

Book Reviews

Contributions à l'étude de l'onomastique pélasgique. By A. J. VAN WINDEKENS. (Louvain: Publications Universitaires, 1954. Pp. 74 + addendum 1.)

This is one of those scientific gropings, always interesting and alluring, to penetrate into the subsoil of known linguistic terrain in order to find buried in overlying speeches the remains of dead languages displaced in remote, preliterate periods.

The author treats a number of familiar personal names, toponyms, and "hydronyms," together with some animal and plant names, virtually all of them accepted as non-Greek. The language uncovered is a pre-Hellenic tongue, Pelasgian, taken to be an Indo-European language. The investigator envisages the area of this speech as distributed into two divisions: an Eastern, in Asia Minor, and a Western, in Thrace, Macedonia, and Greece proper. From Pelasgian Greek borrowed terms of civilisation in various domains.

There are dialectic divergences, as illustrated in two forms of a suffix: *-νθ-* and *-νδ-*. The author contends that both forms are found in either zone, and that the names *Κόρινθος*, Corinth, and (Apollo) *Σμινθεύς*, and Smyrna (ancient name of the city of Euphesus) show the suffix mentioned.

Rejecting the hitherto proposed etymology of 'ouse-(killer)' for Apollo's epithet he sees a root *sam*, *sm*- 'height' in these as well as in Samos and considers the title as being based on the toponym. The suffix just discussed is also found in the Latin *calendae*, the author contends, – of Pelasgian origin, from a dialect spoken in Italy. This, of course, contradicts the etymology of the dictionaries.

The author argues that *κολοκύνθη*, 'pumpkin,' rests on I.-E. root **gel*, 'roll, cylinder.' Here he places *κολοσσός*, 'statue'—contrary to previously accepted etymologies. *Κυβερνάω*, 'steer' (a ship, chariot) shows the characteristic suffix *-νη-* and betrays its Pelasgian origin.

The name of the Corybantes, attendants and priests of Cybele, is non-Greek and goes back to the element *κυρβ*, 'pointed summit,' according to the author. The meaning of the name is 'having a

headdress in the form of a point.' The original suffix is *-νθ-* or *-νδ-* (I.-E. *nt*), discussed above. They are Phrygian priests and the author concludes that the original form is *κυρβανδες*, showing an Asia Minor form of the suffix, signifying 'concerning, provided with.' The change from *nd* to *nt* is a Greek adaptation. The name of the Phrygians themselves, to accept the author's argument, contains the I.-E. root **bher*, 'move rapidly.' The form used by the Greeks was borrowed from Thraco-Phrygian. The speakers of this tongue underwent the influence of the Pelasgians in religion, so that they too became performers of holy dances in imitation of dancing demons. Hence the name.

An element *karp* in *κάρπαθος* is a pre-Hellenic toponym. It signifies 'mountain' (I.-E. *ger + b*, 'turn, roll').

Κάυκασος the author accepts as an adaptation of *κρούκασις*, probably of I.-E.—Indian—origin, to toponyms. The basic idea is 'mountain.' The form is Pelasgian, according to the author. The name of the pre-Hellenic people mentioned in Homer, *Καύκωνες* would therefore mean 'mountaineers.'

Toponyms having the element *lep, lap* the author connects with Latin *lapis*, 'stone,' supposed by some to be of "Mediterranean" provenance. Here belongs *λέπας*, 'bare rock.' Meillet rejected this. The author regards *lep, lap* as undeniably Indo-European.

The idea of 'water,' 'river,' appears in *'Αμνισός* (Cretan), Latin *amnis*. The author insists upon the root *am*, 'water' and includes *'αμάρα*, 'trench,' attested as early as the Iliad. Another root for 'water' appears in *'Αχιλλ(λ)έως*, also *'Αχέρων*—Latin *aqua*.

In the toponym Salamis is seen a root, hitherto thought restricted to Teutonic: **swalm*, **sulm*, present in hydronyms. The root idea is 'swell,' 'wave,' 'undulation.' *Sar-ser*, 'flow,' suggesting 'water,' 'sea,' occurs in Surrentum, a maritime city of Campania-Sorrento.

In the name Icarus the author isolates an element, the basic signification of which is 'timber.' The element occurs in the name of an island, 'rich in timber,' as well as in the name of the son of Daedalus. A derivative is *ἱκριον* (*ἱκρια*), 'piece of vertical wood,' 'platform,' etc. Icarus was, in Greek legend, the first sculptor (wood worker).

Σίφνος, name of an island and city, is connected with *σιφών*, ac-

ording to the author. The words are Pelasgian and the idea is 'gape,' then 'empty.' Also of this root is *χώρα*, 'place.'

The investigator views Pelasgian as an occidental Indo-European language occupying a "position intermediate between Germanic and Balto-Slavic."

If his painstaking work is found to have led to correct findings and conclusions, he has gathered information on the nominal formation in Pelasgian and has added to a knowledge of the hitherto obscure comparative grammar of that language.

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Origin of Heraldry (Also of Miscellaneous Surnames and Insignia). By CALVIN KEPHART (Washington, Shenandoah Publishing House, Inc., 1953. Pp. xi, 136, \$2.50.)

This is the second edition, much enlarged from the first which appeared in 1938 with the title of *Origin of Armorial Insignia in Europe*, to which has been added: Part B. Miscellaneous Surnames and Insignia.

In the first eighty-one pages the author discusses the origin of heraldry in Europe when the knights returned from the Crusades to the time that armorial bearings became hereditary by the end of the twelfth century. Armorial insignia originated as a means of identification in warfare, simultaneous with, or perhaps slightly before, the origin of surnames, and had some influence on them as well as being influenced by them.

In the second part Colonel Kephart tells about the origin of family names in Europe, with particular reference to the von Erlach family, concerning which he had previously done important genealogical research. The different surnames adopted by this family are mentioned. As a genealogist Colonel Kephart approaches the subject from that angle rather than from that of philology.

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