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Reviews

Anonymous in Their Own Names: Doris E. Fleischman, Ruth Hale, and Jane Grant. By SUSAN HENRY. Nashville: Vanderbilt University Press. 2012. Pp. 304. $35 (HB). ISBN: 9780826518460

Anonymous in Their Own Names: Doris E. Fleischman, Ruth Hale, and Jane Grant is a richly researched collective biography of three twentieth-century women whose careers and contributions were overshadowed by their more famous husbands. Published by Vanderbilt University Press in 2012, the book is the fruit of the author's research interests stretching back to 1980. *Journalism History*, housed at the E. W. Scripps School of Journalism at Ohio University, Athens, Ohio, published four related articles which preceded the book. Susan Henry is Professor Emerita of journalism at California State University, Northridge, as well as a former editor, and currently a corresponding editor, of *Journalism History*.

The book's dust cover immediately invites readers into the period with a photograph of an aerial view of early-twentieth-century New York City. Superimposed photos of the three women clearly identify them as women of the 1920s: short hair, a cloche hat, and, in the case of two of them, a direct gaze into the camera. The text is divided into three nearly equal narratives, one for each of the women, Doris Fleischman, Ruth Hale and Jane Grant, with emphasis on each woman's contributions to her husband's career. A short coda at the end outlines Henry's introduction to and interest in each of these early pioneers in the world of publishing and public relations. The book is heavily footnoted (one reviewer counting more than a thousand citations), and these appear in forty pages of endnotes. A selected bibliography and a useful index complete the book.

Anonymous in Their Own Names is the story of three women who worked as professional equals with their husbands. Their relationship, contribution to, and support of their husbands' careers were ironically anonymous, according to the author, because they elected to retain their birth names. A graduate of Barnard College, Doris E. Fleischman was Edward Bernay's partner in marriage as well as his first partner in what would become a successful firm that launched the field of public relations after World War I. Ruth Hale, a Tennessee native who attended Hollins College and the Drexel Academy of Fine Arts, was a hard-working journalist in Washington, DC, and Philadelphia before moving to New York, where she worked at the New York *Times* and then as a press agent for a Broadway producer. She met Heywood Broun, a successful sportswriter, critic and, later, columnist who prided himself on doing as little as possible and relied on his wife for research, insight, and editing. Jane Cole Grant left her rural roots to go East and study voice. Adaptable and outgoing, she worked for the New York *Times* and danced in a floorshow at night until she went to France as part of the war effort to provide recreation for the troops. There she met Harold W. Ross, described as uncouth but charming, the man whom she would marry and with whom she would co-found the *New Yorker* magazine.

Emily Toth, in *Women's Review of Books* 30(2) (March 2013), notes that group biographies appear to be a publishing trend (29). However, the structure of a collective biography invites comparisons and begs for analysis. What were the differences between and among these women, especially with regard to their personal lives, the men they married, and the careers and choices they made? Henry omits this and misses an opportunity to address the powerful subtext of contemporary expectations in conflict with the changing mores of young women living in New York City in the 1920s. Exploring the ways in which these women collectively challenged the prevailing ideas about identity, roles, and expectations in a final chapter, rather

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than in the short introduction when the reader is unfamiliar with the topic, would have provided closure to the collective stories and significantly enhanced the narrative. In bringing to light the significant role these women played in the work life and ultimate success of their husbands, this book is relevant to academic disciplines such as journalism history, gender, and feminist studies, as well as to the general reader.

The issue of sources is particularly difficult for women, especially when there is a dearth of papers, manuscripts, and archival records. This was the case for both Fleishmann and Hale, and it is this lack of "hard copy" that the reviewer finds most problematic. Henry acknowledges that a significant amount of information came from interviews with Fleishmann's husband, Edward Bernays, and from Hale's son, Heywood Hale Broun (who changed *his* name so as to include both his maternal and his paternal parents' last names). However, the author does not identify her interview technique, so it is unclear whether she utilized standard oral history practices with specific and directed questions leading to new insights, or whether her interviews were those of a journalist gathering information to report as fact. A more nuanced picture of the women might have emerged had Henry dealt with the bias of memories and retrospective recollections with ways other than using terms like "apparently," "may have," and "perhaps."

Hale (the first president) and Grant were founding members of the Lucy Stone League, organized in 1921 and named for Lucy Stone, the nineteenth-century activist and feminist who insisted on the right to keep her birth name. Although the League argued that women took their husband's names by custom, not by law, there are significant ambiguities and irony in the lived experience of retaining a birth name. Fleishman was the first married woman to receive a passport in her own name (1925), yet later in her life she published under her husband's name. Hale's decision to be known solely by her birth name was subverted by her mother who saw to it that her daughter's headstone read "Ruth Hale, Daughter of Annie Riley and J Richards Hale, and for 17 Years the Wife of Heywood Broun" (223). Grant's divorce papers read *Jane Grant Ross*, a name she had never used while married. No doubt the relatively few pages devoted to these deeply felt and contentious issues of identity and birth name may leave readers of *Names* wishing for more, but at least Fleishman, Hale, and Grant can no longer be said to be anonymous.

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Beneath the Dust of Time: A History of the Names of Peoples and Places. By JACQUES R. PAUWELS. London: Battlebridge. 2009. Pp. iv + 220. £13.95. ISBN: 9781903292198

It is in the nature of books such as this that one finds it difficult to criticize Jacques Pauwels' tantalizing exploration into the history-beneath-the-history of the Old World. We are drawn into compelling conspiracies of links among myriad places, personages, and events around Europe and the Near East, relying on the author's wide-ranging acquaintance with source materials in fields from the archaeological to the linguistic.

The Foreword hints at the excavation the book intends to accomplish: "Before the Coming of the Indo-Europeans." Here the author asks rhetorically, "Why are most people so poorly informed about the meaning and origin of the names of their own countries and … others?" Names scholars will be familiar with that disconnect, which is really a foundation of our discipline. Pauwels proposes to sketch early European history by proceeding from the Stone Age — despite its lack of written or reconstructible linguistic and onomastic evidence (2) — and from the premise that Europeans (and the Mesopotamians, the peoples of the Caucasus and India, etc.) migrated from North Africa millennia ago (4ff.).

That premise is elaborated in "Neolithic and Early Civilizations" (chapter 1), where Pauwels postulates a diaspora from 8000 to 5000 BCE of "Saharan" agriculturalists due to climate change, with one result being the founding of Sumer. Another outcome was, he argues, the flowering of Egyptian civilization. Others were the emergence of the Berbers as a distinct ethnic

group extending, he claims, to Iberia, and the formation of ethnic groups uncontroversially understood as Indo-European, such as the Hittites, Persians, and Armenians. Reaching India, the waves of Saharan emigrants are claimed to have adopted Sanskrit, in turn the putative mother of all Indo-European languages; in other words, the Proto-Indo-European homeland would be in the subcontinent.

Peregrinations remain the book's theme, and the succeeding chapters relate several more. In chapter 2, "Phoenicians in the Land of Rabbits," those demonstrably non-Indo-European Semites are responsible for, among other things, the name "Spain." Chapter 3 ruminates on the Greeks' demonstrable wide influence, ascribing toponyms throughout their vast world to "Akkadian cognates" and other "Saharan" elements. It is Rome's turn in chapter 4, in which everything in the Empire from Aleppo to Gaul to Britain is Saharan in its roots. Gothic, Magyar, and other barbarian invaders of later centuries appear to be analyzed, in chapter 5, as unwitting heirs to the unrelated substrate civilization. What is now the Muslim world receives a similar treatment in chapter 6, though, since Arabic is already non-Indo-European, many names' etymologies are explained simply by reference to the Semitic rather than by appeal to anything else. Chapter 7 is the last of those devoted to dusting off a recent overlay, this of Viking influence, to reveal an alien bedrock. The concluding chapter reasserts the varied claims of its predecessors.

Pauwels' weaving and warping of disparate strands is at once the strength of and the problem with this challenging book. Its ambition is perhaps too great for any single author to achieve. It essentially seeks to persuade us that the Old World topo- and ethnonyms that have come down to us from oldest antiquity ultimately draw from a single non-Indo-European "Usko-Mediterranean" language family, stipulated to have been spoken by peoples originating in the Sahara (the "Saharan Hypothesis," cf. Arnáiz-Villena and Alonso, 2000). Now, an external source for important components of European culture is no longer an absurdity (cf. Paschou, and others, 2014). But Pauwels' dream-team linguistic supergrouping comprehends a grab-bag of languages from the North Atlantic to the North Pacific that linguists conventionally analyze, due to lack of compelling evidence, as unrelated. These include Basque, Hamito-Semitic (Afro-Asiatic), some Caucasian languages, Sino-Tibetan, Dene (Athabaskan-Eyak-Tlingit[-Ket]), and even Ainu. Pauwels cites the decidedly non-mainstream work of Merritt Ruhlen (1984), John Bengtson (1994) and others on such long-range comparisons, attempting to break the time-depth barrier implicit in the accepted comparative method of historical reconstruction, in order to get a glimpse of a supposed primordial "Nostratic" language. The result of adopting these postulates without evidence or explanation is a "White Goddess" effect; as in the poet's inspired and influential take on the mythologies of Europe and the Near East, essentially everything European is to be ascribed to external sources (Graves, 1966). Pauwels overtly refers to Graves, in passing, as well as very extensively to the work of Giovanni Semerano that means to prove a Semitic origin for Indo-European (e.g., Semerano, 1984).

Such a simple explanation is an invigorating possibility to contemplate, yet it is far from the only one possible, nor is it the most plausible. The author's reason for "lumping" into a single family essentially all languages *except* perhaps Indo-European is not explained. It looks like an arbitrary decision since many other Nostraticists see I-E as cognate with, say, the very Amerindian languages that Pauwels includes in Usko-Mediterranean (Greenberg, 2002: 2). Nor is a criterion laid out to determine which names simply are Indo-European versus those which must be given Saharan etymologies. Circularity is a problem, too, since at one turn Pauwels operates on this I-E versus Saharan split and at another ascribes Indo-European to a *branch* of the hypothetical Saharan exodus (40ff; cf. the original formulation of "Nostratic" by Pedersen, 1903 as including I-E).

Once adopted a priori, the Usko-Mediterranean hypothesis becomes a procrustean bed. All evidence must then either be forced into this mold or ignored. Intellectual inquiry wilts a bit when put on a predetermined course, and the outcome here is an admittedly engaging text, but one that is threaded with a large number of entertaining but indefensible claims. The book is

in fact replete with appeals to others' work, but these references are not necessarily of the sort scholars might expect, as when the Phoenician etymology of *Spain* is buttressed with a citation of an encyclopedia of mammals (52), not to mention the countless references to Wikipedia.

Beneath the Dust of Time could be recommended for a light read, on the level of bestselling scientific-themed fiction, but the misunderstandings it peddles as facts will be more pernicious than anything that has emerged from *Jurassic Park*.

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