Reviews

Names. By Paul Dickson. New York: Delacorte Press [1 Dag Hammar-skjold Plaza, NY 10017], 1986. Pp. 352. $15.95.

Paul Dickson has a bit of the outrageous in him, the titles of his many books testifying to his serious amusement and comic cleverness: *The Great American Ice Cream Book, The Future of the Workplace, The Mature Person's Guide to Kites, Yo-Yos, Frisbees and Other Childlike Diversions, The Future File, The Official Rules, The Official Explanations, Words,* and that collection of bunk, nonsense, and fables we believe - *There are Alligators in Our Sewers & Other American Credos.* And the listing does not include all. A prowler among the irrational American cultural ways, caves, sewers, and highways, he has probed the dregs, the foam, and the liquid with intellectual abandon. One reviewer stated that more than a million of Dickson's books are in print. Believable!

The inevitable has occurred. Dickson has now come to the study of names, anticipated in *Words,* where he filled a chapter with an assembly of antic abbreviations all acronyms (samples include ARISTOTLE = Annual Review and Information Symposium on the Technology of Train- ing and Learning / BURP = Backup Rate of Pitch / CHRIST = Chris- tians Heeding Righteousness instead of Satanic Tyranny / CRUD = Chalk River Unidentified Deposit / DIED = Department of Industrial and Economic Development, and many more, some risqué for our family magazine); a section on Burgessisms (coinages by the humorist, Gelett Burgess, 1866-1951); 2,231 terms for drunkenness; The Purple Cow; and hundreds of other purely onomastic items. These few are small spuds compared to the Idahos in *Names.*

One of the joys of the onoma addict is to read lists and meditate on them. This ability no doubt has kept many a person faithful in faraway cities and in temptational terrain. A telephone book can provide sensuous pleasures to what would have been either a lonely evening or a dangerous one. Dickson does not empty a Chicago-sized telephone directory into his text, but he does occasionally provide lists and more lists, one of the banes of drones in the hives of onomastics. So I will begin with a list. In a chapter "Collector's Showcase," where he features several hundred

"items from the John Q. Raspberry Memorial Collection of Names," being names to be savored, ones that tickle us even when we have one that is just as risible and, yes, traumatic. Many delvers in names have been infected with the "funny-name" syndrome: H. L. Mencken, Thomas Pyles, Barbara "Rainbow" Fletcher, Margaret Whitesides, and probably the rest of us, although we stay in the closet most of the time. A few of Harder's choices from Dickson's collection would include Taffy Sidebottom Ball, Coit Bustle, Whimper Jo Bynum, Valley Ditch, Ducky O.L. Love, Pun On, Xavier Yopp, and Missouri Streets. Unlike Barabara Fletcher in *Don't Blame the Stork*, Dickson stays away from the X-rated, but a healthy imagination can still find pay dirt.

Seriousness claims other chapters, with the one on corporate names being different and definitely original, including such categories as The Big Buck Change (*Esso* to *Exxon*), initials (*Smith-Corona* to *SCM*), Mergers (*Connecticut General + INA = Cigna Corp.*), Oxymoronic Names (*United Diversified*), Personifications (*Mattex International Corporation = Rusty Jones*), and many others. The section on names that raised a storm lists and discusses "Hurricanes/Himmicanes." "John Doe and Company" covers symbolic and generic naming (*The Boondocks, Joe Blow, Joe College, John, Kilroy, Podunk, Mr. and Mrs. X*, and similar ones). The discussion of eponymous names is suggestive but whets for more not given (some that are included: *Leotards, Chauvinists, Begonias, Gardenias, Bloomer, Bikini, Berserk, Tom Collins*, and a goodly host of others).

A chapter on anagrams and palindromes ("Flipped and Scrambled People, Places, and Things") contains many that are new to me, probably old to others: Florence Nightingale: Flit on, cheering angel / Geraldine Ferraro: Gerri, deal Ron fear / Cilohocla: a racing dog, not an alcoholic / A Toyota: a product palindrome / Llaregggub, the name of the Welsh village in Dylan Thomas's "Under Milk Wood": (spell it backwards) / Edwin: "a brand of designer jeans that was created by scrambling the word *denim* and then turning the 'm' upside down." Animal names come from just about everywhere, for anything, and out of minds that have a rationale that thinks four-legged, except when insects are concerned. Some of the material here can be used in pursuits that may be termed trivial only; for instance, what was the name of Lady Godiva's horse? If anyone cares, it was *Aethenoth*. General Custer's horse was named *Vic*, with all its teasing connotations. Race horses now are allowed to be named for living humans, such as Joe Namath, if permission is granted. Here is not the place to move on horse's names, a subject that seemingly is infinite. Champion dogs also tend to be a catchall for names, all carefully

controlled by certifying organizations. Bates Hotel was "a highly touted colt named for the hotel in *Psycho.*" Surely we all know that *Black Diamond* is the name of the bison pictured on the buffalo nickel. Onan was "Dorothy Parker's pet canary, so called because he spilled his seed." Where Dickson found these I do not know, but such tidbits can lighten an evening without adding calories.

Among the categories that are not often treated in onomastic studies are names for varieties of apples, curious names that manage to find their way onto ballots, nicknames of baseball players, love names, robots, and names at sea. Among those that we see a lot are first-name fashions, science fiction names, name psychologizing, slur names, and car names. In each case, however, Dickson adds to existing material, provides insights, and unifies diverse material - adding to the oxymoronic tendency of onomastics to cleave and split asunder. In each case, except for the one listing of "funny" names, Dickson adds a paragraph of explanation of origin or some lexicographical nugget that provides both reading enjoyment and information. This bringing together and categorizing so much material can be surfeiting, but somehow Dickson manages to make it juicy and fortifying.

New information from old sources occurs often. For instance, Dickson lists the nicknames of presidents, the only such compilation that I have seen. Although not exhaustive, the grouping nevertheless gives some intimation of the character of the person. George Washington was known as *The Farmer President, The Old Fox, Stepfather of His Country,* and others. A selection could include John Adams (*His Rotundity*), Thomas Jefferson (*Long Tom*), John Quincy Adams (*The Accidental President*), Andrew Jackson (*King Andrew the First*), Martin Van Buren (*Petticoat Pet*), James Buchanan (*Old Buck*), Chester Alan Arthur (*Arthur the Gentleman*), Grover Cleveland (*Stuffed Prophet*), Ulysses S. Grant (*Useless*), and Franklin D. Roosevelt (*Sphinx*). I will leave the modern ones to be garnered from newspapers.

The temptation to quote extensively is here, but an intimation of the riches awaiting the reader will have to suffice. Heavy on personal names, the book is a veritable encyclopedia and cornucopia of categories of names and naming. For the person who follows names with compulsive slavishness, the book can be read straight through, with the reader adding names, looking up others, remembering additions, and otherwise wallowing in a kind of name bath, while others may wish to savor a section here, a few paragraphs there. Nothing like it has appeared, but it will indeed stimulate additional studies. Dickson has a style that moves, carries the

reader through massive amounts and high numbers of names and name material. It is a reference text also that will remain a fixture in any library where books on names appear.

Kelsie B. Harder

What's in a Name? An Essay in the Psychology of Reference. By John M. Carroll. New York: W.H. Freeman, 1985. Pp. xviii + 204. $23.95.

Carroll is a psychologist who is a member of the staff at the IBM Research Center at Yorktown Heights, N.Y. Some of the research for this book was done while he was on sabbatical as a Visiting Scholar in the Department of Linguistics and Philosophy at the Massachusetts Institute of Technology. He believes that naming is an important part of cognitive psychology, since naming involves the way the mind relates the world of entities to the world of symbols. The presentation is composed of three parts: Part I, four chapters, reports empirical studies from the laboratory; Part II, Field Studies, three chapters, describes more applied work; and Part III, Theory and Analysis, Chapter 8, is an integration of theory and analysis. Reading this volume may require a bit of patience for those who are not familiar with some of the linguistic, philosophical, and psychological terms, but this patience should be rewarded in greater understanding of the naming process.

In the first chapter, "Creating Names for Things," Carroll describes the way ten respondents went about naming objects in several tasks. These tasks included naming cookies (from their recipes), geometric shapes and designs, and people in life roles. The naming strategies were evaluated in terms of phrase structure, content analysis, and complexity of the name form. In general, people seem to prefer simple rather than compound name forms, but this depends somewhat on the task used. It was also true that names in earlier tasks influenced names selected for later tasks.

This chapter was confusing for several reasons. I had trouble understanding what the tasks were (there is a reference which is supposed to describe them but it is an internal IBM publication!). A few illustrations and examples would have helped greatly. When it came to analyzing the data, categories were used such as simple nominals, compound nominals, lexical modifiers, phrasal/clausal modifiers, etc., which I found difficult to

understand without more examples. I'm also puzzled as to why an experimenter who uses such a sophisticated statistical technique as analysis of variance uses only *ten* respondents and then doesn't even tell us whether they are men or women, old or young, or what. Certainly some of these variables are important in naming. Fortunately, this was the only really hard chapter.

Chapter 2, "The Process of Creating Names," describes the analysis of data from an imaginative experiment by Robert M. Krauss. In the original experiment, eighteen pairs of participants (again, we don't know anything about them) were placed in an experimental situation where they could communicate with but not see one another. Their task was to agree on the names for some abstract symbols, of which each had a copy.

The data from this social coöperation experiment indicate that there are three stages of naming: (1) descriptive ("looks like a deer's antler" and "a couple of swans"), (2) embellishment ("two swans"), and (3) ratification, where both accept the description. Most names (70%) are simple nominals ("flower," "sickle").

Chapter 3, "Context and Purpose in Naming," reports on two studies of context in naming. The first tests Olson's paradigm case naming strategy or PCS. Patterns of three symbols were used in four categories of redundancy: all three symbols distinct but have been drawn from a common source, and all three symbols distinctly different. The results, with the PCN experiment, indicate that the type of directions given to participants influences their naming strategies. The second experiment asked participants to name people who were in various types of life situations. Again, the results indicate that context is important in the naming process.

"Learning and Using Names" is the title of Chapter 4. It describes a learning experiment in which participants rated and learned commands for manipulating a hypothetical robot. One category of commands was Isomorphic (more complementary), the other nonisomorphic (less complementary). Some isomorphic commands are: "raise" and "lower" vs. Nonisomorphic "reach" and "down" or "change arm right" and "change arm left" vs. "move arm right" and "change arm left." Carroll concludes that isomorphic functional oppositions represent a superior naming strategy and would be useful in a situation such as computer software commands.

Part 2, "Field Studies," begins with Chapter 5, which treats the naming of computer files as a more applied problem. Here, 2,507 filenames were evaluated in terms of the naming strategies used for them. The laboratory studies of Chapter 4 were confirmed with regard to isomorphism,

compounding, and compounding consistency. Objects (things) are not named in isolation. Carroll concludes (p. 121), "Names refer not only to their referents but to *other names* [italics Carroll's] - in virtue of shared aspects of form."

Chapter 6, "Names for a Public Building," is an imaginative analysis of the way a new name is developed. In 1979, the New York *Post* had a contest for the name of a new building then under construction, the New York Conference and Exhibition Center (now the Jacob K. Javitz Convention Center). Carroll analyzed the 510 entries submitted by 187 people. The suggestions include such items as *Apple Source, Appletorium, The Gather Ring, Magnadrome, the Metropolis, the Metroseum,* and others. He concludes that strongly original names have more lexical innovation, strongly original names describe their referents less, and original names do follow rule schemes.

The final chapter in the Field Studies section is devoted to established names and the way we use variations of them. He gives the following examples (p. 147; italics Carroll's):

> Take your foot off *the painting by Picasso.*
> Take your foot off *the Picasso.*
> *The name of that painting is *the painting by Picasso.*
> *The name of that painting is *the Picasso.*

The first two alternatives would be acceptable; the last two would not. Further examples are given from everyday life which show how we tend to shorten the name of the referent; but as Carroll indicates, certain rule schemes which we tend to follow are, to a great extent, intuitive.

Part III, "Theory and Analysis," attempts to integrate the laboratory and field work with theory. Naming theory is reviewed from Mill to Kripke, Katz, Searle, Ziff, and others. The additional contributions that Carroll makes through his research develop our awareness of the importance of the roles of context and isomorphism in naming. As a simple example of context, "the *Times*," spoken in the East, would not refer to the same newspaper as it would in Los Angeles. Isomorphism seems to refer to the notion that there is a type of inherent balance in our naming practices. If we name one object *the left one*, it is easier (if applicable) to name another *the right one*, rather than to invoke some new or unrelated characteristic (see the examples described above under Chapter 4). Both of these ideas, context and isomorphism, as applied here appear to stem from principles of Gestalt psychology as described by Krech and Crutchfield (1948).

One might hope that in future work Carroll would take into consideration the contributions of scholars such as Algeo (1973; 1985) and Nicolaisen (1976b; 1984) to onomastic theory. It might also be well to examine some of the over 260 contributions to the field by social scientists (Lawson 1984) to see how their results can be incorporated into his formulations. One area that I would like to see Carroll deal with is the factor of sound with regard to names. This aspect of naming was studied by Alspach (1917), and is commented on by Krech and Crutchfield (1948, 323-24) and more recently by Nicolaisen (1976a).

It is gratifying to see how Carroll with a psychological frame of reference has been able to deal so imaginatively with the naming process through his experiments and theoretical formulations. I believe that Carroll has (along with other contributors such as Garwood et al. (1983) and Macnamara (1982)) shown us how the application of psychological principles and techniques can lead to an understanding of naming strategies. *What's in a Name* is a splendid contribution, and we look forward to further contributions by its author.

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Indian Names in Michigan. By Virgil J. Vogel. Ann Arbor: University of Michigan Press, 1986. Pp. xiv + 227. Maps and pictures.

Indian Names in Michigan is a companion volume to the author's earlier and well-received *Iowa Place Names of Indian Origin.*[1] In both books, Virgil Vogel considers the influence of native Americans on the naming of political and geographical features of sections of the American land. He tells the stories of Indians and their stormy and often pathetic relationships with whites with consideration and compassion, admirably fusing his love and respect for the American Indian with his interest in the giving of names.

While the book on Iowa placenames is organized alphabetically, the present work is arranged by broad semantic category. There are twenty-two chapters, all but the last two dealing with specific categories of political or geographical names in Michigan. As the title of the book implies, all of the names considered are derived in one way or another from American Indians.

This book is immensely rich in detail. Vogel has used as his data base the Michigan placenames listed by the United States Geological Survey. From that source he has extracted all the current aboriginal names (xiv), and provided all but a recalcitrant few with at least probable origins and etymologies.

This is not an easy book to review because of the expert scholarship involved, and because many of the references are in manuscript or otherwise not readily available. In order to give a sense of the kind of material Vogel deals with as well as the nature of his presentation, I will first give

a brief chapter summary and then consider the book as a contribution to onomastics. The chapters are:

I. Michigan: the Name. *Michigan* is from general Algonquian (not to be confused with Algonquin, the tribe) and translates as 'big lake.' At various times the name was applied to each of the five Great Lakes. It later specialized to designate the Southwest Lake, which gave its name to the present state of Michigan.

II. Tribal Names. This chapter presents the origins and histories of the names of the aboriginal tribes which survive as names of political and/or geographical entities in Michigan, including those resident in Michigan at one time or another (Chippewa, Miami, Huron), and those whose tribal names were imported for purposes of naming (Cheyenne, Tonkawa, Waco, Yuma). Vogel skillfully interweaves histories of the tribal names with the histories of the tribes themselves.[2]

III. Ojibwa Personal Names.
IV. Ottawa Personal Names.
V. Potawatomi Personal Names.

These three chapters include discussions of the origins, meanings and current distribution of names derived from aboriginal personal names and titles from the three tribes which have had the greatest impact on contemporary Michigan names.

VI. Other Personal Names. A short chapter discussing Tecumseh and Oseola, two non-Michigan Indians whose names are preserved on several of the state's villages and towns.

VII. Names from Literature and Legend. Most of the names in this category are from Longfellow (*Hiawatha, Minnehaha, Nawadah, Osseo*), although a surprising number are from lesser-known and now largely-forgotten nineteenth century works (*Ontwa, Sanilac, Wacousta, Ramona*). Vogel deftly distinguishes the historical from the fictional characters and sets each one in an appropriate temporal or literary context.

VIII. Artificial 'Indian' Names. According to Vogel, "The map of Michigan, more than that of any other state, is strewn with contrived half-Indian or pseudo-Indian names" (81). An artificial name is an onomastic coinage, "often joining syllables from two or more languages" (81). Schoolcraft was the coiner of a great number of artificial names and the creator of fanciful stories to explain them. *Alcona*, for example, is reported to combine Arabic *al* 'the,' Ojibwa *co* 'prairie' and *na* 'excellence'; other artificial names are *Algansee, Algoma, Iosco,* and *Tuscola*.

IX. Rank, Gender and Ethnic Names. This is a catchall chapter deal-
ing with names derived from Indians and not covered in the previous
chapters.   Specifically, Vogel considers names which include *Chief,
Papoose, Squaw, Person, Indian,* and *Yankee,* e.g. *Chief Creek, Papoose
Lake, Squaw Island, Lenawee (Lenawai* 'people') *County, Indian Lake,
Yankee Springs.* (Vogel includes *Yankee,* claiming it originated with the
Eastern Algonquians "who had trouble pronouncing the word *English"*
(89). In an endnote Vogel mentions the more widely-held view that
Yankee is of Dutch rather than Amerindian origin).

X. Material Culture Names. A discussion of those names related to
"dwellings, weapons and implements; articles of clothing and adornment
... hunting and fishing; and others" (91).

XI. The Spirit World. Forms with *Manitou* are most common (*Mani-
tou Point, Manitou Lake, Manitou Beach*), but others occur as well:
Mahskeekee ('medicine') *Lake,* many in translation - *Witch Lake, Dead
River.*

XII.   Names from Fauna.
XIII. Names from Flora.
XIV.   Rivers, Streams, and Lakes.
XV.   Topography and Geology.
XVI.   Descriptive Names.

Chapters XII-XVI follow the same patterns as previous chapters. Excel-
lent discussions of the origins of *Chicago* and *Macinac* can be found in the
chapters on Flora and Fauna, respectively.

XVII. Commemorative Names. Vogel points out that names com-
memorating individuals or events were generally alien to the Indian tradi-
tion, so the majority of names included in this category were given by
whites.

XVIII. Names Borrowed from Other States.
XIX. Indian Names from Outside the United States.

In these two chapters Vogel deals with names drawn from or associated
with non-Michigan Indian languages or tribes.

XX. French-Indian Names. Here Vogel considers a group of names
which are for the most part French loan-translations from aboriginal
languages, e.g. *Ecorse* ('bark') *River, Grand Traverse,* and *L'Arbre
Croche.* Also included are names which do not correspond morpheme-
by-morpheme (*Bois Blanc,* from the Ojibwa for *Basswood Island*), or are
etymologically unconnected with the French in America but specialized
by the French to designate an aspect of Amerindian life or culture, e.g.

Calumet 'peace pipe.'

XXI. Potpourri. The catchall chapter for that inevitable group of names that stubbornly refuse categorization.

XXII. Michigan Indians Today. In this final chapter, largely unrelated to names and naming, Vogel describes the contemporary condition of Indians in Michigan, their numbers and locations, and their present political and social organization.

Vogel's approach to each name or to each set of names is basically the same: he begins with a historical introduction, lists the various attested spellings of the name, then offers an intellectual, fully documented analysis of the interpretations, etymologies, and meanings of the name which have been proposed over the years. Finally he identifies the site(s) which bear (or bore) the name, first those in Michigan, then those in other parts of North America.

Probably the first thing which strikes a reader of *Indian Names in Michigan* is the profound scholarly base upon which it is built. It is a work of magnificently meticulous scholarship. Vogel skillfully integrates an extraordinary number of disparate pieces of onomastic, historical, and ethnographic information. Consider: the bibliography, which extends to nineteen pages, lists 17 manuscripts, 35 correspondents and interviewees, 29 dictionaries and vocabularies, 313 books and articles, and 33 government documents, reference guides, atlases, and newspaper items. While these are impressive individually, together they constitute much more than a list of 'works consulted,' since they contribute so significantly to the body of the book. Vogel is an exceptionally careful scholar, not given to speculation. Thus, all but the most basic information is thoroughly documented.

Indian Names in Michigan can be approached from several directions; from one it is an amalgam of interesting facts drawn from American history and Indian ethnography. Some of these facts contribute to our understanding of names and naming practices; others are more of the Sunday-supplement variety, but all bear witness to the extensive research which lies at the heart of this book. To give but a few examples: *Michigan* appears on the maps of ten states; *Wenonah* on eighteen; *Osceola* is the most common placename honoring an individual Indian; Pentoga is the only place in Michigan named for an Indian woman; placenames with *Indian* as part of the name occur in all states except Hawaii; Michigan was the last of the Great Lakes to be discovered by Europeans. These and many dozens more bits and pieces of information are liberally

sprinkled through *Indian Names in Michigan.*

Several of these last-mentioned names bring us face to face with one of the fundamental problems of onomastics: what is (in this case) an Indian name? Vogel has wrestled with this problem and his answer is at once curious and informative. Vogel uses the broadest possible working definition. This approach leads to apparently superficial results. At second look, however, they are both subtle and profound. Vogel says that an Indian name includes

> all names given to places by the Indians themselves, including transla-
> tions of those names into European languages. It includes names of
> Indian origin given ... by non-Indians ... [It includes] those "Indian"
> names manufactured by Schoolcraft and others ... We also include
> names with Indian roots that are borrowed from countries of Latin
> America and the Caribbean ... We include some placenames that are
> English or French but that commemorate historical or legendary events
> involving [Indians]. (vii-viii).[3]

Vogel, then, considers an 'Indian name' to be any word(s) used to desig-nate a political or geographical unit which can be shown to have an American Indian association, either conceptually or linguistically. Such an elastic definition has the virtue of allowing Vogel to consider names with Indian connections which would otherwise have to be excluded, but it does lead to several groups of questionable inclusions and to some very odd 'Indian names.'[4]

What Vogel provides is not a dichotomy between 'Indian' names and all others, but rather a continuum of 'Indianness,' ranging from names which would generally be agreed upon as Indian through intermediate or more-or-less Indian names to others which are marginally or not at all Indian in any substantive sense. For instance, toward the generally-accepted end we would probably have such names as *Tecumseh, Pontiac,* and *Chip-pewa,* along with European translations or descriptors, e.g. *Shavehead, Crow Island.* Names with little Indian-ness would include European descriptors of Indian life or culture such as *Garden Island,* so named because Indians reportedly planted gardens at that spot, and *Burnt Plains,* where Indians periodically fired the land to clear it of scrub growth. Less 'Indian' in this example would be words which were taken from North American Indians not associated with Michigan but which have been appropriated for naming purposes and applied to Michigan sites, for instance *Skookum* from Chinook jargon, *Sonoma* from Wappo, and *Tacoma* from Salish.[5]

Even less Indian are *Podunk*, which, although Algonquian in origin, has become as Americanized as *Peoria*, and *Coon Hill, Coon Creek*, and the like which have resulted from the typically English process of shortening.

Then, too, there is the problem of doublets, where native American names exist side by side with European direct translations, e.g. *Ogemaw* (ʹchiefʹ) *Creek* alongside *Chief Creek, Ahmeek* (ʹbeaverʹ) *Lake* alongside *Beaver Island*, and *Waugoshance* ([wɔ#guʃ] ʹfoxʹ) *Island* alongside *Fox Islands*. Many would be quick to argue that the lexical units *fox, beaver*, and *chief* can in no sense be considered Indian names, since they consist entirely of Indo-European lexical material. While Vogel offers no easy answers to these vexing questions, by including all categories of Indian-associated names without discrimination he has forced us to deal directly with one of the fundamental problems of onomastics.[6]

Contrary to Vogel's claim that "This book is designed to interest average people, not experts ... [i]t avoids involved and pedantic disquisitions ... " (xiii), *Indian Names in Michigan* is a scholarly rather than a general work; it has too much scholarly apparatus and presents too many often-opposing views for the casual reader, who wants only to look up the origin of a placename.[7]

I have only one substantive criticism of the book, but it is a considerable one. It concerns the conflict between history and ethnography on the one hand, and linguistics (especially phonetics) on the other. Vogel insists on maintaining a sharp distinction between the two and seems to feel that onomastic research can be successfully and completely pursued on at least the history/ethnography level without considering the potential contributions of linguistics. However, history and language cannot be separated so conveniently, especially when we are dealing with human cultural artifacts, such as names. Ideally, linguistics and history should be mutually complementary; the one cannot be fully informed without the other. Vogel's artificial separation creates several problems and leaves several others unresolved.[8]

In explaining the representation of names, Vogel says:

> [This book] eschews the complexities of the international phonetic alphabet, for many Indian names were recorded according to no system, or phonetic systems devised by different individuals, or systems no longer current. Unraveling these differences is a task for linguists. In most cases we offer no pronunciation guide. Local pronunciation of a

> name, which we sometimes offer, is often in conflict with standard
> pronunciation, if such a thing exists, and is often at variance with the
> expected phonetic values that the orthography seems to indicate. (xiii).

Perhaps it would have been better after all if Vogel had employed the
IPA, or something similar. As it is, the reader is faced with a bewildering
display of alternate representations, full of circumflexes, macrons, acutes,
and the occasional dieresis, and with no explanation whatever. More seri-
ously, a name will appear in one instance with one set of diacritics and in
another with a different set. Vogel makes no effort to explain why there
are so many different diacritics (or even why they occur in different
arrangements with what is the same name. (I am assuming that the
diacritics are taken verbatim from Baraga and/or other primary materi-
als. These sources are not available to me, but they seem to indicate
vowel length in Ojibwa. Vogel leaves his readers to puzzle through these
forms on their own.)

This transcription practice is particularly frustrating for several reasons.
First, most of the native names Vogel cites are accompanied by no diacri-
tics, and, second, some diacritics, particularly the acute, are apparently
used to indicate first one phonological feature and then another. To give
some idea of the problems of interpretation faced by the reader of *Indian
Names in Michigan*, consider the following examples:

> ... in Menominee, *mänóme* ʹriceʹ plus *inäʹni* ʹmanʹ forms the
> tribal name (11)
> ... Aubunway ... approximates Aiabêwaiân ... which is equated
> with ... Nâbéwaian (32-33)
> ... *Kiwédin* is ʹNorth Wind.ʹ Baraga also wrote it *Kiwatin*, pro-
> nounced *Kiwétin*. (42)
> ... Cree *wunehiʹkun*, ʹa trap,ʹ... (97)
> ... the term most similar to *wapato* is *wapitāo* ... (120)
> ... *tiaóga* [putatively related to] *ta-ya-o-ga* ... (164)
> ... from Ojibwa *winipeg* or Cree *weʹnipak* (or winnipek) ... (165)

Furthermore, as I mentioned above, the same name will appear at one
time with one set of diacritics and at another time with either a different
set or with no diacritics at all. Thus we find a Potawatomi chief appear-
ing as *Pokāgón* on page 54, but as Pokagon *and Po-ka-gon* on page 55.
Similarly, the same morpheme appears as *babâmisse* ʹit is flying aboutʹ
and also as *babamossé* ʹI walk aboutʹ (45).[9]

Of perhaps greater concern than the inconsistent representation of names
is Vogel's decision to exclude the findings of Algonquian historical

linguistics from his study, when he could use this material to explain so many of the variant forms he so skillfully assembles. Vogel seems to feel that the variants of Indian names need not be explained in a historical study or that they are largely unexplainable, having resulted from unprincipled 'corruptions' of original, invariant names. This is unfortunate, since a great many of the variants Vogel presents could apparently be explained by taking into account the effects of some major historical changes in the Algonquian family or of general principles of language change. To consider only two examples:

In a section devoted to the problems of variant spellings, Vogel quotes a contemporary chronicler of the Treaty of Saginaw, who states '"Neome" is not found as signed to the treaty, ... but we find "Reaume," ... doubtless intended for "Neome."' Later, Vogel cites a passage where the expected *Mau Ke Kose* occurs as *Muck kose*. Vogel offers these as examples of the more or less capricious spellings sprinkled liberally through the historical records. He feels that the caprice is to be expected, since "we are dealing with names from unwritten languages that were recorded by men with varying degrees of literacy, many of whom were unfamiliar with the native languages and their sound systems." (28-29).

I would suggest that perhaps these variant spellings are not as radically different from one another as Vogel's comments imply. Depending upon the particular dialect(s) involved and the time of the transcription and age of the speaker, both the alternation of [r] and [n] (as in *Reaume* and *Neome*), and the vowel reduction/deletion which would change *Mau Ke Kose* into *Muck kose* are well attested phenomena in the history of the Algonquian languages and may well be the reasons for the spelling variations. If this is true, then it suggests that the transcribers were anything but careless; in fact they may have been quite perceptive and conscientious recorders of the language.[10]

Vogel's ethnography and history are models of scholarly excellence - tightly argued and richly documented. However, where language is involved, he relies upon linguistic misinformation and perpetuates myths which were rejected by linguists decades ago. For example, on several occasions Vogel states that [p] and [b] are in free variation in Ojibwa: "In Ojibwa there is no distinction between *b* and *p*" (xii); "There is no significance to the substitution of *b* for *p* in Ojibwa-Ottawa names, since no distinction is made between those letters or sounds in their language" (45). Vogel's information apparently comes from *A Dictionary of the Otchipwe Language*, where Baraga says:

> There are some consonants which the Indians don't pronounce distinctly

and uniformly. They very often confound the letters B and P, D and T,
G and K. [11]

(Baraga does not consider [č] and [ǰ] but these should be included as well,
since they fill out the set of non-continuant obstruants).

However, it appears that [b] and [p] are not interchangeable in Ojibwa.
Responding to Baraga's statement, Nichols says:

> Chippewa speakers do not confound these sounds ... To write Chippewa
> consistently, only the lenis symbols [b d j g] should normally be used at
> the beginning of words. [12]

This is not a niggling point. While it may be true that in some cir-
cumstances a European transcription of an Ojibwa name with [b] and
another with [p] may be of little significance for the historian, the distinc-
tion is of considerable importance for the Ojibwa and a statement to the
contrary has no place in a book otherwise characterized by exemplary
scholarship.

A final linguistic concern is with the notion of language 'corruption' and
the feeling that older forms of the language are in some way 'better' or at
least 'more correct' than later forms. Instead of using what we know
about language change to strengthen his presentations, Vogel usually
'explains' all variations as 'corruptions' of original, pristine names, usu-
ally by whites. For example, Vogel says:

> This name [Kish-kau-ko] was probably further corrupted by whites to
> Kawkawlin ... (30)
> It is more common for whites to drop letters than to add them to Indian
> names ... (34)
> Ojibwa [rather than Chippewa] is the alternate and more nearly correct
> name of this widespread tribe. (8)

The notion that language change is 'corruption' or 'degeneration' has
never had any empirical support, and appealing to the history of a word
is a barren exercise, since we have no way of knowing, especially when we
are dealing with the prehistories of languages, what the oldest and
thereby 'correct' form is (or was). Finally, while it is indeed true that
whites were responsible for changing many Indian words, it was change
from within the Algonquian languages which brought about much of
what Vogel sees as 'corruption' (see note 10).

These are not trivial matters, as they establish and maintain attitudes
toward language and toward onomastic research. Vogel gives the impres-
sion that linguistics is not particularly relevant to historical/ethnographic

research on names. While names are indeed historical and cultural artifacts, we must not lose sight of the fact that they are language artifacts as well.

Curiously, Vogel may not be as unilaterally opposed to using language information in historical studies as his comments make him out to be; in fact he seems to be of two minds on the issue. At times he shows considerable awareness of the potential of linguistics for illuminating the histories of placenames. He states in the Introduction: "It is helpful to know something of the rules and grammatical structure of aboriginal languages" (p. xii), and later he comments perceptively on the probable tribal origin of a name using an argument based primarily upon the contemporary distribution of the reflexes of Proto-Algonquian [*l]. Yet, in an apparently similar situation, and without explanation, he says: "There is no *l* sound in Ojibwa, so that letter's presence in this name represents a white effort to reproduce an aboriginal phoneme" (pp. 30-31).

So, where does this leave us? *Indian Names in Michigan* is a richly-rewarding study of the impact of ethno-history on placenaming; since it is fully documented and virtually error-free, it will unquestionably become the standard reference work in the area. My only concerns are with its failure to incorporate relevant Algonquian linguistic data and the misleading attitudes toward language that it presents. Writing as a historian and ethnographer, Virgil Vogel is excellent. With linguistic expertise he could be a near-perfect onomastician.

<div align="right">Edward A. Callary</div>

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Notes

[1]Virgil Vogel, *Iowa Place Names of Indian Origin*, (Iowa City: University of Iowa Press, 1983).

[2]Of the dozen or so tribal names indigenous to Michigan, one, *Potawatomi*, appears to be considerably under-represented as a placename, appearing, according to Vogel "on but four insignificant places ... " (10). This could be due to chance, or it could be systematic. I would like to suggest that the word *Potawatomi*, due perhaps to its phonetic structure, sounds somehow less noble than the names of many Indian tribes. While the high schools and

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colleges of Michigan teem with Chippewas and Hurons as names for their athletes, how many call themselves *the Potawatomi(s)?*   There are undoubtedly a few, but while it is easy to root for the Hurons, it is much harder to imagine a student body cheering lustily for the Potawatomies.

[3]Vogel does not reconcile definitional theory and practice. While he espouses these operational principles in theory, he apparently doubts their usefulness in practice. He discusses, for instance, the placename *Bertrand* in the chapter entitled "Potawatomi Personal Names." Yet he says "Bertrand is not an Indian name" (51).

[4]By insisting upon the inclusion of a cultural dimension, Vogel has given us a fresh perspective from which to view the histories of names, a subject usually approached linguistically.

[5]In discussing immediate and mediate antecedents, Vogel is quite correct in saying that Tacoma in Michigan is immediately named for the city in Washington (possibly with no Indian connotations) even though it is ultimately an Indian word.

[6]A continuum such as that mentioned above also suggests a metric for evaluating the relative 'Indianness' of a name. Vogel, very perceptively it seems to me, includes Indian concepts as well as Indian linguistic items in his consideration of 'Indian name.' With these criteria as parameters, the 'most Indian' names might be those designating Indian concepts and labeled by Indian lexemes; those names consisting of Indian concepts but labeled with foreign lexemes would be less Indian; and so forth. Such a scheme would account in large part for our intuitive feelings about names, for instance that *Nahma* 'junction' is in some inchoate way more 'Indian' than the equivalent *Sturgeon* (River). Other factors would have to be included in the metric, at least the immediate origin of a name, its degree of domestication and some psychological aspects as well.

[7]See, for example, the complex discussions of the origins and meanings of *Huron* and *Naubinway.*

[8]A basic reference discussing what the contributions of linguistics to historical studies (although now somewhat dated) is Louie George Heller, *Communicational Analysis and Methodology for Historians* (NYU Press, 1972).

[9]In at least two instances it is impossible to tell whether we are dealing with spelling variants or with printing errors. On p. 1 *Michigan* is cited from an 18th century source as *Metchigam 'i,* and on p. 142 appears the only occurrence of a superscript, in *kitci-[a]saning* 'big rock.'

[10]Proto-Algonquian [*l] (possibly [l/r] phonetically) changed to [n], which gradually spread throughout the Algonquian family. Especially in Southern Ojibwa and Potawatomi, non-final odd-numbered short vowels weakened to schwa and were subsequently deleted. For a non-technical discussion of these and other changes in the Algonquian family, see Ives Goddard, "Central Algonquian Languages," in William C. Sturtevant, ed., *Handbook of North*

American Indians, vol. 15, Northeast (Washington, D.C.: Smithsonian Institution, 1978), 583-87.

[11]Quoted by John David Nichols in the Introduction to C. Verwyst, *Chippewa Exercises* (Minneapolis: Ross and Haines, 1972), v.

[12]Ibid.

Scandinavian Settlement Names in the North-West. By Gillian Fellows-Jensen. Navnestudier udgivet af Institut for Navneforskning Nr. 25. Copenhagen: C.A. Reitzel's Forlag, 1985. Pp. xxii + 455. Bibliography, maps, index, Danish summary.

When Gillian Fellows-Jensen's first book, *Scandinavian Personal Names in Lincolnshire and Yorkshire,* was published in 1968 (as Vol. 7 of *Navnestudier*), it was immediately apparent that here was a scholar whose upbringing and academic training in Britain had been happily supplemented by a solid knowledge of Scandinavian languages and onomastics.* The first volume of her attempt to undertake a systematic survey of the Scandinavian placenames of England, region by region, *Scandinavian Settlement Names in Yorkshire (Navnestudier* 11, 1972), confirmed that first impression and consolidated her status as a first-rate scholar. Obviously such an ambitious enterprise was in good hands, especially as she was still young and motivated enough to complete it. In 1978 there followed *Scandinavian Settlement Names in the East Midlands (Navnestudier* 16), and now we also have *Scandinavian Settlement Names in the North-West (Navnestudier* 25, 1985). The outlook for a completion of the survey therefore still remains optimistic, although her considerable administrative duties in the Institute for Name Research and her teaching obligations in the University of Copenhagen are likely to slow down her progress somewhat.

The volume under review - the *North-West* in question is northwest England (Lancashire, Cheshire, Cumberland, Westmorland) but also includes parts of southwest Scotland, especially Dumfriesshire - is cast in the same

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* Readers of *Names* already have a notion of her broad familiarity with Scandinavian onomastics because of her splendid review article on "Place-Name Research in Scandinavia Since 1900." (*Names* 32, 3 [September 1984], pp. 267-324).

mold as the previous one and, to a certain extent, also the first in the series. The presentation and discussion of her evidence has obviously found an appropriate and acceptable format: an introduction sketching the historical background, briefly summarizing the onomastic material and outlining the organization of the volume, is followed by five chapters on different name types, including extensive sections presenting the toponymic material itself together with significant early evidence. The name types in question are placenames in -by, habitative names other than those in -by, topographical names, placenames in -tun with a Scandinavian specific, and Scandinavianized and hybrid names. Another two chapters are devoted, respectively, to "the distribution of the settlements with Scandinavian and Scandinavianized names" (well illustrated by over thirty maps) and "the dating of the names and of the settlements." This is an arrangement admirably suited to this kind of investigation, as it gives the reader an opportunity to think through the author's arguments on the basis of the primary material itself.

Those arguments and that material are likely to be particularly valuable since, as the author notes, "there is no record of the Scandinavian settlement in the North-West in the Anglo-Saxon Chronicle" (1). The placenames which attest to it lack, as usual, any direct reference to datable events, but according to extra-onomastic sources must be placed between 902 A.D., when, after their expulsion from Dublin Viking fugitives were allowed to settle in Wirral, and at least 1092, when a man called Dolfin was driven out of his possession, Carlisle, by William Rufus, William the Conqueror's son. It is, however, possible, that -by names containing Norman personal names as specifics may have been coined as late as the reign of Henry I (died 1135). This, then, is the time frame of about two hundred years which produced the toponymic evidence examined in the volume under review.

As an index of the impact of Scandinavian settlers on the region, consider, for instance, the fact that Fellows-Jensen surveyed a total of 151 placenames in -by 'dwelling-place' alone. This is a generic which is very common in the Danelaw but occurs only infrequently in the Northern and Western Isles of Scotland. There can be no doubt therefore that the Dumfriesshire names in -by (Bombie, Canonbie, Denbie, Dunnabie, etc.) represent the northwestern-most extension of the Scandinavian settlement area in England and do not point to any very close links with other areas in Scotland where Scandinavians settled. Even on its own, this particular distribution map would justify the inclusion of this Scottish county in a monograph on the English northwest, however incongruous this may seem

in other respects.

While both the number and the density of purely Scandinavian pla-
cenames in -*by* are much less than in the two regions previously surveyed
by Fellows-Jensen (100 in the north-west compared with 196 in Yorkshire
and 285 in the East Midlands), the contrast is even greater for names in
-*orp*, of which there are only nine in the northwest, all of them in the
easternmost parts, but 176 in Yorkshire and 157 in the East Midlands.
Fellows-Jensen refutes the old argument that the absence of such names
points to an absence of Danes among the colonizers and prefers the expla-
nation that it reflects "the fact that the term was inappropriate to the
kinds of settlements found and formed in these areas" (47), although the
limited distribution of this name type must imply close association with
Danish rather than Norwegian settlers. It is one of the major conclusions
of her study that, in addition to Norwegians, whether as fugitives from
Dublin or not, and some Gaelic influence, "settlers of Danish or Anglo-
Danish origin from Eastern England must have played a greater part in
the Scandinavian settlement of North-West England and South-West
Scotland than has hitherto been realised" (411). What the exact extent of
it was is perhaps not yet clear and may perhaps never be fully under-
stood, in the absence of documentary evidence, but Fellows-Jensen has
nevertheless demonstrated again the peculiar value of toponymic material
for historical research in difficult and trying circumstances.

Now we look forward to her fourth study, which will have an even harder
nut to crack - tracing the elusive and almost intractable Scandinavian
settlers of the English northeast (Northumberland and Durham). In the
meantime, we can only regard with awe the several substantial mono-
graphs she has produced so far; they are an invaluable contribution to our
understanding of Scandinavian settlement in England and of the central
role placenames play in its investigation.

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Reviews

Gale Research Publications

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

Periodical Title Abbreviations. 5th ed. Compiled and edited by Leland G. Alkire, Jr. 1985. 3 vols.
   Vol. 1: *By Abbreviation.* Pp. 703. $150.00.
   Vol. 2: *By Title.* Pp. 701. $150.00.
   Vol. 3: *New Periodical Title Abbreviations.* Two softbound supplements. $130.00/both.

Passenger and Immigration Lists Index: 1986 Supplement. By P. William Filby with Dorothy M. Lower. 1986. Pp. xviii + 686. $132.00.

Biography and Genealogy Master Index 1986. Edited by Barbara McNeil. 1986. Pp. xx + 648. $180.00.

Biographical Dictionaries and Related Works: An International Bibliography of More than 16,000 Collective Biographies., 2nd ed. 2 vols. 1986. Pp. 1,319, in two vols. $140.00/set.

Dictionary of Collective Nouns and Group Terms. 2nd ed. By Ivan G. Sparkes. 1985. Pp. 283. $65.00.

Compilers of titles, indices, lists, or other collections of amassed printed matter restricted to singular or peculiar subjects publish hard upon previous editions; for instance, Alkire's 4th edition was reviewed in *Names* as late as December 1985, when only 55,000 entries were recorded. Now, two years after the last edition (1984), the "fully revised and expanded fifth edition" decodes over 86,000 abbreviations for "titles in science, the social sciences, the humanities, law, medicine, religion, library science, engineering, education, business, art, and many other fields." Not only is there an increase of 50% in entry material, but also the edition appears in a large 8 1/2" x 11" format, a size increasingly being used by Gale to contain the immense amount of information generated from minds filtering through speedy computers.

Some would say that it is a shame that such a publication is needed, and no doubt it is. Still, the very result of the scurry for efficiency and shortcutting demands that the abbreviations, initialisms, and occasional acronyms be explained somewhere. Until we are all endowed genetically

or implanted subcutaneously with computer chips for storage of such perhaps useless information, we will have to find compilers who first ferret out the extensions of the abbreviated forms and then go to all the trouble of alphabetizing and finally publishing the information so that it is useable. And this is what Alkire has done for a goodly portion of the periodicals that are published.

In the front matter to *PT*, vol. 1, Alkire provides an excerpt from "The Initial Problem" (*Serials Librarian*, vol. 2 (1978), 401-4). He notes that some of our uptight but often venerated observers of language (such as George Orwell, Jacques Barzun, Stephen Leacock) have ridiculed, lamented, worried, and misunderstood the movement toward abbreviation. As an aside, such commentators upon language (usage, rather) have always been with us and in many ways have contributed to the seamstitchery of efficiency, close control over how the language is used. The movement toward abbreviation is no more than an attempt to control the sprawl of language. The use of abbreviations, or initials, can, as it does, lead to a loss of communication, unless the shortenings are decoded. Another problem is the duplication that so often occurs: *RA* has 10 entries; *NA* has eleven entries, one of them *Names*; and there is one *N&A*, as well as *Na*; *EBI* has three. *PUMPTA* occurs only once, and it makes no sense: Trace Substance in Environmental Health. The foreign languages have no doubt caused some difficulty for the compilers. Another problem is egoism, since users (specialists, scholars, journalists) assume that their creations are unique and also generally acknowledged so that any person can immediately recognize their shortwork. Such is not the case, as we all well know. What does *CIS* cover?

In the meantime, grape eaters, peanut poppers, and word relishers can enjoy sampling through the volumes, savoring along with the grapes and peanuts: BZ *(Biblische Zeitschrift; Byzantinische Zeitschrift* - also ByzZ), Bull Buffalo Gen Hosp *(Bulletin, Buffalo General Hospital)*, J Hell Stud *(Journal of Hellenic Studies)*, Mouth *(Mouth of the Dragon)*, or Quim Anal *(Quimica Analitica)*. Indeed, studies of different kinds can be initiated from the contents, but the purpose of the compilation lies elsewhere. It is purely and simply an excellent reference book, a well edited and designed one.

An additional 125,000 citations appear in the 1986 supplement to *Passenger and Immigration Lists Index*, bringing the total to 1,275,000 indexed names, "still just a fraction of the 20 million immigrants to North America from 1538 to 1900." The front matter contains the list of sources, with full bibliographic information, along with the code keyed to

the index itself. The main entry provides name and age of passenger as given in the original source, date and place of arrival, code, pagination in original source, and names of all accompanying passengers. Cross references make the index more comprehensive.

BGMI 1986 is the fifth update to the eight-volume *BGMI* (Gale 1981), and provides an index to more than sixty-five volumes and editions of thirty-five biographical dictionaries, several of which are new. The entries cover both living and deceased persons in many fields. Besides covering sources in the United States, the index also lists individuals from *Who's Who (Great Britain)* and *Who's Who in the World.* Some new editing devices have been added: extremely long names are shortened "because of typesetting limitations"; Spanish names may be entered under either of the surnames; and cautions are listed as "Research Aids" so that all possibilities of the ways names are arranged are noted.

Sources have become more than fragmented listings of the literature of specialized subjects or disciplines; they have almost supplanted the literature itself. Since my days in graduate school were spent largely in scratching up or hunting down sources, I have had a healthy regard for the sport, with the resounding names of McKerrow, Evans, and later, Bowers, representing the riders to the library hounds. Although Gale Research has not moved into the bibliographical brambles very far, the company has searched far into biographical sources listed in *Biographical Dictionaries,* more than 16,000 of them.

Ivan G. Sparkes has turned his collection of collectives into hard work and tough scholarship. The first edition was a bit of fun, listing for those of us who have fading memories the old standbys of "a babel of follies," "an exaltation of larks," "a psalter of bishops," or "a charm of goldfinches." Depth of study, demands of scholarship, cognitive tickling, and an exhaustibility come calling. To help meet the call, Sparkes has increased his entries from 1,200 to 1,800 and has set about trying to explain or at least categorize collective terms. Despite his failing at both, he still provides the workaday user with some groupings and some problems, the latter being that collectives are easily coined and somehow move into the home of wit, there to cause discord. Dwellers there create facetious collectives, develop puns, and clutter up the historical conceits. Sparkes claims that many of these are passing fancies, alliterative accidents, or fillers of space in glossy magazines.

The other matter is categorizing. Sparkes lists ancient phrases (*an abomination of monks, a body of fools, fold of Christ, budget of freshwater*), general terms that can apply to a wide variety of persons, animals, or objects

(brood of birds, bunch of cherubs, ream of ballads, a last of beer, a frauch of milliners), collectives formed by suffixes such as *-age, -y (doggery, coopery, assemblage, trackage)* terms that relate to one particular group *(a hatch of eggs, a sord of ducks)*, terms of quantity, number, or capacity *(ton, smidgen, mass, sum)*, and modern punning collectives *(a rash of dermatologists, a dilation of pupils, an anthology of pros)*. The entries contain variants, all of which are dated, except for ancient ones. Generally, the dating is based on entries in the *Oxford English Dictionary*. The text is strongly recommended for all who are laborers in lexicography, worms in wordwork, or revilers of reviewers.

Kelsie B. Harder

Jewish Aspects of *The Mountain of Names: A History of the Human Family*. By Alex Shoumatoff. New York: Simon and Schuster, 1985. Pp. 318. $17.95.

The book is well written and informative. Of sociological, onomastic, and genealogical interest, it can be recommended to beginning and advanced students alike in all of these fields. The nine pages of "Acknowledgments and Further Reading" attest to the author's diligence in preparing for his assignment, though, as is often inevitable when one undertakes to write on such a broad subject as "a history of the human family" from onomastic and genealogical viewpoints, the author has unwittingly copied mistakes and unproven claims from predecessors and thus helped to popularize myths or unfounded beliefs. This will be shown below with respect to Jewish onomastics, a field which is slowly being professionalized.[1]

Shoumatoff writes, "The ancient Hebrews were as intensely preoccupied with descent as their Arab cousins. Their basic texts were, of course, the

[1]Kaganoff's *A Dictionary of Jewish Names and Their History* was debunked in a review essay in *Onoma* 23 (1979): 96-113, and the review essay itself was reviewed in detail in *Jewish Language Review* 5 (1985): 363-76. Singerman's *Jewish and Hebrew Onomastics: A Bibliography* was reviewed in *Onoma* 23 (1979): 215-19, and that review was reviewed in *Jewish Language Review* 5 (1985): 376-77. The *Jewish Language Review* (1981 ff.) is now the chief forum for the discussion of Jewish family names, and one of the major sources on Jewish onomastics in general.

twenty-eight genealogical tables in the Bible. The descents between
I Chronicles 8:37 and 9:44 alone are said to have provoked nine hundred
camel-loads of commentary" (88-89). Surely the "nine hundred camel-
loads of commentary" are an exaggeration, meant to emphasize the
importance of genealogy.

He further states, "Each of the roughly fourteen million Jews alive today
is almost certainly - if the family has belonged to the faith for any length
of time, the mathematical probability is overwhelming - descended from
at least one of the ninety-seven thousand survivors of the war with Rome
who, according to the historian Josephus, left Palestine after 70 A.D.
Specifically, they would be descended from the tribes of Judah, Benjamin,
or Simeon, because the other nine tribes of Israel disappeared in the
Diaspora after the Babylonian captivity in 597 B.C.E. People with
Sephardic or Ashkenazic Jewish ancestors titled *Ha-Kohen* or *Ha-Levi* can
be even more confident about having biblical antecedents. The priestly
order of Kohanim began with Aaron, the brother of Moses, who led the
Jews out of Egypt in the thirteenth century B.C.E., and it was carefully
passed from father to son. The Levites were a hereditary order of temple
servants, much as the sharifs were the hereditary keepers of the holy
cities of the Hejaz, Mecca and Medina. But neither of these genealogies
survived the Roman conquest of Judea, and having the name *Cohen* or
Levy does not necessarily mean that an ancestor belonged to one of the
orders" (89). There is a contradiction here. If the priests (*Kohanim*) des-
cended from Aaron, both of whose parents were of the Tribe of Levi
(Exodus 2:1), the members of which descended from Jacob's son Levi
(Genesis 29:34) and if nine tribes (including the Tribe of Levi) disap-
peared after the Babylonian Captivity, not one member of the Tribe of
Levi or a single member of the priestly caste (*Kohanim*) of pre-Captivity
times has descendants today (since the Kohanim descended from Aaron,
who was of the Tribe of Levi, the Kohanim presumably disappeared too
after 597 B.C.E.).

The claim that the latter-day surname *Cohen* or *Levy* (with many vari-
ants) "does not necessarily mean that an ancestor belonged to one of the
orders" could therefore be made stronger: these names do *not indicate at
all* descent from the Kohanim or Levites. If so, how can "people with ...
ancestors titled *Ha-Kohen* or *Ha-Levi*" be sure of Biblical descent if no
Biblical Kohanim or Levites survived the Captivity? Indeed, if the Levites
(including the Kohanim) of pre-Captivity times disappeared but today
Jews are divided into Kohanim, Levites, and Israelites, this means that at

some time after the Captivity the two castes (Kohanim and Levites) were restored (with all others going into the unmarked category of Israelites). If so, on what basis?[2]

The following sections can also be questioned: "Most Jewish surnames are very recent, of about the same vintage as American Indian surnames, and they too were imposed by governments with European naming traditions. A traditional Hebrew name consisted of the given name followed by the patronymic - Zevi ben Moshe, Avraham ben Zevi, for instance. The Ashkenazim had a taboo against naming a child for a living forebear; they traditionally gave the first son his paternal grandfather's name (if the grandfather was dead) and the second son the name of his maternal grandfather - a system that may be of Greek origin and often resulted in the same two names alternating generations, in the manner of Scandinavian and Russian given name-patronymic sequences" (89-90). This paragraph contains a bias widespread among many Westerners, both Jews and non-Jews: when many people today speak about "Jewish humor," "Jewish cookery," and "Jewish family names," what they are really referring to is *Eastern Ashkenazic* humor, *Eastern Ashkenazic* cookery, and *Ashkenazic* family names. The bias is easily explained (most Jews in Western countries today are Ashkenazim, specifically Eastern Ashkenazim), though not tolerable, especially in scientific discourse. Thus, when Shoumatoff says that "most Jewish surnames are very recent," he means Ashkenazic family names. Sephardic Jews, on the other hand, usually have names going back several hundred years.

Shoumatoff claims that "by the late eighteenth century it had become difficult for Jews in some parts of Europe to cross national borders without surnames, and from 1787 on, all sorts of surnames began to appear on public registers, wherever Jews had been forced to adopt them. Some were animal names - *Ochs* ′ox′; *Hirsch* ′stag′ (later converted into *Hertz, Hertz, Hartwig, Harris, Cerf, Herzl*, and *Jellinek*). 'Jews living in crowded, airless, and sunless ghettoes frequently adopted names (like *Rosenblum* and *Greenblatt*) which alluded to green woods and fields,' Elsdon C. Smith has written. Many adopted the placename of wherever they happened to be. Vienna, for instance, is ringed with towns that are

[2]Here are two bits of anecdotal information, to be taken for what they are worth: I know Jews who bear the family name *Cohen* (or a variant thereof) but who say that they are not Kohanim as far as they know; and I know of one Eastern Ashkenazi who, on coming to the United States in the early twentieth century, "anglicized" his family name to *Cohen*.

now Jewish surnames: *Bernstein* (which means 'amber'), *Rubinstein,*
Eisenstadt, Goldberg, Rosenberg. The same is true in Italy: anybody with
a geographic surname, like *Milano* or *Turino,* probably has Jewish patri-
liny" (90). Again, "Jews in some parts of Europe" refers to Ashkenazim.

The Ashkenazic family name *Hirsch* and the seven family names given
parenthetically after it belong to three distinct categories: those referring
to 'deer,' 'stag,' or 'hart' (*Hirsch, Cerf,* and *Jellinek*); those meaning
'heart' (*Hertz*) or 'little heart' (*Herzl*); and non-Jewish given or family
names adopted by Jews as family names (*Hartwig* and *Harris*). There is
no evidence (or reason to assume) that *Hirsch* was necessarily "converted"
into *Cerf* or *Jellinek* without exception (i.e. people bearing the family
name *Cerf* or *Jellinek* do not always descend from someone whose family
name was *Hirsch*), though there are recorded cases of such a change (see
Jewish Language Review 5 (1985):425). *Hirsch,* in fact, continues to be a
Jewish family name to this day. Nor is there evidence (or reason to
assume) that it was ever converted into *Hertz* or *Herzl,* which are semant-
ically unrelated to it. All one can say is that the non-Jewish names
Hartwig and *Harris* were on occasion adopted by Jews as family names
because they were phonologically similar to some Jewish name (thus,
Hirsch could have been anglicized to *Harris,* but then so too could have
many other Jewish family names).

Shoumatoff, following Smith, repeats the ghetto myth.[3] Among Ashkena-
zim, ornamental phytonymic family names (like *Rosenblum* and *Green-*
blatt) are more frequent among Eastern than among Western Ashkena-
zim. Since most Eastern Ashkenazim lived in towns (*shtetls*) at the time
most of them adopted family names (the end of the eighteenth century
and the first half of the nineteenth), and these towns (villages and town-
lets by today's Western standards) were quite close to nature (it was a
mere hop, skip, and a jump to woods and bodies of water), these phyto-
nymic family names cannot be explained as a yearning for "green woods
and fields" by those living in "crowded, airless, and sunless ghettoes."

Rather, the entire category of Ashkenazic ornamental family names
(which are based not only on phytonyms but also zoönyms, names of
natural phenomena, and other words) is in most cases indicative of

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[3]See Max Weinreich, "The Reality of Jewishness Versus the Ghetto Myth: The Sociolinguis-
tic Roots of Yiddish," in *To Honor Roman Jakobson: Essay on the Occasion of His Seventieth*
Birthday, Horace Lunt, ed., The Hague: Mouton, 1967, pp. 2199-211).

nothing more than the little or no importance which Ashkenazim attached to family names (cf. above on their being completely extraneous in the Jewish religion). Ashkenazim saw non-Jewish decrees that they adopt family names merely as further encumbrances which non-Jews had been piling on them for centuries and therefore, in many cases, took the matter of family names almost as a joke. Allowing their imaginations free rein, they often assumed names which had pleasant associations (like *Rosenblum* 'rose flower') or even fantastic ones (like *Goldbaum* 'gold tree'). It is thus futile to try to explain these names rationally, i.e. as indicative of some aspect of Jewish reality of the time (occupation, place of residence, attitude towards nature, etc.). They are merely ornamental, like Swedish family names referring to natural phenomena.

To find a placename on a map or a vocabulary item in a dictionary does not necessarily mean one has found the origin of a Jewish family name. It is most doubtful that the Jewish family names *Bernstein, Rubinstein, Goldberg,* or *Rosenberg* indicate that their first bearers (in each family) "happened to be" in places so named near Vienna. First, one must prove some Jewish connection with the town (did it have a Jewish community at the time of family-name adoption or just before this time? if not, was there some reason why Jews traveled to it [did it have a periodic fair?] or pass through it [was it a border crossing?]? etc.). Such proof establishes only the *possibility* that the placename is the origin of the family name. Secondly, one must ascertain whether the frequency of the family name and the Jewish importance of the place are in harmony: *Berlin, Berliner,* and *Berlinski* are frequent Ashkenazic family names (especially the first two) and Berlin is important in Ashkenazic history; hence the family name points to some connection with the place. The towns near Vienna named *Rubinstein, Goldberg,* and *Rosenberg,* however, are far too obscure (from the Jewish viewpoint) to account for the high frequency of these three Ashkenazic family names.

Furthermore, Ashkenazic family names almost always occur in two forms: the name of the place, and the name of the place plus a derivative ending (analogous to English *New York* and *New Yorker, Paris* and *Parisian,* etc.). Since there are a few Jews with the family name *Goldberger* and *Rosenberger* (though *Goldberg* and *Rosenberg* are far more frequent), perhaps the placenames are the origin of the family names in a few cases (presumably, at least of those ending in -*er*) but not many (and I know of no Ashkenazic family name **Rubinsteiner*). Therefore, the overwhelming number of Jews bearing the name *Goldberg* and *Rosenberg* (and

presumably all bearing the name *Rubinstein*) descend from people who adopted them merely as ornamental names (*-stein* and *-berg* are extremely frequent formatives in Ashkenazic ornamental family names) and who had nothing to do with towns near Vienna.

Only in the case of *Eisenstadt* (the German name of a town in Burgenland having a Jewish community at least since the fourteenth century) is the author right. As for *Milano* and *Turino*, no evidence exists that these family names "probably [show] Jewish patriliny." In fact, since most, if not all, of the Italian Jewish family names based on Italian placenames refer to central and (especially) southern Italy, it is most doubtful that *Milano* and *Turino*, referring as they do to northern cities, show any Jewish patriliny at all when borne by non-Jews (indeed, have they ever been borne by Jews?). This central and especially southern emphasis in Italian Jewish family names mirrors Jewish settlement history of the Italian Peninsula: the earliest Jewish settlements here were in the south and Jews later moved progressively northwards.

My last commentary concerns the following statement from Shoumatoff: "Ashkenazic Jews in the Pale of Settlement, which extended from present-day Lithuania to the Ukraine, were not required to submit copies of their synagogue registers to their local duma, or city council, or to take surnames until 1844, and it is hard for the descendants of people who emigrated from the Pale to trace themselves back much farther. It was often a liability for a Jew in that part of the world to have identification, and many of the records have been lost. Later on, many were destroyed to keep them from falling into the hands of the Nazis. A number of prominent rabbinical families of Sephardim and Western European Ashkenazim go back well into the Middle Ages: the De Solas have an ancestor in ninth-century Navarre, in northern Spain, and the Schiffs began in fourteenth-century Vienna. The present-day Trèves family of France goes back to Rabbi Joseph Trèves of fourteenth-century Marseilles, who was said to be a descendant of Judah Sir Léon of Paris (1126-1224), alleged third great-grandson of the famous Talmudic commentator Rashi; and Rashi was traditionally a descendant, through Hillel the Great (100 B.C.E.), of the House of David." (90-91).

Jews in the Russian Empire were first required to take family names, if they did not already have one, at the very beginning of the nineteenth century: in 1804 a decree was issued that required them to register a family name within three years, that is, by 1807. From the fact that an 1835 decree again ordered Jews to take family names if they did not have one

we may assume that the 1804 decree had been ignored by many. A third decree, in 1844, shows that at least certain Jews had ignored the 1835 one too. These decrees did not apply to Russian Poland, which had its own government machinery. There, a decree of 1821 required Jews to take family names if they did not already have one. That Jews did not care much about such names is seen, therefore, not only by the fact that the Russian decree had to be issued three times, but also by the fact that the Polish decree of 1821 provided that if the Jews themselves did not register names, the local government authorities were empowered to assign them family names. Other decrees which obliged Jews to register family names, incidentally, were issued in Austria (1787), France (1808), and Prussia (1812). By "Western European Ashkenazim" the author means *Western* Ashkenazim, that is, speakers of Western Yiddish and their descendants. Even today, unscrupulous genealogists will, for a suitable fee, provide status-seeking Jews with spurious family trees going back to Rashi or King David (see *Jewish Language Review* 5 (1985):377).

Non-Jews too have tried to claim descent from King David: the author reports (92) that when the Bagratid family (of Georgia) converted to Christianity in the eighth or ninth century it replaced its pedigree showing descent from a god named *Angl-Tork'* by one showing descent from King David, both completely spurious. Shoumatoff writes, "The first attempt to tie in with the House of David, of course, was made in Luke 3: it had been prophesied that the Messiah would come from the House of David, and the author of the gospel carefully shows how Christ fulfilled this genealogical requirement by tracing the pedigree of Joseph to King David. The descent goes back even further, all the way to 'Adam, son of God,' so that in effect Christ was God's son through both of his earthly parents. Jewish genealogists, who do not accept Christ as the Messiah, consider Luke's pedigree of Joseph fabricated ..." (p. 92). Matthew 1:1-16 presents a genealogy of Jesus too, though only back to Abraham. It too traces Jesus to King David. Both genealogies are suspect because by Jesus's times it was probably already impossible to trace descent back so far. Moreover, the pedigrees given in Matthew and Luke do not agree with each other and the one in Matthew is too symmetrical to ring true: "So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon unto Christ are fourteen generations" (Matthew 1:17) - the magic number seven doubled and then tripled! There is even doubt that Jesus was born in Bethlehem. Since his early years were spent in the Galilee, it is possible that he was born there, but since the Gospel had to link him with David (in order to

bolster the claim that he was the Messiah), it put his birth in Bethlehem (far to the south of the Galilee), which was the city of David's father, Jesse (I Samuel 16:1).

The other passages of Jewish interest in this book (pp. 27, 37, 42, 73, 84-85, 125, 133, 139-40, 229-30, 232, 255-56, and 267) will be reviewed in volume six of the *Jewish Language Review.*

<div align="right">David L. Gold</div>

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More Hebrew Concerns

Rabbi Alfred J. Kolatch is the author of a number of books on nomenclature such as *These Are the Names* (1948) and *The Name Dictionary* (1967), the latter of which now appears in a greatly expanded revision as *Complete Dictionary of English and Hebrew First Names* (Middle Village [New York]: Jonathan David, 1984, $19.95). The new book is certainly not "complete," but it has some 11,000 main entries, or four times as many as the earlier version.

Presumably Rabbi Kolatch's book is intended as a guide to Jewish parents seeking a name for the baby and not prepared to follow the old traditions of naming children for dead relatives, any more than adopting the ancient Jewish system which eschewed surnames and used simple patronymic designations: A son of *(ben)* B. So "reformed," indeed, are the rabbi's lists that they include *Christopher, Calvin, Wesley,* and the names of Christian saints and former saints (such as *Patrick, Faith,* etc.). *Mohammed,* however, is not in evidence, nor *Fatima,* but *Omar* makes it, being a biblical name (Genesis 36:11) traced to ´praise, revere´ in Hebrew as well as ´command, order´ in Arabic. All the "pop" names (*Kelly, Kimberl(e)y* and even *Farrah,* from the Arabic for ´wild ass´) are here, as well as names that are popular with non-religious Jews (*Bruce, Stuart, Norman, Neil,* etc.) or used to be (*Irving, Mortimer, Murray, Gladys, Shirley, Shelley,* etc.). *Ruby* is defined as "also ... a feminine name" and *Shelley* is "also a masculine name." A number of Hebrew names are suitable for either sex. But nowhere are we told which names are now very

popular or outdated, favored or to be avoided. Some of the etymologies
are startling: I should not be able to agree that *Hannibal* is "from the
British," whatever language that is supposed to be (Welsh?), or that it
means 'steep hill.' There is also a very loose approach to variants and
alternate spellings.

For names not primarily Jewish, I would suggest one go to the sources
which Rabbi Kolatch has copied and examine them more carefully than
he has done. But for biblical names - he has "a large number of biblical
names that are suitable for use today" - and Hebrew names of our age
(despite his assertion of "completeness" he claims in his preface to have
only "practically every Hebrew first name in use in Israel today") he has
some material not easily found elsewhere: English transliterations and the
Hebrew script.

Modern assimilation seems to encourage the giving of two names to chil-
dren of the unorthodox: one is a Hebrew name and the other is not,
though often of the same general meaning as the Hebrew name. To assist
in this practice, for those who want to go beyond using the same initial
(as in *Moishe* and *Marvin, Shachar* and *Shirley*), the author provides a
"Hebrew Name Dictionary" appended to his lists of masculine and fem-
inine names. Thus one could carry the idea of *Brook(e)* over into the
Hebrew name *Arnon* for a boy or *Nadyan* for a girl, or *Yaar* (or *Yaari*) or
Yarra (or *Yaarit*) over into *For(r)est. Yedida* and *Amy* are pairs; or one
could use the Yiddish *Lieba. David* also means 'beloved' - we are told in
passing that "strangely, not one rabbi in the Talmud is named David" -
and one could also use the Hebrew version of the name, or *Leo* and *Lev*,
or *Micha* and *Michael* or *Michel* or *Mikhail*, etc.

The author suggests that *Helen* means 'light,' and he gives *Eileen, Elaine,
Eleanor, Ellen, Halina, Helaine, Helena, Helene,* and *Helina* as "among its
many variant forms," but he does not lead one to *Lucy, Lucia, Lucille,
Luz,* etc. He does advise, however, that parents look under "Light," and
"Bright," "Brilliance," and "Radiant," in the Hebrew name list, where
many Hebrew versions will be found. Under "Light," for instance, the
girls' names are *Am-Or, Behira, Eliora, Gayora Leora* [comma missing?],
*Leorit, Kior, Liora, Liorit, Linur, Meira, Meirat, Meiri, Meirit, Meora,
Negia, Nehara, Nehira, Nehura, Neira, Neora, Nera, Neria, Ner-Li,
Nirel, Noga, Nura, Nurya, Or, Ora, Orali, Orli, Orlit, Ornat, Orit, Orlit,
Orna, Ornina, Orninit, Ornit, Uranit, Uriela, Urit, Yeira, Yeora,* and
Zohar. None of these happens to appeal to my ear, but I suppose most of
them are to be preferred to *Azuva* 'abandoned,' *Shita* 'acacia,' *Shaula*
'borrowed,' *Luza* 'bush,' *Sapa* 'couch,' *Tafat* 'drip,' *Ramit* 'high up,'

Chel'a 'foolish,' etc. As for the boys, some of the names in the same author's *Names for Pets* (1971) do seem preferable to *Kalev* 'dog,' *Achlai-* 'diseased,' *Ira* 'ass,' etc.

The blurb calls *Complete Dictionary of English and Hebrew First Names* "an indispensible guide for parents seeking a name [read: names] for children, and a valuable reference book for students of nomenclature." In both cases, though, with so many errors in etymology and (worse, in a guide to names that are often very unfamiliar) some spelling errors, caution is advised. No book like this is really "complete" until *complete* is corrected from *complet* (which is how you will find it as an English - Dr. Kolatch might say "British" - heading in the Hebrew "name vocabulary").

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The First Journal Devoted to All Jewish Languages

Demographers have estimated that given the probable number of Jews in Biblical times there should be today about a hundred million Jews. Unfortunately, because of murder, forced conversion, opting out of the Jewish community, disasters like famine and plague, and the sum of all other natural causes, the number of Jews today is far lower than what it might otherwise be. With the loss of so many people has come the extinction - and irretrievability - of much of Jewish verbal and nonverbal culture. Furthermore, it is only natural, as happens in all societies, that certain elements of culture are abandoned. After all, if cultural change were only cumulative, today's Jews would have to carry a virtually unbearable load.

We can still, however, record and analyze a large part of Jewish verbal culture from various periods and regions. These are the purposes of the Association for the Study of Jewish Languages, whose annual publication, the *Jewish Language Review*, is devoted to the rich linguistic history of the Jewish people and related groups. The word *language* in the journal's title refers to oral, written, and visual communication among Jews and between Jews and non-Jews. The ASJL is thus interested in the communicational history of the *entire* Jewish people, steering as clear as possible

from the many "versuses" which have divided Jews: "Israel versus the Diaspora," "Hebrew versus Yiddish," "Jews versus Samaritans," "Rabbinic Jews versus Karaites," "Orthodox versus non-Orthodox Jews, "religious versus secular Jews," "Chasidic versus Mitnagdic Jews," "Ashkenazim versus Sephardim," "Western Ashkenazim versus Eastern Ashkenazim," "Northern Sephardim versus Southern Sephardim," etc., etc.. These divisions, which should themselves be studied and understood, should not deflect us from looking for unifying elements in Jewish linguistic history. Overlooking these divisions opens a path for the study of the most varied and interrelated materials.

The *JLR* is not a publication one can flip through in a few minutes or digest in one sitting. It gives food for thought, raising new problems as well as trying to solve old ones. A novel feature of this annual is the queries-and-replies section, to which any reader can submit an unlimited number of queries or answer queries sent in by others. Over 2700 queries have been published so far. The ASJL has thus set up a world-wide dialog, with readers not only being offered information but also contributing it.

If you are interested in any Jewish language from Aragonic to Zarphatic, we invite you to join the association. Membership is US $18 a year for individuals or US $24 for institutions (dues entitle you to a copy of the current volume of the *JLR*). Each of the three earlier volumes is available at US $15 (to individuals) or US $20 (to institutions). Address: David L. Gold, Association for the Study of Jewish Languages, 1610 Eshkol Tower, University of Haifa, Mount Carmel, Haifa 31 999, Israel.

Genealogical Publishing Co., Inc.

Although many members of the American Name Society search out ancestors with more than Sherlockian verve and energy, they do not allow much leeway for the Society to indulge in branch climbing. We tend to stick to studies pretty much along historical, linguistic, and sociological lines, with a deviation now and then. Still, many important texts exist in genealogical circles that are useful to the onomatologist. Some of the publishers of genealogical materials also recognize that the study of names has its place in such activity.

Several books published by Genealogical Publishing Company move directly into our concerns and are a welcome addition in paperback to

reprint collections of names. A major one is the republication in paper-
back of Elsdon C. Smith, *American Surnames* (1969, repr. 1986, pp. xx +
270, $12.95 + postage [see final paragraph below]). Smith's book was
reviewed in *Names* 18 (1970):119. Those who do not possess a copy of
this indispensable text for onomastic studies now can fill this need at a
nominal cost. A narrative account of surnames found in the United
States, the book also classifies the categories according to patronymics,
occupations, nicknames, places, and those not properly included else-
where. Also included is the now famous list of 2,000 most common sur-
names in the United States, ranked in order of frequency.

The book that has received the most attention from the academics is the
first complete translation of the *Domesday Book*, the repository of the
names of landowners and their tenants at the time of Edward the Confes-
sor (d. 1066), as well as other essential historical and sociological informa-
tion, especially concerning land use (farming and animal raising). The
translation is made from the full Latin text printed in 1793. The edition
now appears in thirty-five numbered volumes (forty books in all),
arranged by county, one county in each numbered volume. The indexes
include personal names and placenames. Maps, explanation of technical
terms, statistical summaries, descriptions of local places, and other
material are provided in addition to the text. A major contribution to
scholarship, the set is available for $650 plus $17.50 postage and han-
dling, hardcover; paperback, $525 a set, plus $15.

In paperback now is Dan Rottenberg's *Finding Our Fathers: A Guidebook
to Jewish Genealogy* ($12.95 + postage [see below]), reviewed in *Names* 25
(1977):176 by Elsdon C. Smith. A guide to more than 8,000 Jewish fam-
ily names, it gives origins, sources of information, and related genealogi-
cal hints. A special feature is the country-by-country guide to tracing
Jewish ancestors abroad, as well as the very practical advice on how to
use the mountain of names created by the Church of Latter-Day Saints in
Utah. An added bonus is the list of Jewish family history books.
Another genealogical guidebook, *In Search of Your British & Irish Roots:
A Complete Guide to Tracing Your English, Welsh, Scottish, & British
Ancestors*, by Angus Baxter ($12.95 + postage [see below]), reviewed in
Names 32 (1984):82, by L.R.N. Ashley, is again a step-by-step explana-
tion of how to draw a family tree. Baxter's companion volume, *In Search
of Your European Roots*, is also available at the same price.

One of the more useful items is *A Bibliography of American County His-
tories*, compiled by P. William Filby, whose books have also been
reviewed in *Names*. Published in 1985 (pp. 449, $24.95 + postage), it is

organized by state and then arranged alphabetically by county. For those who are involved in the Placename Survey of the United States, this bibliography provides a rich source of information. Alaska and Hawaii, however, are not included.

In the complete catalog of Genealogical Publishing Company's listings can be found many books that have importance in the study of names. Some of these will be noted here, since they have immediacy. *The Book of British Topography: A Classified Catalogue of the Topographical Works in the Library of the British Museum Relating to Great Britain and Ireland*, by John P. Anderson (472 pp., indexed, pub. 1881, repub. 1970, $25) is still the most extensive bibliography of books on the topography of the British Isles, with a listing of nearly 14,000 titles.

A Dictionary of English and Welsh Surnames, with Special American Instances, by Charles W. Bardsley (pp. xvi + 837, rev. edn. 1901, repr. 1980, $30) is a classic onomastic study, with some 30,000 entries, alphabetically arranged. Bardsley's work is familiar to all readers of *Names*, but editions are difficult to find. This reprint makes it available again. Fortunately, Bardsley's work is generally careful and authentic, although some have recently argued with his findings, but these arguments have been rather mild and can hardly limit Bardsley's reputation as a major early scholar in onomastics.

As texts become available, they will be reviewed in future issues of *Names*. In the meantime, I recommend strongly that members of the Society look into the catalogs and other announcements from Genealogical Publishing Company for items that can be of great reference and source value. I have intentionally not mentioned the many county histories listed, since so many are there (by state and then alphabetically by county), since I have not seen them, and since something must be left for others to find.

N.B. Postage charges on each order are $2.00 for the first book and $.75 for each additional book. Each volume of a set counts as a separate item. Exceptional charges apply in some cases, as indicated above. The company's address is 1001 N. Calvert Street, Baltimore, MD 21202.

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Reviews

Names and Their Varieties. Edited by Kelsie B. Harder. Lanham, MD:
   University Press of America, 1986, Pp. 317. $29.95, cloth; $16.95,
   paper.

Over the past thirty-four years the pages of *Names* have offered readers a
vast number of varied and fascinating articles on all aspects of names and
naming practices. A selection of some thirty of the most appealing has
been compiled by the present editor and indefatigable onomastician Kelsie
B. Harder, whose well-balanced collection serves as a model for those
interested both in the study of personal, geographical and literary names
and in its methodologies of scholarship. The book's wide scope of cover-
age of so many areas of name study examined by the many authors
included makes it a veritable delight, for any of a number of articles will
whet the reader's appetite and will lead him to read further to ponder the
findings of these pioneering and recent onomastic researchers.

Of the thirty-three articles, the largest category comprises those twelve
articles focusing on placenames in the United States and abroad. The
anthology aptly begins with two articles from the pens of M. Beeler and
Z. Farkas on the name *America.* "Lucifer's Holdings in America" and J.
Leighly's illuminating examples of study of American placenames are to
be found in L. Salomon's delightful "Biblical Place-Names in the United
States." Two unusual articles call attention to names on the sea bottom
(E. Vest) and placenames on the moon (H. Kenny); while these are from
early issues of *Names* and therefore seem "dated," they are significant in
that they focus the reader's attention on names of lesser known areas of
man's environment for the first time. Worthy of mention are the valu-
able contributions by J. Algeo in his "Changing Fashions in Street
Names" and J. Dillard in his "Afro-American, Spanglish and Something
Else."

The study of personal names forms the second category, with seven arti-
cles. E. Smith's trenchant article on the names for God makes excellent
reading, as does R. Rennick's "Obscene Names and Naming in the Folk
Tradition." A more theoretical approach to name study is contained in
M. Brender's "Some Hypotheses About the Psychodynamic Significance of
Infant Name Selection." Ethnic names are well treated in P. Davis'
"Soviet Russian Given Names," yet one wonders why other language fami-
lies (French, Spanish, etc.) did not merit inclusion of a representative
article.

The names for things are examined in six articles ranging from the saintly
to the less so in daily life. Two studies treat naming practices for

churches: G. Fairclough's *New Light* on *Old Zion*" and J. Dillard's "On the Grammar of Afro-American Naming Practices." From the world of consumerism stem two articles focusing on popular beverages: J. Krueger's "Beer Brand Names in the United States," which properly stresses the German element in naming practice, and P. Tamony's "Coca-Cola: The Most-Lawed Name," which reviews the litigious history of this most popular of American drinks.

The field of literary onomastics constitutes a rather recent area of name research, and six articles are devoted to it. They are, however, limited to authors and works in English. Shakespeare is the subject of study in three (those by A. Kellogg, L. Champion and W. Green), while Chaucer and T.S. Eliot each receive one article. To this reviewer this section seems lopsided, for variety is missing here. What of naming practices in that great master of names Dickens, in American authors, and in foreign writers? Surely articles on these writers would have produced a more balanced category.

Lastly, two articles are of a general and theoretical nature: G. Stewart's fundamental "A Classification of Place Names" and W. Nicolaisen's short but probing "Names as Verbal Icons."

This collection comprises a veritable Bible for anyone interested in onomastics. Here under one binding is to be found a wealth of name research of diverse scope from the past thirty years. Just two quibbles: the source (i.e. date) of each article ought to have appeared at the end of each one; and the errata apparently carried over from the original manuscripts should have been eliminated, particularly in the article by J. Rydjord. Despite these minor flaws, this book is a significant and essential work that ought to be in the library of every student of onomatology.

Wayne H. Finke

New York, New York