Book Reviews

Dictionary of Mesa Grande Diegueño. By Ted Couro and Christina Hutcheson. Banning, California: Malki Museum Press, Morongo Indian Reservation, 1973. Pp. 118. Price $5.02.

Some years ago I published a review of a small book on the place-names of Hawaii.[1] In it I wrote, after making the point that not many American professional linguists were interested in the study of place-names, "The number of native speakers of indigenous American languages who have written on place-names is much smaller even than that of American linguists who participate in onomatological research." That book issued from the collaboration of a native speaker of Hawaiian (Pukui) with a professional linguist (Elbert); the one now under review is the work of two native speakers of Diegueño, and it contains an Introduction and Notes by Margaret Langdon, who is Associate Professor of Linguistics at the University of California, San Diego. It is a dictionary (Diegueño-English and English-Diegueño) and not a place-name study, but it does discuss about 50 place-names in the territory of the Mesa Grande dialect of the Diegueño language. And its potential interest to readers of this journal arises from this fact. My remarks here will concern themselves primarily with this aspect of the work of Couro and Hutcheson.

For a long time persons of native American ancestry in this country were not eager to have such ancestry known; in their desire to assimilate to the dominant culture, Indians had little wish to retain their inherited language and traditions. Of recent years, however, there has come a new pride in the old ways and customs, and a new desire to preserve of the old language and the old stories what can still be salvaged. Young Indians everywhere, who as children went to American schools and learned only English, are now seeking sources of information about their ancestral tongues; in many parts of the country older people who still remember something of the ancestral culture and language are being called on to record them for the benefit of the coming generations. There is much interest in classes to instruct the young in these subjects. Usually, adequate textbooks are sorely lacking. It is to meet such needs that the present book was written and published; it is to be followed in 1974 by a volume of stories and other material. The Malki Museum Press, the publisher, likewise owes its foundation to this intellectual climate. I understand that both the authors have participated with Professor Langdon in the organization and teaching of classes in Diegueño. It is perhaps worth the space it takes to sketch the background of this book in

[1] Mary Kawena Pukui and Samuel H. Elbert, *Place Names of Hawaii* (Honolulu: University of Hawaii Press, 1966). The review appeared in *Language* 44, 201–204 (1968).

order to show what the frame of ideas is to which we owe this welcome addition to our understanding of the place-names of California's southwestern corner.

Diegueño is the cover term for a number of closely-related dialect variants which belong to the Yuman stock of languages. The Diegueño, in aboriginal times, occupied all of San Diego county except the northern fringe and a corridor along the Colorado River in the east; on the south they extended some 60 miles into Mexico. The Mesa Grande dialect, the subject of the present book, is the northernmost of this group of dialects.[2]

In order properly to assess the contribution of the new work it will be helpful to review what our present knowledge of the local place-names is and how it was arrived at. The standard repository of information on "the origin and etymology of current geographical names" (to cite its own subtitle) is Erwin G. Gudde's *California Place Names* (3rd ed., 1969). Now the late Erwin Gudde was a historian and not a linguist; he had to rely upon other scholars for his interpretations of the state's place-names derived from Indian languages. Of the some 12 names of Indian origin appearing on modern, non-detailed maps within the area once occupied by the Diegueño, Couro and Hutcheson include nine: for three of these nine they offer no etymology. All 12 are included in the Gudde dictionary: one is said to be from an unknown Diegueño source and three are provided with etymologies credited to various authors, among them Gudde himself. The remaining eight cite as authority Alfred L. Kroeber. Kroeber (1876–1960) was an anthropologist who had a broad and profound familiarity with the California Indians, as well as a life-long interest in the study of language and languages. In the early years of the twentieth century he spent much time and effort with many of the surviving Indians, collecting vocabularies and lists of names as well as data on their culture. California was a region of great linguistic diversity, so great that no one scholar can pretend to be an authority on all the different forms of speech once used there. Kroeber's linguistic probings, though far-reaching (he tried to do something with the surviving languages of some 20 different language families), were not deep. Subsequent study of the languages he worked with has shown that his data contain many errors. I knew him in his later years; and when such errors were brought to his attention he always welcomed the corrections. His views on place-names are presented in a short monograph of 38 pages, "California Place Names of Indian Origin," which appeared in the University of California Publications in American Archeology and Ethnology, vol. 12 (1916), pp. 31–69. This is the work which Gudde relies on.

[2] Cf. Margaret Langdon, *A Grammar of Diegueño, The Mesa Grande Dialect* (University of California Publications in Linguistics, vol. 66, pp. 1–4 [1970]).

We may now proceed to compare the data obtained by Kroeber about 60 years ago with what Couro and Hutcheson, the two native Diegueños, give us.

Gudde	*Kroeber*	*Diegueño*	*C. and H.*
Cuyamaca	rain-above	ʔekwiiyemak	behind the clouds
Inaja	my water	ʔenyehaa	my water
Guyapaipe	rock lie on	ʔewiiyaapaayp	the leaning rock
Jamacha	a small wild squash plant	hemechaa	bitter gourd
Matagual [sic] read Mataguay	earth-white	mataahway	place that has white clay
Descanso (Guatay)	large	wataay	big house

Two other names on the modern map, Jamul and Otay, are interpreted by Kroeber but do not appear in C. and H.: they lie in Southern Diegueño territory, beyond the limits of the Mesa Grande dialect. Jacumba, another Southern Diegueño name, is found neither in C. and H. nor in Kroeber. There are three further Diegueño names for which C. and H. offer the native source but which they do not venture to translate: Pamo, Poway, and Japatul. Kroeber as well gives no meanings for these names; Gudde offers translations of the last two, based apparently on local tradition.

Kroeber (and therefore Gudde) was totally mistaken on only one (the last) of the six names for which both authorities provide renderings. Even if, however, for the remaining five his meanings lie within the general semantic range specified by the translations of Couro and Hutcheson, they are not in some instances very satisfactory as English phrases. There is, as so often in place-name work, too slavish a clinging to the grammatical structure of the original. The Diegueños, Couro and Hutcheson, know their own language and they also know English; they can offer an idiomatic rendering, knowing the force of the words in both tongues. When I have a choice, I prefer translations like theirs to those of the style represented here by Kroeber.

To return for a moment to Descanso (Guatay), the last name on the above list, Kroeber gives as the source of Guatay "Diegueño" *kwatai* "large" (Gudde's *kwaitai* is a misprint). Presumably *kwatai* is the result of a partial (and unusual) hispanicizing of the genuine Diegueño *wataay*. Curious is the fact that only half of this bi-morphemic construction was understood: "large (-house)." Couro and Hutcheson attach this name to the modern settlement of Descanso, in the San Diego back country. Now *descanso* is a Spanish noun meaning "rest, sleep," and Gudde s.v. tells us that the place appears to be mentioned in 1849, as the site of "a large mission-style building" (Gudde's dictionary is particularly useful

for information of this kind). Was the building mentioned perhaps a road-house, or inn (called "Big House" in Diegueño) ? It lies on the main route between Yuma and San Diego. The question is complicated by the occurrence on the modern map of San Diego county of the name Guatay, attached to a place about five miles east of Descanso; Guatay is surely based on Diegueño *wataay*. This state of affairs may mean that the two adjacent settlements were both named after a well-known building: one in Spanish and one in Indian.

The place-names upon which the preceding discussion has been focused, viz. those which have been taken over into the adventitious European languages, are only a fraction of the *corpus* which appears in the dictionary under review. The remainder, comprising local Diegueño names which have not come into Spanish or English, contains toponyms (and ethnic and tribal labels) both translated and untranslated. Those translated afford no surprises to one familiar with American Indian naming patterns; there are the usual descriptive terms, the locational and directional names, a couple of toponyms based on the local mythology – nothing surprising. It is interesting that this small corpus of Indian place-names has two borrowed from Spanish: the Indians borrowed names, as well as we.

The major part of this work is not concerned with names. It is a dictionary, one which uses an orthography for the Indian words which avoids the technicalities which frequently offend the non-professional. It contains notes and a useful sketch of grammatical elements. But these will probably appeal to users other than the readers of this journal.

The purpose of this review is to call the attention of students of American place-names to a source of information which is all too often disregarded. I first pointed out the usefulness of such sources 19 years ago, in this journal (*Names* 3:3 [September, 1955], 185–188). But the call needs to be repeated, in view of such statements as the following: "We have not traced the place names (sometimes problematical) mentioned in [the University of California Publications in Linguistics, in which many studies of aboriginal place-naming have been published]. These names, like many place names of Aztec derivation, require the pen of a competent scholar of Indian linguistics" (Gudde, prefatory note to the 3rd edition, p. x.). What the employment of such publications can contribute has been shown, it is hoped, in these pages. Two other brief examples: the name of Putah Creek, which drains one of the state's interior range valleys, has long been connected with the Spanish *puta* "whore, prostitute" (this is an etymology favored by Kroeber). Gudde prefers a derivation from an apparent ethnic term *Putos*, or the like. The stream arises in the territory of a linguistic group called the Lake Miwok, and to my mind this long controversy ought to have been terminated by the following entry, in a dictionary of Lake Miwok published in 1965:

"puṭa wúwwe Putah Creek: 'Grassy Creek'" (Catherine Callaghan, *Lake Miwok Dictionary*, University of California Publications in Linguistics, vol. 39, p. 113). Or: the famous name Yosemite. In my opinion the endless discussion about it could be ended by acceptance of the following: "joṣe meti, Yosemite people 'they are killers'" (Sylvia M. Broadbent, *The Southern Sierra Miwok Language*, UCPL, vol. 38, 1964, p. 122). Those who take umbrage at place-names translated as verbs or as whole sentences, a type which is wide-spread among the American Indians, ought to learn that not all languages deal with the world of experience as do those of western Europe.

It is to be hoped that those who are sincere in wishing to track down the origin and etymology of American place-names of Indian derivation will not continue to overlook a prime resource, that when new editions of standard works are called for, or when new books are written, suitable attention will be paid to a kind of scholarship all too frequently disregarded.

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Genus Versus Sexus; Professional Titles, Working Titles and Surnames for Women in Contemporary Standard Polish. By Kenneth L. Nalibow. Bern (Switzerland): Herman Lang, 1973. Pp. 139. Price Fr. 28.

This is a study by Professor Kenneth L. Nalibow, of the University of Vermont, of the growing tendency to use masculine-gender nouns for women in Poland. Using texts drawn from the contemporary Polish press, the author ascertains just how far such current usage patterns have developed.

Dr. Nalibow has given attention not only to the use of masculine forms of nouns, pronouns, adjectives, and verbs as applied to women, but has shown the extent of the effect of this tendency on surnames. Surname suffixes are commonly used to designate single and married women in Slavic languages. For example, in Polish usage the suffix *-ówna* is traditionally added to surnames ending in a consonant to designate married women. For an unmarried woman *-anka* is added to surnames ending in *-a*. Some other feminine suffixes for women are *-owa*, *-ina*, and *-ska*.

It is interesting to us in the Western World to learn of the growing tendency to eliminate them in Polish, especially since the Poles quickly cease to use them in this country. Confusion arises when a number of different surnames are used for a given family. The Polish government therefore rules that there can be but one official form per family and requests that all feminine members of the *Kowal* (Smith) family refer to themselves in official matters as *Kowal* rather than *Kowalowa* or *Kowalówna*.

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GALE RESEARCH REPRINTS: XI

This survey of reprints by Gale Research Company, Book Tower, Detroit, Michigan 48226, is the eleventh in the series of notices giving prominence to books of interest to readers of *Names*. Titles and bibliographical information appear below.

Kennedy, John. *A Stem Dictionary of the English Language*. New York: The American Book Co., 1870. Pp. x + 282. Republished, 1971. $15.

Loring, Andrew. *The Rhymers' Lexicon*. 2d ed. London: George Routledge & Sons, Ltd.; New York: E. P. Dutton & Co., 1905. Pp. xlviii + 879. Republished, 1971. $16.

North, Eric McCoy. *The Book of a Thousand Tongues*. New York: Harper & Bros., 1938. Pp. viii + 386. Republished, 1971. $18.50.

Palliser, Fanny M. *Historic Devices, Badges, and War Cries*. London: Sampson Low, Son & Marston, 1870. Pp. lv + 435. Republished, 1970. $22.50.

Phillimore, W. P. W. *How to Write the History of a Family*. Boston: Cupples & Hurd, 1887. Pp. viii + 206. Republished 1972.

A demurrer must be entered immediately. Books like these are not ordinarily reviewed in *Names*, and, before someone else objects, perhaps I should apologize for discussing them in the next few paragraphs. Nevertheless, there is something for the onomast in each volume, surprisingly more than I had ventured to believe before I began to look into them. This obligation by me to the profession out of the way, the usual division must be made.

The two more important texts are the Pallister and Phillimore ones. Although somewhat genealogically oriented, they present information that is rather difficult to come by. *Historic Devices* is arranged as a dictionary in which can be found entries, arranged alphabetically, pertaining to heraldic symbolism, including the device (or emblem), the badge, and the motto used by famous families, kings, popes, and some institutions, particularly the academies in western nations. Some of the latter were, as might be suspected, whimsical; for instance, the Society of the Granelleschi established in 1740 in Venice was a gathering of distinguished literary men who took the name of granelli, or "fools," and used the device of an owl which held two "granelli" in its right claw. The author makes a distinction between badge and device. The former was a mark or token selected from either a part of the coat of arms or from some event or allusion; it was then worn by the family leaders and all retainers and on the standard. The device consisted of two items: the *corpo*, which was a painted metaphor, but could not be a representation

of the human form; and the *animo*, a short legend in a foreign language. The two complemented each other. The references seem to be authoritative, but the section on war cries is rather short.

For those interested in writing histories of their families, the guide by Phillimore is almost a necessity; that is, if the works are to have a method and an accuracy that would make them worthwhile. Contrary to what has been said, and I have been guilty, too, genealogy does not have to be a "dull collection of names and dates." Many has been the time I have wished, however, while trying to decipher some problem in local history, that a homegrown genealogist had been accurate. I suspect that many ambiguities in American history – or other national histories – would be resolved if authentic and well documented genealogical tables and compilations were available. Phillimore presented chapters on kinship, manuscript authorities, and sources. Although directed primarily toward English materials, the work includes a chapter on American genealogy. It is a handy book to have around.

Loring's *Rhymers' Lexicon* certainly is more important for the practicing poet than for onomasts. The work is divided into three sections, with words listed according to place of accentuation. The text is introduced by an excellent article on prosody by George Saintsbury. Kennedy's *Stem Dictionary*, although superseded by other such texts, is an alphabetical listing of the major roots and etymological meanings underlying English words. The derivative languages include Latin, Greek, the Romance languages, Germanic, Arabic, and Persian. The work is still usuable; but for serious word study, it should be supplemented by other etymological texts.

The Book of a Thousand Tongues is an account of the translation and publication of the "Holy Scriptures into More Than a Thousand Languages and Dialects." There are about 1,100 examples, some of them unique. The format is coffee-table size and just about as interesting. The American Bible Society placed much emphasis on the significance of this text, a significance that cannot be denied as far as the influence of the spreaders of the Belief are concerned in relatively modern history of the world. Although a curiosity, the book deserves its place in the social and political history of our times. It really is a beautiful book insofar as printing and typography can be aesthetically pleasing.

Overall, these texts have little material for those who seriously study names, but they probably should find a place on the amateur's shelf.

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Place Names of Australia. By A. W. Reed. Sydney: A. H. and W. A. Reed, 1973. Pp. 272. Price $8.65.

Place Names of Australia is the seventh volume A. W. Reed has written on name study "down under." As an introduction to the subject and the land, this volume will be of particular interest to the tourist, the newcomer, or the merely curious. The author has collected a great deal of material from divers sources and presented it in a form which will be highly usable for the casual reader. As the author notes in his introduction, the book has been "designed for popular use"; consequently, documentation has been omitted, which rather limits the work for scholarly use. However, the author does include a bibliography.

There are several useful appendices: "Superseded Place Names" should help the reader who finds unidentifiable names on old maps and in early literature. Another tabulation indexes names of aboriginal origin. "The Index of People Mentioned in the Text" will be of special value to historical researchers. One learns, for example, that Captain John Clements Wickham, who commanded the *Beagle* on an exploratory voyage, laid seven place-names upon the land which he visited and had Mount Wickham and Wickham River named after him. The intrepid Captain James Cook was responsible for more than 80 Australian appellations.

The body of the work is arranged alphabetically, giving name identified as to state or territory of location and followed by the origin of the name with an occasional alternative version. The author makes no claim to completeness, but he has included well-known names plus "other lesser known places where the name is of historic or other interest." Sandy Bagots, in South Australia, provides an interesting example of the latter: "An amusing example of the corruption of a name by mispronunciation. A water hole found by Samuel Parry was called Saint a'Becket's Pool, and has evolved, or degenerated, to its present form."

The student of onomastics might well criticize this book for what it does contain. However, those who would encourage more people to become interested in place-names owe Mr. Reed a debt of gratitude, for this work whets the appetite of the reader.

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