Book Reviews

Onomasticon Turcicum: Turkic Personal Names. By László Rásonyi and Imre Baski. Pp. cxxxv + 836; 2 vols. Bloomington: Indiana University, Denis Sinor Institute for Inner Asian Studies. 2007. $350.00. Cloth. ISBN: 9780933070561

Turkic speakers represent the third-largest group in Asia after Arabic and Iranian. It is estimated that there are about 200 million speakers of Turkic, either as a first or second language. While most speakers are probably in Turkey, there are speakers of one of the thirty Turkic languages from Western China and Siberia to Eastern Europe and the Mediterranean. Among the countries speaking Turkic languages that have become important in international affairs are Turkey, Uzbekistan, Kazakhstan, Kyrgistan, Turkmenistan, and Azerbaijan. As these countries have become more important, so have their languages.

László Rásonyi (1899–1984) was a Hungarian linguist who focused on Turkic onomatology. He was a prolific author of more than a hundred onomastic publications. Early in his career he began his *Onomasticon Turcicum* and collected over 50,000 anthroponyms. At the age of seventy, about to complete his life work, he lost his eyesight and was unable to continue. István Mándoky-Kongur (1944–1992), an associate of Rásonyi's, worked on the organization and completion of the project. Then, Imre Baski, who had also worked on the research, finished the work.

There is a lengthy, comprehensive introduction to the actual onomasticon. It begins by describing the earlier work on Turkic onomastics, the work of Rásonyi, and the current state of scholarship. Many references are given. Then there is a section on Turkic name-giving. Depending upon the time period and location, there are varying naming customs. Father and male relatives have a significant role. In Silifke, Turkey, for example, the midwife gives the name. Among the Bashkirs in the nineteenth century, it was the mullah who gave the name.

Among the major contributions of Rásonyi was his creation of a classification system. It is the most complete one that I have seen in any language. There are three main categories: 1. Commemorative; 2. Desiderata (Intentional Names); and 3. Fortuitous (Omen or Incidental Names).

Commemorative names were originally names of another person, a god, a totem or an exalted idea. They were given on the basis of animistic and totemistic beliefs. Names that fall in this category are *Boz-qurt* "Grey Wolf," *Uqu* "Owl," and *Ayu* "Bear." There are two other commemorative name types: Theophoric and Honoured Persons.

The second major category is Desiderata (Intentional Names). Desiderata names express the intention of the parents to protect the child from harm and to bring about good qualities. In some cases, there is an effort to stop the death of a child with a name like *Tölendi* "Paid/Bought off/ Redeemed (child)." This function is called apotropaic and is also found in Jewish naming practices. Some of the names function to confuse or misdirect evil spirits. In this category are also names wishing happiness, good luck, and wealth. Examples include *Bay-bol* "Be Rich," *Tüye-bay* "Rich in Camels," and *Hind-al* "Conquer India." Girls' names include *Sevin-beg* "Be Glad Lord," *Gülsün* "Smile/Laugh," and *Baqti̇-gül* "Happy Flower (=girl)."

The third and final category of names, Fortuitous (Omen or Incidental Names) has fourteen subcategories. Among these are Conspicuous Features (*Aq-qaš* "Having White Eyebrows"), First Object Seen at Birth (*Qazan* "Cauldron"), First Animal Seen after Birth (*Qoyon* "Rabbit"), and Astronomical and Meteorological Phenomenon (*Aq-tolun* "White Full Moon").

After describing the types of names, the *Onomasticon* provides a chapter on the grammatical structure of Turkic anthroponyms. While it might be assumed that names in Western culture are taken in general from nouns, there is quite a structural variation in Turkic. Nouns and noun forms probably compose the largest percentage of names, although the proportion varies from one group to another. Adjectives and numerals (the latter as numeral adjectives) also occur. Verbal forms are another important category. Some are simple, some derived. Others may exist in past, present, or future forms.

In addition to having primary components, personal names may have secondary components that refer to sex (*-bay, -gül*), age (*-aba* "father, brother, uncle"), title (*-mullah, -qan* "ruler, sovereign"), job (*mergen* "archer, sharpshooter, hunter") as well as to lineage and titles. About 500 of these secondary components are listed, along with explanations of the cultures where they are or were used. Following the list of secondary components, there is a list of perhaps 400 suffixes, many hypocoristic-diminutive, with comments.

Here is a sample entry:

"BAXTÏYAR Oghuz (Ghuz) twelfth c. **Baχtïyar** [Бахтияг], an emir of the Ghuzz (MIT 1, 388); Bashk, 1789 **Baχtïyar** [Девлеткиьда Бахтияр] (MIB V. 269); Az. **Baχtïyar / Baχtiyar** [Бахтияр] (Az. Skaz. 20–46; Tat. 1510 **Baχtïyar / Baχtiyar** [Бахтиярь], a prince from Astrakhan (PSRL VI, 48, 244, VIII, 243; Kzk. ninteenth c. **Baχtïyar / Baχtiyar** [Бахтиярь] Grod., Pril. ninteenth c. ¤ "Followed by chance" (Bask., Fam. 32). → **YAR**."

Explanations

The entries themselves are rather concise and abbreviated. I have tried to repeat the lines of the entry along with a comment of explanation.

- **BAXTÏYAR:** The name entry.
- Oghuz (Ghuz):
  The Tatar group, originally from Central Asia, who invaded Anatolia (Modern Turkey). Ghuz is, apparently, another identifier of the group.
- Twelfth c. **Baχtïyar** [Бахтия], an emir of the Ghuzz (MIT 1, 388):
  The reference (MIT 1, 388) refers to *Materialy po istorii turkmen i Turmenii*. Tom 1. VII–XV vv. p. 388, edited by S. L. Volin, A. A. Romaskevič, and A. Ju. Jakubovskij (complete citation in the bibliography), about a twelfth-century emir of the Ghuzz who had the name Baχtïyar.
- Bashk, 1789 **Baχtïyar** [Девлеткиьда Бахтияр] (MIB V. 269):
  This reference indicates that N. F. Demidova and M. Vasil'ev referred to the name "Baχtïyar" appearing in 1789 among the Bashkirs, a Turkic people now living on the slopes of the southern Ural Mountains and neighboring plains.
- Az. **Baχtïyar / Baχtiyar** [Бахтияр] (Az. Skaz. 20–46):
  The forms shown were found in Azeri and described by A. Bagrija, H. Zejnally, and Ju. M. Sokalova in *Azerbajdžanskie tjurksie skazki* on pp. 20–46.
- Tat. 1510 **Baχtïyar / Baχtiyar** [Бахтиярь], a prince from Astrakhan (PSRL VI, 48, 244, VIII, 243):
  A Tatar record from 1510 indicates that this name was held by a prince from Astrakhan. (This region included the Lower Volga valley and area. The city of Astrakhan was on the northwest coast of the Caspian Sea.) The reference was noted in *Polnoe sobranie russkih letopisej*, VI: 48, 244 and VIII: 243.
- Kzk. ninteenth c. **Baχtïyar / Baχtiyar** [Бахтиярь] Grod:
  In Kazakhstan in the ninteenth century the names were noted by N. I. Grodekov in his book *Kirgizy i karakirgizySyr-dar'inskoj oblasti*. (Grod., Pril in the bibliography).
- ¤ "Followed by chance" (Bask., Fam. 32):
  This ¤ symbol indicates that the meaning of the name follows. In this case, "Followed by chance." This was noted by N. A. Baskakov in his *Russkie familii tjurskogo proishoždenija*.
- → This arrow symbol refers to the etymologically related **YAR**. The entry for YAR indicates that depending on the context, it is used frequently as a secondary component for both male and female names and can mean "Friend, bride-groom, girl-friend, bride, lover, fellow, mate, or helper."

Here is a feminine name:

"GÜL-NARA Bask.. twentieth c. **Gül-nara** (**<Gülnar**), very popular female name (1968) (Nikonov, OSA 158–60); Kzk. twenty-ninth c. **Gül-nara** (**<Gülnar**), 30–40/1000 of the girls in the districts

of Jambul (Jambul) and Southern Kazakstan (1969) (Nikonov, OSA 158–60); Kirg. twentieth c. **Gül-nara** (**<Gülnar**), 23–17/1000 of the girls in Kirghizistan (Nikonov, OSA 158–60); Uzb twentieth c. **Gül-nara** (**<Gülnar**) [Gulnora], 34/1000 of the girls in Samarkand (1965) (Nikonov, OSA 158–60). ¤ "Flower of pomegranate." One of the most frequent Turkic female names. Under Tadjik influence *nara* arose from Tadj. *anor* "granat" (Nikonov, OSA 158–60). → **GÜL + NAR**. See also **GÜL-NAR**."

Explanations

- **GÜL-NARA** Bashk. 20 c. **Gül-nara** (**<Gülnar**), very popular female name (1968) (Nikonov, OSA 158–60):
  The name was found in the twentieth century among the Bashkirs, a Turkic people who mostly live in the Russian republic of Bashkortostan in the southern Ural Mountain area and also Tatarstan. Tatarstan borders Bashkortostan to the east. This was reported by Nikonov in his book (with A. M. Rešetov) *Onomastika Srednej Azii*, pp. 158–160.
- Kzk. twentieth c. **Gül-nara** (**<Gülnar**), 30–40/1000 of the girls in the districts of Jambul (Jambul) and Southern Kazakstan (1969) (Nikonov, OSA 158–60):
  The name was also found among 30–40 girls per thousand in 1969 in Jambul (assumed to be what is currently known as Yambol in Bulgaria, once part of the Ottoman Empire and captured by Russia in 1878). Kazak(h)stan is a large country in Central Asia that extends from the Caspian Sea to China. The name was reported by Nikonov and Rešetov in the same reference as above.
- Kirg. twentieth c. **Gül-nara** (**<Gülnar**), 23–17/1000 of the girls in Kirghizistan (Nikonov, OSA 158–60):
  In Kyrgistan in the twentieth century Nikonov and Rešetov reported that 17–23/1000 girls were named Gül-nara. Same reference as above.
- Uzb twentieth c. **Gül-nara** (**<Gülnar**) [Gulnora], 34/1000 of the girls in Samarkand (1965) (Nikonov, OSA 158–60):
  The Russian form of the name is also shown. Uzbekistan borders Kazakhstan and the Aral Sea to the north and northwest, Turkmenistan to the southwest, Tajikistan to the_southeast, and Kyrgyzstan to the northeast. Nikonov and Rešetov also found in the twentieth century that 34/1000 girls in Samarkand (the second largest city in Uzbekistan) had the name **Gül-nara**.
- ¤ "Flower of pomegranate." One of the most frequent Turkic female names. Under Tadjik influence *nara* arose from Tadj. *anor* "granat" (Nikonov, OSA 158–60):
  The symbol ¤ indicates that *nara* (anar) means "flower of pomegranate." The Tadjiks lived in Afghanistan, Tajikistan, southern Uzbekistan, and northwestern China. The Tajik language is the official language of Tajikistan. Tajikistan is in central Asia and borders Uzbekistan on the north and west, Kyrgistan on the north, and China on the east.
- → **GÜL + NAR**. See also **GÜL-NAR**:
  The arrow symbol indicates that the name is composed of the two roots **GÜL** and **NAR**. Both of these forms have entries in the onomasticon. **GÜL-NAR** is the male form. It has a similar meaning. The entry shows references to the name.

Considering the emerging importance of the countries of Asia and their languages, it would seem that scholars, especially linguists, language experts, Asia experts, and others might find the *Onomasticon* a useful tool for understanding the language and culture of the peoples involved. Recommended for libraries that pride themselves on collections with strength in those areas. Scholars in onomastics will find help in interpreting not only Turkic languages but also Arabic Muslim names that found their way into a Turkic language.

State University of New York at Fredonia   Edwin D. Lawson

Scottish Place Names. By Maggie Scott. Pp. 113. Edinburgh: Black & White Publishing, Ltd. 2008. £4.99 (paper). ISBN: 978 1 84502 193 1

Scots is the language of Lowland Scotland, from Shetland in the north to the southwest and the Borders in the south, as well as of part of Ulster. Descended from Northern Old English and greatly influenced by Old Scandinavian, it is, together with English and Gaelic, one of

Scotland's three indigenous languages. Its various dialects are united through a central core. Lexicographically, it is accessible mainly through two separate multiple-volume compendia, the *Dictionary of the Older Scottish Tongue* (1931–2002), which covers Older Scots (pre-1700), and the *Scottish National Dictionary* (1931–1976), which is devoted to Modern Scots (post-1700). These compendia have been the combined sources of such ancillary publications as the one-volume *Concise Scots Dictionary* (1985) and *The Scots Thesaurus* (1990).

In its role as the successor to the Scottish National Dictionary Association, the Scottish Languages Dictionaries Ltd. is currently preparing a unified *Dictionary of the Scots Language*, and this research project has recently begun to publish a series of booklets under the general title *Say It in Scots*, in order to reach out to a wider readership. Earlier publications in this series by the director of the organization, Chris Robinson (*Scottish Weather*, *Wha's Like Us*, *Scottish Wildlife*), have now been followed by a volume on *Scottish Place Names* by the senior editor, Maggie Scott, who is a name scholar as well as a trained lexicographer and therefore ideally placed to undertake such a project. In this reference work she has assembled 162 Scottish generic place name elements with Scots connections, presenting them alphabetically, in almost equal proportions, in six sections: Hills and Mountains; Rivers and Lochs; Forests and Glens; Sea and Coast; Buildings and Settlements; Streets and Bridges. All the entries have been derived from the files of the *Dictionary of the Scots Language*, bearing witness to the lexical use of the toponymic items. Quotations frequently illustrate this usage as Scots words in context as, for instance, for Scots *grange* "a barn or store house for grain" (1816: a grange or solitary farm-house, inhabited by the bailiff, or steward of the monastery) or *pendicle* "a piece of land that originally formed part of a larger holding or farm" (1834–1845: granted in small pendicles by King Robert).

While many of the Scots elements in the place nomenclature of Scotland can be traced right back to (Northern) Old English without much change of meaning (*dean* from *denu* "valley;" *law* from *hlæw* "mound, cairn, hill, mountain;" *linn* from *hlynn* "waterfall;" *shaw* from *sceaga* "thicket, small wood"), and a second group are the Scots equivalents of their cognate English counterparts (*doocot/dovecote*, *hoose/house*, *mooth/mouth*, *muir/moor*, *raw/row*, *shauld/shoal*, *shouder/shoulder*, *toon/town*), yet others have entered the Scots lexicon and subsequently the Scots toponymicon from other languages spoken in Scotland. Although the linguistic contacts between Scots and Gaelic seem, at first glance, not to have been as close as one might perhaps have expected, Gaelic terms have been incorporated in the Scots vocabulary in fair numbers, examples being *balloch* "a narrow mountain pass" from Gaelic *bealach* (1828: I'll sing thee to rest in the balloch untrodden); *cairn* "a pile of stones" from Gaelic *càrn* (1557: the croft of land callit the well medow ... devidit be carnis of stanis); *clachan* "village with a church" (1608: liquere in ony clachan); *dun* "fort, castle, especially a pre-historic fort" from Gaelic *dùn* (1791–1799: Duns are very numerous, not only in this, but in all parishes in the Highlands); *ess* "a waterfall" from Gaelic *eas* (1838: the hoarse murmur of the stream, That fed the rapid ess); *inver* "confluence, river-mouth" from Gaelic *inbhear* (1766: to the Inver of the small stripe or burn); and *kyle* from Gaelic *caol* "(a) narrow" (1549: Ane ile ... with ane richt dangerous kyle & stream).

The contributions made by Old Norse to the Scots topographic vocabulary are not always easily identified, but when they occur in the Northern Isles they are in all likelihood mediated by Norn, the Norse dialect spoken in Orkney and Shetland, where it was gradually replaced by Scots from about 1500 onwards. Examples would be *drong* from *drangr* "a detached pillar of rock;" *gate* from *gata* "way, road;" *gill* from *gil* "a narrow valley with a steep rocky side;" *holm* from *holm* "a small, grassy island in a loch or off the coast of the larger islands;" *lair* from *leir* "mud;" *noup* from *(g)nùpr* "a jutting or overhanging crag or mountain top, or a steep headland or promontory;" *vatn/water* from *vatn* "water, lake;" and *voe* from *vágr* "bay." Elsewhere in Scotland, further elements also indicate Scandinavian influence: *biggin* from *byggja* "to inhabit, to build;" *fell* from *fell*, *fjall* "hill, mountain;" *grain* from *grein* "a fork or division in the course of a river or valley;" *kirk* from *kirkja* "church;" *slack* from *slakki* "a

hollow between hills;" and *wham* from *hvammr* "a short hill or hollow." Other linguistic encounters are reflected in *bastile* (*bastle*) "strong stone tower or fortress" from Old French *bastile* "building;" *mains* "home farm of an estate" from Anglo-Norman *demesne*; and *stank* "drain, gutter, etc." from Old French *estanc* "stretch of shallow water."

The main point of this cross-sectional analysis of Dr Scott's listings has been to demonstrate that, regardless of whether a Scots element is a direct descendant of Old English (*law*), the Scottish equivalent of an English word (*mooth, mouth*), a borrowing from Gaelic (*kyle*), derived from Norn (*noup*) or Old Norse in general (*kirk*), or adopted from some other language in Scotland (*stank*), it was a Scots topographic term embedded in the Scots lexicon before it became employed as a generic in Scots toponymic usage. The compilation under review also, on the one hand, isolates this kind of generic from others, while reflecting, on the other, the linguistic complexity of this category of component. Thus it opens the door to an appreciation of Scots as a separate language while at the same time illustrating the special sense of landscape engendered by the effective application of that language to the world of glen and ben, loch and inch, noup and wick, and wynd, raw and causey.

University of Aberdeen   W. F. H. NICOLAISEN

Names on the Land: A Historical Account of Place-Naming in the United States. By GEORGE R. STEWART. Pp. xx + 511. Introduction by Matt Weiland. New York Review Books (Classics). New York. 2008. ISBN 978-1-59017-273-5

As one of the founders of the American Name Society, George Rippey Stewart was among the small group of people who conceived of the journal you are now reading. Almost sixty years after these onomastically oriented folks decided to produce a publication "devoted to the dissemination of the results of study and research in the etymology, origin, meaning, and application of all classes of names — geographical, personal, scientific, commercial, popular" (*Names*, 1.1), we here set out to review the latest edition of Stewart's seminal work, *Names on the Land: A Historical Account of Place-Naming in the United States*. It is interesting that the very first issue of the journal *Names* (March 1953) contained a reference to Stewart's book (37) and that now, all these years later, it is still not only worthy of discussion but continues to be a book which should have a place on the bookshelves of all who have an interest in the study of names.

In your experience, how many books on onomastics have been reissued, let alone four times? The current volume has been reissued with a new preface by Matt Weiland, deputy editor of *The Paris Review* and editor of *State by State: A Panoramic Portrait of* America (with Sean Wilsey). *Names on the Land* has been around since 1945 and every fifteen to twenty years a new edition has emerged, enticing many new readers to the excitement of names. In his introduction to this latest edition, Matt Weiland states that *Names on the Land* is "a masterpiece of American writing and American history" (ix). He goes on to call it "a lively, detailed and authoritative account of how just about everything in America — creeks and valleys, rivers and mountains, streets and schools, towns and cities, counties and states, the country and the continent itself — came to be named" (x). From Stewart's attention to detail in the use of affixes in American naming ("No effect of the Revolution upon names was more striking than that upon suffixes. The sudden extraordinary popularity of *–burgh* and *–ville* transformed forever our whole nomenclature" [196]), to his accounts of the histories of many often-used names, the reader is drawn into Stewart's web willingly. The stories of Newport News, Manhattan, Yonkers, the Bronx, Washington, Illinois, Iowa, Pennsylvania, Gramercy Park, Lover's Leap, the Bowery, Nebraska, Kentucky, and the names of the "classical belt" alone are worth the price of admission!

In my opinion, the major reason for the longevity of this work has a lot to do with the way Stewart relates these stories. It is noteworthy that Stewart was the author of twenty-eight

books, both of history and of fiction. He was held in high regard for his ability to tell a story and, even today, his descriptions still have an impact. In his 1941 novel *Storm*, the character Stewart called the "Junior Meteorologist" bestowed names on "great moving low pressure areas" (12), and so compelling was his storm named *Maria* that the National Weather Service began a tradition of designating storms with female personal names. It also led to Lerner and Loewe creating a song entitled "They Call the Wind Mariah" for their 1951 musical *Paint Your Wagon*.

In *Names on the Land* Stewart methodically documents the settlement of America through the creation of its names. His book is an onomastic history of the country with numerous engaging stories and narratives, with the occasional folk etymology folded in. He divides *Names on the Land* into forty-six chapters followed by a postscript and forty pages of notes and references. Even the titles of the chapters draw the reader in: "Of the naming that was before history;" "How the first Spaniards gave names;" "How names were symbols of empire;" "How the names became more English and less English."

In the chapter "How the Massachusetts General Court dealt with names," we learn that even the most seemingly conventional of US names can have its origins obscured and, when explored further, can tell us much about how humans interact with each other and with their onomastic environment:

> In Connecticut, as in Plymouth, one town kept an Indian name, by a strange manner. First it was called by such a name as *Naramake*, and on English tongues this came to be *Norwaak*, and soon was spelled Norwalk. Then men thought it wholly English, as if it might be a name like Norwich. Finally, someone made up a story to explain the name, saying that it was because the first comers had bought of the Indians as much land as would lie within one day's "north-walk" from the Sound. (52)

This passage is representative of the information that Stewart weaves into his narrative, making the settlement history of America engagingly accessible. His descriptions introduce us to the actions of long-forgotten individuals who left their mark and moved on, leaving clues to the backgrounds of their creations to be pieced together by scholarly detectives like Stewart.

In "How names were symbols of empire" he describes some of the complexity surrounding our names — how bilingual interaction with a language other than English and a Native American dialect still has an effect on our usage today:

> With the Indian names the Dutch did as all the others had done, making the words over to be more like their own language. So arose Hackensack, and Poughkeepsie, and Scheaenhechstede (which became Schenectady) looking enough like Dutch to deceive an Englishman.
> With *Hopoakan-hacking* the Dutch went even further. This was a place across the river from Manhattan, meaning in the local dialect "at the place of the tobacco-pipe." But *Hopoakan* sounded like the name of a village in Flanders, and there were also Dutch people of the name, one of whom came to New Netherland as a schoolmaster. So the name soon came to be, and remained — Hoboken. (70)

Again and again, Stewart teases out the stories from our onomastic history. Even those names which did not last hold an interest for him. The exploration of the Louisiana Purchase resulted in the recording of numerous appellations, but as Stewart makes clear throughout the work, names must be used and passed on to others if they are to survive.

> Of the many dozens of names planted by Lewis and Clark all the way from the mouth of the Missouri to the mouth of the Columbia only a few survived the turbulent years between exploration and permanent settlement . . . (217)
> Saddest of all was the fate of the cardinal virtues, Philosophy River degenerated into still another Willow Creek; Wisdom, into Big Hole River. (218)

And, while he acknowledges the contributions made to our onomasticon by Native Americans, he informs us that:

The great majority of our present Indian names of towns are thus not really indigenous. Far even from being old, they are likely to be recent. Ipswich is two hundred years older than near-by Agawam. Troy or Lafayette is likely to be an older name in most states than Powhatan or Hiawatha. The romantics of the mid-century and after applied such names, not the explorers and frontiersmen. (279)

There is enough here to engage the serious onomastic scholar and enough to draw in the casual reader for hours of interest and the occasional surprise. No matter what else emerges from a reading of this book, it will leave a lasting impression, and readers will return to it. As Weiland states in his introduction, "It is the sort of book that, once read, plays forever in the mind, springing pleasantly into memory when one visits a new city, spots a tongue-twisting name on a map, or just meets someone new from somewhere else" (x).

So, finally, why does Stewart's book continue to be reissued? Because, like the explorers and frontiersmen he chronicles, Stewart, too, has made discoveries. He then presents those discoveries in such a way that they resonate with his readers. He makes the narratives not only accessible but fascinating. Stewart embraces scholarship while at the same time making sure that it does not get in the way of a good story. Here is a book about names that does not grow old; I recommend that you purchase it. Your onomastic library will not be complete without it.

Binghamton University, State University of New York   MICHAEL F MCGOFF