Book Reviews

The Place-Names of Derbyshire. By K. Cameron. English Place-Name Society, Vols. 27–29. New York (Cambridge University Press). 1959. Pp. XXIV + 829 + 7 maps.

The publications of the English Place-Name Society now appear in rapid succession. Three bulky volumes were needed to treat the names of the county of Derbyshire, an indication of how much more material is now included in the county surveys than in the earlier ones. The author, K. Cameron, is a new name among the scholars who have contributed to the series of county surveys. This new acquaintance is a most pleasant one. Cameron distinguishes himself as a learned, experienced, and eminent interpreter of place-names. His discussions and explanations of the many names are sound and convincing throughout. Of course there are some obscure and difficult names, which more or less completely defy interpretation, but even in such cases the author's suggestions are acceptable.

The organization and presentation of the material is the same as in earlier volumes. The principles and methods used in the survey, the topography of the county, the historical and cultural background of the nomenclature, etc., are described in a well-written introductory chapter, which is followed by a short section of notes on the dialect of the county as illustrated in its place-names.

The main part of the three volumes comprises the interpretations of the names. It begins with names of regions — in this case just one — of rivers and roads. The other names are arranged topographically according to the hundreds of the county. The names of each hundred are divided into parishes, which are presented in alphabethical order. Within the parishes there are two sections of names, viz., those of major and smaller habitations. At the end of the individual parishes the field names are adduced and briefly explained, usually by reference to lists of elements found in the county's place nomenclature at the end of vol. 3. These names, too, are arranged in two parts. In the first one modern names occurring in sources after 1750 are listed; in the second, unidentified names from earlier documents.

The place-names of Derbyshire are of various ages and origins. Quite a few Celtic names, especially denoting streams and hills (e.g., Trent, Derwent and Chevin, Kinder, respectively) are geographically widely dispersed through the county, but more than half of them are concentrated in the northwest corner. This is an area which obviously had few attractions for early Anglian settlers and therefore was colonized latest in Anglo-Saxon times. In such areas the pre-English names survived more easily. Some evidence seems to exist of settlements of Britons.

The Anglian penetration into Derbyshire took place in the sixth century, and an analysis of the place-names shows that the settlers proceeded along the river Trent in the southern part of the county, from where they moved northward by way of the more important waterways, the Derwent and the Dove. As it happened elsewhere, the early colonizers traveled along the streams, where transportation was comparatively easy and the soil more fertile. The northernmost parts of the county were colonized from Cheshire and Yorkshire.

In the ninth century came the Scandinavian vikings. As may be expected, the place nomenclature of Derbyshire shows many less Scandinavian elements than the neighboring counties to the east and southeast and slightly less than the West Riding of Yorkshire in the north. Yet quite a few names are wholly or partly Scandinavian. Even the name of the county town itself, *Derby*, is a Scandinavian replacement of an English name and consists of OScand. *djūr* 'an animal' and *bȳ* 'a farm, a village.' Thus, the probable meaning is 'farm of the animals,' even though it has to be left undecided whether the first element refers to wild or domestic animals. The influence from Norsemen is also evident in many Scandinavianized spellings of originally English names. A considerable amount of hybrid names occurs. Furthermore, more than fifty habitational names contain Scandinavian personal names. The nature of the place-names containing Scandinavian elements indicates that the settlers were both East-Scandinavians and Norwegians, including people of Norwegian-Irish decent, perhaps even native Irishmen.

The first element of compound names of smaller places sometimes consists of post-Conquest personal names of Continental-Germanic origin, indicating the presence of late settlers from this area. The French element in the place-names of the county is insignificant.

There is not much to say about the generally very fine interpretations the author advances of the individual names. The following remarks may be of some value.

P. 16: The name *Scow Brook* (*Sculebroc* 1226, *Sculbroc* 1291, *Scalebrok* 1276, *Scol(l)ebrok(e)* etc. 1245—1517) is identical with a lost name of a stream, *Scolebroc, -brok* 1233—1518, in the same county in Derby. The author suggests that the first element is ON *skál*, f.'a bowl' and that the name perhaps means 'brook in a hollow.' This interpretation is unlikely. The single form *Scale-* seems to be corrupt. The word *skál* does not normally enter into Scandinavian place-names. The older spellings rather indicate relationship to Norw. and Swed. dial. *skola* 'to wash' (Ivar Aasen, *Norsk Ordbog*, 1873, p. 681; J. E. Rietz, *Svenskt dialekt-lexikon*, 1867, p. 594). This assumption gets support from two younger alternative names of the Scow Brook, viz., *Washebrooke* 1629, now *Sheepwash Brook*. Another *Wash Brook* also exists in the county (p. 19). It appears, then, that both the old and the modern names indicate that the brook has been used for washing of sheep, perhaps also wool, clothes, etc. Hundreds of Scandinavian stream names contain *skul-*, *skylj-*, *vask-*, *vætt-*, all referring to washing and rinsing of clothes, etc.

P. 256: *Markland* (*Mark(e)land(e)* 1555—1606) is explained as meaning 'boundary land,' and reference is given to the two OE words *mearc* 'march, boundary' and *land* in the list of place-name elements. Thus, the author is convinced that the name is English. This is probably true, but it might not be wise to rule out the possibility that it is ON *markland* 'woody land'; cf. *Markland* as a name of a part of north-eastern America discovered by Norsemen in the beginning of the eleventh century.

P. 301: *Staveley* (*Stavelie* 1086 DB) contains OE *stæf* and *lēah* '(clearing in a) wood' and is explained as 'stave clearing,' whatever that means. E. Ekwall, *Studies on English Place- and Personal Names* (1931), pp. 96ff., gives the precise meaning as 'wood from which staves were got.' It is, however, not impossible that *stæf* refers to old boundary marks or possibly self-releasing hunting contraptions.

P. 327: *Belph* (*Belgh* 1179) is according to Ekwall, *The Concise Oxford Dictionary of English Place-Names* (3rd ed., 1947), probably an original stream name, OE **Belge* 'a roaring river.' Cameron

is not inclined to accept Ekwall's interpretation as definite, since the stream in question is small, and he adduces instead OE *belg* 'a bag,' here used topographically of a valley with some such shape. He could have supported his interpretation by referring to the many Scandinavian names containing ON *belgr* denoting bag-shaped localities.

P. 357: The form *le Duniende* 1305 is adduced without interpretation. There is hardly any doubt that the spelling reflects ON *Dynjande* 'the thundering one,' a well-known name of waterfalls and rapids in Scandinavia. I consider the name identical with *Dinnand* (*le Dynant* 1273) in Danby parish, Langbarg East wapentake, North Riding of Yorkshire; see Janzén in *Names* 6, pp. 19ff. Immediately after *le Duniende* are listed two forms, *the Dunninge* 1592, *Duning* 1711, also without explanation. It seems possible that they are Anglicizations in *-ing* of the Scandinavian pres. part. suffix *-ande* and thus refer to the same place as the first name.

P. 434, 653: The name of *Loscoe* occurs twice in the county, in one instance being spelled *Loftskou* 1281, in the other *Loftessco* c. 1227. The author gives the meaning as 'wood with a loft(house).' What 'a wood with a loft' could refer to seems obscure. The name is purely Scandinavian, containing ON *lopt* 'a loft' and *skógr* 'a wood.' Since *lopt* does not mean 'a lofthouse,' the translation of the name as 'wood with a lofthouse' presupposes an elliptic formation, which, of course, is quite possible. However, in Scandinavian names containing the first element *lopt* this component frequently describes the places in question as being elevated; see, for instance, O. Rygh, *Norske Gaardnavne* I:1, p. 66; *Ortnamen i Göteborgs och Bohus län* 11, p. 94. This possible interpretation should have been substantiated or rejected on the basis of topographical facts.

It is often difficult to distinguish between OE *geat* 'a hole, an opening, a gap' and ON *gata* 'a road, a path' as second element in compound names. The author often mentions only one of the two possibilities, and according to the reviewer not always the most likely one. For example, on p. 268 *Grene gate* is interpreted through reference to *grēne* 'green' and *geat*, while 'the green road' gives a much better and more natural meaning to the name.

An enormous number of field names is included in the three volumes, but it is most unfortunate that they are not listed in the

index. Many of them are highly interesting and for various reasons important, but few onomatologists or other scholars will have time enough to search for a certain name among the thousands of field names in hundreds of different places.

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The Place-Names of the West Riding of Yorkshire. By A. H. Smith. Parts 4–6. (English Place-Name Society, Vols. 33–35.) New York: Cambridge University Press. 1961 (published 1962). $6.50 each.

The English Place-Name Society publishes new county surveys at an amazing speed. Not long ago three volumes covering five wapentakes of the West Riding of Yorkshire appeared, and now three additional volumes of names from the remaining wapentakes of the same Riding have been issued. The series embracing the place nomenclature of the West Riding will comprise two adscititious parts, no. 7 containing a historical introduction, a linguistic survey, names of roads and rivers, and an analysis of the elements and the personal names found in the place-names. Vol. 8 will consist of a complete index of the place-names of all three Ridings of Yorkshire.

The author of the six volumes now completed is the eminent onomatologist Professor A. H. Smith, the Nestor of English place-name research. When in 1928 he published *The Place-Names of the North Riding of Yorkshire* (= *EPNS*, Vol. 5), one volume was sufficient for all names known at that time. The West Riding occupies an area only slightly larger than that of the North Riding. Presumably, the two Ridings have about the same number of place-names, and the difference in scope of *EPNS*, Vol. 5 and Vols. 31–38 indicates clearly what an enormous number of new names has been brought to light between 1928 and the present date. In the single North Riding volume comparatively few field names were listed. In the six West Riding tomes the number of such names reach an immense figure.

The names are presented in accordance with the regular practice established in earlier county surveys. The quality and reliability of

the interpretations attain the summit of perfection and ingenuity. Based on the author's vast knowledge of both published literature on the pertinent names and on a profound familiarity with the languages represented in English place-names, the explanations are almost always evident and convincing. Names that lend themselves to manifold interpretations are discussed with thoroughness and circumspection. In the survey of the place-names of the West Riding Professor Smith has presented the onomatologically interested world with a brilliant work, the accuracy of which will be difficult to surpass. Much more than in earlier volumes information about the topography and other pertinent actual facts supports or disproves phonetically possible interpretations. Considerable numbers of older spellings of the names of major habitations constitute a reliable basis for precise explanations.

During the reading of the highly interesting material included in the three volumes here concerned this reviewer made some notes, part of which will be prepared for publication as a separate paper. In the following only a few suggestions of minor importance will be adduced.

In the discussion of *Drax* the author erroneously gives the plural form of ON *drag*, n. 'portage' as *dragir*, instead of *drǫg*, East Scand. *drag*. However, *dragir* could possibly be an alternative form of the normal plural of a synonymous *drǫg*, f.; cf. O. Rygh, *Norske Gaardnavne* I: 1.47.

In the too short discussions of *Ullesskelf* (33, p. 67) and *Skelton* (34, p. 153) no reference or attention is given to the thorough investigation into the meaning of ON *skjalf*, OE *scelf* in place-names by Eric Elgqvist, *Skälv och skilfingar* (Lund, 1944). If Elgqvist's opinion that this word refers to watchtowers used as a defensive measure is correct, the explanations of the two names just mentioned are unsatisfactory; cf. Janzén in *Names*, 5. 108f.

Applegarth is a frequently occurring name, e.g., 34, pp. 47, 193, 196, 202, etc. For the interpretation the author refers consistently to ON *apaldrs-garðr* 'an orchard of apple trees.' In Smith's *English Place-Name Elements*, 1.12, the word is listed as *apaldr(s)-garðr*. Of course it is possible that the genitive-*s* disappeared quite early in England, but it seems more likely that the name is identical with OSwed. *apalda-garher*, ODan. *abildæ gardh* with the first member in the gen. plur. ODan. *apelgard* contains the stem or the gen. plur.

(with syncopated vowel) of the ending; see K. F. Söderwall, *Ordbok öfver svenska medeltids-språket*, Vol. 1, p. 43; *Ordbog over det danske Sprog*, Vol. 1, col. 87.

For the interpretation of *Askwith* (*Ascvid* 1086 DB, *Asquid* 1176, *Ascwid, Askwid* 1180 *et passim* to 1564, *Askewith(e)*, *-wyth* etc., 1189 *et passim* to 1546) the author refers to ON *askr* 'an ash' and *viðr* 'a forest, a tree' (34, p. 61). He suggests that the frequent appearance of *-wid* may be due to Anglo-Norman influence, or that it may reflect an earlier OE *widu*, an unmutated form occurring in some place-names, or that the whole name may be a Scandinavianized form of an OE *æsc-widu, -wudu*. In the same region as *Askwith* purely Scandinavian names are extremely frequent. In the opinion of this reviewer it is therefore more probable that the whole name originally is Scandinavian, viz., ON *ask-viðr* 'an ash-grove, an ash,' which was never Anglicized.

The spellings of a lost name, *le Brenand(e)-riddingg* c. 1250 and *le Brinandridding* 1288, are explained (34, p. 67) as containing ME *brennande*, pres. part. 'burning' and *rydding* 'a clearing.' This is perfectly correct, but it may not be clear to all readers that the pres. part. in this name most likely has a passive or gerundival function, and that the meaning of the name probably is 'the burn-beaten clearing.' For such gerundives as first elements in compounds cf., for instance, *Hoppandestanes* 34. 73 and see Janzén in *Names*, 8.156, 161. A theoretical possibility would be to explain the first member as a name of a race or torrent in a river, which is suggested by E. Ekwall, *English River-Names*, p. 51, and alternatively accepted by Smith (34.211), for *Brenand(e)* 1325, 1423, and 1636, now entering into the present names of *Brennand Fell, House, River*, and *Tarn*. But the nature of the compound makes this interpretation rather unlikely.

The first element of *Dicken Dyke* (*Diggendike(s)* 1676, 1680) is 34.135, considered uncertain. It is suggested that it could be the rare early Mod. Engl. *dicken*, denoting some kind of a water bird, but more likely a variant form of dial. *duggen*, pret. part. of *dig* 'to dig,' to some extent confused with *dike* 'to ditch.' The same first element seems to enter into some other names in the West Riding, viz., *Dicken Dike* and *Nook* (34.74; explained through reference to the first name just mentioned), *Dicken Syke* 1753 (30.114; the first member considered possibly being the ME personal name *Dikkon*,

but attention is also directed to *Dicken Dike* above), and *Diggin Dike*, evidenced as *Dickondyke* 1559, *Dickan-Dike* 1607 (30.38; interpreted through reference to *Dicken Dike* above). It should be noted that all these names pertain to excavations or hollow formations in the ground. In the opinion of this reviewer the first element is a more or less distorted form of the North-English pret. part. *diggande* of *dig* 'to dig' in gerundival function. If this suggestion is correct, the names mean 'the excavated ditch (stream).'

In the discussion of *Wallerthwaite* (34, p. 181) the author asserts that the first element in *Walthwaite* in Lancashire is ON *vǫllr* 'a meadow' in the nominative. E. Ekwall, *The Place-Names of Lancashire*, p. 211, quite correctly adduces ON *vǫllr*, but he does not say that it occurs in the nominative in a compound. Of course, it is the stem form.

The author is perfectly right when, somewhat hesitatively, he explains (35.118) the spelling *Ioghan* from the end of the fifteenth century as a late Scandinavian form of the personal name *Iōhan*. In many Scandinavian dialects a glide *-w-*, later *-gh-* and finally *-g-*, developed between a long *ō* and an immediately following not labial vowel, *e.g.*, *Iōghar* < *Iōwar* < *Iōar*, *mōghen* < *mōwen* < *mōin* 'ripe'; see A. Noreen, *Altschwedische Grammatik*, p. 213.

The translation of ON *vangr* as 'garden' is hardly fully accurate, although it is given in Cleasby-Vigfasson's dictionary. The word normally means 'a (grassy) field (in a forest), a meadow,' etc; see, for instance, O. Rygh, *op.cit.*, p. 84.

Loftschoghe 13th century is translated 'wood with a loft-house' (34, p. 90). This may be correct, but it could equally well be 'a wood that is situated high up.'

In the Danelaw there are hundreds of compound place-names, the first element of which is *Hol(e)-*. They are in *EPNS* usually interpreted through reference to OE and ON *hol* 'a hole, hollow, depression,' e.g., *Holesic* 1349 'stream in a hollow' (34.103). This assumption might be correct, but in many instances the first element is rather the adjective OE *hol*, ON *holr* 'lying or running in a (deep) hollow, deep.' This alternative interpretation is particularly relevant for Scandinavian names and ought to be considered in the translations of such names and in the references to the words included in the compounds. The name of *Holesic* may very well be purely Scandinavian, meaning 'the deep-lying watery ground,' etc.

Between 1958, when the manuscript for the six volumes covering the West Riding was completed, and the day of publication, February 23, 1962, some of the names in Vols. 33–35 or their elements have been treated by this reviewer. Only in one case, *Stainpapan* 35.XII, has the author paid attention to these remarks under "Addenda and Corrigenda." For the interpretation of *Hill-grim* (35, p. 151) the author could have benefitted from a thorough investigation of this and other English place-names containing *grim-* in *Namn och bygd* 48 (1960) 74f. Because of his failure to do so the discussions of at least the following names are inadequate or misleading: *Grimes Dike*, *Grimeshaws* (*Grymhowe* 1543), *Grymefurth* 1540, *Grymwith holme* 1540, *Grimegarth* 1623, *Grimescales* c. 1180, and *Grimwith* (*Grymwith house* 1540) (33.107; 34.79, 142, 158, 164). Some of these names most likely refer to boundary or road marks.

The meaning of *Mousegill* (*Mussegile* c. 1200, *Mousegile* c. 1240, etc.) could have been judged in the light of this reviewer's discussion of *Mus(e)-* in English place-names in *Names*, 6 (1958) 17ff.

For the explanation (35.138, 132f.) of *Malham* (*Malg(h)um* 1086 DB *et passim* to 1461) and *Malhamdale* (*Malghedale* 1199) cf. *Names*, 5 (1957) 107f.

The spelling *le Ragarth Eng* 1538 is (35.164) interpreted through reference to ON *rā* 'roe-buck,' *garðr* and *eng*. The author has overlooked this reviewer's explanation in *Names* 5 (1957) 198f., of some English names, originally Scandinavian, containing the same word as OSwed. *rägardher* 'a boundary-fence.' Incidentally, ON *rá* is a feminine word meaning 'a female roe,' not 'roe-buck,' which is ON *rá-bukker*, OSwed. *räbukker*, evidenced as *robuk* (Söderwall, *op.cit.*, 2.235). — The elements of the following compound names are given as ON *rā* 'roe' and *gil* 'ravine' (34.130, 215; 35.157): *Raygil House* (*Regallhous* 1594, *Ragill House* 1649 and 1685); *Ragill beck* 1613; *Raygill Moss* (*Raghile* 1086 DB, *Ragile*, *Ragill(e)* 1206 and 1577 (34.130, 315; 35.187). Since boundaries in early times often ran through ravines, depressions, etc., it is at least equally probable that the first element in these names is ON *rā* 'boundary (mark).' This possible interpretation should have been supported or declined on the basis of the location of the places in question.

The lost name *Traneber Mire* 1120 does not, as Smith suggests, contain ON *trani*, OE *beorg*, and ON *mýrr*, meaning 'crane hill marsh,' but Scand. *tran(e)bær* 'cranberry'; see *Names* 5 (1957) 193f.

E. Ekwall's interpretation of *Bland* (35.264) could have been supported by paying attention to this reviewer's discussion of *Bland-* in *Names* 5 (1957) 203f.

The most interesting part of the survey of the place-names of the West Riding is yet to be published, viz., Vol. 7, in which the author no doubt will present the history of the colonization based on the evidence hidden in the place-names. For information about this remote period in English history place-names are of inestimable value and sometimes constitute the only way in which details in the progress of the colonization may be revealed. The excellent interpretations of the Riding's place-names are a reliable basis for important conclusions about this problem.

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The Book of Girls' Names. By Linwood Sleigh and Charles Johnson. London, George G. Harrap & Co., Ltd., 1962. pp. 256.

This is a list of over 1400 girls' names used in English-speaking countries, in alphabetical order with their origins, meanings, and variant and early forms. Important bearers of each name from medieval to modern times are mentioned and brief facts about them are related. Well-known characters in literature bearing the names are also discussed here.

The many pet forms are set out together with their relation to other names. Fashions in names are sometimes noted and their development outlined. The comprehensive data given about each name provides a good source of information for consultation when parents are considering a particular name. Although books of this kind are always open to criticism this one evidences careful research on the part of the authors.

A short introduction tells a little about Christian names, their history and changing modes. This is followed by a Calendar of Saints taken from various sources. Although important saints are naturally mentioned in many of the sketches, this work is not otherwise slanted towards Catholic dogma.

Supplementing the main body of the work is an index of some 1300 additional girls' names considered by the authors to be rare, fanciful, or recent, with their origins and meanings.

Announcement is made that *The Book of Boys' Names* is under preparation to be uniform with the volume being reviewed. Since parents-to-be working on a choice of names do not know whether their offspring will be a girl or a boy, it would have been better if the two volumes were combined into one, which would not be too large a tome. Perhaps the publishers in a second edition will follow this suggestion.

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Le Suffixe -Acum Dans La Toponymie De L'Hérault. By Frank R. Hamlin. Printed privately for the author and obtainable from him at Gonville & Caius College, Cambridge, $2.50.

In this volume Mr. Hamlin studies primarily those anthroponymic stems to which the suffix *-acum* attaches itself in the place-names of Hérault. The author is interested in the origin of those stems, their geographic linguistic boundaries and the dates of their usage.

Hamlin postulates tentatively that there were approximately 550 place-names ending in *-acum* in "le territoire de l'Hérault à l'époque gallo-romaine," and that they were formed (1) with Latin *gentilices*, (2) with, more rarely, Latin *cognomia* and (3) mainly, with Gallic or Roman *anthroponymes*. Of the latter class, which is the province of this study, the author concludes that 65—70 % of the *anthroponymes* which form place-names bearing the *-acum* suffix in Hérault are of Latin origin and 30—35 % are of Gallic origin.

The most valuable portions of this study are not, however, the rather hesitant and qualified conclusions but the extensive listing — some 221 pages — of place-names within Hérault, including careful and extensive documentation of use and origin, and a linguistic map which shows the following breakdown of the stem: "Thème Gaulois, Thème Gaulois ou Latin, and Thème Latin" — during the 8th—12th, 13th—18th and 19th—20th centuries.

This book is a valuable preliminary contribution to the toponomy of Languedoc and more specifically to the toponomy of the *department* of Hérault. The method which Hamlin has applied should provide a valuable guide to anyone wishing to study other suffixes within the area. Such a problem is clearly not only of interest to onomatologists and linguists but to historians as well. An extension of Hamlin's method to other suffixes in Languedoc could tell us much — both linguistically and historically — about the Gallo-Roman era.

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Onomástica hispanoamericana. Índice de siete mil nombres y apellidos castellanos, vascos, árabes, judíos, italianos, indoamericanos, etc., y un índice toponímico. By Gutierre Tibón. Unión Tipográfica Editorial Hispano Americana, Mexico, 1961. viii, 360 pp. 32 ill.

This is a compendium, but not a lexicon of information about names, primarily personal names, in Spanish. The book takes the form of a series of essays, or chapters, each of which deals with a particular name or group of names. Each of the chapters searches the etymology of the name, derivatives, and a wide variety of matters evoked by the discussion of the main subject.

The typical chapter takes a name like *Flores* and traces the etymology of each morpheme of the word to Latin and to Germanic equivalents, with scattered notes on each element. The etymologies often lead to other Indo-European languages. Special provision is made in separate chapters for names of Hebrew, Arabic, and Indian (Amerindian) linguistic origin. The etymologies are solid enough, but the most valuable new contributions are the lists of variant forms that have come from a single basic form. For example, the book lists 23 family names that derive from Latin *castrum*. Such information is rarely available in one place.

The sources are sporadically listed; obviously many more works were consulted than those listed, but there is no overall bibliography.

Since the text is presented in the form of essays, an index is necessary. There is one index of names and family names (pp. 289 to 347), and an index of place-names (pp. 349–360).

This book is a valuable companion to the author's earlier *Diccionario de nombres proprios*, but it deals mostly with family names. It should be kept at hand for bits of information on a great variety of personal names in European and Mexican-Indian languages. There is thorough treatment of a relatively few names; however, place-names are mostly incidental to the text, not subjects for discussion. A wide variety of source material has been used, although the subjects are not always treated with the thoroughness that an extended study of scholarly writings in journals would permit. A list of acknowledgements (p. 286–287) shows an extensive personal communication with colleagues and specialists. Only Chapter XXXII has a bibliography.

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A Dictionary of Maori Place Names. By A. W. Reed. Wellington, A. H. & A. W. Reed, 1961. Pp. 144; illus.

This book is announced as a revision and enlargement of the compiler's *Maori Place Names and their Meanings* (1950). The earlier work is said to have been based on "obvious sources ... and other works which were readily accessible" (p. 5). The information in the present redaction, Reed states, is derived from "hundreds of books, and ... correspondence and conversation with many who are able to provide specialized knowledge in different parts of the country" (p. 6). The phrasing does not suggest that field work among the Maoris had a central position in the research.

From the Foreword, too, it appears that the *Dictionary* relies on (1) "a literal translation of Maori names" and (2) "historical and legendary tradition." The reader may wonder why Reed gives such a prominent role to literal translation when he dwells with some acuteness (pp. 5–6) on the limitations of this procedure. Information about historical and legendary tradition is indeed welcome. Here, however, it is difficult to understand in what sense the book is to be taken as the "documented work" that the compiler seems to think he as furnished (p. 5). By documentation can he mean mention of half a dozen book titles in the Foreword ?

The result of this approach and of other features is a far thinner vein of information than could be wished for — at least by this reader, who possesses only book-conveyed impressions of New Zealand and the Maoris. In addition some lacunae and obscurities are present in the work.

With a small number of exceptions the locations of the places named are not indicated. (Reed's reasons — mentioned on p. 7 — for not supplying locations seem misguided.) More seriously, even the character of the physical feature named is not usually specified. This reader is not much enlightened by numerous entries like that for *Akeake*: 'a native tree'; for *Arai*: 'Screen or veil'; for *Haparangi*: 'to shout or to cut open'; for *Kaeo*: 'freshwater shellfish'; for *Pakiri*: 'to grin'; and for *Pehu*: 'variety of kumara, to pound, or to bend.' (The foregoing glosses are quoted in their entirety.) Moreover the scores of entries like those cited leave up in the air the question, "Why was this name given?"

Occasionally — almost by accident, it seems — location and physical character are specified, and the rationale of the name seems clear. Thus for *Onetahua* we find "*one*: sand; *tahua*: heaped up. The name for Farewell Spit, and the sand dunes." The same criteria are met — or almost met — in the articles on, e.g., *Huapai*, *Otago*, *Paehinahina*, *Pania*, *Pihanga*, *Puhoi*, *Te Pari*, *Tiori-Patea*, and *Tokerau*. But it is only a small minority of the glosses that achieve the standards of completeness that have been suggested above.

In the area of historical and legendary tradition the *Dictionary* is given to unexplained, or insufficiently explained, allusions that will trouble the uninitiated. The article on *Hiapo* will serve as an example: "The famous sisters Kuiwai and Haungaroa left their brother Hiapo there while they went to Maketu to carry messages from Hawaiki to Ngatoro-i-rangi." Similarly disconcerting (to this reader) assumptions of knowledge of Maori culture are found, s.v., *Ahuahu*, *Ohingahape*, *Pirongia*, *Te Whanganui-a-Tara*, *Waitohi*, *Whakapoungakau*, *Whakatane*, etc. A lesser number of entries of the historical-legendary class are better done, from the viewpoint of the newcomer to Maori tradition; see, e.g., the matter on *Aorangi*, *Aotearoe*, *Eaheinomauwe*, and *Hui Te Rangiora*.

The "Hints on Pronunciation" (p. 9) also leave something to be desired. "There are only fifteen letters in the Maori alphabet ..."

Two of these alleged "letters" are the digraphs *NG* and *WH*. Furthermore, in these "Hints" and elsewhere in the *Dictionary* there is a misplaced prescriptive strain, as in the articles on *Ahaura* ("Probably a corrupt form of O-hauroa"), *Kotemaori* ("Incorrect form of Te Maori"), and *Whatamongo* ("Correctly Whatamango").

Despite the faults that have been noticed, the stranger to New Zealand can presumably get from the book some glimpses of Maori practices in naming places. The book may be more rewarding to the New Zealander who knows the country and the indigenous population.

The illustrations by James Berry are firm and persuasive drawings.

New Milford, Connecticut — Arthur Minton

Widsith. Edited by Kemp Malone. *Anglistica* XIII. Copenhagen: Rosenkilde and Bagger, 1962.

When Malone's first edition of *Widsith* appeared in 1936, critics repeatedly held up their hands in shock at his "ingenious" theories, which were apparently a form of scholarly crime. The frequent comment that one must keep Chambers' edition beside Malone was based in part on Malone's own generous dedication and on the simple assumption that one rich commentary does not supersede another, though one occasionally caught the suggestion that Chambers was a kind of antidote to Malone. Now we must, for differing motives, say the same thing; a proper scholar's shelf should contain Malone's first edition and Chambers as well as Malone's second. There have been so many changes that we may call the new edition a valuable supplement to the first rather than a replacement. Indeed, in these days of frequent offset reproduction, we might well ask Kemp Malone to use his great authority to urge the making of a hundred copies or so of the two earlier editions, so that our personal libraries might profit, not to speak of those of mushroom colleges.

The most striking transformation is the Commentary. This in the first edition was largely a summary of the work of prior scholars; in the present one it is almost pure Malone. The book now is a climactic account of his unceasing study of this Anglo-Saxon treasury of place and personal names: this body of onomastics become poetry and the revelation of an Anglo-Saxon scop who knows how to apply traditional names lists to his own experiences. The bibliography,

now better placed where we would expect it, at the end of the book, past the glossary and the name-studies, appears to be meticulously complete, from Conybeare's edition of 1826 to Malone's own article in the Hammerich *Festschrift* of 1962. For the years between Malone's first edition and his second I count 66 publications on *Widsith*; 32 of them are Malone's. In truth he has made this poem his own. The second edition also forms a brave companion piece to his *Studies in Heroic Legend and in Current Speech* (1959), which includes thirteen articles on *Widsith*, nine of them written after the first edition. The present edition is a rich harvest, coming appropriately in the year when the former president of the American Name Society was apotheosized to numinous chieftanship of the Modern Language Association's Valhalla.

Despite many changes, and with all due credit to his critics, Malone has largely stuck to his guns with the virility of a Hagen or an Ongendtheow. His structural analysis of the poem into prologue and epilogue, three fits composed of traditional thulas and lyric yeds, which seemed too well-composed for the disintegrating critics of the thirties, has gained the suffrage of so perceptive a critic as C. W. Kennedy, and will probably dominate the scene for some time to come. Malone is surely one of the few men alive who combines a profound knowledge of Old English and Germanic philology and linguistics with a critical taste and sensitivity sufficient to cope fully with the problems of *Widsith*; perhaps he is the only one. His insistence that the poem, clearly a part of the literature of knowledge, is als a part of the literature of power, seems clear enough today, against a background of mythologizers and ontological critics who pay scant homage to the knowledge which is power. Malone, in truth, is conservative; his tendency to reject all interpolated lines but eight (as opposed to Chambers' forty-six) is surely philosophical restraint. Among his skepticisms are the Moidum and Persum, who lose their exotic interpretation as Medes and Persians and become, in Malone's reconstruction, the Møn of the Danish islands, and the Wersum of Norway or Mersum of Denmark. I suspect that echoes from the orient, even among Continental Saxons, need not be so rigorously ruled out. Malone continues to insist that Eormanric's character is a consistent and essentially honorable one in this poem, whatever it is in *Deor*. He sticks valiantly by his interpretation of *wrathes waerlogan* (line 9) as "foe

to treaty-breakers" instead of Thorpe's "fierce faith-breaker," unflattering to Eormanric, and upheld by Souers, Jost, Fischer, and Wrenn. Kennedy and others have agreed with Malone, and pages 29 to 35 of this edition is an extensive defense of the reading on philological, historical, and aesthetic grounds. He continues to defend his derivations of Sweodwere, Baningas, and Becca against Viking raids.

Yet he has not been heedless of his critics. To those who objected to his pointing of the text in modern fashion he has offered a diplomatic version of the text, followed by his own canons of emendation and his own text. This acknowledges that the poem, in spite of Malone's brilliant recaptures of sense, tone, and probable purpose, will always remain a nest of puzzles, and must not be given a smooth facade to hide the gaps in knowledge. There are many new positions, often the result of critical opposition; we may cite lines 13, 15, 25, 41, 43–44, 50, 82–83, 93–96 (especially significant material on Widsith's "estate"), and 111. Holthausen and Wrenn have silently convinced him that there should be an *on* before *flette* in line 3; Arngart has admittedly convinced him of a new interpretation of Eormanric's torque (lines 90–92). There is much that is new on structure, versification, meter and alliteration, geography and history.

Malone's own fluidity of interpretation when he is not convinced by the basic evidence means that the poem remains a fascinating palaestra for students of names. New directions remain. Widsith's names could well be compared with those in William J. Paff's *The Geographical and Ethnic Names in the Thidhriks Saga* ('s-Gravenhage: Mouton & Co., 1959): Burgundia, Brandina-borg, Danmörk, Grecia, Huna-land, Róma-borg, Skot-land, and Ylfingar all contain material of comparative value. One would like to see a "grammar of names" worked out on the model of Adolf Bach's *Deutsche Namenkunde* (Heidelberg: Carl Winter, 1953–56), which like Paff is not included in Malone's bibliography. Bach cites parallels, for instance, to the fanciful chosen name Widsith itself, which anticipates the medieval poets Freidank and Frauenlob and the Tirolean Regenpoge and Hasenspruch (I, section 446). There is virile work still to do on the poem, following Malone's stimulus.

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