an acceptable practice provided that the relatives of the deceased individual whose name is being bestowed are consulted and grant their permission. It is believed that the naming of a child after someone who has passed on helps to ease the pain of losing a loved one and gives the remaining family members a sense that the person who died is still present with them (14, 19, 24, 56).

Although knowledge concerning Inuit naming formalities and particularly the custom of *tuq&urausiit* appears to be solidly intact in the minds of the elders who were interviewed, each of these elders expressed concern that changes in social structure and a marked linguistic shift away from the use of various Inuktitut dialects towards English has resulted in the decreased use of these time-honored traditions, to the point where many elders are no longer teaching these precepts to successive generations. Matilda Sulurayok succinctly addresses this issue in the following statement:

> Today Inuit seem to have problems naming their children, because they are confused. Elders are not teaching their children these things, and we have abandoned our responsibility.... I feel sorry for our young Inuit today because they have not been taught important issues and our traditions regarding naming children. It's obvious that they are not sure who to ask when they have a child. In the past we lived in camps, so it was not complicated like it is today. (34–35)

It appears, therefore, that *Inuit Kinship and Naming Customs* is a timely and extremely valuable publication. The manner in which Owlijoot and Flaherty give voice to Inuit elders through the interviews emphasizes the crucial position of the elders as guardians of traditional wisdom and the importance of passing this knowledge on to future generations in order to preserve linguistic and cultural integrity in Inuit communities. The insights into Inuit naming customs that are afforded by this text clearly demonstrate that names and naming practices play powerful roles in maintaining and reinforcing cultural and social values and further indicate that changes in naming conventions reflect underlying linguistic, social, and cultural shifts. Researchers and others who are interested in delving into the naming traditions of indigenous peoples will find this book a worthwhile and fascinating resource. For Inuit readers, it is a call to action to ensure the continuance of their native language and culture in the face of inevitable changes in the social and linguistic order.

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Bushman (San) Influence on Zulu Place Names. By Peter E. Raper. Bloemfontein, South Africa: Acta Academica (Supplementum 2, 2012). 2013. Pp. 186. Available free of charge. ISSN 0587-2405.

Peter Raper is Professor Extraordinary in Linguistics and Research Associate in the Department of Linguistics and Language Practice at the University of the Free State in South Africa. He is also a long-term member of the American Name Society and has made significant contributions to this journal as well as to other journals (see, for example, *Names* 31 (Sept. 1983): 226–231; 35 (March 1987): 59–62; 56 (Dec. 2008): 221–230; 57 (March 2009): 3–16; 57 (Sept. 2009): 127–140; 58 (March 2010): 37–46). For decades he has been involved in toponymic studies, mostly of the placenames of South Africa but extending into the neighboring countries of Namibia, Botswana, Zimbabwe, Mozambique, Swaziland, and the South-African-surrounded nation of Lesotho. His long career in name study and his proficiency in English, Afrikaans, and several indigenous languages make him uniquely qualified to undertake the difficult study which is the topic of this book.

Although neither the title nor the introductory material makes it clear, the geographical area this book covers is the province of KwaZulu-Natal, along the Indian Ocean in eastern South Africa. (Originally Natal, the present name blends the old name with *Zulu* and the Zulu prefix *kwa*, which

means "place of.") Of the nearly 8,000,000 speakers of Zulu, most live in KwaZulu-Natal and the surrounding area; about 200,000 live in Lesotho (Gunnemark, 1991: 160).

Zulu, the language, is in the Bantu group of the Benue-Congo family, a family comprising some 550 languages spoken by about 700 million people in the southern half of the continent. The other language announced in the title of the book is Bushman, also called *San*. *Bushman*, a translation of Afrikaans *Boesman*, is considered derogatory by some, who prefer the native *San*. To others, *San*, which apparently means "vagrants, people who have nothing," is derogatory. Raper says that current consensus seems to find *Bushman* preferable, because it suggests those close to nature, hence his use of both names in the book's title. Bushman or San is not a single language but a group of related languages once common in South Africa but now reduced to less than a quarter of a million speakers. None remain in KwaZulu-Natal. There were two pre-historical varieties of this family — Khoikhoi (Hottentot) and San — and they are often referred to as Khoi-San or Khoisan. This language group is unrelated to Zulu. Written forms of all of these languages are in roman script, as recorded by early European settlers and missionaries, with some additional graphemes for sounds not found in European languages.

Raper lists 26 ethnic groups and languages of the Khoisan family, classified by the region where speakers once lived or still live: the northern group, extending into southern Namibia and eastern Angola, including the northern part of the Kalahari Desert; the central group, including Botswana and parts of Zambia and Zimbabwe; and the southern group, including the southern Kalahari and most of the region south of the Orange River. In the glossary of placenames central to this book, Raper compares a Zulu name to one or more of the Khoisan languages and identifies whether it is in the northern (N), central (C), or southern (S) region. Many of these languages are extinct and their vocabularies have been found in early records or have been reconstructed by comparative methods. In a few cases, words from these languages have been borrowed by Zulu speakers, but, in most, Raper is able to explain Bushman influence through phonetic or orthographic features that cannot be identified as Zulu.

Bushmen and their ancestors occupied the area between the Zambezi River and the Cape for millennia, with some archaeologists suggesting it was for as long as 120,000 years. About 2,000 years ago, Bantu moved into the area, followed in the seventeenth century by Europeans. Bushmen dominated southeastern Africa for 10,000 to 20,000 years but were either killed or absorbed by Zulu ancestors, who came into the area about 2,000 years ago. Central to the thesis of this book is that Bushman speakers in those millennia named many geographical features, especially streams, and traces of the language can be found in the phonological and orthographical systems of Zulu.

A feature of Khoisan languages is the presence of consonant clicks or "suction consonants," with at least some appearing in languages of that family. Clicks are a complicated topic, but they can be explained with a few examples. The dental or alveolar fricative click is produced by placing the tongue behind the teeth and sucking in, making a sound similar to that we make when expressing disapproval, usually spelled *tsk*. The retroflex plosive click creates a sound like the popping of a cork by pressing the tip of the tongue against the front palate and snapping it off sharply. The retroflex fricative click is similar to the dental fricative, but it is made in a different place, by placing the top of the tongue (not the tip) and sucking it gently backwards. And the lip click, sometimes called the kiss click, is made by pressing the lips together and releasing them, as in a kiss.

Originally, Zulu, like all Bantu languages, did not have clicks, but through contact with Bushmen over time they were adopted by Zulu speakers, and many of the placenames in the Bushman area of South Africa, while considered Zulu phonologically, have clicks. Few of the names that are of Zulu origin have clicks, while 70 % of those shown to be of Bushman origin do have them. This is a significant factor, although not the only one, that helps to identify which placenames are of Bushman origin.

Raper has used several onomastic techniques to determine which names have been influenced by Bushman. The meaning of a Zulu name, if recorded, is compared to Bushman words with the same or similar meaning; when both a native and a European name are found for a feature, the possibility of a translation is considered, since occurrence of toponyms from different languages

in close proximity may show transference and translation; topographical, geographical, geological, botanical, or other evidence in the vicinity may indicate the meaning for a name, since these may have triggered the name. It should be noted that the meaning of most of the names analyzed in this book comes from a description of the feature, such as the size, color, shape, or, in the case of streams, the movement of the water (fast, slow, peaceful, etc.).

The 35 pages of introduction are followed by 119 pages of dictionary-style entries of almost 250 KwaZulu-Natal names, giving type of feature, latitude and longitude (occasionally), distance and direction from larger cities, and for each name a detailed analysis of the components and the phonology, the meaning or meanings, and a demonstration of Bushman influence. In each case there is credit given to previous studies, with the authors and texts fully identified in the extensive bibliography. When quoting from German or Afrikaans, since much of the early scholarship was in those languages, Raper provides an English translation.

Most of the entries are quite long, averaging about half a page. I will quote in full two of the shorter ones, which should give an idea of the style and complexity of the subject. The language identified as /Xam (S1) is one of the 26 Bushman languages used in this study. (The grapheme / represents a dental click; *!g* is a voiced palato-alveolar plosive.)

> **Madumu**, the name of a watercourse 27 km north of Nongoma, is said to mean "*Die dreunende/eggoende*" ("The rumbling one/The echoing one"), referring to echoes of thunder in the valley through which the river flows (Botha, 1977: 104), from *duma* "thunder; make a rumbling, resounding noise; rumble, reverberate," and so on (Doke & Vilakazi, 2005: 172). The verb *duma* is cognate with /Xam (S1) *!gum* "roar" (Bleek, 1929: 70), the Zulu voiced alveolar explosive consonant *d* corresponding to Bushman palato-alveolar plosive click with voiced efflux, *!g*, the vowel *–a* of the name being the obligatory Zulu final vowel.
>
> **EMagidela** is the Zulu name for Utrecht at 27° 39′S, 30° 20′E, said to mean "place of dancing," from *gida* "dance" (Doke & Vilakazi, 2005: 245), *cf.* the ideophone *gi* "of sound of footsteps, pattering" (Doke & Vilakazi, 2005: 245), this ideophone cognate with the Naron (C2) and Auen (N1) word /gi: "dance" (Bleek, 1929: 32), and with Khoikhoi /geis, "Stampftanz tanzen" ("to dance the stamping-dance") (Rust, 1960: 61), where the final *–s* is the marker of the feminine singular.

The dictionary is followed by another 26 pages analyzing Bushman influence on several features of Zulu names. Among these are various affixes. A common prefix (or class marker) in Zulu is *kwa*, which, when prefixed to a personal noun, is "an adverbial locative formative meaning 'at the place of.'" (As a stand-alone word it may have other meanings.) There is also a discussion of language shift and translation. As the Bushmen encountered other cultures, since so many of the placenames were descriptive, it was important to identify landscape features correctly, and Raper suggests that the meaning of the name was more important than the word. This was true not only of encounters with the Zulu but with the early European settlers. To show this, Raper provides a few examples of English or Afrikaans names that have been translated from Bushman. Blood River, for instance, "adapted as the Zulu name *Ncome*, is an indirect translation from Bushman words similar to Kung (N2) */nom*, a variant of */num* 'red.'"

Also in this analysis is a section on the effect of Bushman clicks on Zulu, "the most obvious and well-known influence." Usually the click remains in the Zulu name as spoken, but the graphemes representing these clicks in recorded Bushman names have been replaced with regular roman graphemes. The dental click /, for example, appears as a *c*, and the palato-alveolar click *!* is rendered as *q*.

Finally in this section are lists of elements and words that are not specifically related to placenames (although some may appear in such), showing the form in Zulu, in one or more of the 26 Bushman languages, and the meaning in English. The correspondence is often obscure, but a couple of clear examples should suffice. Zulu *dlana* appears as *han-la* in Bushman Hadza (C3), both meaning "hill;" Zulu *gida* is */gi* in Bushman Naron (C2) and Auen (N1), meaning "dance."

Raper concludes that this study "has indicated Bushman influence" on Zulu placenames "in semantic, lexical, phonological and morpho-syntactic levels" but has not identified "comprehensive

patterns, sound shifts, determination of relatedness between languages, areal distribution of languages and dialects, and the like." There is much more work to be done, not only with Zulu names but with Bushman influence on Xhosa, Swazi, Tswana, Sotho, Tsonga, and other languages. He hopes that the present study will serve as a model for other scholars to take up this task since "as more exhaustive results are obtained, it will become more certain that final conclusions can be made."

The book is attractively printed and well bound. It is also, apparently, well edited. I found no typographical errors, but given the nature of the topic, with so many non-English words, it is impossible to be sure. As this review probably makes clear, the book is a complex and difficult work, assuming on the part of the reader a good grasp of linguistic concepts and terminology and a familiarity with African culture and geography. Some clarity could have been added by the use of a few maps, especially of KwaZulu-Natal Province. On the other hand, with limited knowledge of the region, I found the book to be very instructive and think it provides a way of looking at cultures in other parts of the world which have made significant contact with other cultures. Although many Native American languages, like those in southern Africa, have become extinct, they have left traces in placenames, and Raper's method of analyzing related surviving languages through placenames can perhaps tell us more about our own past in North America than we know at present.

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"NameCoach: hear the name, say it right." Stanford Venture Studio. https://www.name-coach.com.

NameCoach is a cloud-based web service that provides a platform for collecting and organizing voice-recordings of users' personal names so others can hear the preferred pronunciation. The company was started by Praveen Shanbhag to solve the common problem of name mispronunciation in important life settings (name-coach.com>About). The conceptualization of name mispronunciation as a problem which NameCoach aims to solve is grounded in ideologies of identity and language articulated in the company's vision statement: "Our names are central to our unique identities, and saying them correctly is the first step in respecting, appreciating, and connecting with each other." This statement describes a moral obligation to treat names respectfully as representations of persons and highlights correct pronunciation as a demonstration of such respectful treatment (cf. Pennesi, 2014). To legitimize this vision, the NameCoach website features quotes and links to research indicating how mispronunciation of names can be a form of social exclusion and even racism, particularly in schools. A bubble network diagram (name-coach.com>Student Name Directory) identifies problems created by mispronounced names from a student's perspective (e.g., "uncomfortable in a different society or culture," "loss of self-esteem," "inadvertent marginalization") and a teacher's perspective (e.g., "time wasted," "negative impact on teacher-student relationship," "perceived as careless or ignorant"). Correct pronunciation is understood to be the way individuals say their own names, hence the user-generated voice recordings of names. Having the recordings allows people to practice the names they find difficult on their own rather than requesting that others repeat their names and thus avoids an uncomfortable situation for both parties.