Reviews

The Surname as a Cultural Value and an Ethnic Heritage. Tracing Your Polish Roots. By Zofia Kaleta. Warszawa: Slavistic Publishing Centre at the Slavistic Institute of the Polish Academy of Sciences. 1997. Pp. 377.

This book has two purposes: (1) to trace the development of Polish surnames throughout their history, and (2) to discuss the relation of Polish families of emigrants to their names.

The main difficulty besetting the inquiry into point (1) consists in the term "surname" itself, because as is generally known, a surname originally was an epithet, an additional name added to the person's name (later called "baptismal" or "Christian name," or in present American usage "first name"). This additional name later developed into what continues to be called (particularly in British usage) "surname," "family name," or (in present American usage) "last name." (None of these terms is really satisfactory, but that is the topic neither of the book nor of the review.) The author uses the term "surname" and tries to establish at what point in time surnames ceased functioning as epithets and began serving as family names. She finds that this happened mainly in the fourteenth century, primarily among the emerging aristocrats, and later among the burghers. This view is supported by the dates around which the same phenomenon arose in other European languages and societies: the *Barnhart Dictionary of Etymology* gives 1375 as the date of the first known occurrence of the English word *surname* with the meaning opposed to "first name," i.e., with a meaning different from 'epithet'. It is hard to determine when the "surname" came to acquire its identificational, as opposed to its epithetic, function. The crux of the matter is that there are surnames which are derived from placenames (undoubtedly where persons' properties were located), either by the adjectival masc. ending *-ski* (fem. *-ska*) or by a prepositional phrase with Pol. *z*... 'from' (which corresponds to French *de*..., German *von*... 'from' in aristocratic names). The functional identity of these two types of derived surnames cannot be doubted; but are they really family names? Contexts such as the following one (60) are quite difficult: *nobilem Dorotheam Zubrzska, matrem nobilis Iohannis Zubrzsky*. This Ioannes Zubrski (in modern orthography), son of Dorothea Zubrska (feminine form of the adjectival surname), had a brother, as we see

from the context *nobiles Iohannes et Nicolaus, fratres germani, heredes de Zubrza*. This context shows sufficiently the functional identity of the *-ski* name and the (Lat.) *de...*, (Pol.) *z...* attributive phrase; and, of course, the next context concerning the family, *nobilis Nicolaus Zubrski, heres de Zubrza* clinches the matter. (The point is that the context shows the functional equivalence of the name in *-ski* and the attributive phrase with Lat. *de*, Pol. *z*, which are identical with French *de...*, Germ. *von....*) Still, this is not yet the proof that the two parallel forms always were real family names. A context (70) such as *Nobiles Iohannes de Bystryyowycze et Stanislaus de Strzelczycze Mzurowczy* (quoted from the second half of the fifteenth century, but presented without a deeper interpretation of the interrelationship of the names and their component parts) shows that what can be considered the family name, perhaps in the broader sense of the word (*Mzurowczy*, a form given in the plural, thus referring to both of the noblemen), was dissociated from the territorial or proprietary Latin attributive phrase *de...*, which is different for the two members of the family. Probably the strongest evidence for the character of the *-ski* forms as real "last names" are contexts (66) such as *Albertus et Iohannes de Gawrzialowice*, called in Polish *Gawrzialowsczi* (which is the plural masculine form from *-ski*). However, to my judgement, observation of the derivation and behavior of feminine second names based on the names of the husband (71 ff.) is a much stronger argument as to the "family name" character of what is called the surname.

In any case, the author sees correctly that the legal necessity to have a hereditary family name arose in the different Polish territories at the end of the eighteenth century by legislation in the Hapsburg monarchy, in Prussia, and in Russia, the three powers among which Poland was partitioned. This certainly is correct as far as secular legislation goes; however, the institution of hereditary family names was legalized in the Catholic countries by the Council of Trent (1545-1563), so undoubtedly Catholic Poland had family names since that time, at the latest.

At any rate, intertwined with this discussion is the demonstration of contexts that show that only the surname formation with *-ski* was really desirable and worthy of a nobleman, even though there were, all told, basically eight ways of forming a surname (26-32): as a patronymic (*Adamiak*), from a locality by addition of the suffix *-ski* (*Zborowski*), from a placename (*Zborowo*), from a locality by other suffixes (*Lubelczyk*, from the placename *Lublin*), by use of an appellative general noun

(*Korytko* 'feeding trough'), by an attributive prepositional phrase (*z Gorzyc* 'from Gorzyce'), by a suffixed general noun (*Rakala*, from *Rak* 'crayfish'), from variants of first names (*Klesz*, from *Klement*), and by acceptance of foreign names (*Steynbrecher* < Germ.). There follows an interesting description of the process by which people and classes with lower or worse names tried to acquire the better *-ski* names and discussion of how the bearers of these desirable names made no effort to facilitate these attempts, and how the value of the *-ski* names was enhanced when Lithuanian and other (particularly Ruthenian) nobility from other incorporations into the Polish state came to accept as their own the stereotype of the *-ski* names' special value. All of this is most interesting, particularly because these cultural processes are discussed in connection with Polish political history, replete with its triumphs and sudden calamities. In all this, however, I miss the attempt to explain why it was the *-ski* suffix that became so prevalent. Naturally, a nobleman's title to nobility is his hereditary land holding, hence the derivation from the placename; but why specifically *-ski* and not *-czyk* or *-ak*? The other thing I would welcome an explanation for is the following: we hear that the esteem for the *-ski* names was strong even between the two World Wars, but that after WW II, these names came to be valued just the same as any other ones, there being no particular preference or esteem for them. What may have caused that sudden decline in prestige? Perhaps the egalitarian doctrine (though hardly the practice) of the Communist post-WWII regime? Yet in all other respects, the Poles seem to have upheld all the other traditional values without much noticeable change, in spite of all the Communist efforts.

A subtopic of this historical part of the book is a discussion of values personal names have had in Polish culture. We are not surprised to hear how very high those values have been. This historical part of the book is rounded out by a "Dictionary of the oldest Polish surnames ending in -ski" (125-368). These names are well selected from W. Taszycki's *Slownik staropolskich nazw osobowych* (*Dictionary of Old Polish Personal Names*), published 1965-83.

The other component of the book deals with the names of Polish emigrants in general, and those of immigrants to the US in particular. The well-known successive periods of adaptation, including the immigrants' adhering, at the beginning, to everything that kept them in some contact (however tenuous or remote) with (the sometimes imaginary, romanticized picture of) the old country, and then their slow

amalgamation into the new ambience—a process that may take several generations—are well described, with details pertaining specifically to the Polish immigrants to the United States. The author's description conveys the impression that the Poles are very perseverant in sticking to their traditions. This is quite possible; my own impression is that among immigrants to the US, the Armenians, Greeks and Poles are among the most perseverant ones. But there are so many parameters of variation that any generalization is difficult. For instance, the author says that it is the Polish intellectuals who stick most strongly to the Polish traditions. I am quite ready to believe this, because there is among Poles a tradition of groups of outstanding emigrants, artists, scholars, generals/statesmen and such living abroad since the time of the Partitions at the latest, and these are consistently regarded as Poles on a par with the Poles *intra muros*, so to speak. On the other hand, among the Czechs the greatest traditionalists would seem to be the agricultural immigrants to Texas, who kept alive the dialect of the district of their origin (northeastern Moravia), or at least traces of it, in their intra-group contacts, by now in the third or even fourth generation. The same situation obtains with some of the religious German immigrants to the US and Canada, such as the Mennonites. In any case, there is in this book an interesting description of how, i.e., by what adaptations and truncations, Polish names are made more palatable within their new milieu. The main types are: (1) an English name is adopted outright: *Czarnecki* > *Scott*; (2) same as (1), but with some overlap in the two forms: *Lewandowski* > *Layne*; (3) Anglicized spelling: *Ransiewicz* > *Ransavage*; (4) simplification: *Grzendzielski* > *Greensky*; (5) truncation: *Sobolewski* > *Sobol*; and (6) translation: *Piekarczyk* > *Baker*. Next follows a discussion of the reasons why these adaptations are chosen; mostly they are of sociological and psychological nature. In this context, I would like to add the remark that a language with an orthography that uses diacritics simply must be adapted to the world of computers. (There are no diacritics, only digraphs in the Polish names quoted above, but only because I selected solely examples without diacritics, to save trouble for everybody involved.) Of course, these machines are capable of producing any number and any type of diacritics, if they (and the attached printers) are properly programmed; however, they usually are not. One would be hard put to count how many diacritics would be needed were one to encompass all of them in a comprehensive program, beginning with Vietnamese tones and ending with the Hungarian short and long umlauts.

As we come to the end of this review, let us add a few desiderata for a second edition. We hear (10) that the higher clergy was the intellectual elite of Poland in the twelfth and thirteenth centuries, "together with educated lay people." Who could the latter have been, in the age when a king who was able to write was a rare species in all of Europe?

On page 45, Polish autochthons in Silesia are mentioned. Even for Polish readership in America, let alone for other readers, it would be useful to explain that these are ethnic Poles whose ancestors lived in Silesia throughout the period it was under Hapsburg and then Hohenzoller rule, and who were joined by the influx of "new" Poles after 1945.

The "second republic" is mentioned frequently, with the explanation that it is the regime between the two World Wars; but identification of the "first republic" is not provided: it was the aristocratic regime ruling Poland before its partition at the end of the eighteenth century.

We read on page 43 that the law of 1919 did not allow any name changes in the then recently founded independent Poland, and that this provision was "dictated by political considerations." One wonders what those political considerations may have been. My guess would be that there was apprehension that the Germans would stick to their names, while some Ruthenians (later considered Ukrainians), Belorussians (as they are called now) and Jews could Polonize their names, making their identification more difficult.

There are misprints that may cause difficulty ("Adelspraedikät" [42]), some unclarities (the term "greater surnames" is probably some mistake [46]), and wrong choices of collocation ("uncertified form" [72] probably should read "unattested form"). In the anecdotal account (103) about the clerk who asked for the author's "dignity" in inquiring as to her "name," there seems to be some error regarding what that girl found usual and what was unusual, a confusion which spoils the whole point of the anecdote.

Taken on the whole, this is an interesting source of information about an aspect of Polish names and their use in history and abroad. While the book's primary purpose is to offer help to Polish emigrants in their efforts to keep up their Polish identity, other readers will find it interesting and informative as well.

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Polish Surnames: Origins and Meanings. Second ed. By William F. Hoffman. Chicago: Polish Genealogical Society of America. 1997. Pp. xii + 580.

The present book has the same purpose as that reviewed above, namely to offer help to Polish immigrants in their efforts to maintain their Polish identities, but pursues it by a different route: it will help the bearer of a Polish surname to find its etymology (or what is imprecisely referred to as the name's "meaning"). In addition, the book will tell the reader what the approximate ethnicity of the name in question is: Belorussian, Czech, German, Hungarian, Jewish, Lithuanian, Russian, and Ukrainian names (not to mention those of some less numerous groups) are quite frequent among the Poles. This work also attempts to help in the establishing of one's genealogy.

The book consists of two parts. The larger of these (183-564) is an alphabetical "Index of Surnames by Root." Those "roots" are not linguistic entities, but what one could call lemmata convenient for locating coherent groups of names. For instance, it would entail loss of space to list all the more than two dozen surnames that are derived from the baptismal name *Antoni* (and ultimately from the Latin *Antonius*), beginning with *Antas*, ranging over *Antkowiak, Antonavage, Antoniak, Antoniewicz, Antosz, Antoszczyszyn*, down to *Antrzak* and *Antszak*. However, using the baptismal name *Antoni* as the lemma would entail disorder in the alphabetic sequence, so *Ant-* is used as the lemma and is called "root;" no linguist would call it that, but it serves the book's purpose and its expected readership. Each of the names quoted is followed by an indication of how many Polish citizens of that name were listed in the official census and other sources. To stick to our example: *Antas* (1265), *Antkowiak* (4898), *Antoszczyszyn* (381), etc. These indications are taken mostly from Rymut's monumental *Nazwiska Polaków* (1991). Names such as *Antonavage*, which occur in America only (see below), are marked by the absence of such statistical information.

In addition, the entries contain information about the etymology of the names, quite succinct but usually solid, taken mostly from Rymut and Taszycki, but also from other sources. German, Jewish, Lithuanian, Ukrainian, and Russian names also have reference works of their own that form the basis of Hoffman's text. I cannot pass any judgement on the Jewish sources or the information selected from them; however, the rest of the sources are selected in such a way that at least some of them

may be used by a broader public than just the narrowest specialists. Of particular interest are sources that give the American varieties of the Polish and other anthroponymies, such as Hollowak & Hoffman (1991), Ortell (1996) and Sanford (1907) for Polish names; Jones (1990) for German ones; and *Genealogija* for Lithuanian ones.

When giving the etymology of a name, the author indicates not just the derivation, but also its immediate source. For instance, the names *Kupracz, Kupryjańczyk, Kupryjanowicz*, etc., go ultimately back to the name of the island of *Cyprus*; but for the history of Polish names, it is at least equally interesting for the reader to find out that *Kuprijan* is "the Ukrainian form of first name *Cyprian*." In this case, this is quite sufficient information, even redundant for the linguist, who would know that the initial *K-* necessarily testifies that the name did not go through the medium of Latin. This explanatory pattern is sometimes reduced; e.g., names such as *Afanazjew, Apanasiewicz*, etc., are said to go back to the "Ukr. name *Afanasij*, from Greek *Athanasios*, from *athanasía* 'immortality'." Even this reduced type of information will suffice in most cases; however, it would be better if instead of "given name" or "name," there were the accompanying indication of the saint whose name was the basis for giving a baptismal name, later developed into a surname. Sometimes this information can be important, because it can narrow down the area in which genealogists should seek the ancestors: the "given name Antoni" can be either the name of St. Anthony the Abbot (3rd to 4th cent.; feast day January 17), or that of St. Anthony of Padua (1195-1231, canonized 1232; feast day June 13). While baptism in the name of the latter necessarily entails adherence of the family to Roman Catholicism (because his life and canonization took place after the Photian schism), reverence of the former is compatible with both Catholicism and Orthodoxy. In the latter case, genealogists must seek the ancestors in the Eastern and Western territories of the Polish kingdom, whereas in the former case they can restrict their research to the Western areas. I am stressing this because the book is intended as an instrument for genealogical research. This is of particular importance when the genealogy of a person or family is being drawn up: the parish registers usually distinguish those homonymous saints' names when a child is given such a name at baptism. Or under slightly different circumstances, if the original baptismal name developed into one of the surname variants, having information on which saint a person was named for can tell the genealogists in which area to search for the

focal point of those derivations. However, not all readers of this book will have a grasp of the hagiographic data or literature, so it would be quite useful if the index drew the reader's attention to which of several homonymous saints might be the eponym of a person bearing the name of one of them, or a derivation from such a name.

The first part of the book consists of several chapters of broadly informative character, such as the pronunciation of the Polish spellings, the formation of names and their variation, and their frequent suffixes; of particular interest is Chapter 10 (147-155) on the Polish names and their fate in America: their adaptation, preservation under disguise, etc. For instance, the name *Antonavage*, which we mentioned above, is an adaptation of the name *Antoniewicz*. (Such names are not included in Rymut, of course, so their listing here, even while partial or exemplary only, is of considerable importance.) Similarly: *Sądowski* → *Sandusky*, *Bartosiewicz* → *Bertasavage, Kędziorski* → *Kanjorski, Jabłczyński* → *Yabchinsky, Lewandowski* → *Levandosky*; and, among placenames, *Oświęcim* → German *Auschwitz*.

There are very few misprints (e.g., *Cygielstztrejch*: the first *-t-* should be deleted) and even fewer *lapsus calami* (e.g., the city of Speyer is said to be in Bavaria, instead of in Rheinland-Palatinate).

That this book is being published in a second edition shows that it has been useful to a number of readers. Indeed, for anyone who wishes to or needs to learn about Polish surnames and is not willing to go *ad fontes*, such as Rymut and Taszycki, this book will offer much solid and useful information. For anyone who is studying the adaptation of Slavic surnames in America, it is an absolute must.

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These Are the Names: Studies in Jewish Onomastics. Aaron Demsky, Joseph A. Reif & Joseph Tabory, eds. Ramat Gan: Bar-Ilan UP. 1997. Pp 158 (English) + pp. 72 (Hebrew).

As this important collection of essays makes clear, the study of Jewish names and name-giving has had a long history, from the folk etymologies of the Hebrew Bible (the Old Testament) to the onomastic, anthropological and sociological investigations of modern scholarship. Owing to the distinctive and variegated nature of Jewish history, the study of Jewish onomastics has implications that are global in context. Within the confines of the Jewish community, names serve as important cultural and religious indicators of self-identity, intergenerational continuity and change, and origin. In addition, the Jewish onomasticon has always been influenced by the cultures among which the Jews have lived. Hence, research on Jewish names reveals much about the surrounding cultures on a number of different levels.

The nine essays in this volume are selections from 22 lectures that were presented at a conference on Jewish onomastics held at Bar-Ilan University in Ramat Gan, Israel, 30 June - 1 July, 1993. Five of the

essays are written in English, and four are in Hebrew. While the choice of the latter language is understandable, it limits the usefulness of the volume for a general audience interested in onomastic research, in spite of the fact that the Hebrew articles are summarized in English (150-152), as are the English articles in Hebrew (63*-65*; the book itself uses the traditional Jewish system of numeration that employs letters as numbers). An introduction by Aaron Demsky prefaces the English section, in which the primary editor of the book presents a strong case for the establishment of an institute for the study of Jewish onomastics (7-12). The centerpiece of the book is an annotated bibliography of Jewish personal names by Edwin D. Lawson (82-149).

As Demsky points out in the introduction, the subject matter of the essays falls into three categories: Jewish names in antiquity (four essays), "modern" names among Sephardi 'Spanish' and Yemenite Jews (four essays), and the anthropology of Jewish names (one essay). Although the individual essays are arranged in the volume according to the alphabetical order of their authors' surnames, they will be reviewed here according Demsky's historical categorization.

In "Names and No-Names in the Book of Ruth" (27-37), Demsky engages in a careful literary analysis of the place of names and naming within the context of one of the shortest and most beloved books of the Bible. The importance of naming is underscored by the recurring motif of naming, by the frequency of the use of the word *shem* 'name' in Ruth, and by the genealogy that is appended to the book. Although Demsky claims that his interests are solely literary rather than historical he concludes on the basis of their names that the major characters in the narrative of the book of Ruth are historical, while the minor characters are fictional, a conclusion that is based in part on the latter's symbolic names. Among the names discussed in greater detail are the place name *Bethlehem* 'the house of bread', which assumes an ironic importance in this story that is set in motion by a famine in Bethlehem; the personal name *Naomi* 'the pleasant one', who changes her name to *Mara* 'the bitter one'; the divine name *Shaddai*, which indicates a possible literary connection with the book of Job; and the symbolic names of Naomi's sons *Mahlon* and *Chilion*, whose names presage their early demise. The "no-names" of the title include the anonymous kinsman (*Peloni Almoni* 'Mr. So-and-So') of Ruth 4 and the general reference to the "field of *Moab*," the non-naming of which indicates an implicit condemnation of the person and of the locality, respectively, by the author of Ruth.

Hanan Eshel's article on "Israelite Personal Names from Samaria in the Persian Period" (17*-31*) employs epigraphic evidence in order to help solve a vexing question of religious and ethnic identity in antiquity. Tensions between Jews (i.e., Judeans) and Samaritans are well documented in biblical and extra-biblical sources, the most famous of which is probably the Parable of the Good Samaritan (Luke 10:29-37). According to Ezra 4:8-16, the Samaritans were Mesopotamians and, hence, not qualified either religiously or ethnically to participate in the Temple cult of Jerusalem. This anti-Samaritan attitude became the normative Jewish view of the Samaritans and has colored the general view of the once plentiful Samaritans over the course of the centuries. However, on the basis of a careful examination of the onomastic evidence from the Elephantine papyri (5th century BCE), the Wadi Daliyeh papyri (4th century BCE), and contemporaneous Samaritan numismatic evidence, Eshel concludes that there is nothing in the onomasticon to distinguish Samaritans from Jews in the Persian period (539-332 BCE). In essence, they practiced the same religion.

Esther Eshel deals with the personal names found in the Dead Sea Scrolls in her article on "Personal Names in the Qumran Sect" (39-52). The difficulty of her topic is indicated by the fact that the Qumran community generally avoided the use of personal names in its sectarian literature, preferring to employ epithets for both individuals and groups; although whether this was because of a fear of these inflammatory texts falling into the wrong hands or because of a desire to preserve the texts for initiates is unclear. A major part of her discussion is devoted to an analysis of the names in 4Q477 (Qumran Cave 4, Text 477), a text that she has dealt with on at least one other occasion (E. Eshel 1994). From the limited onomastic evidence it is possible to conclude that the members of the Qumran community had for the most part common Jewish names, such as *Simon*, *Hananiah*, *Judah*, *Menahem*, *Yohanan*, and *Ishmael*. The one exception to this would appear to be the name *Ruma*, which may be of Aramaic origin. Foreign names were generally avoided, although Greek influence could be seen in epithets, such as *Notos* 'southerner'. While her scholarship is meticulous, Eshel's reasons for citing names from the writings of Flavius Josephus, the famous first century Jewish historian, in Hebrew rather than in his native Greek are unclear. In addition, the reader not conversant with Qumran studies would have been aided by an explanation of the system of reference used in citing Qumran texts.

Meir Bar-Ilan's essay on "The Names of Angels" (33*-48*) deals with angelic names in ancient Jewish sources and their influence on Jewish personal names. Although there are many angels, literally 'messengers', mentioned in the Hebrew Bible, only two bear names, namely *Gabriel* 'man of God' and *Michael* 'who is like God', who appear in the latest biblical book, Daniel (second century BCE). In spite of their relative popularity today, these names did not begin to serve as Jewish personal names until the late Talmudic/early Islamic period (+/- 600 CE). Post-biblical literature bears witness to an ever-increasing angelic onomasticon. *Raphael* 'God heals' is mentioned in the book of Tobit and is the first angel whose name indicates his function in the narrative. Groups of good and evil angels appear in the books of Enoch. The good include the biblical (but not necessarily angelic) names *Michael, Gabriel, Raphael*, and *Uriel/Penuel* 'light/face of God', as well as *Sariel*, *Ramiel*, *Reuel*, and *Zutiel*. The evil ones are too numerous to mention. Although no angels are mentioned by name in the Mishnah (redacted c. 200 CE), it appears clear from other sources that angels were not unknown to the rabbis mentioned there. In the Gemara, the exposition of the Mishnah that together with it makes up the Talmud, there are two noteworthy characteristics of angelic names. First is the appearance of Greek names for angels, such as *Metatron* (from Greek *meta* + *thronos* '[the one who stands] next to the [divine] throne') and *Sandalphon* (from Greek *syn* + *adelphos* '[the one who travels] with [his] brothers'). Second are the names formed on the pattern *XYXY* + the theophoric element *'el* 'God', such as *Zagzagel*. The XYXY pattern is also reflected in personal names such as *ben Bagbag* 'son of Bagbag' or *ben Haha* 'son of Haha', all of which had no direct translation. In spite of these similarities in form between some angelic and personal names, there are no indications that people were named after angels in the Talmudic age. More than one hundred angelic names appear in the early mystical *Hekhalot* 'palaces' literature of the third to fifth centuries. Among early Jewish magical texts the *Sepher ha-Razim* 'book of secrets' stands out because of the 707 angelic names that appear in it, a number which is approximately 10% of the total number of words in the book. Bar-Ilan draws attention to the artificial nature of angelic names, particularly in the later periods, to the use of the theophoric element *'el* rather than of forms derived from the divine name *YHWH/Yahweh* and to the fact that since the names of angels belonged to the divine sphere they were not generally employed as personal names.

A completely different community focus begins with Gloria Mound's essay on "Distinctive Jewish Family Names in the Balearic Islands of Spain" (65-82). These islands, which lie off the eastern coast of Spain, are equidistant between Spain, France, and North Africa, and hence have been subject to a number of cultural influences over their long history. Owing to their location, they have long been a major economic hub. It is thus not surprising that the Balearic Islands were among the first parts of Spain to be settled by Jews, who came to the islands variously with the conquerors, or as slaves, merchants, pirates, or refugees. One of the fruits of Mound's research is that she has attempted to distinguish the history and onomasticon of the individual islands from one another, in contrast to previous investigators, who tended to view the islands as a unitary block. Basic to an understanding of the fate of the Jews of the Balearic Islands are the designations that have been employed there in reference to those of Jewish descent. The first term is *Converso* 'convert', which is a term employed in the pedigree-obsessed Spanish world for those descended from either Jewish or Moslem converts to Christianity. The second is *Marrano* 'swine', which is a derogatory term applied to new Christians of Jewish descent who continued to observe some Jewish practices, whose significance was more likely than not forgotten over time. The third is *Chueta*, which is a term possibly derived from a Catalan word meaning 'pork chop' and designating those Jews (and their descendents) who converted to Christianity in 1435 and evidenced their sincerity by ostentatiously eating the aforementioned non-kosher delicacy. In 1435 the remaining Jews of Palma de Majorca/Mallorca converted en masse to Christianity and, although they became believing Catholics, they were segregated from the rest of Majorcan society until the 1960s. Their fourteen distinctive last names served to enforce their pariah status. Jewish names from c. 1800 reflect the turbulent times, as they include French, Greek, and North African names, as well as some from Gibraltar and the British Empire. Aiding onomasticians in their research is the Spanish custom of having the children bear the surnames of both of their parents. In general it can be observed that the Jewish onomasticon in the Balearic Islands was more restricted the smaller the island. In addition, the preservation of traditional Jewish naming customs in the southern Balearics would indicate that the power of the Catholic Church was increasingly restricted the farther south and closer to Africa one traveled. The article concludes with a helpful index of the names of the

various Balearic Islands over time, as well as of the Jewish names to be found on the Islands, arranged according to Island-specific categories.

The primary sources employed in Leah Bornstein-Makovetsky's "Jewish Names in Istanbul in the 18th and 19th Centuries: A Study Based on Bills of Divorce" (13-26) include the inventories of c. 1500 *gittin* 'bills of divorce' dating from 1740 - c. 1800 and 1812-1841. Although these 1500 documents represent an equal number of couples, the inclusion of patronymics raises the total number of names of individual males found in these documents to about 4000. Among these names some one hundred and twenty were common, as were 22 nicknames. There were twelve unusual male names. Among female names, about one hundred could be considered common, as were ten nicknames. There were five unusual female names. According to custom, the first son and first daughter commonly received the names of the paternal grandparents. By the 18th century the male onomasticon was predominantly Sephardi, and of those names some 90% were Hebrew. Among females, who did not participate in synagogue life, traditional Hebrew religious names were uncommon. They were much more likely to be named in accordance with their mothers' wishes for their daughters, in a manner reflective of the values of both Jewish and secular society. Although *Romaniot* names had in effect disappeared from the male onomasticon by the 18th century, about 20% of the females still bore names derived from the Greek speaking traditions of the Jews of the former Byzantine Empire. In the early 19th century the process of the gradual Europeanization of the Ottoman Empire can be observed in a change in the Jewish onomasticon. The essay concludes with annotated appendices listing the names found in the documents according to the individual document, the gender of the names, their frequency and derivation.

It is ironic that Aharon Gaimany, whose surname is spelled in this manner in the English table of contents but is spelled Gaimani in Demsky's introduction, is the one who deals with variant transcriptions of Hebrew names among the Arabic speaking Jews of Yemen in his article "Personal Names in Yemenite Communities – A Study of Names Based on Marriage Documents" (49*-61*). As he points out, marriage documents from the Jewish Diaspora are important sources of information about Jewish laws, customs, social habits, and of course names. Gaimany's study is based on 512 *ketubbot* 'marriage documents' from the 18th-20th centuries, which contain 3675 male and 478 female names.

Most of the males had Hebrew names, although some Arabic ones were also to be found. The situation was reversed among the females, most of whom bore names common in their *Umwelt*. Their names were more often than not derived from parental wishes for their life or character, or were the names of pleasing objects, such as flowers. Although most of the names given to male children were Hebrew ones, very often the spelling of the name indicated that it was pronounced according to the local Arabic dialect, such as *Mussa* or *Mussi* for the Hebrew *Moshe* 'Moses'. The orthography of the Yemenite Jews differs from that of other Jewish communities under Islam. Hence a number of rabbinic discussions have been preserved that deal with the question of the correct orthography of the Jewish names current in Yemen. The Jewish onomasticon of Yemen serves also as a valuable source for the Arab onomasticon and the local dialect of Arabic. Although it was the common practice in the earlier documents under discussion in this article to name a son after his late grandfather, as in Ashkenazi Jewry, there are many instances of sons named after fathers, which is accepted practice among Sephardi Jews but anathema to Ashkenazi Jews. Indeed, there are even some instances of three generations of males bearing the same name, such as *Salaam ben Salaam ben Salaam* or *Yoseph ben Yoseph ben Yoseph*. Gaimany also makes the observation that angelic names were not employed among the Jews of Yemen.

In their article, "Dreams about Holy Men and Choice of Names among Moroccan Jews Living in Israel" (7*-15*), Henry Abramowitch and Yoram Bilu deal with the conflict between traditional and contemporary naming patterns in the Moroccan Jewish community of present-day Israel. As the authors point out, the experience of emigration often leads to a change in traditional naming patterns. This can cause an identity crisis among the immigrants, who view themselves as doubly deprived of their heritage, both on a territorial and a linguistic level. Although the authors do pay some attention to the differences between Ashkenazi and Sephardi naming practices, the conflict which concerns them the most is that between the immigrant Moroccan Jews and their Israeli children on the subject of naming. In their Moroccan homeland the Jews tended to give names taken from Jewish tradition, naming their sons in particular after important biblical figures and famous rabbis. In contemporary Israel, on the other hand, the younger generation prefers to choose names taken from peripheral biblical characters or names taken from nature. The former names are not chosen because of the

character qualities of the individual named in the source, but because of the sound of the name and its unusual quality. Hence, one can find in contemporary Israel children named, e.g., after the apostate rulers *Omri* and *Athalya*. Whereas in the past names served as a sign of the continuity of the generations, in the present names serve to distinguish the generation of the Diaspora from the generation of native-born Israelis. The remainder of the article is devoted to an examination of an interesting social phenomenon among Moroccan Jews, namely the survival of traditional naming patterns by recourse to dreams about holy men. Moroccan Jewry has had a long tradition of pilgrimage to the graves of holy men. In Israel this tradition has continued, although new sites of veneration have been substituted for those left behind in the old country. The grave of the Rabbi Simon bar Yohai, the putative ancient author of the medieval classic of Jewish mysticism, the *Zohar,* has become the main destination for Moroccan Jewish pilgrimage in Israel. Dreams of visitations from holy men are an integral part of the pilgrimage experience, of which about 10% deal with the giving of names. According to the typical pattern, the worried grandparent is visited by the holy man, who suggests a more traditional name for the soon-to-be-born child than that which the future parents would otherwise consider. Helped by the oftentimes implied threat of what would happen if the child did not receive the proposed name, these dreams manage to ensure some continuity in the naming of the descendents of immigrant Moroccan Jews in Israel. As the authors point out, because of the traditional attitudes of the older generation, it is more important that boys rather than girls be named according to preexisting custom.

Harvey E. Goldberg's "Names in their Social Contexts—An Anthropological Perspective" (53-64) is an anecdotal account of the place of names and naming in society, which is based mainly on the author's fieldwork among Jewish immigrants to Israel from Libya. He discusses how names both mark individuals and connect them to their society. One of the pitfalls of immigrating to a new land is the subjection to societal pressures to change one's name or naming patterns. How one reacts to these pressures is a function of one's sense of empowerment in the process of change. Those who are most successful in acclimating to a new environment are those who manage to find a compromise between their traditional or familial naming patterns and those of their new surroundings, since names are a powerful indicator of the maintenance of group identity. Goldberg also deals with examples of names that have

become linked in popular jargon with specific social-ethnic classes, namely *Yoram* for middle-class males of European Jewish background and *Freiha* for working-class females of Middle Eastern Jewish origin. Finally, he draws attention to the irony that although naming patterns in traditional societies tend to reinforce male dominance, it is generally the females who control the process of naming.

In spite of the overall quality and range of the essays in this collection, it is ultimately Lawson's "Some Jewish Personal Names: An Annotated Bibliography" (83-149) that is perhaps the most valuable contribution to the book. As Lawson himself admits, his bibliography includes but a fraction of the myriad of studies on aspects of the Jewish onomasticon, and for the most part only those that have appeared in English. Nonetheless, it is an excellent and well-organized resource for those interested in continuing their explorations in the field of Jewish onomastics, in spite of some repetition of sources.

In sum, the editors are to be commended for publishing this fascinating collection. It is to be hoped that more will follow.

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A Dictionary of Pseudonyms with their Origins, with Stories of Name Changes. Third edition. 1998. McFarland & Company. P.O. Box 611, Jefferson, NC 28640. Pp. vii-404. $55.00.

How nice to see a book with a title that fully describes the contents! How gratifying to see a book on pseudonyms that frequently gets into the thinking behind the choices of names under which to write, act, dance, and so on. Room not only conventionally lists all the Jewish names changed because of anti-Semitism and all the theatrical names selected because they somehow looked better on programs or marquees, but he explains why *Belinda* is a better choice than *Brenda* for a ballerina forename. (He does not note that *Brenda* is a rude UK nick-

name for Queen Elizabeth II used by those who think her and *Brenda* boringly bourgeois.) He explains why the surname *Wolstenholme* was slightly altered to *Wostenholm* (the cutlery manufacturer wanted a name that would more conveniently fit on knife blades).

Room, whose own surname recalls an ancestor who visited Rome, even lists a number of people who took as pseudonyms their mothers' maiden names: *Frank O'Connor, Judy Gunn,* and *Margot Fontes* (later *Margot Fonteyn,* the change suggested by *Ninette de Valois,* Edris Stannus Connell). Other names from relatives include (say) a brother's forename, two of one's children's forenames: (J.I.M. Stewart wrote detective fiction as *Michael Innes*), a surname in the case of *Barbara Windsor* from an aunt. *Bob Dylan* (Zimmerman) claims he took the new surname from an uncle Dillion and changed the spelling, but I do not believe him. Every American *Dylan* I ever heard of came from Dylan Thomas. Patrick Cheeseman took *Patrick Wymark* from a grandfather, and *Christopher Fry* is indebted to a grandmother's maiden name. *Lauren Bacall* abandoned *Persky* and a Hollywood mogul thought up *Lauren* for her—now considered a "Jewish name," as in *Ralph Lauren*—and he even claimed it was her great-grandmother's name. It wasn't.

Illegitimate children often bear the mother's name legally. I would not rate *Abel Gance*—to pick a dead foreigner so as not to embarrass anyone—as a pseudonym. I would not say, as Room does, that illegitimate *Jack London* used a pseudonym; it was his stepfather's name. Taking a wife's name is not unknown: the inventor of holography, *Dennis Gabor* (or *Dénes Gábor*), was a *Günsberg* to start with.

Sometimes those who adopt professional pseudonyms change their names legally, though Dorothy Isobel Cox was *Dorothy Wynyard* on stage from 1925 through 1936 before she got around to changing her surname by deed poll. Translatable names such as *Damita del Rojo* 'Young Lady in Red' are seldom taken as legal names. Renaissance names translated into Greek and Latin are sort of pseudonyms, but those with added Latin suffixes might not be considered so nor, in fact, the legal name. After legal change, why do we still call a pseudonym a pseudonym? It's a "real name," isn't it? Is *Quentin Crisp* now legal for Dennis Pratt? Even if it is not, wouldn't most people say "that's his name?" In law and in life, at what point does an assumed name become a "real name?" Something to ponder.

Most people mean by "change your name" changing a surname. It is change of surname, if only *Douglass* to *Douglas, Segal* to *Chagall,*

Wise to *Wyse*, or *Woolfitt* to *Wolfit,* but generally to dump a common or an unpleasant name that is most frequent in pseudonymy. Avoiding retaliation is a strong motive, in satire, political polemic, etc. However, forenames can also be changed. I would not count an *Elizabeth* who became *Betty* or a *William* who became *Bill,* but I would note one *Leonard* became *Larry*, allegedly in honor of Larry Parks of *The Jolson Story*. One of the oddest forenames is that of *Whoopie Goldberg* (Caryn E. Johnson). *Goldberg* looks odd in the combination but is simply the name of her first husband. Names changed by marriage I would not count. The nickname was, one story goes, for excessive flatulence, from the jokesters' *whoopee cushion.* In *Earl Blackwell's Celebrity Register* (1991), however, she says she was told to change her name by "a burning bush with a Yiddish accent." Naturally, the names of comedians and comediennes (if the feminine form of the word still exists) can be strange or funny. My favorite is from British music hall, an art form much honored in Room's decidedly British book. There's a good story with it. Vernon Watson (1887?-1949) was backstage, I long ago heard said, and ready to go on as the next act, when for some reason the stage manager told him he needed a new stagename to announce. Watson glanced at the doors which split in the middle the large painted legend NO SMOKING. He became, on the spot, *Nosmo King.*

Other striking names range from *Lord Creator* and *Tiger* and *I Roy* in reggae and *Boy George* and *Tiny Tim* in pop music to *Jamaica Kincaid* and *Ellery Queen.* The duo that bore *Ellery Queen* once considered *Wilbur See*, and "will see" would have been good for a detective, while the moniker chosen makes one wonder which of the two was a *queen.* A more forgotten duo is the two ladies who wrote as *Michael Field* when they were not publishing separately under the pseudonyms *Arran Leigh* and *Isla Leigh.* (These forenames, like *Bryher*, are from British islands. New surnames such as *California, Chicago* and *Indiana* are found in US pop culture.)

Did you know *Ashley Montagu* and *Jean-Pierre Aumont* started out Jewish, or that *Ray Charles* dropped *Robinson* so he would not be associated with *Sugar Ray* Robinson?

A reference book like this is a delight for trivia buffs. *Joel Grey* came from *Joel Kaye* which came from Joel Katz, and he first appeared on stage in his father's act "Mickey Katz and His Kittens." Some lead singer names dictate group names—and *vice versa.*

Then there is *George Orwell. Orwell* is more English (a river name) than the writer's real surname, the Scottish *Blair.* Richard Mayne suggested there may be a joke: "jaw-jaw well." There certainly is a joke in *Orpheus C. Kerr, Petroleum V. Nasby* and in Room's list of wrestlers *Humid Kala Pasha.* But why abandon real name Eric Blair at all?

In addition to the long lists of Jewish actors disguising their origins (*Lee J. Cobb* from *Leo Jacoby* was a clever choice) and Christians' stagenames, some taken almost at random (*Michael Caine* from *The Caine Mutiny* and *Eden Kane* from *Citizen Kane*), there are many aliases, from *Fred Grove* to that of Dr. Thomas Neill Cream, a murderer. Cream bought poisons at the chemist's, calling himself *Thomas Neill.* Why, we may ask, did he dare use any of his real names? Most criminal aliases get a little more distant from the real name but, as has often been remarked, people like even then to retain forenames or initials or some shred of the old self. Maybe it's a desire to get caught. Maybe it's sheer stupidity. That is the case (which I too often mention) of military operations given code names which suggest exactly what they are, just what is hoped to conceal. I suggest an *Operation Hish-Hush* to make as widely known as possible that people with military intelligence rather than ordinary human intelligence are risking the success of their operations and the lives of their operatives by creating crackable code names that kill. When I was in the Intell Biz, I ran up against this problem over and over and I confess I made no headway whatever when given the golden opportunity to use my silver tongue against the iron will of brass hats.

There needs to be more discussion of the difference between pseudonyms that clearly communicate that the new name is false and those that give no hint, the difference between those who want to hide in plain sight and those who do not. Some pseudonyms are mere packaging, others deep disguises. What is the difference between publishing anonymously and publishing under an undiscoverable pseudonym? Well, for one thing, the unsuspected pseudonym fully covers the fact that the work is anonymous.

Let's return to this publication. Even as you read this book you will often find yourself having personal reactions to the never-dull stories that come along. This is surprising for a dictionary. In this book, which expands and revises Room's *Naming Names* (1981) and his 1989 edition, this noted onomastician—experts will recall among other works his

superb volume on placename changes—brings us up through 1997 and offers a remarkable breadth and depth of research. Appendices give all the many pseudonyms of *Voltaire* and of Daniel Defoe (*né* Foe), lists of people who kept their real names (Bradford Dillman, Dustin Hoffman, Cloris Leachman), people known by nicknames but real surnames (*Hopalong* Cassidy, *Red* Grange, *Whizzer* White) and real surnames with adopted forenames (*Wentworth* Gore, *Sam* Rice, *Mickey* Walker, *Acker* Bilk). There is much more to be said about nicknames, but there are other books for that. An issue worth discussion, though, is whether the likes of *Buster* Crabbe, *Satchel* Paige, or *Bunk* Johnson are pseudonyms or not. I think not. *Kid Creole* is, *Kid* Ory is not. There is no *Kit* Carson or *Johnny* Carson here. There is *Magic Dick, Magic Slam, Magic Slim,* all obscure, but no *Magic* Johnson included. On the other hand, Welsh pseudonyms, often combining a Welsh forename with a Welsh placename, abound. Russian ones as well.

I would not really count *Emin Pasha* as a pseudonym, any more than *Earl of Avon,* but phony titles (*Sir Charles Mirell, Baron Corvo, Comte de St.-Germain*) are germane. I would not list the names taken by popes—Adrian VI (d. 1523) was the last pope to retain his given name—or temporal rulers, for that opens the doors to hordes of religious and noble name changes. I suppose that names which went along with sex changes (*April Ashley, Jan Morris, Christine Jorgensen*) must be included (some famous ones are not), but what about drag names (*Danny LaRue* and *Holly Woodlawn* are here, but why are not *Lypsinka, Hedda Lettuce, Ruby Rimms* here)? What about porno stars and some strippers (I've always liked *Rachel Prejudice, Jack the Stripper, Sybil Rights*)? Such people are in businesses that extremely often demand cover names.

I cannot agree with Room that *Zane Grey* should be in a pseudonym book just because the full name *Pearl Zane Grey* was not used. (Can you *blame* the creator of *Tarzan*?) If that qualifies, so do *Upton Sinclair, Sinclair Lewis,* and maybe *Somerset Maugham.* I suppose using just one of your real names (like the gay painters *Gilbert* and *George*, or hairdressers, fashion designers, singers like *Donovan, Des'ree,* and so on) is in a way to adopt a pseudonym, but I think that is stretching the ordinary meaning of the word. *Elvis* and *Sinatra* are not pseudonyms, but *Tony Orlando* (Michael Anthony Orlando Cassivitis) is. I would not call women using divorced husbands' surnames pseudonymous (*Agatha Christie, Dorothy Parker, Doris Leslie*) but when Mary Chavelita Dunne

took the first two names of her first husband to become *George Egerton* that was a real, and an unusual, pseudonym, even though a great many women have written under male names, as you know.

Lots of people drop a forename; dropping a surname (as did *Louis Emerick* and *Gilbert Emery*) is also done. The likes of *Shiela E*[scovedo] are rare but we have in New York City a tv weatherman *Mr. G.* and (usually "difficult" or "foreign" names) other surnames so abbreviated in some business dealings. Sometimes with surnames we find a mere respelling: *Louis L'Amour* was Louis LaMoore. Another way to create a pseudonym is to use initials, I suppose, or certainly to change J.C. into *Jesse* (*Jesse Owens*) as, in a play of mine seen in New York this year, one Kenneth Charles adopts *Casey*. Interesting reasons for pseudonyms include both one name to cover a group effort (*Martin Marprelate*) and also the stagename business arising from claiming a new ethnicity or exoticism or simply dealing with a prohibition in Equity stating that no two actors can have the same name (so one Jimmy Stewart had to become *Stewart Granger*). However, Seth Ward, the singer, changed his name to *Jimmy Dean*. Also, names are changed willingly to avoid confusion: British moviemaker Basil Dean was assistant to a more famous Basil Dean, so he became *Basil Dearden*. Because there was another of her name, Nicola Scott became *Nicola Pagett*. *Henry Irving* took a new name rather than embarrass his family with a thespian; when he was knighted later acting became more respectable.

An article could be written on Show Biz combos such as *Bim* and *Bom, Brick* and *Brock, Flick* and *Flack* (Room misses this third pair of clowns). And vaudeville trends involving Jews with Irish pseudonyms, popularity and then unpopularity of German surnames, and so on.

Before reading through this book of pseudonyms, looking as lexicographical nitpickers are apt do for names omitted and rejoicing in new information far more often, I did not realize how many "perfectly ordinary" names were, in fact, fake. You know that *Tirso da Molina* is a fake name, right? And *Frank Richards* (who also was *Hilda Richards* and used other names). And you know the "real names" of all those painters of the Italian Renaissance? I didn't know that Paul Feval wrote under the name of a famous novelist's mother (herself a writer of a nasty book about the *Domestic Manners of the Americans*), Frances Trollope. Or that ballet dancer Vassilie Trunoff (*Basil Truro)* reversed the usual procedure, a Russian taking an English name.

I had no idea how many pseudonyms followed the so-called rules for Really Good Names: bisyllabic and not unisex forename, bisyllabic and preferably WASP but at least easily spelled surname, though actually I think the best of all US-created names has the crisp, monosyllabic force of *Clark Kent*. I had no idea there were so many Jews in Show Biz, and certainly no idea that *Jason Alexander* was not a real Jewish name (he's Jay Greeenspan). I did not realize how much more can be done in the way of categories. Opera stars such as *Emma Nevada* (from Nevada City, CA, not Nevada) and *Nellie Melba* (from Melbourne, Australia) suggest one, not as predictable as Italian names for opera, pompous foreign names for ballet, shorter names for marquees, and so on. *Judy Holliday* (who translated *Tuvim* from Hebrew) suggests a category of translated names. I'd like to see a study of people who run through a great many names. Paul Francis Gadd (b. 1944). began recording pop music as *Paul Raven* (black hair), played Germany as *Paul Monday*, considered *Turk Thrust, Terry Tinsel, Stanley Sparkle, Horace Hydrogen,* and *Vicky Vomit*, and in 1971 settled on the alliterative *Gary Glitter.* Another entertaining study would be that of adopted but rejected Show Biz names: *Liberace* performed earlier as *Walter Busterkeys.*

Another category you may not even have realized exists: political leaders giving themselves high astounding names such as *Tutankamun* and *Haile Selassie.* Who knows the meaning of modern adopted Asian names such as *Ne Win* 'brilliant son' or *Ho Chi Minh* 'he who enlightens'? And what is the psychological effect of such meaningful names in their parent languages? It's what I call the Delicious Apple trap.

A general question, often answered on Room's research, is *why?* What's behind W.A.P. White taking as a pseudonym the alias, *H.H. Holme*, of a serial killer (actually Herman Webster Mudgett, 1860-1895)? That one is not explained. My favorite alias is *Thomas Hulme Ross,* the name T.E. Lawrence "of Arabia" used when he joined the RAF. (The next year he joined the Tank Corps as *T.E. Shaw,* a name he later made legal. Can it still be called an alias then?) Lawrence of Arabia alleged he wanted to escape fame.

A really important question: what's the psychological effect of anyone being known by a name not their own? Here psychology rather than linguistics comes into play—and has been much neglected. "Our names not only identify us," writes Room, "they are us." Edwin Lawson's two fine volumes of bibliography make it clear that the

psychology of names has interested many people, but there is no excellent book. Onomatologists are busy. Psychologists, psychiatrists, and sociologists need to do more on this subject.

Concealing the real name but not precisely a pseudonym in the ordinary sense of the word is "The Author of *Waverly,*" "The Author of *Abbeychurch*," etc. Olphar Hamst (real name) identifies some 160 of these. Moreover, "The author of *Uncle Tom's Cabin*" is more publicity than pseudonymity. Some pseudonyms are deliberately fake. Others conceal. Some mislead: *Josephine Hull* simply used her married surname. Jane Laurie Borthwick used as a pseudonym *H.L.L.*, initials from the title of her book *Hymns from the Land of Luther.*

I believe names acquired when one is adopted ought not to be listed, but Room includes Eric von Manstein, *et al.* He doesn't belong any more than do (say) Gerald Ford, Jr. or William Jefferson Clinton does. I would include Eric von Stroheim (the *von* is phony) and *Gary Hart,* but not adoptees. Space then for *Jimmy Slide* and other Americans in theater and film, where new names have always been common, or such fields as sports, where nicknames are rife. Room omits many US names Americans might expect to find. But who else could tell you that *Veronica Lake* was chosen to celebrate "lake-blue eyes?"

A Dictionary of Pseudonyms will not be alone on the reference shelf, but it will be your favorite of the sort. The front matter on names and name changing, real names, invented names, very different names, is alone almost worth the price of the book. A more US-oriented or more huge and clumsy companion can also be consulted to supply some things not found in Room. No one book can have everything. There are larger ones that do not. This book, nonetheless, is a treasure trove. Actually, this is that rare book, a reference book that can be read for pleasure as well as instruction.

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Kampf um Namen: Bernhard Weiss gegen Joseph Goebbels (*The Battle About Names: Bernhard Weiss versus Joseph Goebbels*). By Dietz Bering. Stuttgart: Klett-Cotta. 1991. Pp. 527.

When I drew attention to Dietz Bering's *The Name as Stigma* in *Names* 37:97-99 (1989), I emphasized the great need for an English translation of this important, though disturbing, book. Such a translation was published in 1992 under the title *The Stigma of Names* (Cambridge: Polity Press), increasing the accessibility of Bering's well-documented study considerably. Even before the publication of the English translation, however, Bering had followed the success of his first book with the sequel, *Kampf um Namen* (*The Battle About Names*) in 1991. Its subtitle, *Bernhard Weiss gegen Joseph Goebbels*, not only indicated the personalization of a general smear campaign but also provides a foretaste of the powerful and destructive effect of name calling as a political weapon by a ruthless majority against a vulnerable and dwindling minority.

At the heart of Bering's study of onomastic demonization stands the Prussian Jew Dr. Bernhard Weiss who, most unusual in that era for a person of his ethnic origins, was the vice-president of the Berlin police from 1927-1932, during the last few years before the beginning of the Nazi regime. As the result of the hatred of everything Jewish, Weiss became a focal point of Nazi propaganda and, in particular, had to endure the invective of Joseph Goebbels who, in order to concentrate his verbal attacks even more pointedly, throughout his campaign against him gave him the name *Isidor*. Weiss died in exile in London in 1951.

Bering includes in his detailed account of the bitterly fought-out controversy biographical sketches of the two key opponents in this politico-onomastic struggle; a survey of the historical-linguistic and socio-psychological podiums on which the two adversaries stood, as well as of the spectating public whose minds were the prize of the battle; a description of the slow growth of the anti-semitic cartography of names from the beginning of the nineteenth century to the post-World War One Weimar Republic; a summary, largely based on the applications for name changes by their Jewish name bearers, of the categories of names marked as specifically Jewish in the public mind (Cohn, Levi, Isaak, Moses, Abraham, etc.), eked out by a second, fictive naming system especially applied in Jewish jokes (Buttermilch, Hinterviertel, Papierkragen, Tocheskriecher, etc.)—Isidor appears in both these categories near the top of the list and is obviously stigmatized as the main example of anthroponymic codification of Jewishness; a demonstration of how the historical heritage of both naming systems is employed by both Goebbels and the Berlin national socialists for polemic purposes; a suggestion of

why Berlin inevitably became the main stage for the battle; a substantial chapter of the merciless application of the names *Isidor* and *Weiss* and its derivatives in the persistent vilification of Jews by the Nazis; an extensive account of the legal battle in which Bernhard Weiss engaged to defend himself and of the various decisions by the Berlin courts against Goebbels and his party; and a final recounting of the highlights of Weiss' biography with special emphasis on what it meant that he, as the victim of so much invective, caused brawling Nazis to be arrested in the Reichstag and of what it must have meant for him not to be permitted to live in Germany but to spend the rest of his life in exile.

Anyone who has read *The Stigma of Names* will be prepared for Bering's narrative and explanatory method of translating intensive research into a gripping and revealing "story" which demonstrates persuasively the perverse, intentional abuse of the power of names and of the inescapable suffering of those at the receiving end of such relentless, fanatical onslaughts on their vulnerability. Bering's book is thus both an outline or overview of the political facets of the public struggle and an indictment of the personal hurt resulting from such a bruising conflict. For name scholars and everybody else with an interest in things onomastic, Bering's exposition and disclosure are frightening eye openers denuding any lingering opinion one may have had of being able to handle names at all times and under all circumstances with detachment and neutrality. Bering's *Kampf um Namen* is onomastic dynamite.

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Aberdeen, Scotland was the site of the Nineteenth International Congress of Onomastic Sciences (ICOS), where in August, 1996, more than one hundred and seventy papers were presented. Name scholars from forty countries presented papers which exhibited the interdisciplinary nature of onomastics. The common threads uniting a large number

of these papers were the identification and standardization of geographic names in order to facilitate global communication; the significance of local knowledge as it relates to an understanding of personal and placenames; and methodologies, such as tracing variants of personal names in real life and in literature in order to illuminate the volatile and sometimes vacillatory nature of naming processes.

Volume I contains the four plenary lectures, one each in English, German, French and Spanish. It also includes the sectional papers which are concerned with theoretical aspects of onomastics, ongoing projects, archival issues and "miscellaneous" topics. Volume II is devoted to placenames and Volume III contains papers on personal names and names in literature. Spatial considerations make it impossible to review or even to acknowledge individually all of the papers presented at this conference. Those mentioned in this review are included for the purposes of demonstrating both the individuality and the interconnectedness of many of the papers published here.

The Finns are at the forefront in many areas of placename research. Ainiala examines the definitions and the differences between proper names and placenames, stating that "initially, all place names are descriptive." Focusing on the toponym, she feels that it is doubtful if the formulation of a completely unambiguous definition is possible.

When considering the choice of a career, how many people have thought about becoming a name planner? Viljamaa-Laakso does just that for the city of Helsinki. She emphasizes the importance of names in defining city districts and for maintaining identity levels in order to preserve the local spirit and flavor of a city. Original names obviously preserve the local traditions but there is a movement towards translating and transliterating names to reflect significant changes in the ethnic composition of cities.

Swedish street names were analyzed by Wahlberg in terms of their historical development and also in their function as a mirror reflecting contemporary ideas. His conclusions reinforce Viljamaa-Laakso's beliefs concerning the maintenance of identity levels. Wahlberg writes, "as a direct historical source the old, spontaneously-created names are...the most valuable. However, the officially regularised naming vocabulary of today, often stereotyped and without any local associations, provides another reflection of our time." Wahlberg's observation portends a dreary future for the onomastic analysis of contemporary naming

practices. The repetitive nature of place naming, especially in the United States, has been often criticized for its lack of creativity and spontaneity. A.W. Read (1990) presented a paper at the Sixteenth International Congress of Onomastic Sciences defending these banal borrowings from place to place. Read argued that, at least in the United States, they can be regarded as a bonding mechanism that has unified the nation.

Pitkanen analyzed placenames from an occupational perspective. After intensive interviews with both a farmer and a fisherman from a small Finnish village, she found that, together, these two knew all the place names in the village. However, their nomenclatures differed significantly from each other in that neither knew most of the same names as the other except for one small area of the village, which, Pitkanen surmised, can be attributed to the considerable differences in their daily activities and routines.

Waugh's paper reinforced Pitkanen's findings concerning the importance of local resources in placename studies. She found that informants can often produce local names previously unrecorded. Furthermore, because names are such integral parts of the lives of the people who live in the places to which the names refer, the modes of employing placenames will be obvious only to those who have been associated with an area for many years. Such knowledge includes the use of alternate and/or humorous names, such as nicknames.

Public servants such as members of local police or fire departments must, of necessity, know thoroughly *all* the placenames and their precise locations within their communities. Viljamaa-Laakso cautioned that when the residents of a community confer nicknames upon their living spaces, these nicknames often become as well-known, or even better known, than their given names. When nicknames are not shared across and within all members of a community, confusion will result.

Basalo employed a unique methodology to the examination of nicknames. She studied the death notices that appeared in two Spanish newspapers over a six-month period during 1995 and found that because given names and surnames are repeated constantly within the small communities in Asturias, it is necessary to identify people with a more effective method than by their given names. Hence, the creation of by-names, which are not nicknames *per se,* but which fall between first names and nicknames. By-names are usually included in brackets in death notices while nicknames are usually omitted because they may have ironic or even offensive connotations.

In what is to my mind one of the most fascinating papers, Ferreira examined the practice of assigning personal nicknames in Portugal, an established practice but one which appears to be disappearing. She states that in addition to one's given or "Christian" name, a personal nickname is used for easier identification. However, this new name is not used in the presence of the person so named even though it is known and adopted by everybody else.

The Permanent Committee on Geographical Names (PCGN) for British Official Use was formed in 1919 specifically to identify names outside the United Kingdom and principally within the British Empire. Several papers were devoted to official names authorities. Maolfabhail details the conception, birth and growth of the National (Geographical) Names Authority of Ireland, the Irish Placenames Commission, which was formally instituted in 1962 in response to a request from the United Nations. Although the UN took the initiative in this area, it delegated to individual nations the responsibility for fixing their own names. The United Nations recommends "that each country should have a national geographical names authority to standardise its names." Atchison succinctly describes Australia's efforts to establish the National Place-Names Project (NPNP). Australia was a very mobile society when its basic nomenclature system was formed. The importance of retaining the national perspective in onomastic research, while simultaneously recognizing the importance of local and regional factors, is at the core of the nomenclature dilemma, not only for this diverse country but in all countries in which the original ethnic composition has changed.

At the Eighth International Congress in 1963, Hall (1966) stated that "the recent emergence of so many new nations has raised problems of geographical names that have called for attention at the international level." In 1987 at the Sixteenth International Congress in Quebec, for the first time a joint session was held with delegates to the Fifth United Nations Conference on the Standardization of Geographical Names. Over thirty years later, in 1996 in Aberdeen, Raper affirmed that "national standardization is a basic prerequisite for international standardization." However, he also affirmed that "standardising geographical names does not mean writing them all in the same way." Should standardization ever become a reality, herein lies the crux of the problem. Postal recognition of placename variants is a very real concern in our global society as is the manner in which they are utilized by the

media. The eventual standardization of all geographic placenames should help to reduce, but probably will never eliminate, the existing confusion in these sectors.

The writing of both personal and placenames by people who are unfamiliar with the spelling of these names contributes to the evolution of names. Fitt acknowledged this basic premise of onomastics and proceeded to study the processes involved when participants were asked to write down unfamiliar British and European town names. While there may be several perfectly legitimate spellings for any spoken name, only one is "correct," except in cases where there is more than one accepted orthography or when transliteration obfuscates the entire process.

Berns and Brouwer reported on the efforts of the Dutch to develop a database, the Onomastic Literature Service (OLS), an online retrieval service designed to expand the availability of Dutch onomastic literature. Their goal is to make this service available via the Internet. It remains to be seen if the OLS will serve as a model for other countries in their onomastic efforts. On a lesser scale, although no less important, is a research project begun in 1990 in Finland. Miikkulainen described the ongoing efforts to create a computerized database for the study of Finnish placenames.

Lapierre reported on two large projects in Quebec: updating Lacoursiere's 1958 *Bibliographie Critique de l'Anthroponymie Franco-Canadienne* through 1995 and creating the *Anthologie des Ecrits Onomastiques au Canada Français*, a selective annotated bibliography of fifty toponymic and anthroponymic articles spanning the years 1880 to 1995. At the time of the Congress (August, 1996) neither project had been completed.

Callary introduced the importance of name maps in placename research. Using the Geographic Names Data Base (GNDB), he identified several placename generics which characterize onomastic regions of the United States. New England, for instance, is set apart from the rest of the country by the use of "corner(s)" as a generic in the names of populated places.

Theoretical considerations were addressed by Kohlheim, who considered a definition of the onymic system. Ainiala provided a provocative discussion of the difficulties of attempting to define the distinct roles of proper names and placenames. In her prescription for

compiling ethnonymic dictionaries, Agheyeva stated that "the dictionary must provide a thorough and valuable lexicographical description of the ethnonymy of the language."

Among papers concerned with literary onomastics, Casotti maintained that Charles Dickens "was a writer who paid great attention to names and was very careful, [indeed] even obsessive, in choosing, forming or inventing them." His technique was to select names and then ultimately reform them by manipulating and transforming them. Through his onomastic analysis of *Our Mutual Friend,* Casotti demonstrated how Dickens exploited the semantic potentials of the proper name to build and expand on the future development of his characters.

Sobanski examined G.K. Chesterton's detective stories in which the famous priest-detective, Father Brown, is described as having one of the five most common surnames in the English-speaking world. His name seems to be perfect for someone whose "chief feature was to be featureless." Brown is the fourth most common name as identified in the forthcoming *Dictionary of American Family Names.* Hanks and Hardcastle reported on this massive international project which, if it were not for the computer, would have been impossible. The surnames of 72 million Americans were obtained from a private company. AT&T Bell Laboratories developed histograms from these surnames which then generated a list of the 20 most frequent names in the US. It should come as no surprise that Smith is at the top of the list or that all 20 names are of English origin.

Trends and practices among given names were also examined. Barry and Harper expanded upon their previous research concerning phonetic differentiation between the first names of boys and girls by developing a phonetic femininity score which measured vocal expansion and "soft" endings; Gardner looked at trends in male and female name-giving over the last century in the Sudan; Gerritzen examined first name choices in the Netherlands over a recent three-year period; Kiviniemi identified the 1,300 most common first names of Finnish origin; Lawson and Balode examined a century of Latvian naming patterns; Lie looked at foreign first names in Korea; and Lieberson took a sociological approach to first names, examining their changes in popularity and the influence of age cohorts on the choice of names. Finally, Alhaug examined the use of the initial letter as a replacement for a full first name as gleaned from the 1856 and 1900 Norwegian censuses.

Ephratt advised participants to consider the unusual status of word marks. Word marks are trade marks that are unique and must be used uniquely because they possess a special economic status. In order to grant and protect the exclusive rights of the proprietors of word marks in their trade marks, there must be laws that state unequivocably the conditions for a word to be treated as personal property.

Smith's paper on how voters are unconsciously influenced by the sounds of candidates' names was particularly well-timed. In August of 1996, Smith predicted that the sounds in President Clinton's name would give him a distinct advantage in the November election. Clinton was, of course, reelected. With another United States presidential election due in 2000, Smith's paper is undeniably relevant.

Onomastics is a discipline which is becoming increasingly more visible with the blurring of the world's boundaries and the integration of new peoples into every society. Emigration, immigration, intermarriage, international scholarly and scientific collaboration and the Internet are only a few of the factors which have contributed to this global merging. There are few places existing today which are immune to this phenomenon. It is a major responsibility of onomastic researchers to identify and preserve for posterity the heritage of names as they were originally conceived and utilized. As our global society becomes more and more standardized, the continued existence and ongoing use of charismatic placenames is one way in which the distinct entities of the world can maintain their individuality. While standardization may make things easier, it is the idiosyncracies which make everything infinitely more interesting, as this collection of papers shows.

References

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