influences on the name givers. Cameron emphasizes these socio-psychological and psychological perspectives in her analysis of factors in naming and in working through sketches of the name givers themselves. The interpersonal and personal influences are separated out and shown to be powerful to the point of being dictatorial. Of course, the two work together, usually without the name giver being conscious of their controls.

Cameron provides this background to her detailed analysis of some of the major motives in naming, the first one being the meaning of the name considered. In my experience, I have noted that parents do not pay much attention to the etymology or presumed etymology of a name before it is given. Still, often I receive requests from parents, usually very well educated ones, who ask for such information. Parents who study "name books" available in most supermarkets look for "meanings," ones that will, they hope, make the child popular and will give the child a better chance in a vocation. The problem here is that often the parents will allow personal likes and dislikes to do the choosing, meanings being somewhat the same in connotation. Furthermore, compilers of baby-name books have their eyes on the commercial main chance and doctor their etymologies, inflate the assets, editing out the meaning "big head" and inserting "prominent," "brainy," "intelligent," or "strong-minded." Generally, all names come wrapped in fancy etymological dressing in those books. Name givers in the United States, having been conditioned to believe anything that appears in print, never question the misinformation.

Other types of meaning intrude, with the magic quality of the name on the name giver taking a strong part. Being so obviously superstitious, humans attach occult meanings to names, associations that eventually appear in the name itself. If a name giver believes that a name will give the child strength, then the name will be an Atlas type. Although most *Names* readers are beyond the name-giving age, yet I will refrain from listing some of the names that practitioners believe to connote strength, beauty, or intelligence. Magic works in other ways, too, such as naming

a child after a place where parents had enjoyed themselves, as in the case of *Florence* Nightingale, after the Italian city. Some parents have been known to give a child the name of a motel where it was believed to have been conceived. Such a romantic background may come to haunt the child if not the parents, such as that of John Navajo Veeb (fictitious, almost) whose middle name does not have anything to do with Indian affairs but very much to do with his parents' affair, one memorable night of which took place in an Eastern funny stop called the Navajo Motel.

Family names probably are more important than others, especially in the still rather close family relationships in our welfare. Children are named for any number and kinds of parents, grandparents, uncles, aunts, cousins, or other relatives, real or otherwise. Many are given out of "love and respect," while some are given from pecuniary reasons, prestige, security, or onomastic immortality. Anyone looking through old documents in a community will be struck by the recurrence of the same names through generations. On the other hand, some name givers may not want anything to do with relatives and will move completely away from any possibility of duplicating the name of a relative. As Cameron notes, too, jealousy and envy show up, with an older sibling name giver usurping all the good family names, leaving the younger siblings no choice but to go to the outside.

The special case in family naming concerns giving a child the same name as the father and adding *Junior.* Scarce instances of this happening with the mother giving her daughter a *Junior* name have occurred, although I know of no printed source. But the naming of son for father has gone on since naming began. Among royalty and such, the use of numerals helped distinguish one name from another in Western nations. Name givers in the United States, supposedly democratic, showered their male offspring with *Juniors,* and then began counting in Roman. Cameron gives the traditional etiquette of such naming, which is simply ignored except by the most fastidious, who, come to think about it, would not use *Junior* in the first place, or in any other place. Other varieties of genealogical naming occur, such as mixing up the names (*John Allen Smith* to *Allen John Smith; Louise Marcia Harder* to *Marcia Louise Harder*), or using the first name only, the middle name only, substituting a short form, near-name (*Dino* to *Gino*), or even a translation (*John* to *Sean*). Cameron believes that *Junior* is on the wane, a victim of the emphasis on the individual during the 1970s. With the extreme conservative backlash of the 1980s, we surely will see a full-scale revival of the custom, which does not seem to have waned much anyway.

Some of the other types and motives can be summarized here, although they have their importance. Series naming is one that attempts to incorporate a category, such as the same initials (*Michael, Michelle, Mark, Marlene*), or the *LBJ* (*Lyndon Baines Johnson*) family, the LBJ extending to the family and names of the pets. Other name categories include month, flora, fauna, special events, sports, prestige (movie stars, presidents, politicians, historical personalities), or just about any other fetish that the name givers have. Sexual rites enter, too, as in *Navajo* above, but a wealth of richly erotic memory clothes the child named *Joy, Rose* (begotten under the rosebush), *Skylight, Chevette, Chance, Sudden, Summer, Noelle, Connie* (figure that one out!), *Peter, Margaret* (Peggy), *Richard, Pleasant Wood, Fern, Bliss, Love, Amoret,* etc.

Upstaging, revenge, and downright nastiness can result in names of former lovers—or present lovers—descending on unsuspecting babies, with the consequences

of disinheritances, rejections, and hatreds. In general, spouses tend to dislike the names of their opposites' former lovers and to like the names of theirs, unless an experience was intensely unhappy. Still, such name giving is a dangerous game and will definitely affect the child's life.

Naming, then, is not child's play. On the contrary, inevitably one of the name givers will be resentful, if not totally hostile, even when ostensibly both have agreed on the name. Only one person wins the prize, and it is never the child. In the United States, the woman in recent years has been the major voice in naming the child, mostly by environmental positioning (she is the one in labor) and because of biology. She is there when the name-wanters come by with their forms. Once the name is "in place," the man may grudgingly agree but, elephantlike, never forget. Such matters are not pleasant.

Cameron analyzes many motives other than the ones mentioned here. Each deserves extensive examination by potential name givers, since what they do will have far-reaching consequences not often considered. Much like our language, which names are a part of, they simply are there, not of apparent temporal importance, yet underlying almost everything we do. To make us aware of the care we need to take as name givers, Cameron does more than sketch motives and outline naming anecdotes; she goes to the center of the problem and analyzes, coring out the good and the bad, the effects that name givers have. The work is of great importance and is the first study of its kind to be published in the United States—or anywhere. She provides a substantial bibliography of sources, which are weak and fragmentary, since no one, other than Cameron, has written anything like a systematic survey of name giving. If her purpose was to "establish the 'topography' of naming," then she has done that.

Without reservation, I recommend this study to everyone interested in names, whatever the area, to practicing psychologists who confront the results of name-giving wreckage every day, and to anyone responsible for the serious task of giving names.

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Of Sticks and Stones and Names

The Language of Ethnic Conflict: Social Organization and Lexical Culture. By Irving Lewis Allen. New York: Columbia Univ. Press, 1983. 162 pp.

"Sticks and stones just break my bones / It's words that really hurt me." Thus Peter Opie rephrased the well-known charm to ward off the pain of name-calling (cited by Allen, p. 14). A bruised psyche is at least as hurtful as a bruised shin. And, as human beings have gathered their piles of stones to hurl at one another, so have they also gathered their stocks of epithets to use in psychological battles.

The study of this "sinful and homely vocabulary," as Irving Lewis Allen calls the lexicon of opprobrious nicknames for ethnic groups (p. 2), is not new. Earlier studies, which Allen has drawn upon for this book, are Harold B. Allen's "Pejorative Terms for Midwestern Farmers," Robert Burchfield's "Dictionaries

and Ethnic Sensibilities," Merritt Clifton's "How to Hate Thy Neighbor: A Guide to Racist Maledicta," Alan Dundes's "A Study of Ethnic Slurs: The Jew and the Polack in the United States," Nathan Kantrowitz's "The Vocabulary of Race Relations in a Prison," Raven I. and Virginia McDavid's "Cracker and Hoosier," H. L. Mencken's "Some Opprobrious Nicknames" and *The American Language* with its supplements, Ann Moseley's "The Opposite of Black: Names for White Americans," Peter Opie's "Children's Derogatory Epithets," Lee Pederson's "Terms of Abuse for Some Chicago Social Groups," A. A. Roback's *Dictionary of International Slurs,* and many others in the useful list of references (pp. 143-55). For a subject so rich in material, one cannot expect any bibliography to be thorough, but Allen has managed to include most of the works one would expect among his references. The excellent reference list in this volume can be a starting point for other students interested in pursuing the topic.

Despite the abundance of earlier studies cited by Allen, the genteel tradition of language study in America has preferred to ignore the abundance and variety of ethnic insults. It is easy to see why. To read page after page of terms like *dago, greaser, honky, kike, nigger, spick,* and *wop,* is hardly to reinforce the prevailing dogma that America is the Land of Opportunity, where any child can grow up to be president (and certainly some unlikely ones have done so). Such terms make "a squalid litany" (p. 4), which seems to the present-day sensibility perhaps more obscene than a recitation of the sexual and cloacal terms that have become part of the new small talk in some groups and certainly more profane than any unhallowing of the Lord's name.

Some members of ethnic minorities, in particular, react defensively or aggressively to any consideration, other than condemnation, of such terms. Considering that the terms are still used as weapons to put other groups down, and bearing in mind how recently some groups were kept firmly down in their places, it is hardly surprising that the victims of verbal aggression should have bad reactions to the instruments of their victimization. As Allen observes, "There is a lot to be said for not mentioning rope in the house of a hanged man." Yet, as he also goes on to point out, however ugly they may be, these words are our words. We should be willing to acknowledge what we as a people are—warts as well as beauty marks. One does not overcome prejudice by ignoring it.

It is, moreover, difficult to generalize about the effect of derogative terms on a group. The popular wisdom has it that language creates society as much as society creates language—so that groups may not only accept the stereotypes others have of them but may begin to act accordingly (as Allen points out, p. 17). However, it is also true that a term which is used derogatorily by outsiders may be taken up by the victimized group and adopted as a term of honor. The histories of *yankee* in New England and of *nigger* among blacks illustrate such a turn of events.

Moreover, it is not always easy to assess the emotional value a term is used with. So Allen is occasionally wrong about his nicknames. For example, he says that *sheik* as a general term for Arabs is "especially offensive when pronounced 'sheek." (p. 51), but there are many Americans who are unaware that any other pronunciation is possible for the word. Even those who know of another pronunciation, such as "shake," may regard it as pretentious. The use of *sheik* for any Arab, with whatever pronunciation, probably reflects American innocence about the "proper" meaning of the word as much as an effort to derogate (since the days of Rudolf Valentino, sheiks have been romanticized rather than derogated).

Another example of misinterpretation is Allen's observation that *colored* as a term for blacks "has never been in good repute" (p. 136). There was a time, embracing the foundation of the National Association for the Advancement of Colored People, when that term was in the best repute. And some elderly or conservative speakers still feel it to be the "nice" way of referring to blacks. It is very easy to project our own evaluations onto other persons and other times.

The most significant example of misinterpretation, however, is Allen's treatment of the form he spells *niggra* or *nigrah* and calls "the infamous mispronunciation of *Negro*," citing Raven I. McDavid's article "A Study in Ethnolinguistics." Allen seems to have misread McDavid. In his treatment of the various pronunciations of the word *Negro*, McDavid points out that among whites, whereas the pronunciation represented by "nigger" is either very old-fashioned or nowadays a derogatory form, the pólite or colorless form is /nigro/ in the North but is the pronunciation represented by "nigra" (or the orthographical variants Allen cites) in the South. However, as McDavid goes on to point out, blacks themselves adopted the Northern pronunciation (before many of them rejected the word altogether in favor of a revived use of *black*) and thus rejected the genteel white Southern use. Whites who use the "nigra" form have done and still do so because it is the normal, polite pronunciation in their dialects.

McDavid's point has been recently reinforced in a short article (which Allen does not list among his references) on "A Pronunciation of *Negro*" by Susan E. Leas (*American Speech* 56 (1981): 154-55). In that note, based on the files of the forthcoming *Linguistic Atlas of the Gulf States*, Leas points out that whites who use the "nigra" form are surprised to discover that anyone thinks it derogatory; and Charles Clay Doyle, in an editorial note to the Leas article, points out that the spelling *nigra* (as also *niggra* and *nigrah*) is never used by Southerners who pronounce the word as those spellings suggest. For those who so pronounce the word, their pronunciation is spelled *Negro* (just as "windah" and "pianah" are spelled *window* and *piano* and "renig" is spelled *renege*). As Doyle points out, "what is 'offensive' about *nigra*...is not the intent of the pronunciation (by Southern whites) but the intent of the spelling, which is a literary device (used by those who pronounce the word otherwise) to elicit contempt for a speaker to whom the form is attributed." McDavid concludes his article with a sane and civilized plea for understanding and sensitivity to the feelings of others. All too often the understanding and sensitivity are expected to be one-sided, and infamy is too casually attributed to those whose usage differs from our own.

Such misinterpretations do not, however, spoil the major thrust of the book. Allen concludes, in part, that the vocabulary of pejorative nicknames for ethnic groups (1) is large, (2) involves a great many groups, and (3) arises from contact between groups, especially in cities and especially when the nicknamers and the nicknamed are competing economically. More specifically, Allen argues that the use of pejorative nicknames for an outgroup is a form of conflict and that the population history of America—our waves of immigration, urban struggles, social upheaval—is all reflected in the nicknames for ethnic groups still used in our language.

Certainly the number of nicknames is large, and the groups named are various. The word list (pp. 45-73) contains more than 1,000 nicknames for about 50 ethnic groups. These nicknames are not ones Allen has gathered from his own field work. They are rather a list of those he found in other discussions of ethnic pejoratives. The word list is, however, valuable as a source of information that is otherwise

scattered among a great many works. Its usefulness, and that of the book generally, would have been considerably enhanced by an index of forms. The word list is alphabetical by ethnic group named; because the same nickname is sometimes used of several groups and because the nicknames—their use and history—are discussed in various places throughout the book, an index of forms is much needed. There ought to be a law in the republic of letters requiring all books on lexical matters to have such an index.

Another of Allen's conclusions is that the more conflicting contact between two groups, the more pejorative nicknames each group will use for the other. Since the amount of contact, and thus of potential conflict, is roughly proportionate to the size of a group, larger groups have more nicknames than smaller ones. We are accustomed to thinking of ethnic terms as applied to blacks, Irish, Italians, Jews, Mexicans, Poles, and the like—not to white "Anglo-Saxon" members of the dominant culture, but Allen shows that no one escapes nicknaming. Thus, although the largest number of nicknames are terms used by whites for blacks, the next largest are terms used by blacks for whites—not white ethnic minorities, but whites as the majority.

In chapter 4, "Social Origins of the Vocabulary," Allen correlates the historical events that brought groups together and created the occasion for conflict and thus for pejorative nicknaming. The importation of Chinese as cheap industrial labor in the 1870s and 1880s, the waves of Italian immigration around the turn of the century, the depression of the 1930s that transplanted white Southerners to Northern cities, the hostilities with the Japanese during the 1940s—these and many similar events set the scene for the kind of contact that produces nicknames.

Chapter 6, "Ethnic Ideology and Folk Etymologies," considers origins that have been proposed for some nicknames, such as *honky* and *wop*, especially the popular etymologies that lay linguists delight in making up and repeating. Such folk etymologies, usually dismissed by professional students with a wry smile, become for Allen the basis for sociological analysis. A society's history and structure is revealed, not only by the words it uses, but also by where it thinks those words came from.

As a result of his thorough study of the subject, Allen reaches the melancholy conclusion that "the most disliked strangers are those closest, particularly if they appear to be burgeoning in number and are, or appear to be, in competition. Social distance, in some part, is a consequence of spatial nearness" (p. 33). The closer we are together, the farther we are apart.

That the ethnic pejoratives of American English are so numerous and so various in the groups to which they apply is due, not to any special mean-spiritedness of the American psyche, but rather to the fact that the history of America has been especially productive of the circumstances in which ethnic nicknames flourish. Our mixture of diverse cultures and populations, our high level of industrialization and urbanization, our social and geographical mobility, and perhaps the value we place on competition and conflict—all go to make up the rich muck in which ethnic insult flowers.

The hopeful side of all this conflict and onomastic violence is that peaceful cooperation between people requires that they know one another—and such knowledge cannot grow out of ignorant isolation or abstract benevolence. Too often those who most love their fellows as a class cannot abide Tom, Dick, or Harry as persons. Conflict between groups may be necessary before those groups can learn to live together peacefully. To paraphrase Oscar Wilde, people only call each

other brother and sister when they have called each other a lot of other things first.

Allen's book provides us with no new linguistic information about ethnic slurs, and does not aim to do so. Occasionally, its interpretations are too facile and too much inclined to echo the pieties of social liberalism without questioning whether those pieties are well founded. However, its assemblage of information is extraordinarily useful; and the moral conclusions inherent in such a catalog of opprobrium onomasticum, as well as in Allen's analysis of it, make *The Language of Ethnic Conflict* well worth reading and using.

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Idioms and Phrases Index. Eds., Laurence Urdang and Frank R. Abate, with "Foreword" by Richard W. Bailey. Detroit, MI 48226: Gale Research Co., Book Tower, 1983. Pp. xxii + 1,691 in 3 vols. $150/set.

The text carries a subtitle: "An Unrivaled Collection of Idioms, Phrases, Expressions, and Collucutions of Two or More Words." So far as I know, the subtitle is true, for I have found no other such comprehensive listing of such material, although books of similes are around, but those are not really true relatives. Some texts are listed in the sources, (one with 186,000 entries in four volumes) but these in a sense have, after careful selecting and pruning, become *Idioms and Phrases Index.* The statistics are enormous enough: "over 400,000 entries identifying over 140,000 idioms, phrases and expressions in the English language that are defined in more than 30 English-language dictionaries." It is indeed an astounding product.

Richard W. Bailey, in his Foreword, "Having Your Words Cut Out for You," sketches the current philosophy of language, a Chomskyan view (although Chomsky is not mentioned) that emphasizes the creative capacity of humans, such creativity manifested through language, with the creativity device residing elsewhere than in language. Bailey confuses the two, but that is of little importance here. Creativity cannot become chaos, as Bailey rightly notes in his stating that we cannot do as we please. Constraints, limitations, and structure make a language, with the filling being sound patterns that somehow refer to things (real or imagined). Combinations, then, are governed by rules of syntax, which in turn limit meaning to a context.

Bailey, following Otto Jespersen, further distinguishes between formulas and free expressions. In English, as in other languages, a few formulaic sentences (Chomsky's "kernel sentences" in Early Transformational Grammar) can generate an enormous variation, which may be infinite, for certainly an infinite number of sentences can be formed or "generated."

Following Jespersen again, Bailey sets up formulas and free expressions, with free expression forced to fit the formula under all conditions. Although I see

little to argue about here, Bailey senses a fuzziness, claiming that the boundary between formulas and free expression is not clear. He cites ambiguity as the breaker of the formula, as seen in "She kicked the bucket." The ambiguity exists, but such is resolved in two ways: (1) analyzing two possibilities; and (2) examining the context. English, as he notes, is cluttered with such ambiguities, again nothing new, especially when we realize that every expression is to a degree or totally ambiguous. Perhaps more precise definition is needed, but that still will not eliminate the possibility of ambiguity.

Furthermore, English, or any other language, does not have idioms and phrases as the basic elements, since they must be perceived as only partial fittings, machinery for the sentence itself, which has to be the basic unit. These idioms and phrases are incompletely formed concepts that will find their "meaning" in the sentence, which may be parsed to take care of some aspects of the ambiguities. But I am not being fair to Bailey. It is best to quote his summary of his observations about idioms and phrases:

> First, we have noted that the 'units' that constitute the bases of our language range in size from single words to lengthy combinations, and as users of English we form our utterances from these basic units according to a few general rules and very many specialized and specific restrictions. Second, metaphorical and figurative interpretations of these units influence our perception and use of them, sometimes in close connection with what we experience in the world *(leave a bad tase in one's mouth)* and sometimes involving words about which we may know nothing except that they occur in the formula (like *lurch* in *leave in the lurch* 'desert, abandon'). Finally, we recognize that the creation of phrases and idioms is one of the most productive processes that alter the shape of our language. (Vol. 1, x).

If we do not believe that idioms and phrases act in this way, we will have to make a mental adjustment to account for the thousands of entries that follow in the index.

Ostensibly the reason for this notice is to find onomastic value in the index. Idioms and phrases often contain what we call proper names, replete with capitals in print. Without analyzing them or otherwise commenting on meaning or content, I will list some as samples of the kinds of expressions that contain onomastic matter:

death of little Nell
son of Neptune
two-handed sword of Minotti
Susie long-legs
Lucy long-legs
Dorian fugue
Stabbed with a Bridgeport dagger
Dachshund sandwich

Such phrases appear on possibly every three-columned page, and all are available now for investigation by the researcher who is willing to work through the material. A study of ethnic phrases or national expressions could be made from such as *to spoil the Egyptians, Chinaman's chance* (and many others listed under *Chinaman* and *Chinese*), *take French leave, dirty Irish trick, English-man's foot,* and similar ones.

A review of the sources will give some intimation of the content of the index. Sixteen volumes of source material contain general idioms and phrases. Specialized dictionaries include computers, slang, advertising, architecture, radio and record industry, publishing, English prepositional idioms, English verbal idioms, music and musicians, jazz, underworld, medicine and nursing, *The Random House*

Dictionary of the English Language, the only unabridged dictionary listed in the bibliography of sources. Laurence Urdang wrote the annotations for each of the sources, many of which are familiar to readers of *Names*. In the annotation, Urdang explains and describes the material taken from each source and incorporated into the index. If future editions are published, the editor surely will add other sources.

An index of this kind cannot be exhaustive, can only point to categories of phrases and idioms, and can only suggest through listing. Perhaps that is sufficient, for this collection, for whatever use it may be put, is a footnote to Bailey's contention that the text "is testimony to the importance of these units to the community formed by the English language." I might add that it is another example of Laurence Urdang's continuing interest in language and his publishing within that interest and concern.

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The How, Why, and Whence of Names, Vol. 4 of the Papers of the North Central Names Institute, 1983, edited by Edward Callary and Laurence E. Seits, DeKalb, Illinois: Illinois Name Society, 1984

This is a collection of eight papers considered by the editors as the best of those presented at the Fourth Annual North Central Names Institute at Waubonsee Community College in Sugar Grove, Illinois. As the editors point out in their preface, they represent a "varied lot," exemplifying the principal genres of onomastics. Four of these papers, I feel, are most worthy of comment in this review; the others are merely interesting. My comments, however, will not be so much a review of the articles themselves as an audacious expression of my sentiments on the topics covered and some questions raised by the authors' treatment of these topics.

Raven I. McDavid pens a provocative and not altogether deserved critique of American place name studies. His explanations of the dearth until recently of systematic study of American place names include the lack of dependable sources of information. He reminds us that available maps—even the topographic and county highway maps—and most of the publications that have been the primary sources of names fail to include all the known names of an area. With this I quite agree for state gazetteers, like Kentucky's, almost invariably have been limited to names that appear on maps. Only by thoroughly researching in the locations themselves have I, for example, been able to nearly triple the list of names in our state gazetteer. Moreover, many of the names given on our maps have been misspelled or even misapplied and seldom corrected from one edition to the next. McDavid attributes the paucity of names on maps to our "emphasis on practicality"; the identification of stream names, in particular, just didn't seem so important to the map makers. (Most of my additions to Kentucky's gazetteer are stream, hill, and abandoned post office names).

The sheer scope and involvement of systematic place name study, says McDavid, is another reason so little has been accomplished in this field. Though comprehensive surveys require the full time and even life long commitments of profes-

sional scholars, few of us have been willing to spend our time exclusively in an effort as yet so little appreciated by our academic colleagues. We have yet to convince our universities (as well as our state historical societies and humanities councils) that place names research, though interdisciplinary, is worth supporting or at least recognizing as a legitimate scholarly enterprise.

McDavid contrasts the American experience with the European tradition of professional place name study which is grounded in thoroughly documented data in accessible and well maintained archives in most of the European capitals. The Europeans seem to have been more committed to this type of research, perhaps seeing greater value in it, than we have.

Yet while admittedly lacking widespread governmental or academic support, systematic place names research and archiving have been going on in America, to perhaps a far greater extent than McDavid realizes or at least, in his article, is willing to give credit. In addition to the notable contributions of the professionals at Indiana State University, we might cite those at the Universities of Idaho, Missouri, and Alabama where academic study has been recognized and encouraged. Also, I don't think it's fair to say that "our sense of archiving is poorly developed;" for while, over the years, "many of our records have been lost, thrown away, or wilfully destroyed," as McDavid says, we have begun to replace them in at least as sophisticated and efficient a manner as the Europeans with data derived from field surveys and unpublished sources. Again, in Kentucky, we can locate place names data about as easily as the Swiss have been able to do.

Incidentally, who does McDavid consider "professionals"? Merely academic "types"? Are the rest of us "dilettantes"? Some of us who have left academia may have been more successful in achieving a fulltime avocational commitment to place name study for we're now responsible to no one but ourselves.

In short, McDavid seems unfortunately to have under-estimated the number of actively involved systematic state and county surveys now being undertaken by "professionals" and others under a variety of auspices. These have been reported in the annual Ehrensperger Newsletters. A dozen years ago I might have agreed with his somewhat limited assessment of the state of place names research in America, but I now find that affairs have much improved.

An article by Cleveland Kent Evans reports another in the growing series of studies attempting to demonstrate that given names are susceptible to stereotyping. However, using college student subjects, he came to the refreshing conclusion that one's name is not as important a determinant of his interpersonal relationships as has been commonly supposed, and that the first impressions generated by a name are so often overruled when other data about the bearer become known; that is, while names may be stereotyped and people may have less preference for certain names based on their lesser familiarity with them, the bearers of these names—all other things being equal—need not fare so badly.

As interesting and well done as Evans's and similar studies may be, I still feel that far more valuable onomastic insights would derive from research into (1) how particular names become stereotyped—why they have become associated with specific personality traits (through identification with historic or fictional bearers of these names?); (2) how an individual's name actually influences his character development (perhaps his parents, consciously or otherwise, raised him to behave in a manner suggested by their image of the name and then he behaves that way), or how the name bearer may be affected by others' reactions

to his name based on their image of it, or why some bearers of a negatively stereotyped name will be more adversely affected by it than will others. And (3) of course, equally, if not more, fruitful would be research on how and why individual children are named which may tell us more about the character and motives of the name givers than it may provide insights on what becomes of the bearers themselves.

Willye Bell Udosen's "Names and Symbols of Characters in *The Thorn Birds*" is the "literary onomastics" contribution. A review of this article gives me another opportunity to wonder (aloud) if such studies of the names of fictional characters (Prof. Udosen calls these "characternyms") are based on what the onomastician *knows* is the author's intent in the use of the names or merely guesswork or assumption. How often do the analyzers "read into things" that may be meaningful only to them? Udosen here doesn't clarify for us whether hers is an ex post facto analysis or is based on her knowledge of the author's (Colleen McCullough's) deliberate intent.

Virgil Vogel, ever the fascinating chronicler of place name curiosities and our resident authority on American Indian names, outdid himself in his article on "artificial names." These, as he describes them, are "the constructed names which do not constitute recognizable words in any language...(and) may not normally be explained by linguistic analysis." He offers a rather complete typology with examples from a sample of some 700 such names. In effect, it encouraged me to seriously consider such a survey of Kentucky's "artificial names."

For the record, other articles in the volume deal with some place names of Fulton County, Illinois, ghost railroads in Michigan's Upper Peninsula, French place names in northern Illinois, and Sir Thomas Crapper of bathroom fixture fame. A mixed bag, as is the case of all collections of unrelated papers, these are of varied quality. While one could excuse the lack of clarity of some of these articles by the fact that they were originally presented as papers at an Institute, it's obvious that our enjoyment of them as articles would have been considerably enhanced by their having been better edited or even re-written, if necessary. Better proofing would have helped, too. But, over all, I enjoyed this collection and look forward to Volume 5.

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Nilsen, Don L. F. and Alleen Pace Nilsen, eds. *The Language of Humor: The Humor of Language.* Proceedings of the 1982 WHIM Conference. Tempe: Arizona State University, 1983. Pp. 412.

The Nilsen book machine has burped again. For the uninitiated, Don and Alleen Nilsen publish about as often and as well as the New York Times. For the initiated, this means another session of good reading in store. This collection chronicles the first meeting of the Western Humor and Irony Membership. And it presages more than a dozen future conferences (themes have been selected through the year 1996). As usual, the Nilsens demonstrate tremendous productivity without sacrificing quality or the whimsical turns of wit that mark so much of their work.

Because abstracts, especially abstracts of papers dealing with humor, make deadly dull reading, we find instead excerpts from each paper. Thus, we are treated to the tone of each paper along with bits of salient information about the humor topic under consideration. The topics range from Humor in American and British Literature through Bilingual Humor, Humor in Foreign Languages, Feminist Studies, Linguistics, Philosophy, and even Science. I find it surprising, for example, that geologists occasionally slip limericks into their scientific descriptions. As might be expected, a good portion of scientific literature is a source for found humor, that is, striking images or metaphors which the author probably did not recognize at the time of composition: "Lake Como...is shaped like a man striding westward, his front foot in Como and the other in Lecco. Between the two legs is a promontory of great beauty..."

Although the use of excerpts rather than abstracts makes this volume lively and sometimes downright funny, the tickling finger of Nilsen is everywhere evident. Sometimes the wit is intentional, sometimes not. An example of each: The dedication on the copyright page celebrates the birthdays of a number of people born on April 1, the official date of the conference, even though the conference is so large it runs a few days on either side of April Fool's Day. On the other hand, the addresses of editors who announced the conference or who publish humor articles are listed in columns. The word processor used to prepare the columns requires that we skip from the bottom of the second column on the left hand page to the top of the SECOND column on the right hand page. Unfortunately, all of us were trained to move from the bottom of one column to the top of the next. Hence we learn that William Lutz is the editor of Duke University, and that Catherine Shaw edits PERSPECTIVES ON Bloomington, Indiana (immediately preceding our own Kelsie B. Harder). The mixup caused by the joining of partial addresses provides the sharp-eyed reader with a new source of found humor.

Sprinkled throughout the volume are short quotations from the humorists of the ages: Mark Twain, Art Buchwald, Billy Graham, Mel Brooks. These one-liners break up the constant barrage of people speaking seriously about humor. And as might be expected in a proceedings collection, the quality of the excerpts varies. The dullness of some writers overpowers the quotations they use so as to render even Robin Williams' words innocuous. Such dullness must be dedicated rather than accidental, but it does occur. We are fortunate that such dedication is rare—may it become an endangered species at the next WHIM Conference, then disappear altogether at the following meeting.

Most of the articles dealing with jokes have a tendency to rehash the hoary ones (like the priest who nearly has apoplexy until he hears little Mary wants to grow up to be a prostitute rather than a Protestant). The fresher humor among the jokes offers insights into ethnic stereotypes in stories told by members of those ethnic groups (the popular American Indian cartoon in which an Apache tells his boss he is quitting because, "this job is interfering with my drinking").

Within each of the excerpts, the Nilsens carefully list the authors mentioned in the piece as well as the rhetorical devices used. Because there are so many excerpts, the list of rhetorical devices is a handy guide. Stereotyping is the most common device mentioned, others are Antithesis, Braggadocio, Hyperbole, Allusion, Parody, Aphorism, Malapropism, and on and on. Some of the devices mentioned are neither rhetorical nor devices, such as onomastics, cynicism, farce, register, syntax. But the lists serve notice as to what else the paper might have contained beyond the

excerpt selected.

While it is true that often the better parts of the papers are found in the examples rather than the explanations, it is also true that a large number of people had a terrific time searching for the rationale behind humor and regaling one another with stories of the search. A clue to the proper spirit of the WHIM Conferences can be found in the title of Max Schulman's banquet speech. He addressed hundreds of people on "The Unimportance of Humor." The audience no doubt found it a sobering message of some import. Buy this volume and order your next early. Better yet, plan to present a paper in 1984, when puns are sure to be good, Orwell.

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Of Matters Irish

Irish Family Names: By Brian de Breffny. New York, N.Y. 10110: W. W. Norton & Co., Inc., 500 Fifth Ave., 1982. Pp. 192, photos and illus. $19.95.

In recent years, the Irish have been well treated in that now at least six books have been published on names from the country, some excellent, some, shall we say, lacking. (See References.) Irishness is like potatoes; the flavor depends on the soil, the old sod. And so the names. For the Irish are a proud people and take care of their own. Family conscious, the Irish "have one of the most ancient recorded lists of pedigrees in Europe." (Grehan, v) Many of the Irish, like the Scots, have made their names elsewhere than in Ireland and have become figures of great influence upon the world scene. Although it is a nation of only about 4 1/2-million persons, it can claim some 40 million Irish of direct descent living in the United States. (Black, 11) Some millions more live in Canada, Australia, New Zealand, and, strangely enough, Argentina.

One of the Irish in the United States is President Ronald Reagan, by virtue of his position said to be the most powerful man in the world. In de Breffny's text is a picture of Reagan, with an entry O'REGAN, which is also a surname variant of *Regan*, both names derived from *O'Riagain*, or *O'Reagain*, the prefix *O* lost "during the period of Gaelic suppression but the majority has reassumed the prefix in the present century." (de Breffny, 162-3) Reagan can also claim a coat of arms, illustrated in the text. Although none of the other books on Irish names pay O'Regan much attention, the name is listed in Maclysaght (188), where no meaning of the ancient name is given. Elsdon C. Smith in *New Dictionary of American Family Names*, (1973) glosses it as "grandson of Riagan (little king)," with variant spellings of *Reagan, Reagen, Reagin,* and also *Regan*, a separate entry, with the same meaning and additionally "descendant of the impulsive man."

Grehan (93-4) does as much for President John F. Kennedy, but skips *O'Regan* altogether, since the name did not belong in her choice of fifty most prominent

families in Ireland. *Kennedy*, sans picture but with coat of arms, appears in de Breffny (121), but no mention of President Kennedy appears in the gloss. It would appear that each time we have a president of Irish descent, a new book on Irish names is published, but surely this could not be the case. MacLysaght (134) gives a derivation of *Kennedy*, *"O Cinneide (ceann,* head + *eidigh,* ugly)," but no one else tackles the origin. Black (199-200) gives the derivation but omits the meaning of *Kennedy.* He also points out that the Kennedys have not been prominent in Irish history but derive their fame from the saloon-keeping family of Boston. Both *Kennedy* and *Regan* are among the hundred most numerous surnames in Ireland, with *Kennedy* listed as 16th and *Regan* 66th. *Murphy* is first, with *Kelly* second. (de Breffny, 7)

Arranged alphabetically, de Breffny's entries cover some 1,000 families, although only a few hundred are glossed, the others being listed in a keyed index as having been mentioned in the entires. Handsomely illustrated, profusely so, and with pictures that seem to force the landscape off the page into reality, the book can serve as a coffee-table decoration, but it goes beyond that. The front matter consists of rather long and detailed geographical accounts of the counties, but no derivations are given. The glossary is also pleasingly arranged, with coats-of-arms depicted in color throughout and good photographs placed at appropriate intervals and well captioned. A map of Connacht, Leinster, Munster, and Ulster, the four surviving provinces of Ireland, serves as a locator for the names, areas in which they predominate.

Some interesting selections appear in the glossary, quite different from the entries in Black and Grehan, the two books which resemble the de Breffny the most. Grehan begins with *Barry*; Black, *Barrett*; de Breffny, *Aherne.* MacLysaght, who is scholarly in his approach and inclusive in his glossing, begins with *Abberton*, an English placename. The glossary by de Breffny next lists *Alexander, Allen, Anderson, Archbold* (variant of *Archibald*), *Armstrong, Arthur, Aylward,* and *Bagnall,* all English and sometimes Scottish surnames. These appear in de Breffny simply because he decided to include names that now can be termed Irish by territorial right—they have been around long enough to qualify. This can be looked upon by others as definitely non-Irish, although MacLysaght glosses every surname, regardless of origin.

Several names need a fuller explanation. For instance, *Buggy,* a name that will stop anyone familiar with English, should have been glossed as derived from *O Bogaigh* (*bog*, soft), an old and well-known name in Kilkenny, Leix, and Wexford (de Breffny, 66; MacLysagh, 37). Anglicizing does strange things to other names. *Buckley,* one of the hundred most common Irish names, is glossed as it should be, an anglicization of *O'Buachalla. Campbell,* one of the ten commonest surnames in Scotland, is also among the fifty most common ones in Ireland. It came to Ireland by the gallow-glass, an anglicized and folk-etymologized rendering of *galloglach*, mercenary soldier, usually Scottish and a follower of the English. MacLysaght claims that *Campbell* derives from *MacCathmhaoil* (*cathmhaoil,* battle chief) or from *cam beal* "crooked mouth." Other names that have been misshapen by anglicization are *Carberry, Cashin, Cashman, Clancy, Clark(e), Conboy, Curley, Comisky* (from *cumascach* "confuser"), *Deane, Diamond, Dockery, Dooley, Doyle, Duffy, Fee, Felrry, Flatley, Gillespie, Hearty, Henry, Hickey, Hoey, Kane, Kilroy, Lally, Looney, Lucey, Lunskey, McPartland, Noone, O'Toole* (also, *Otoole*), *Prunty* (better known in English as *Bronte*, the form adopted by the fa-

ther of the novelists), *Quigley, Quirk(e), Rabbit* (translation of *cunneen,* Ir. "rabbit"), *Rafter, Rice, Scully, Sharkey, Shine, Slattery,* and *Troy.* All deserve comment, but suffice to say that these are anglicizations of Irish names.

Another interesting note on Irish patriotism can be deciphered from the fact that the famous names in Irish literature, *Joyce, Shaw, Synge* and *Swift,* are not "pure" Irish. James Joyce, the most Irish of the Irish, is of Welsh origin, ultimately traced to Thomas de Jorse, a 13th century Cambro-Norman settler from Wales who settled in County Galway. The Joyces became so hibernicized that their territory is called Joyce Country, with a Joyces River in Connemara, Galway. (de Breffny, 118; MacLysagh, 130). George Bernard Shaw can be traced to a 17th century settler born in Hampshire but of Scottish descent. (de Breffny, 174.) Jonathan Swift and John Millington Synge (*Sing* in England), neither glossed in de Breffny, both are of English descent.

Brian de Breffny does not appear to be an Irish name, since it is not listed in any glossary of Irish names, nor does de Breffny help us any. Nevertheless, Breffny (Breifne) is one of the ancient territories, existing since pre-historic times, and now forming the modern Cavan and West Leitrim. The O'Rourkes were the overlords of the kingdom of Breffny and retained power until confiscations in the 16th and 17th centuries (de Breffny, 28). The descendants of O'Ruairc were widely scattered then and earned prominence in Russia, Poland, Austria, and France (MacLysaght, 191-2). The O'Rourkes also through the elopement of Dearbhforgaill, wife of Teirnan O'Rourke, with Dermot, king of Leinster, caused a power struggle which involved the Anglo-Norman knights in Ireland and eventually caused the country to be taken over by the English. Apparently, this was a kind of Helen of Troy situation that went beyond a mere straw bed scandal.

Brian-na-Murtha O'Rourke was knighted by the English in 1578, but he was constantly involved in rebellions against them and brought upon himself the final blow when he harbored many of the Spanish sailors from the ill-fated and storm-wrecked Armada in 1588. For this escapade, he was captured and, unable to speak English, taken to London and beheaded in 1591. Owen O'Rourke in France was created Viscount at Baron de Breffny, serving the Duke of Lorraine and later the Emperor at Vienna. Another O'Rourke was killed at the battle of Luzzara in 1702. John O'Rourke became a peer of France, so dubbed by Louis XV. His brother, Cornelius, was the father of General Count Joseph Kornilievitch O'Rourke, a Russian general who helped defeat Napoleon (de Breffny, 165; Grehan, 137-8). The O'Rourkes still hold center stage. Edmond O'Rourke (1814-1879) was a famous actor under the name of Edmond Falconer. Margaret Gaffney, daughter of William and Mary (O'Rourke) Gaffney, dedicated her life to helping relieve human suffering and contributed the profits of her successful business in New Orleans toward this end. A marble monument in New Orleans commemorates her, and a "Margaret Club" still exists in the city to help orphans. Constance Rourke, who died in 1941, is best known for a number of histories and biographies that she wrote. Garland Roark, under the pen name of George Garland, wrote several adventure stories, some of which have been turned into movies. Robert Ruark is the author of *Uhuru* (Freedom) and the violent best seller, *Something of Value* (Black, 218-9). Brian de Breffny, then, is an O'Rourke.

Enjoyable as this text is, it needs to be complemented by the scholarly work of MacLysaght, who fills in derivational and Irish details that de Breffny does not seem to need. He does refer to MacLysaght time after time in the entries, so he is

aware of the authoritative force of the latter's glossing. Still, de Breffny has added another volume to the growing list of books on Irish names. What is really needed now is a good dictionary of Irish placenames.

Kelsie B. Harder

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Gale Research Publications

This survey of recent publications by Gale Research Co., Book Tower, Detroit, MI 48226, serves as prominent notice of books of interest to readers of *Names.* Titles and bibliographical information appear below.

Alkrie, Leland G., Jr., compl. and ed. *New Periodical Title Abbreviations* 1982, Vol. 3 of *Periodical Title Abbreviations,* 3rd Ed. Detroit: Gale Research Co., 1983. Pp. 541. Softbound: $86.00

Mossman, Jennifer, ed. *New Pseudonyms and Nicknames,* Issue No. 1, January 1983. Detroit: Gale Research Co., 1983. Pp. 184. Softbound.

Crowley, Ellen T., ed. *Reverse Acronyms, Initialisms, & Abbreviations Dictionary,* 8th ed., 1983-84, Vol. 3. Detroit: Gale Research Co., Book Tower, 1983. Pp. 1,864 in 2 parts. $120.00.

Collecting nicknames and pseudonyms is a harmless, no doubt sensible, occupation, less costly than fooling around with stamps. Lately, however, journalists (our daily keepers and our amoral pests), persons in "public relations," and others of pseudo-Boswellian ilk, tend to search for the knowing phrase, the captivating moniker, that will tag a "client," who by virtue of shape happens to be a person. In the name of publicity, many nicknames are attached to persons, often with their full acceptance and compliance. News magazines are repositories of nicknames, with newsworthy persons often tagged with another name, somehow descriptive in the journalist's mind. Such names as *Cap the Knife, the Great Communicator, the Vicar of Foggy Bottom,* or *Boom Boom* are indicative. Before the age of twisting the public's view through saturating the eyes in newsprint and TV, nicknames sort of just came about, usually through some characteristic (imagined or real by the nicknamer), such as Pig, Fatso, Sunshine, Crip, Chip, Rusty, and many similar ones. Now, The Splendid Splinter takes on something other than a nickname. First, Ted Williams was The Splinter; then in a short time, he became Splendid. This type of naming does not originate in the baseball dugout. It comes off the typewriter of a jock-groupie (male, of course). It is also metaphoric and descriptive and really has nothing to do with baseball.

Mossman has collected more than 50,000 "other" names, assumed ones, and bestowed ones, with about 40,000 real names attached to them. This coverage is actually quite small, considering the amount of material available and the possibilities, for every piece of print seems to contain such items as epithets, sobriquets (a bit of the French), pseudonyms, pen names, diminutives, stage names, and aliases. The interedition supplement contains 5,821 original names and 7,790 assumed names, both contemporary and historical, "gathered from over 60 sour-

ces," the names keyed to the sources listed on pp. 15-17. Many "other" names are initials, such as A. which can be interpreted as merely a signature, but A.C.I.G. hides A Cornishman in Gloucestershire, an epithet from John White, a British music printer, bookseller, and author. An interesting one that begs for further information is The American Rabelais, for Herman Melville. Benauly is a joint pseudonym for Benjamin, Austin, and Lyman Abbott, American writers. Samuel Adams has 34 "assumed names," with more listed in the base volume. John Milton has been called The Black Mouthed Zoilus, The English Mastiff, and The Great Gospel Gun, but Shakespeare survives better with such as Mirror-Upholder of His Age, The Divine, The Bard of all Time, Poor Poet-Ape, and Honie-Tongues. One source (Jonathan Green, *The Directory of Infamy*. Toronto: Mills & Boon, 1980) produced several real and assumed names, usually aliases, such as Burton W. Abbott as Bud Abbott, James Hanratty as J. Ryan, Fritz Haarmann as The Hanover Vampire, and Martha Hasel Wise, The Borgia of America, all murderers, imposters, robbers, highwaymen, an Australian bushranger, pirates, swindlers (Mary Eleanor Smith as Old Shoebox Annie), forgers, and probably other categories of criminals. In passing, Elizabeth I gathered to herself The Miracle of Time, The Glory of Her Sex, and The Untamed Heifer.

The next two books are concerned with abbreviations of various kinds. Alkrie's *New Periodical Title Abbreviations 1982* cumulates the 1981 volume, "which may be discarded." It adds 11,000 "newly coined or newly found" abbreviations. The total in the PTA system is now over 46,000 abbreviations of periodical titles. *Names* is not listed, but it is listed in Crowley's *Reverse Acronyms* as *Names* / a publication/ with the abbreviation of NA, which we have never used. American Name Society appears just right as ANS. Alkrie's text is usable and valuable, surely a volume that should be made available in reference areas in libraries and owned by anyone who has to contend with research in many periodicals. The user will find missing, however, diacritical marks and the German *für* changed to *fuer.* In the United States, diacritical marks just are not acceptable, and the structure of our communications machinery indicates such. Computer typists, stenographers, businessmen who write, and nearly everyone else refuse to stop to finger them in. Nevertheless, I am glad to have the Alkrie compilation around. The diacritical marks can be located in the right places if need arises, which it seldom will.

Another excellent reference work is Crowley's *Reverse Acronyms*, editions of which have been amply noticed and praised before in the pages of *Names.* The *Reverse* lists in alphabetical order the translation of the acronym. *Acronyms* lists alphabetically according to the abbreviation. The two dictionaries supplement each other and probably should be used together, although, as I usually point out, the dictionaries carry a price that is a bit steep for the home user. Yet, with all these computers around in households and in student rooms, perhaps the time has come to keep the car in the garage more often and drive enough less to pay for the dictionary. Besides, walking might prove to be healthy.

The statistics: RAIAD contains over 250,000 entries, attesting "to the ever-increasing role of acronyms in the technological atmosphere of the twentieth century." If sensible persons would do what they used to do with abbreviations, we would not need this dictionary: COD = Cash on Delivery; JFK = John Fitzpatrick Kennedy; EST = Eastern Standard Time. What, asks Gryll, can be done with persons who claim that Human-Initiated Equipment Failures must carry the

acronym THIEF? *Centrifugal* has six listed abbreviations. Airport symbols have always been as confusing as is the method of transporting baggage. BNA = Nashville Airport (the Old Berry Field memory), comparable to ORD = Chicago O'Hare Airport, from the days when some apple trees next to a grassy runway became Orchard Field. Then we find SLAW = Conference on the Sociology of the Languages of American Women; VI = Congregation of the Incarnate Word and the Blessed Sacrament; and the oddities among library call letters, radio station call numbers, and different abbreviations for such common words, as *Correct, Front, Assistant, Headache* (HA; HDAC), *Headquarters,* or *Design.* Crowley's sophisticated editing and arranging make this an attractive and easy-to-use, and, for those who wish to probe the reasons for our desire to abbreviate, bob-tail, and cater to what can only be called a false and insecure efficiency, whether in the meddling with word forms or in squashing time, the text is a treasure trove of briefs.

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