Book Reviews

Probleme der Namenforschung im deutschsprachigen Raum. Edited by Hugo Steger. Darmstadt: Wissenschaftliche Buchgesellschaft, 1977. Pp. x, 504.

Presumably every discipline has to indulge in the process of stocktaking from time to time, and the onomastic sciences are no exception in this respect. One way of presenting such a survey is the anthology which contains some of the best and the most representative articles written, over a certain period of time, within a given area. For the volume under review, the temporal framework is the two decades from 1950 to 1970, and the geographic boundaries are, as the title indicates, set by the extent of the German-speaking areas of Europe. Within these parameters, however, further limitations become apparent, more likely than not due to editorial preferences than to basic principles of name scholarship: (a) out of the 17 contributions anthologized, only two (those discussing theoretical aspects of the relationship between word and name) are not in some fashion concerned with names as historical or prehistoric evidence or names in a historical setting; (b) of these same 17 papers, only one deals directly with names in Austria, two with names in German-speaking Switzerland (a third uses several Swiss examples), and seven with the Federal Republic of Germany; not a single instance of the outstanding advances made in the fifties and sixties in the Leipzig school (Fischer, Eichler, Fleischer, Naumann, etc.) and by others in the German Democratic Republic is included, ostensibly for lack of space; (c) only four articles chosen by the editor were actually written before 1960, and more than half of them were published between 1966 and 1969, during the very last four years of the period covered. While it is admittedly impossible to provide even coverage within the scope of one volume, it does seem to this reviewer that a somewhat more balanced selection could have been achieved, especially with regard to the inclusion of more studies outside the context of historical onomastics; that approach, while apparently dominant, did not impose, at the time, the kind of unity of scholarly purpose which this anthology implies. The choice of nine essays from the last four years of a double-decade, although providing a touch of up-to-date-ness, is also bound to distort the overall picture and, on the face of it, contradicts the editor's contention—in justification of his cut-off date—that "name research has, in general terms, methodologically and theoretically disintegrated since circa 1970 and has simultaneously sustained considerable quantitative losses, in favor of other directions of research within linguistics." Apart from the fact that diversification is by no means always to be regarded as inferior to single-mindedness, the second part of this assertion would be very difficult to prove, if onomastics is seen in an expanded and more independent setting.

Having disposed of these reservations (coming from someone who himself has, for years, been using place-names as valuable evidence for the settlement history of linguistic people, and for historical stratification in general, but is now striving for a

wider view of onomastics), the next comment must be an admiring acknowledgement of the quality of the contributions included. Many, though not all, of the "giants" of that era are represented: the section on "Basic Problems and Theory" includes Hans Krahe's pioneering study of "Old European River Names," a masterpiece in linguistic archaeology setting new standards and reaching new goals in prehistoric toponymics (this was the study which 27 years ago, for better or for worse, persuaded the present reviewer to move into name research), as well as his pupil Wolfgang P. Schmid's follow-up examination of the relationship between "Old European and Indo-European." Ernst Schwarz contributes "Observations on *Umlaut* in South German Place Names," Stefan Sonderegger provides a long critical survey of "Tasks and Problems in Old High German Onomastics," Rudolf Schützeichel examines "The Importance of Source Criticism for Name Research," and the editor himself discusses "High-Medieval Place-Name Spellings as a Source for Historical Dialect Geography." In the section on "Place Names," Hans Kuhn's monumental "Pre-Germanic and Early Germanic Place Names in North Germany and the Netherlands" occupies almost one hundred pages, while Bruno Boesch treats "Place Name Problems on the Upper Rhine," Paul Zinsli investigates "Place Name Strata and Name Structures in German-speaking Switzerland," and Peter von Polenz briefly parades "Names of Regions and of Groups of Persons in Early Medieval Germany." Leo Weisgerber's article on "Linguistic Stratification of Early Rhenish Personal Names" is a major contribution by a "master" to the section on "Personal Names" in which Karl Lechner's study of "Royal and High Aristocratic Names in Lower Austria" appears as the lone Austrian representative in this volume.

The titles of these articles probably more than anything else give a fair impression of the scope, as well as the limitations, of this anthology for which "Names and History" would perhaps have been a more appropriate title. The authors anthologized guarantee its quality, and anybody who can read German will undoubtedly find it to be a rich source of stimulating ideas, methodological considerations, and basic approaches to the study of names, especially of the historical kind. It is also reassuring that an academically oriented book club like the *Wissenschaftliche Buchgesellschaft* was deemed a volume on onomastics worthy of publication in its distinguished series of research monographs (*Wege der Forschung*, Vol. 383).

PS: It is perhaps worth mentioning that, to his professional pleasure and humbling realization, this reviewer found several of his principal beliefs on the complex relationship between words and names paralleled, even anticipated, quite independently, in Friedhelm Debus's 1966 inaugural lecture at the University of Groningen, entitled "Aspects of the Relationship Name-Word." Who says that there is no such thing as a time which is "ripe" for certain new ideas.?

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Los nombres bucólicos en Sannazaro y La Pastoral española. Ensayo sobre el sentido de la bucólica en el Renacimiento. By Herman Iventosch. Editorial Castalia, Valencia, 1975. Pp. 153.

In Spain, as in the rest of Christendom, by Renaissance times the custom of naming the newly born had become reasonably well established; children bore names (the *nombre de pila*) based upon Biblical personages or concepts, or Roman personages, especially of the later Empire. This system has pretty well persisted to this day. But during the Renaissance the revived concern for or new introduction of names from Greek literature or tradition and earlier Roman materials thrust itself into the body of European literature and acquired popularity for something like a century before interest dwindled, and the older body or system returned to near universal usage.

The literary types representing the new names appeared primarily in what we call the pastoral novels and the novels of chivalry. The present work studies the personal names in the pastoral novels, mostly in Spanish Literature, although Italian and other literatures appear when pertinent. As in so many of the ideas associated with the Renaissance, study of this literary type leads to Italian sources, and the works of Jacobo Sannazaro (1458-1530) (academic name Actius Sincerus) furnished the germ for the further development of names used for characters in the Spanish and Italian works that developed the genre.

These names were not fixed in spelling but showed variations from work to work and from author to author. Professor Iventosch has grouped them according to their mostly Greek roots and has given the reader both some etymological background and data on literary usage. For example, pp. 45-51 are devoted to a study of names related to the words *Carino, Cariteo.*

Besides an index of authors and works cited, there is a second index, one listing names studied or referred to (pp. 147-153). We must use caution in drawing conclusions from the list itself because it includes names other than pastorals—some are from the novels of chivalry and some from historical figures—but it is our best listing so far of such names.

One of the first questions that occur to an onomatologist is whether this literary type left a residue of names that came to be used in naming real persons. Since they are as a rule non-Christian and non-Roman Empire names, we would anticipate a minimal use in baptismal records, but we may apply a few tests. Eighty-nine of the names appear in Tibón, *Diccionario de nombres propios* [see *Names*, 4:4 (December, 1956), 245.], although a good many others vary by only one letter; and some are pre-Renaissance in origin, and their appearance here should be discounted.

Did the names in the pastoral novels influence the naming of children during the period of greatest popularity of the genre? A test case available to this reviewer is the *Libro de Profesiones . . .*, a list of members of the Augustinian Order in Mexico 1536-1650, giving the names of the parents of the new members [see *Names*, 4:3 (September, 1956), 139]. The 843 members represent an additional 1,600 or so names, half male, half female. The names in the index of the work here reviewed have been compared with these 1,600 names of parents and 843 religious. Only four of the names appear in the index: Nicolás, Domingo, Andrés, and Regina. Tibón, *Diccionario*, suggests that the first three, though of Greek origin like so many pastoral names, have a pre-pastoral history. Regina, though Latin and used as a religious concept (regina coeli), does not

seem to have such a history. So possibly one name may be attributed to the influence of the pastorals.

For a test against names in modern times, those in the index have been checked against a list of 10,000 names in the Registro Civil of Mérida, Yucatán, Mexico, taken from the newspaper *Diario de Yucatán*, 1958 to about 1962, mostly listing registrations of new births but also including other persons having business with the state government (Estado Civil). These 10,000 represent 1,106 different names, 586 male, 520 female. Forty-four names (26 male, 18 female) in the index appear among the (first) names of the 10,000: Albino, Amador, Arcadio, Aristeo, Arsenio, Claudio, etc. Several others differ in only one letter or sound from a congener in the Christian tradition (Orlindo vs. Orlando; Melesio vs. Meliseo; or a Latinized, possibly original form: Maurus vs. Mauro). However, this system of minimal formative variants seems to have been a conscious effort on the part of the novelists to avoid more standard forms, a point made several times in the present work, *e.g.* pp. 17, 122, 123.

This study has long been needed, and it represents an important step in the onomastic analysis of literary movements. The few corresponding studies for other literatures have been noted or cited in footnotes, which, fortunately for the reader, appear at the bottom of the page.

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Studie van de Ieperse persoonsnamen uit de stads- en baljuwsrekeningen 1250-1400, 2 vols. By Wilfried Beele. Handzame [West Flanders, Belgium]: Uitgeverij Familia et Patria, 1975. Pp. 177 (vol. 1), 681 (vol. 2: *Glossarium*). Price BF 1,250.

One thing that makes this work unlike others on personal names is the application of American (linguistic) structuralism to the organization of the anthroponymic data gathered. Here before us we have a published University of Louvain doctoral dissertation written under the supervision of Odo Leys, who is not only a famous student of personal names but a brilliant and enthusiastic American-type linguist as well. The first chapter of the first volume, pp. 41 through 54, is given over to a survey of "structural" name patterns that Beele worked out in adjustment to his material. Without delving into important subdivisions of his system, the four basic name patterns are 1) /N/ = name:*/geeraard de droge/*; 2) X/N/ = adjunct plus name: *meester/geeraard de droge/*; 3) /N/Y = name plus adjunct: */geeraard de droge/de jonge*; 4) /N/YZ = name plus two adjuncts: */geeraard de droge/de jonge/filius geraards.*

In the examples given, this reviewer is following Beele's practice of normalizing Middle Dutch names by eliminating capitalization altogether and, for classificatory purposes, normalizing the spelling of main entries to conform to Modern Dutch. In his *Glossarium*, which lists 3,215 first, last and other personal names, we find, e.g., DROGE, DE instead of DROGHE, DE, and GEERAARD instead of GHERA(E)RD.

(For Middle Dutch *Ghert* or *Gherd,* the contracted short form of *Gherart* or *Gherard,* see GEERT. In entries for ten individuals, recorded between 1280 and 1387, it is found only as a last name.) Modern Dutch *g,* for the Middle Dutch *gh*-allograph of the *g*-grapheme, occurs predictably in the main entries of JONGE, DE and LANGE, DE.

The destruction of the rich archival holdings of the *Lakenhalle* (Clothworkers' Hall) of Ieper (Ypres) in West Flanders in 1914 seemed an irreparable loss to students of personal names. Wilfried Beele worked wonders to recoup the loss by excerpting and beyond that organizing, from secondary sources, Middle Dutch personal names of Ieper taken from municipal and bailiffs' reckonings. Neither ill health nor personal misfortune deterred him from this task that claimed many years of his life. At this task, in a letter to me from Ieper dated "27-9-64" he indicated that I had convinced him that *Winnoc* was a thoroughly Celtic name.

In the "Synoptic Index" with which he ends his first volume, the main personal name entry "*winnok*" is alphabetically in place. It is correctly identified, in the first column to the right of it, as a forename. It is incorrectly identified, in the next column, as Germanic, in spite of a plus sign that is supposed to put a seal of certainty on the identification. The Breton anthroponymist Gwenole Le Menn, on p. 27 of his *Choix de prénoms bretons* (Saint-Brieuc: Presses Universitaires de Bretagne, 1971), reiterates the not unknown Celticity of the name and the Breton-born patron saint of "*Bergues-Saint-Winnoc*" (some 23 km NW of Ieper) who bore it. Beele, in the *Glossarium* under WINNOK, calls the excerpt "*winnoc van berghen* (=St.-Winoksbergen)" of 1375 (see *Glossarium*, p. 52) *merkwaardig*, that is, curious or noteworthy.

I feel humble and, at the same time, highly privileged as the American reviewer of a model work like Dr. Beele's published dissertation. Professionally speaking, there is so much good that can be said for it in profuse detail. He demonstrates marked ability in dealing with all kinds of categorical ramifications that involve his Middle Dutch personal names. On October 22, 1975 his study was deservedly awarded a prize by Belgium's Academy for Dutch Language and Literature.

Geart B. Droege

Remarkable Names of Real People. By John Train. New York: Clarkson N. Potter, Inc., 1 Park Avenue, New York, 10016, 1977. Pp. 64. Price $4.95.

Many people collect odd names for their amusement. Here John Train, member of an investment counseling firm in New York, has published his collection of actual names of people for the entertainment of others, subtitling his work, "How to Name Your Baby."

Illustrated by Pierre Le-Tan and with a preface by S. J. Perelman, this book consists of a list of unusual and amusing names of people in alphabetical order, with cities of residence, occupations, or periodical or newspaper where found by Mr. Train. Increased interest in many of them is provided by brief annotations supplied by the compiler.

Elsdon C. Smith

Namen und ihre Bedeutungen im Werke Franz Kafkas—Ein interpretatorischer Versuch. By Elizabeth M. Rajec. Europäische Hochschulschriften I/186. Bern: Peter Lang, 1977. Pp. 211.

It has sometimes been claimed that the study of names in literature has mushroomed so significantly lately because it allows onomasticians to conduct their "fieldwork" in their own armchairs, making it unnecessary for them to take long and arduous trips, to rough it in inclement weather and inhospitable terrain, and to go through the agonizing first moments of contact with new tradition bearers, as well as the peculiar chemistry and demanding rigor of structured interviews. Although this is likely to be a belittling distortion of the true motives, the fact remains that literary onomastics has demonstrated some remarkable growth during the last decade or so, within the field of name studies, and has even begun to be recognized as a valid, even elucidating, aid to literary interpretation, by some of those whose business is literature.

Despite this upsurge in interest and scholarly activity, which has resulted in numerous articles dealing with selected aspects of naming practices in particular literary works and authors, attempts at a comprehensive survey and interpretation of the total nomenclatures created by individual writers are still rare—for obvious reasons: anyone making such an attempt would have to be well versed in both the writer examined and the several facets of onomastic methodology, as they pertain to literary naming and names. Since the development of such a rigorous methodology is still in its infancy, it would perhaps be premature, and foolish, to expect or to encourage serious essays which, in true onomastic fashion, venture beyond the etymological quest for meaning or the identification of fictitious names with real persons and places.

It was with some trepidation, therefore, that this reviewer began to read Elizabeth Rajec's book, derived from her CUNY dissertation, on names in such an intractable, as well as fashionable, writer as Kafka. Fortunately, the expectations of gloom were soon dispelled, for anyone who has discovered "the tremendous depths of Kafka's literary name creations" and is yet courageously prepared to analyze their "etymological, lexical, semantic, morphological, as well as autobiographical significance . . . in the context of the works in which they occur" has obviously progressed far beyond the rudiments of onomastic enquiry. In fact, Dr. Rajec's book projects such an impression of competence in so many interrelated, but often abstruse, areas of necessary scholarly concern that the reader is, on the whole, left with a feeling of well-being and of trust in her findings. That occasional, but somewhat inorganic, references to eminent scholars who have tried to define names are sprinkled into the introductory chapter is probably due more to the quaint requirements of dissertation committees than to a genuine desire to place Kafka's naming in a wider setting. In addition to some far-fetched interpretation (for instance, the first element in *Bunzlau* is supposed to suggest German *Brunst* "rut, lust"), such quotations are remembered as the only disconcerting jars in an otherwise very persuasive study.

The chief realization to come out of this investigation is the refutation of the conventional notion that Kafka's nomenclature consists of a very small number of names. Rajec also shows quite convincingly the creative quality and stylistic force of his name choices, as well as their symbolic interwovenness into the texture of his writings. In this integration, Kafka's names are multidimensional: they do not simply mean on the lexical level but "hover in linguistic loneliness between the German and Czech

speech areas." Being more than just keys, many of them are cryptographic reflections of his own name, pointing to an unmistakable egocentric, autobiographical involvement. Kafka's analytical technique to dissect names and words into lexemes, in order to reconstruct them, allows even seemingly everyday names to show their full effect only after their painstaking decipherment.

Dr. Rajec is particularly felicitous in illustrating, with the help of numerous examples, Kafka's preoccupation with, and interjection of, his own name, both semantically and phonomorphologically. Understanding his own name as Czech *kavka* "jackdaw," he not only encodes himself into *Raban* (German *Rabe* "raven") in *Hochzeitsvorbereitungen auf dem Lande*, but also in *Gracchus* (Latin *graculus* "crow") in *Der Jaeger Gracchus*, and possibly even *Odradek (Die Sorge des Hausvaters). Raban* is especially close, since it also contains the same vowels and the same number of consonants as *Kafka*, something which is highlighted even more forcefully in Gregor *Samsa* in *Die Verwandlung,* in which vowels and consonants are in identical position and distribution. His own names, as a list like *Kafka, Halka, Harra(s), Kalda, Kalla, Palla(s), Salva(tore), Samsa, Valla(bene),* or *Bende(lmayer), Bende(mann), Mende(l), Renne(l), Rense,* and others illustrate in profusion. Kafka himself confirmed these principles of name creation and reconstruction in several diary entries and letter passages. Number and position of letters, as well as semantic allusions, form the basic forces in his nomenclature; never are his own name and the names of those around him far from his mind, and most of the named characters, once metaphorically and symbolically unveiled, are easily recongizable as self-reflections. Onomastic metaphor and existential metamorphosis reveal themselves as astonishingly close twin phenomena.

Dr. Rajec has undoubtedly advanced our understanding of Kafka as a writer as well as our appreciation of one of the most intricate literary naming strategies. It would be too much to expect similarly productive and complex results from all other detailed studies of fictitious nomenclatures but, in addition to dissertations, the road is now clear for more comprehensive monographs than we have seen in the past. Both onomastic and literary scholarship would benefit greatly from them. Dr. Rajec has shown us that it can be done.

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West Semitic Personal Names in the Murašû Documents. By Michael David Coogan. Missoula (Mont.): Scholars Press, University of Montana, Missoula, Mont. 59801, 1976. Pp. xiii, 142. Price $6.

This is a revised version of the author's doctoral dissertation presented to Harvard University in April, 1971. The West Semitic names found in the documents of the house of Murašû at Nippur are an important source for the study of Biblical personal names, especially those of the post-exilic period.

After an introduction Dr. Coogan devotes a chapter to a list of the West Semitic names followed by separate chapters on the glossary of theophorous elements and non-theophorous elements which occur in them. Then he examines the grammar of the names. A final chapter discusses the West Semites at Nippur. All conclusions are supported by copious notes, producing a work which is an authoritative aid in the study of Biblical names.

Elsdon C. Smith

Slovnyk Vlasnykh Imen Liudei. Ukrains'ko-rosijs'kyi i rosijs'ko-ukrains'kyi. (In Ukrainian, *Dictionary of Personal Names*: Ukrainian-Russian and Russian-Ukrainian). By S. P. Levchenko, L. H. Skrypnyk, N. P. Dziatkivs'ka; ed. L. H. Skrypnyk. Kiev: Naukova Dumka, 1976; 5th ed. Pp. 316. Price 36 kopeks.

This little book (13 x 10 cm) has a treasure of various types of information dealing with contemporary Ukrainian first and last names. The book is aimed at government registration officers (passport, marriage and birth) as well as at the legal profession and the layman. As a dictionary it provides two sections of translated Ukrainian names into Russian (e.g., Nadiia—Nadezhda; Mykola—Nikolai; Petro—Piotr), and another which contains Ukrainian names in their Russian version and their Ukrainian equivalents (Svetlana—Svitlana; Vladimir—Volodymyr). In the first section after each first name, the correct formation of patronymics for both females and males is supplied in brackets (e.g., Taras—Tarasivna and Tarasovych, respectively). Only for the colloquial and diminutive forms of names is this omitted, since it would not be used. Stresses are marked for each name. Cross references for popular version of names which begin with a letter different from the correct form are numerous; even their derivation is marked, e.g., for Lilia—(1) from Larysa, or (2) from Ievlalia. Only occasionally are some popular spellings of names omitted (e.g., Zynovii and Zenovii, not only Zinovii), or some variants not noted under the same names (e.g., Halyna and Olena which are being used interchangeably). A very useful chapter covering 33 pages includes examples of paradigms of both first names as well as surnames for all Ukrainian declensions, for all seven cases in singular and plural. Specific phonetic changes which occur in declining are explained by means of grammatical rules. Throughout this section the normative rather than a descriptive approach is taken. The formation of possessive adjectives from first names is also included here—an important and most useful information for Ukrainian usage (e.g., from Larysa—Larysyn, -a, -e (for masc., fem. and neuter respectively).

Many foreign first names are also listed in their original forms (e.g., Polish Ian, Iakub, Iuzef rather than their Ukrainian equivalents Ivan, Iakiv and Iosyf respectively). There is also a separate chapter (pp.98-114) of rarely used or old first names, e.g., Astion, Had, Bozhena, Moika. A new etymological section is added to this edition; there is also a brief survey of the derivation of Ukrainian surnames. Besides the

Christian, pre-Christian Old Slavic, semantic Ukrainian first names, new post-October-Revolution names are listed, e.g., Leniniana (or its inverted form Ninel'), Oktiabryna (from the Russian word for October), Lenera (an acronym from "Lenin's era"). Other neologisms in anthroponymy are also included, e.g, Elektron, Radii or even Traviata. The etymological section deals with the most popular names only and provides short explanations, e.g., Khoma (or Foma) from the Hebrew word "teom," meaning "twin," Boian—from the Turkic meaning "rich," or from Bulgarian associated with the meaning "fear him"; Volodymyr—from the old Rus' language "vladity" (to rule) and from "myr" (peace), having an old form Volodymer, or from Gothic Waldemar (Waltan—to rule, mari—excellent).

In the chapter on grammar, rules for transliterating (or in many cases actually translating) Ukrainian names to Russian are provided. Names or parts of names having a similar Russian semantic equivalent, or similar types of suffixes or prefixes, are to be used in the Russian form, e.g., Bilodid to be rendered as Beloded, Berezhnyi as Berezhnoi, and Pidhirnyi as Podgornyi. One can only wish that several pages were also devoted to the correct transliteration of Ukrainian names into English and other major Western languages. At the present time when Ukrainians from the USSR visit any of the Western countries, their names are not directly transliterated from Ukrainian into English. First the names are put into the respective Russian version, and only then are they transliterated, thus Horlenko becomes Gorlenko, and Petro Piotr. One fails to see the logic in such practice.

This very useful publication was printed in 10,000 copies only; otherwise it is a very well planned and organized book.

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Familienavn i Norden. Oslo: J. W. Cappelens Forlag A.S., 1977 (Norsk Språkråd, Skrifter, 17). Pp. 70.

A striking example of the standardization of the pronunciation of personal names through the efforts of a language-planning agency, *Familienavn i Norden* could serve as a text in any course in onomastics, Scandinavian studies, Germanic languages, and related areas. In a mere 70 pages it presents all that the onomastician needs to know about the phonolgy of the nordic languages, from Icelandic through Finnish. It serves the public speaker and announcer in the mass media as an authoritative, official guide to the preferred pronunciation of surnames in all the Nordic countries.

The format is as follows: a foreword (in Swedish), a clear, simple description (in Norwegian) of the modified orthographic base adopted for the indication of pronunciations of surnames; a brief but thorough guide (in Danish) to the pronunciation of Icelandic names and the Icelandic language generally; a similar guide (in Swedish) to the phonology of Finnish and of Finnish names; and the main body of the work, an alphabetic guide to the written and spoken variants of surnames in the four "main-

stream" languages of the Nordic countries, Danish, Norwegian, Swedish (of Sweden) and Finland Swedish. Some names are unique to a single linguistic heritage, and identified as such, while others are found in all four and may differ in two or three of them as regards official pronunciation. Many of these are of non-Nordic, typically German, French or Neo-Latin original; thus, for example the originally German *Koch* retains, in its first variant recommended for use in Swedish Finland, the German *ach* sound, whereas in the Swedish of Sweden *k* is alone found, the latter being less recommended in Finland.

The list is particularly recommended for inter-Nordic use, so that Danes, for example, may become aware of onomastic norms in Finland or in Iceland. Classical scholars will be particularly interested in the remarks on the Neo-Latin names which are so widespread in the Nordic countries, the best-known being, of course, Sibelius. Countervailing trends in their accentuation—nativization or retention of Latin stress—are discussed.

Familienavn i Norden is an admirably simple, clear, authoritative work which deserves imitation in other parts of the world.

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A Dictionary of Jewish Names and their History. By Benzion C. Kaganoff. New York: Schocken Books, 200 Madison Avenue, New York 10016, 1977. Pp. xiii, 250. Price $10.95.

The first half of this book is a history of Jewish names. Jewish name practices differ from those of the balance of the Western world and Asiatics, and their story is an interesting one. Rabbi Kaganoff starts with the declaration that the longest Jewish family name is Katzenellenbogen, assumed by Meir ben Isaac, chief rabbi of the Venetian Republic in the early sixteenth century. The name consists of two German words which mean literally "the cat's elbow," but its real origin is from an old geographic name, Cattimelibochi, for a part of Hesse that combines several ancient Germanic tribes. Later bearers of the name shortened it to such forms as Ellenbogen, Bogen, Katzin, and Ellen.

The author outlines in some detail the laws and decrees entered in Europe in the eighteenth and nineteenth centures, forcing Jews to adopt permanent surnames, and the bribes sometimes paid to avoid opprobrious names such as Eselkopf (donkey's head) and Singmirwas (sing me something), and to acquire fine-sounding names derived from flowers and gems such as Lilienthal and Edelstein.

In a dictionary of surnames other than Jewish, the compiler must look to the origin and meaning with little or no reference to any personal preference of the original bearer. But Jewish names are different. True, many of them can be explained by one of

the four classes—geographical, occupational, nickname, or patronymic—but attention in numerous others must be on the particular choice and aspirations of the original bearer.

Names have been adopted because of some desire to memorialize early Jewish martyrs, or to refer in one way or another to a Biblical character or Jewish leader. Others are acronyms, as Sachs, an acronym for *zera kodesh shemo* (his name descends from martyrs). Satz which means "sentence" in German is an acronym for *zera tzadikim* (descendant of the righteous). Some are from the mother's name, as Rivkind from Rivke, the Yiddish for Rebecca, and Raskin from Raske, a nickname for Rachel. Unlike non-Jewish names, the terminations often have little or no meaning, being usual onomastic endings added only as a meaningless onomastic form, perhaps for ease of memory and pronunciation.

Often names were adopted because they had some connection, in the mind of the earliest bearer, with a sign or symbol of a name (as Lion or Leo for Judah and Wolf for Benjamin). The idea of "peace" was carried over from Solomon and Shalom into the names Fried and Friedman. Ochs might be a reference to Joseph since it means "bull" in German and Joseph is described as a young bull in Deuteronomy.

Many names, some of which at first glance appear to have obvious interpretations, are originally from the house signs at the abode of the original bearer. Buxbaum (box tree) is from Frankfurt house sign No. 169. Fuchs (fox) is from house No. 78 in the ghetto of Frankfurt. One might bear the picture of a wolf and the resident might be called *zum* Wolf (at Wolf's). All the common animal names were so used. The author has found almost 200 names derived from house signs.

The alteration of names selected by Jews is most curious to the student of names of non-Jews. For example, a Jew who came from Frankfurt might alter the form to Poppers. The city's name was abbreviated to F"F and since *f* and *p* are interchanged in Hebrew, the abbreviation was vocalized as Poppers. Names like this really provide the casual reader of the Dictionary with most interesting information. The author notes that it is the older Jews today, not the younger ones, who are interested in changing their surnames.

The history of the selection of personal names in Israel is outlined. Lists of new Hebrew first names are given of girls and of boys with meanings. Jewish surnames, Rabbi Kaganoff writes, have undergone a veritable revolution; Israelis have Hebraized their names at a feverish rate. Ben Gurion informed the Chief of Staff in Israel that in the future "no officer will be sent abroad in a representative capacity unless he bears a Hebrew family name."

Jews were, by rabbinic statute, given a Hebrew name along with a secular name. This is still true at the present day. The use of the Hebrew name is preferred when one is called up to the Torah and in certain prayers recited in his behalf. This Hebrew name is quite important, because of the belief that only Hebrew is spoken in Heaven, and a Jew can be recognized only by his Hebrew name. It was believed that when a person dies the Angel of Death comes to his grave and inquires his name in order to examine his earthly record. If the deceased cannot give his name in Hebrew, his case cannot be duly processed and his entry into Heaven will be hindered. Moreover, when the Messiah comes at the time of the Resurrection, every resident in Heaven must respond to the final roll call with his Hebrew name. Steps are thus taken to enable one to remember his Hebrew name.

It is clear from Rabbi Kaganoff's work that the one important difference in the origin

of Jewish family names as compared with other European names is that the Jew often had a personal and definite part in the free selection of names, while the European family merely acceded to the description or name by which it was known to its neighbors.

The work concludes with an "Index of Names" which includes both those mentioned in Part I, the History of Jewish Names, and the Dictionary of Selected Jewish Names. Perhaps the chief criticism of this work is that the choice of names included in the dictionary of Selected Jewish Names is too restricted, possibly because of the expense of publication. In the words of the author, the Dictionary is "only a sampling of names to illustrate what has been taking place among Jews for the past four millennia."

For all students of personal names this is a most authoritative, important, and valuable work and should have a wide sale, not only among Jews, but among all serious students of onomastics.

Elsdon C. Smith

Из истории русских имен и фамилий. Книга для учащихся. *(Out of the History of Russian First Names and Family Names. A Book for Students)* By Ye. N. Polyakova. Moscow, 1975. Pp. 160.

Serious onomastic books in English written for secondary school students are scarcer than hen's teeth. Perhaps they are just as scarce in the U.S.S.R., but this book had a printing of 100,000 when it was first published, and may already be in its second or third printing. "It is," to quote the Russian catalogue description, "a book devoted to the history of the names, patronymics, family names, and nicknames of the Russian people, from the oldest times to our day." It is a fascinating mixture of history and etymology, and its Russian is relatively easy to read.

Sometimes the book takes, as might be expected, a Soviet nationalistic line. In reading it, one realizes how easy it is to do this with names. For example, the book stresses that certain patronymics were once indications that the owners were members of the upper classes, and in effect says that the Russian word *familiya*, "family name," is an unnecessary eighteenth century borrowing from western Europe. Yet the seven pages which follow this passage—a history of the adoption of family names in Russia—are quite valuable.

At times the book seems to talk down to its student readers. But for the most part it treats the topics in adult fashion, albeit in simple language.

Ralph S. Walker