Book Reviews

Gösta Franzen: *Runö Ortnamn* (The Place-names of Runö). Skrifter utgivna av Kungl. Gustav Adolfs Akademien. 33 (= Estlandssvenskarnas folkliga kultur 4). (Uppsala 1959.)

The settlement of Runö, a small island in the gulf of Riga, was the southernmost of the Swedish settlements in Estonia. The island was settled by Swedish colonists probably during the 13th century, or a little earlier, and, due to its isolation, the population had remained Swedish throughout the centuries. They had preserved their old culture, and their dialect was a very archaic and interesting form of Swedish. However, during World War II conditions in Estonia became unbearable, and the entire Estonian-Swedish population of about 6,400 persons, including the small group of less than 300 Runö-Swedes, were evacuated to Sweden. The Runö dialect is now disappearing, and will soon, along with Runö place-names, exist only in books and records.

Fortunately, the place-names of Runö had been recorded before World War II, and are now presented and interpreted by Gösta Franzen in his book, *Runö Ortnamn*. Practically all the names that have been preserved in living tradition or older sources have been included in this book. The majority of the approximately 1000 names have never occurred in earlier written or printed sources. The place-name material presented stems partly from Gösta Franzen's own records from 1939, and partly from collections in the Swedish Dialect Archive in Uppsala.

The names reflect the daily life and work of the Runö islanders throughout the centuries, and include material of considerable interest because of the rather unique conditions that prevailed on the island where ancient traditions and complex principles regulated fishing, sealing and the ownership and use of land. Gösta Franzen's book will certainly be of great value for the study of the cultural history, sociology and folklore of this former outpost between Swedish and East-Baltic culture.

From a linguistic point of view the place-name material is very interesting in so far as it adds to our knowledge of the development

of the peculiar Runö dialect. But otherwise the material shows no great deviation from the common medieval place-name material from Sweden proper. Unique in the Runö dialect is the word *lubb* m. used as a place-name element in the meaning "grove." Loan words in the place-names are surprisingly few. The name Runö is probably of Lettish origin: *Rūnô-mô*, "seal-island," and Lettish elements are also found in *suns*, gen. *suna*, "dog" in the name *Sunagrundet*, a certain rock in the sea; and *plūksnas*, "tow, flax," in the name *Plunschvägen*. Of Estonian origin are elements like *jahu*, "flour," *joom*, "reef," *kink*, "hillock," *laan*, "wood, plain," *tihvel*, "potato."

The material is well organized and expertly presented by Gösta Franzen. Following an informative introduction giving the historical and linguistic background, the names are grouped in separate chapters according to the nature of the localities named. Whenever needed detailed topographical information concerning a name is given, and the many fine and convincing linguistic interpretations bear witness to the authors's thorough knowledge of the Runö dialect in particular, and of Scandinavian linguistics in general. The index-forms of the names adhere to standard Swedish, and differ in many cases considerably from the local forms in Runö dialect. This seems reasonable, as it is most unlikely that the local forms will ever be used again. The book also includes a good summary in English.

Haakon Hamre

University of California, Berkeley

Ch'en Cheng-hsiang, *The Place-names of Taiwan*. Research Report no. 104, Fu-min Geographical Institute of Economic Development, Taipei, 1960, 22 pages [in Chinese].

This study is one of the side results of a larger study of all Taiwanese settlements, their history and their population, which will soon be published. It is one of the first Chinese contributions to a field which thus far has been neglected by Chinese and Western scholars.

Chinese settlement on Taiwan did not start much before 1600, and the oldest geographical text of 1603 contains only 12 names of Chinese settlements. Today, 17,800 names are found on the maps,

and the total population of the island is about 11 millions of which only some 180,000 are aborigines. Taiwanese place names differ in many ways from Chinese place names and reflect strongly the conditions of settlement. In general, settlement in the South is more compact and in the North more in the form of small hamlets of a few houses only. Place names are more repetitious in Taiwan than in other areas of China: of the 17,800 names only 7,700 are different in form; there are 42 "New Villages (Hsin-chuang)," 30 "Foot of the Mountains" (Shan-chio), 29 "Creek Islands" (Ch'i-chou).

In general, Chinese place names can be divided into a general part and a specific part of the name, and a place name has, therefore, normally two words, sometimes more than two words. Among the specific parts of the names, the most common words are "Great" (392 times), "Lower" (187), "New" (170), "Three" (163), "East" (117), "South" (133), "Top" (128), and "Central" (125). East and South are regarded as lucky names and are, therefore, more common than "West" (83 times) and "North" (90). The word "Lower" is more common only because there are several words which all designate "Upper," such as "Upper" (63 times), "Top" (128) and "Head" (39).

The generic part most often indicates geographical features or the form of the settlement. The use of family names in place names is relatively rare in Taiwan, while it is quite common in some parts of the Mainland.

Many place names of Taiwan are identical with place names in the original home of the settlers, i.e. mostly with Fukienese names. The settlers called their new home with the same name as that of their old home. This custom is quite old and was found by myself in a study of early medieval place names in a colonial area of Northwest China. Other names are new names, given by Fukienese settlers in their own dialect. Such names made no sense to later officials who spoke no Fukienese and who then tried to change the names into more meaningful forms. In such cases, the names show a great number of variant forms, until finally one of them was officially accepted. In some cases, the settlers gave names which described geographical features correctly, but which did not sound nice, such as "Stinking Water." Such names were later changed into more proper forms such as "Fragrant Water."

Many names were originally aboriginal names. When the Chinese took over settlements of the aborigines, they either translated the aboriginal names into Chinese, or they transcribed the sound of the aboriginal name into Chinese in such a way that the Chinese words made some sense to them, such as "Beat the dog" (Ta-kou), now Kao-hsiung, or "Monkey" (A-hou), now Ping-tung. There are also many cases, in which the Japanese transcribed a native name into Japanese in such a way that it made sense in Japanese — which also usually resulted in a Chinese name which made some sense. When several settlements grew so that they merged into one larger place, a new name was given which often consisted of the first part of the name of one, and the second part of the name of another settlement. Or, if a place grew, it was divided into "Old" and "New" or "East" and "West." Settlements of the time of Coxinga (17th century) often reflect in their names his policy of establishing military colonies ("ying"); settlements of the early 18th century can be recognized by components which indicate the acreage of the settlement ("chia" or "chang-li").

The small book of Prof. Ch'en is, as these brief remarks may indicate, a source of information for the linguist, the geographer and the historian. Prof. Ch'en has shown that this field has great possibilities and we hope that similar work may soon be done for other areas of China.

Wolfram Eberhard

University of California, Berkeley

Wheeling: A West Virginia Place-Name of Indian Origin. By Delf Norona. (Publication No. 1, Oglebay Institute, Wheeling). Moundsville, W. Va.: West Virginia Archaeological Society, 1958. 38 Pages. ($1.00).

Mr. Norona's booklet is one of the most thorough studies that have ever been made of a single United States Algonquian place name. Citing almost a score of maps and about twice as many historical documents, the author gives the genesis of *Wheeling* (PA **wīl* 'head' + **-enki* 'at') from 1749, when the locality was called

Kanonuara (Cf. [Mohawk] *kanû·wara*? 'skull'), through 1751, when Christopher Gist knew it as *Wealin or Scalp Creek*, to the present day.

In his discussion of the variant Iroquoian forms (*Kanonuara, Kanonouaora, Ranonouara*), Mr. Norona cites Mr. M. H. Deardorff, of Warren, Pa. It is shown that the variant *Ranonouara*, though one would expect a locative suffix, may mean 'his skull.' The Iroquoian name and the Algonquian name both have approximately the same meaning ('Skull,' 'At the skull'); it is likely that each represents the same colonial incident (the beheading at this place of a white intruder). It should be commented that the Iroquoian variant *Ranonouara* may have arisen owing to the misreading of a *K* for an *R*. It should be stated, besides, that there is no need to explain the *wh* of *Wheeling*, since it is likely that many English speakers of the eighteenth century pronounced *w* and *wh* alike [w].

This is a sincere study, and it deserves praise for its detail and completeness.

Hamill Kenny

University of Maryland

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Notes and Comments

Addendum to Discussion of LEHIGH

In a more recent communication than that referred to in "More Information on Michigan Prairie Names" (*Names*, March, 1960, pp. 53–56) Mr. Virgil J. Vogel has the following to say on the question of *Lehigh*: "I would not place too much reliance on Espenshade's explanation of *Lehigh*. A. F. Chamberlain, in Hodge (I, 763), says that *Lehigh does* come from a Delaware word for 'forks of a river' . . . [but] Heckewelder says, 'where there are forks' — without identifying it with either rivers or trails."