Note

1. Wisconsin has three spellings of this name: *Menomonee* Falls (village in Waukesha County), *Menomonie* (city and town in Dunn County), and *Menominee* (county, town, and reservation). All are from Ojibwa *manomini* "wild rice people," an exonym for the Menominee people.

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Dictionary of Americanized French-Canadian Names: Onomastics and Genealogy. By MARC PICARD. Baltimore: Genealogical Publishing Company for Clearfield Company. 2013. Pp. XVII-169. $21.95. ISBN: 978-0-8063-5645-7.

A significant facet of French-Canadian onomastics has come to light in dictionary form with this substantial contribution by Marc Picard. It is estimated that nearly one million Québécois left their homeland between the 1840s and the 1920s to seek work in the factories and mills of New England and elsewhere in the USA in what has become known as the Great Québec Exodus. As a result, thousands of French-Canadian family names became exposed to a powerful English adstratum and yielded an impressive set of variant forms. The names were changed by the settlers themselves or modified by civil and religious authorities, as was the case for many other immigrant families at the time. Adélard Lambert, a writer who lived part of his life in New England, was among the first to examine the issue in his brochure (Lambert 1933) and book (Lambert 1934) in which he laments the tendency of Québec families to americanize their name once settled in New England. A more serious study was published by Dr. Ulysse Forget (1949) in which he provides a list of some one thousand variants of Québecois family names based on a body of over 20,000 civil documents taken from archival material in New England. Our own study (Lapierre 1991) examined the various language processes that yielded this amazing number of variants. Marc Picard's dictionary sheds new light on the issue in a more organized and rigorous fashion, drawing on the nomenclature and methodology of his impressive dictionary on the family names of French Canada (Picard 2010).

In the introduction, the author provides a synoptic overview of French-Canadian anthroponomy, discussing the origin and development of French family names in America. The typology distinguishes between names attested in traditional French etymological dictionaries such Dauzat (1977) or Morlet (1997) that were transplanted into New France without any change such as *Benoît, Dupuis, Lacroix, Robert,* etc. and those that are not found in these dictionaries such as *Patenaude,* a name the author traces back to an alteration of *Pateno(s)tre,* a nickname given to a manufacturer of rosaries because of the two first words of the Lord's Prayer in Latin. The author then identifies names that have been modified, either before their transfer to New France (*Willencourt* > *Vaillancourt*) or after (*Prénouveau* > *Prénovost*). Finally, the typology identifies names borrowed from foreign languages, including English (*Farnworth* > *Phaneuf*), German (*Mayer* > *Maheu(x)*), Breton (*Kéréon* > *Quirion*) and Basque (*Aosteguia* > *Ostiguy*).

Anglicization or americanization of most Great Exodus family names involve some kind of alteration in the spelling. These changes can be minimal such as the elimination of diacritics (*Lévesque* > *Levesque*) or involve the creation of a script adapted to English

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sounds (*Chauvin* > *Shovan*). The phonetic similarity of French and English surnames favored substitutions such as *Godin* > *Gordon* or *Bélair* > *Blair*. Finally, translation yielded several types of variants: direct translations (*Charpentier* > *Carpenter*), partial translations (*Charlebois* > *Woods*), quasi-translations (*Lemieux* > *Betters*) and false translations (*Rousseau* > *Brooks*).

While this typology provides a broad assessment of the various mechanisms governing the mutations, one would have appreciated a deeper analysis of the spelling variants as they represent the most important group of changes. For example, what are the orthographic strategies used to render French sounds using English spellings? Taking the stressed vowel [e] in a final syllable as an example, our own research shows that it is rendered by at least six graphemes or grapheme combinations: *Boucher* > *Bouche**y**, Piché* > *Pich**ea**, Dupré* > *Dupr**ay**, Saucier* > *Sauci**a**, Légaré* > *Legar**y** and Gagné* > *Gagn**i***. It would appear at first glance that the rules are rather random but the issue is not devoid of interest and deserves to be examined more closely.

The dictionary entries follow the model of Picard's earlier anthroponomical and genealogical dictionary (2010), providing etymological data for each surname, followed by the americanized variants. The variants themselves are added to the nomenclature with a reference to the main family name entry, which facilitates retrieval. When available, the genealogical data of the first name holder in America is indicated, a valuable feature not only for genealogists but also for onomasticians who can then build links between the name and its linguistic or geographic origin.

Picard's dictionary is the most extensive account of Franco-American name variants to date, easily outpacing the previously mentioned study by Forget. Under the letter C for example, there are 100 entries in Picard against 57 in Forget. But in comparing these two sources more closely, it is surprising to see that despite this significant increase in the number of entries, Picard's dictionary does not list several well-known surnames, among others *Cardin, Cassegrain, Chénier, Chevalier, Coderre, Cossette, Courtois, Coutu* and *Cusson*. Yet, all these names are present in his earlier anthroponomical and genealogical dictionary (2010). Should one conclude that these names do not have any anglicized versions? Forget lists *Shevalier, Sivalier* and *Sivallier* as variants of *Chevalier* and *Cauton, Conteur* and *Couter* for *Coutu*. It is surprising they are not listed in Picard. Conversely, Picard has entries for many names totally absent in Forget, such as *Cadieux, Campeau, Cantin, Caouette, Carpentier, Chartier, Chartrand, Chiasson* and *Cliche*. The same discrepancy applies to the number variants for each name. While Picard gives seven variants for *Casavant*, there are none at all for the same name in Forget. But for *Dépatie*, one is amazed to find 23 variants in Forget and only 3 in Picard. These observations only reinforce the postulate that in lexicography completeness is an illusion and that dictionaries are always a reflection of the documentation that feeds them.

These remarks do not detract from the wealth and undeniable practicality of this dictionary. In fact, Marc Picard has just given the onomastic research community two essential tools on North American family names. In his anthroponomical and genealogical dictionary (2010), he provides the original stratum (17th and 18th centuries) of French family names in Canada and in the second, currently under review, he adds the natural complement, tracing the dispersion of these family names throughout the United States and English-speaking Canada. In this sense, his second dictionary is an indispensable companion to the first and constitutes a substantial contribution to French-Canadian and Franco-American onomastics.

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The Power of Names: Uncovering the Mystery of What We Are Called. By MAVIS HIMES. Lanham, MD and London: Rowman & Littlefield. 2016. Pp. 225. US$35. ISBN 13 978-1442259782.

Mavis Himes, a psychoanalyst, draws upon her Lacanian training, the experiences of her patients and friends, and her personal examination of her family's names to describe something of the history of personal naming and a variety of ways in which names can impact a person's life. Despite the sprinkling of Lacanian references and occasional references to Gilles Deleuze, Felix Guattari, and other academics, the book is not a scholarly text. The style is generally conversational, with some meditative passages like the opening of chapter 4:

> In the desert my dreams feature vast, open spaces, infinite stillness, boundless horizons. Sand sliding between my toes and light filtering through my closed eyes. The sun burns my arms as I move through the desert heat. A trail of nomads, mere specks on the earth's surface. I stop and collapse, exhausted. I force myself to get up and move on. Where am I going? For what am I searching? All I know is that I am propelled by an insatiable urge to keep moving, as if by my movement I will find what I am seeking. Stillness thunders in my ears. Then the booming command: *Keep moving, do not stop* . . . I awaken. I am in my bed. (33)

The chapter goes on to describe the Sinai and the author's trip there, where she points to the ancient nomads whose practices shaped the religions that followed them and forged the connections between names and the law through proprietary concerns. The chapter is typical of the book in that it mixes the author's personal life and feelings with some history, mythology, and etymology to give the reader a glimpse of the major topic of the chapter. The author's wide-ranging examples throughout the book offer non-specialists a host of ideas to spark further reading.

Overall, *The Power of Names* is less an argument or an historical or thematic overview of naming than it is an autobiographical exploration of the author's experience of her name and the names of others whom she has met, bolstered by anecdote, family history, and general interest research across cultures about naming. The author opens the preface by saying, "I wrote this book to interact with my own name through an exploration of