TIGHT BINDING BOOK

By the same Author

SOMETHING ABOUT WORDS

WORDS AND NAMES

ADJECTIVES—AND OTHER WORDS

THE ROMANCE OF WORDS

THE ROMANCE OF NAMES

SURNAMES

WORDS ANCIENT AND MODERN

A CONCISE ETYMOLOGICAL DICTIONARY OF MODERN ENGLISH

JACK AND JILL

A Study in Our Christian Names

By

ERNEST WEEKLEY

'Jack shall have Jill ;
Nought shall go ill ?
(*Midsummer Night's Dream*)

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PREFACE

THIS book has been on the stocks for many years; in fact the keel was laid in the very distant past. Ten years of schoolmastering, followed by forty years with adult students of both sexes, not to mention many thousands of examination papers, have given me rather unusual opportunities for accumulating and considering Christian names. Three or four years ago I was about to start putting my collections into shape, when my friend Mr. Eric Partridge told me that he was writing a dictionary of Christian names. I therefore decided to leave the field free to him and to turn for a time to something else. As Mr. Partridge's book has appeared and reached a second edition, there seems no reason why my own, conceived on quite different lines, should not be offered to the limited public that is interested in such studies.

I owe much to my predecessors in the field, most of all to Charlotte M. Yonge, that accomplished gentlewoman whose literary and historical knowledge might be envied by many of our contemporary high-brows. Her History of Christian Names, first published in 1863, is invaluable from the historical point of view, but her attempt to cover the whole of European nomenclature

makes it rather bewildering to read and her method of arrangement is not altogether happy. Etymologically it is weak, as it appeared at a time when comparative philology was still embryonic, nor does the second edition of 1884 show much advance in that respect.

For Old Testament names and the Puritan eccentricities I have relied chiefly on Bardsley's admirable Curiosities of Puritan Nomenclature (1888), an acquaintance with which might induce some authors of popular ' books on names to shrink from rushing in where scholars fear to tread. For other * oddities' of nomenclature I am deeply indebted to our indispensable Notes and Queries. For names of historical or literary interest I have frequently consulted the Concise Dictionary of National Biography, the Century Dictionary of Names, Chambers's Biographical Dictionary and Sir Paul Harvey's Oxford Companion to English Literature.

This book resembles my former efforts in that it is neither methodical nor ' scientific '. I have always preferred to follow, ' longo intervallo ', the system of one of my literary idols, Montaigne, and, like Mme de Sevigne, 'je laisse trotter ma plume'. Sometimes, especially in dealing with the old Teutonic names, I have given etymologies in the text, but these are generally put, as concisely as possible, in the glossarial index. For the meanings of Scriptural names I have relied almost exclusively on that amazing ' multum inparvo ', Helps to the Study of the Bible, published by the Oxford University Press.

As this is a book on English names, I have only touched

lightly on those that have come recently from abroad or from the ' Celtic fringe '. For the meanings of the latter I have had much help from Macbain's Etymological Dictionary of the Gaelic Language. As for the Welsh, it seemed wiser to imitate old Camden and ' sparingly touch them, or leave them to the learned of that nation \

It is obvious that a book of this kind cannot contain all Christian names now in use. Those of Biblical origin, especially, are rather a job lot. Moreover, the constant occurrence of new and fantastic female names, such as the Aerielle whose marriage was recently recorded, is almost calculated to reduce a student to despair. I believe, however, that no genuine name in familiar use has been omitted.

I have to thank two learned friends for their assistance with the proofs. Sir Allen Mawer has made some valuable comments on Chapter II and the Rev. E. G. J. Forse, late Vicar of Southbourne, Hants, has read the whole text carefully and added notes, many of which are embodied in the Addenda and indicated by his initials.

I feel that, having announced Something about Words (i935) as a positively last appearance, I may be giving occasion for my small public to murmur a well-known line from Johnson. My excuse is that the leisure of retirement craves for some innocent amusement and that none appeals to me so much as the hunting down of words and names.

ERNEST WEEKLEY.

RICHMOND, September 1939.

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ABBREVIATIONS EMPLOYED

AS. = Anglo-Saxon
c. = about (in dates)
cf. = compare
dim. = diminutive
e.g. = for example
Fr. = French
Ger. = German
Gr. = Greek
It. = Italian
Lat. = Latin
OF. = Old French
OG. = Old German
ON. = Old **Norse**
Sp. = Spanish
\+ = died

* This is to be taken as a granted verity, that names among all nations and tongues are significative and not vain senseless sounds' (Camden).

CHAPTER I

Introductory

AMONG the many *gaffes* perpetrated in the course of a long life I remember with special contrition the occasion on which, as a young schoolmaster, I asked a new boy of Jewish race and faith what was his * Christian name \ This use of the word ' Christian ' seems to be peculiar to English. In all other languages with which I am acquainted the equivalent means' baptismal name '. e.g. Fr. *nom de bapteme,* It. *nome di battesimo,* Sp. *nombre de bautismo,* Ger. *taufname (taufen,* to baptize). Hence it seems likely that ' Christian name ' is a corruption of the obsolete * Christened name \

The name given at baptism is the only true name of the individual, the surname being merely a description, and not originally a fixed description, added to assist in identification. Change of surname is much more common than change of Christian name. The former can be effected by the mere insertion of an advertisement, but the latter is generally done by deed-poll. This formality, however, though often resorted to in order to avoid later complications as to identity, is not legally compulsory. Both names were changed informally in the historic case of Mr. Joshua Bug, who, by an advertise-

ment inserted in the Times of June 26, 1862, announced his intention of being known in future as Mr. Norfolk Howard.

Lord Halsbury, whose Laws of England was published 1905-16, is explicit on the subject—' The law prescribes no rules limiting a man's liberty to change his name. He may assume any name he pleases in addition to or substitution for his original name/ This controverts Coke upon Littleton, published 1628-44, according to which the Christian name can be changed at confirmation, but, apart from this licence, * a man may have divers names at divers times, but not divers Christian names'. Burn's Ecclesiastical Law (1760) states that, by a constitution of Archbishop Peckham, ' the ministers shall take care not to permit wanton names, which, being pronounced, do sound to lasciviousness, to be given to children baptized, especially of the female sex : and if otherwise it be done, the name shall be changed by the bishop at confirmation'. This change has often been effected, though, in none of the cases that I have noted, has there been any suggestion of a ' sound of lasciviousness ' in the original name. According to a clergyman, writing to Notes and Queries, the Christian name is sometimes changed at ordination. In Roman CathoHc countries an additional name, usually of saintly type, is often assumed at confirmation or on taking vows.

All races give a name to the new-born child and usually to the accompaniment of some sort of ceremony. With us the Christian name has now become a mere label, chosen for various motives and usually without any

knowledge of its meaning. This was not the case in ancient times. Old Testament names and those of Greece and Rome are significant and the Biblical names especially have, as a rule, a meaning associated with the circumstances of the child's birth and family, or, as Camden puts it, 'upon future good hope conceived by parents of their children, in which you might see their first and principal wishes towards them'. Less sophisticated races than ours still give names which have some bearing on actuality or which express some hope or augury for the child's future. In some Red Indian tribes, the father, emerging from the wigwam in which the new-comer has made his appearance, chooses a name from the first object that catches his eye. It was thus that the Sioux chiefs Sitting Bull, Rain in the Face, Red Cloud and Spotted Tail were 'christened'.

Our own method of name-giving has undergone many changes in the last two centuries. Before that it was a simple matter, the child regularly receiving the name of a parent or ancestor, of a godfather or patron saint. In some noble families the same names for men persisted for centuries; a Douglas was Archibald or James as inevitably as his Border foe was a Henry Percy, and the great Robert Bruce was the eighth of that name, his ancestor Robert de Bruis[x] having come over with the Conqueror. Now-a-days the choice is more often determined by the taste and fancy of the parents and the problem leads to discussions, sometimes approaching acrimony, before and after birth. 'And now', wrote

[1] **Bruis was a castle near Cherbourg.**

a sprightly lady to the author on the birth of his youngest grandchild, * I suppose the great name competition will begin \ The usual modern solution is a compromise in the form of a bunch of names.

This use of more than one Christian name is, for the great bulk of the population, comparatively modern. Its timid beginning can be traced back to the 16th. century, but it was long a privilege of the more aristocratic and wealthy classes and, even among these, the use of a double name is very rare before the 18th. century, while that of a triple, quadruple, etc. was almost unknown before the 19th. What may be called ' fancy names' were also rare up to the early 19th. century. The great names in literature at that period were Walter Scott, Jane Austen, John Keats, Robert Southey, Wilham Wordsworth, etc. with an occasional Percy Bysshe Shelley or Samuel Taylor Coleridge, bearing * middle names' given for family reasons. Of the three Bronte sisters only one, Emily Jane, had a double name. Later in the century we find among the novelists Charles John Huffam Dickens and William Makepeace Thackeray, as symptoms of the modern craze, but, at a much later date, examples of simplicity such as George Meredith and Thomas Hardy.

Now-a-days the single name has become rare. A scrutiny any day of the Times obituary will show that at least 80 per cent of the persons whose deaths are recorded have two or more Christian names and that the exceptions are, more often than not, very aged people born before the new fashion prevailed. Frequently the

Plantagenet Campbell Temple Nugent Brydges Chandos Grenville.

The practice of giving double names probably reached us from France, where it is very old, for we find King Philippe-Auguste[1] there in the 12th. century. Even triple names are not uncommon in 16th. century France. The immediate 17th. century source of our double names was probably Scotland, which had such close associations with France. Nor is Charles l's French wife Henrietta-Maria to be absolved from a share in the responsibility, for her name was given to the daughter of the royalist Earl of Derby (executed in 1651). Like some other historic ladies, e.g. Maria-Theresa and Marie-Antoinette, she is generally referred to by her double name. The practice became intensified under the Georges, when the German influence was for a time very strong. In Germany the double Christian name had been in aristocratic use since the 15th. century. George I was christened (in 1660) Georg Ludwig and most of the great German writers of the 18th. century bore double or triple names, e.g. Christian Fiirchtegott Gellert, Gotthold Ephraim Lessing, Johann Wolfgang Goethe, Johann Christoph Friedrich Schiller, etc. Goldsmith derided the growing 18th. century fashion, and perhaps also the German influence, when he gave a comic character the name Carolina Wilhelmina Amelia Skeggs, all three rather ' new-fangled' names which were popular in Germany. I fancy that the double

[1] **The Auguste may, however, be a complimentary addition made by chroniclers.**

name was at first, among the less endowed classes, especially given to girls : witness the innumerable Mary Annes and Sarah Janes of the earlier 19th. century.

Camden tells us, in 1605, that * Two names are rare in England ; and I only remember now His Majesty (James I), who was named Charles James, as the prince his son Henry Frederic ; and among private men Thomas Maria Wingfield and Sir Thomas Posthumus Hoby '. The first' private man ' is interesting as a parallel to the practice common in Roman Catholic countries of giving a female saint's name, usually that of the Blessed Virgin, by way of additional name to a boy, as in the case of Marie-Joseph Chenier, brother of the poet, and Victor-Marie Hugo. An earlier example is Voltaire's enemy, £lie-Catherine Freron, whom he called *frelon,* hornet. Sometimes a female name alone was given, e.g. Anne de Montmorency, the famous Constable (+ 1567) whose godmother was Anne, Duchess of Brittany. A French authority, however, says that the name should be spelt Ann and regarded as the masculine of Anne. If this is correct, we have a parallel in the name of Enrico Caterino Davila, the Italian historian, who, says Charlotte Yonge, ' had the misfortune to have Catherine de Medicis as godmother \ In the Wingfield family the first Maria was Edward Maria Wingfield, father of the man mentioned above, who was named from his godmother, Princess Mary, daughter of Henry VIIL The use of Posthumus or Posthuma, for a child born after its father's death, also belongs to this period and even in one case led to a triple name. Gulielma Maria Posthuma Springett

is recorded on a tablet at Ringmer, Sussex. The date is 1640 and the example must be almost unique.

The practice of giving female names to boys, either singly or in combination, continued sporadically through the 18th. century. In army lists of the period occur Lucy Weston and Ann Gordon, along with Caroline Fred Scott, George Henrietta Kyffen and James Susanna Patton. Lord Anne Hamilton, third son of the fourth Duke of Hamilton, was named after Queen Anne. Edward Louisa Mann was the brother of Horace Walpole's friend, Sir Horace Mann. Caroline Robert Herbert, godson of Queen Caroline, was rector of Iden, Sussex, in 1786. Now-a-days, except in the case of names given indifferently to boys and girls (Cecil, Evelyn, Hilary, Sidney, etc.), female names are no longer given to boys, though we find isolated examples of their use as * middle names', e.g. Francis Marion Crawford, the American novelist.

In modern America the ' middle name' has become almost compulsory and most usually it is a surname, of which more anon. Among men born c. 1800 we find Henry Wadsworth Longfellow, the two historians, William Hickling Prescott and John Lothrop Motley, together with the soldier and President Ulysses Simpson Grant. Earlier than these is the sixth president John Quincy Adams, named from his birthplace in Norfolk County, Massachusetts. Then we have the essayists James Russell Lowell and Oliver Wendell Holmes, the novelist James Fenimore Cooper, and, in our own day, President Thomas Woodrow Wilson, to mention only

a few examples. In the case of many of these it is especially the 'middle name' by which the bearer is known and referred to, e.g. we usually speak of Russell Lowell, Fenimore Cooper, Woodrow Wilson, as of our own (Henry) Crabb Robinson, (James Henry) Leigh Hunt, (David) Lloyd George, (James) Ramsay MacDonald, (Giles) Lytton Strachey, (Henry) Rider Haggard, (William) Somerset Maugham, etc., almost as if they were hyphened surnames. The same tendency appears when the middle name, though not a surname, is more uncommon or ornamental than the first, e.g. (Arthur) Conan Doyle, (George) Bernard Shaw, (Enoch) Arnold Bennett. When a surname stands alone as a Christian name, we seldom refer to its bearer without including it, e.g. Rudyard Kipling, Lascelles Abercrombie, Eden Phillpotts and, in America, Sinclair Lewis, Upton Sinclair. A curious example is Gouverneur Morris, U.S. Minister in France, 1791-4, whose Diary has just been published in full. Gouverneur, which probably many people take for a title, was the maiden name of his mother, who was of Huguenot descent.

The surname as middle name is also found frequently for women, though less so than for men. In one issue of the Times I find Susie Watson B., Clara Markham L., Elizabeth Bannatync L., Ada Shute R., Jane Peak R., and Mary Sinclair S., along with Arthur Wentworth B., Herbert Granville D. and a whole crowd of other male examples.

We will now go back to the beginnings of a practice unknown to other languages, viz. the giving of a sur-

name as a baptismal name. It appears to date, timidly at first, from the early 16th. century. Fuller is ' confident an instance can hardly be produced of a surname made Christian in England, save since the Reformation [9.1] The oldest historical example that occurs to mc is Guildford Dudley, fourth son of the Duke of Northumberland and husband of Lady Jane Grey, with whom he was executed in 1554. It is curious that his own surname was probably the first to be taken into common baptismal use. Bardsley compares Dudley and Sidney in England with the much later Chauncey and Washington in America. Both Dudley and Sidney are included among ' The Most Usual Christian Names of Men ' by Littleton (see p. 20). His list also includes the much less common Denzil. This is a Cornish surname derived from a place-name dubiously explained by Dexter [2] as meaning * sun-fort*. The popularity of Dudley was probably due to the importance of Queen Elizabeth's favourite, Robert Dudley, Earl of Leicester (+ 1588).

Camden says, * In late years surnames have been given for Christian names among us and nowhere else in Christendom ; although many dislike it, for that great inconvenience will ensue, nevertheless it seemeth to proceed from hearty goodwill and affection of the god-fathers to shew their love or from a desire to continue and propagate their own names to succeeding ages, and is in no wise to be disliked, but rather approved in those which, matching with heirs general of worshipful ancient

[1] 1 have seen this quoted, but have not been able to verify it.
[2] Cornish Names (London, 1926).

families, have given those names to their heirs, with a mindful and thankful regard of them '.

A rare, but curious, practice is that of simply duplicating the family name. Readers of Tennyson will remember * Sir Aylmer Aylmer, that almighty man, The county God, etc.', and Sir Creswell Creswell (+ 1853) was a famous English judge. In Wales such combinations as Edward Edwards, Owen Owens, etc. are common. Cf. also the It. Galileo Galilei and Browning's Fra Lippo Lippi.

Bardsley gives several early examples of children named from their mother's families, e.g. Onslowe Winch, son of Sir Humphrey Winch, Queen Elizabeth's Solicitor-General, Woodrove Foljambe (born in 1648), son of Peter Foljambe, the name in each case being the mother's ' maiden'. The Canterbury register for 1601 records the baptism of Tunstall, son of Mr. William Scott, son-in-law to the worshipful Mr. Tunstall, prebendary of this church. With these we may put what is perhaps the most famous name in world fiction, for Robinson Crusoe tells us that he was christened Robinson in 1632 from his mother's family name. The same method was used for female children, e.g. Essex, daughter of Lord Paget (+ 1639), and Mallet, daughter of the notorious Earl of Rochester, the mother's maiden name being Elizabeth Mallet. Essex, as a girl's name, has been in continuous use in the Cheke family since 1614. Many other I7th.-century examples are given in various volumes of Notes and Queries, but, generally speaking, this practice soon died out so far as girls were concerned,

while it persisted for boys. The occasional modern use of surnames for girls, e.g. Sidney, Lesley, Shirley, etc., is a matter of taste, not of genealogy, the vogue of the last being chiefly due to Charlotte Bronte's novel (1849).

Here are a few early examples of male Christian names from surnames : Chidiock[x] Tichborne, one of the Babington conspirators, was executed in 1586. In 1634 Sir Sanders Duncombe obtained a monopoly for supplying London with 'sedans', later called sedan chairs. In 1643 the gallant Sir Bevil Grenville fell at the battle of Lansdowne, near Bath (Bevil-le is an old Cornish surname). Among my books is the Relation of Sydnam (Sydenham) Poyntz, an adventurer who fought in the Thirty Years War and afterwards on the side of the Parliament. His first experience of war was his capture, in Flanders, by his godfather, Captain Sydenham. He had a brother Newdigate Poyntz, no doubt named in the same way. Wentworth Smith and Shackerley Marmion were I7th.-century dramatists, the latter's name being derived from the hamlet of Shakerley, Lanes. In I7th.-century America we have Cotton Mather, the notorious witch-finder.

In the 18th. century the practice becomes still more common. A famous example is Warren Hastings, though this may have been a revival of a once familiar Christian name (see p. 56), and another is Spencer Perceval, the Prime Minister who was assassinated by a

[1] This surname occurs in John of Gaunt's Register (see p. 17). It is derived from the Dorset village of Chideock.

madman in the lobby of the House of Commons (1812). At this period too it became very usual to give double surnames at baptism, e.g. the notorious Bamfylde Moore Carew,' king of the gypsies \ Sir Eyre Coote,the famous Anglo-Indian soldier, was succeeded in one of his commands by Sir Galbraith Lowrie Cole. Early in the 19th. century we have the poet Winthrop Mackworth Praed, who died untimely in 1839. Lord Halsbury (see p. 2) was Hardinge Stanley Giffard. The vicar of Hampstcad, when I was young, was Sherard Beaumont Burnaby. Our dismal contemporary literature is brightened by one satisfying humorist, Mr. Pelham Grenville Wodchouse, D.Litt. Oxon. An example of a triple surname Christian name is that of the poet Coventry Kersey Dighton Patmore.

Up to the 19th. century the use of surnames as Christian names was practically limited to the aristocracy. Now the position is reversed. The aristocracy tends to go back to John and Henry, while the *bourgeoisie* and the proletariat adorn their sons with names of historic and noble ring. We have all known men called Clifford, Courtenay, D'Arcy, Dudley, Howard, Mortimer, Neville, Pelham, Russell, Seymour, Spencer, Stanley, Tracy, Travers, Vere, Willoughby, etc. Sometimes national heroes such as Clive, Nelson and Rodney are thus honoured. A few of this class have become so stabilized as Christian names that their origin is no longer recognized. Percy, from the family name of the Dukes of Northumberland, originally de Percy, from a Norman village, had a tremendous vogue in the

later 19th. century. Out of eight boys who composed the top form when I was at school (c. 1880) five bore this name, which is now regarded in America as a ludicrous appellation for the typical young Englishman. Along with Percy go Cecil, Sidney and Montague. Cecil, as a boy's name, is more often from the family name of the Salisburys (originally Welsh Seysil) than from the Latin Cæcilius; Sidney, hereditary with the Earls of Leicester, is the Fr. St. Denis; and Montague, the family name of several peers, comes from one of many places in France called Montaigu, i.e. sharp hill.

Although Camden approves the legitimate use of the surname as Christian (see p. 10), he condemns the practice of borrowing noble names haphazard—' Surnames of honourable and worshipful families are given now to mean men's children for Christian names \ An example of this is the frequent early (i6-i7th. centuries) occurrence of Buhner as a Christian name in the Darlington district, a compliment to a great landowning family of the region.

The surname as Christian name epidemic rages still more furiously in America. From a book called What shall we name the baby ? it would seem that the large majority of American Christian names are of surname origin, e.g. those enumerated on one page alone are Darton, David, Davin, Davis, Dean, Dearborn, Dedrick, Delmar, Delwin, Dempster, Denby, Denley, Dennet, Dennis, Denton, Derrick, Derwin, Desmond, nearly all of which are surnames. Parenthetically it may be remarked that many of the female names recorded in the same book give proof of considerable inventiveness,

e.g., to take another page, Valentina, Valerie, Valonia, Valora, Vanessa, Vania, Vara, Vashti, Veda, Vedette, Vedis, Velda, Veleda, Vera, Veradis, Verda, Verna, Vernita, Veronica !

We have already noticed the 17th. century Cotton Mather in America. The original settlement being largely Puritan, it was the BibHcal name which chiefly prevailed up to the Revolution (see ch. v). After that event the names of the fathers of the American constitution began to be freely used baptismally, so that we find Washington Irving, Jefferson Davis, Hamilton Fish and, in our own day, Franklin Roosevelt. Apart from these political celebrities there are some surnames of noted American families which are often used baptismally. One of the commonest is Chauncey, from an English-born Puritan who became President of Harvard in 1654. With this name we can compare that of Dwight, President of Yale in 1795, who gave a Christian name to Moody, the 19th. century revivalist. The Winthrops have supplied America with many administrators, the first being John Winthrop, an Englishman appointed Governor of the Massachus' tts Bay Colony in 1629. John Caldwell Calhoun (+ 1850) was one of the great triumvirate of American political orators.[1] James Otis (1725-83) was a distinguished patriot and orator. But why Wilbur ? The only Wilbur of any celebrity known to me is the fictitious Rev. Homer Wilbur who edited the ' Papers' of the equally fictitious Hosea Biglow.[2]

[1] **The others were Henry Clay and Daniel Webster.**

[2] **By Russell Lowell, 1848 and 1867.**

Somewhat curious is the great Republic's predilection at the font for Duke and Earl.

A curious practice, long disused, is that of giving identical names to two or more brothers or sisters. A well-known example is that of Sir John Paston (1442-79) of the famous Letters, who had a younger brother John, It is possible that this practice may have originated in the desire to be sure of an heir appropriately named in an age when families were prolific and mortality was heavy. Here are a few examples. In 1340 Gilbert de Hawkewood left bequests to his two sons, John senior and John junior, one of whom became later the famous *condottiere.* Richard de Merton (+ 13 71) left as co-heiresses his two daughters, Agues and Agnes. In Beddington Church (Surrey) is a medieval brass (1414) commemorating Philippa Carew and her thirteen brothers and sisters, four of the boys being named John. Twins were sometimes named identically, e.g. in the register of Rothwell (Yorks) is recorded, for 1547, the baptism of Joh'es et Joh'es fil' gemelli Joh'es Saywell, and in the following year that of female twins Johanna.[1] In 1612 one John Willes made bequests to ' my brother John Willes the elder and my brother John Willes the younger '. Thomas Gawdy, of Harleston, Norfolk, had three families by three wives, the eldest son of each being named Thomas. All three of them became distinguished men of law in the 17th. century and the youngest changed

[1] Medieval Rolls and early registers almost invariably give names in latinized form. In this book they are usually, for practical convenience, modernized.

his name to Francis at confirmation. The following curiosity must be almost unique. Ralph Selby, of Twisell, Northants, who died in 1660, left two daughters named Elizabeth. Both married men named Selby. Frances Selby, daughter of the younger Elizabeth, married Captain Rowland Selby, who was killed in a duel in 1691, the widow subsequently marrying the victor !

From what is said above it is clear that our baptismal nomenclature has been considerably modified in the last two or three centuries. The Middle Ages had a comparatively small stock of Christian names and relied almost entirely on less than two dozen for each sex. If we look up, in the Dictionary of National Biography, a list of celebrities who died before c. 1750, we shall find that 99 per cent of them are furnished with single names and that John, William, Thomas, Richard, Robert and Henry recur almost monotonously among the men and Agnes, Alice, Cicely, Joan, Matilda (or Maud), Margaret, Elizabeth and the related Isabel among the women. The female names are, however, much more distributed.

John of Gaunt's Register * (1372-6) gives a good idea of the nomenclature of medieval England, containing, as it does, an account of the duke's dealings with relatives, friends, purveyors, employees, etc. and tenants on his widely scattered estates. The index numbers about a thousand names. Of the men quite 80 per cent are John, William, Thomas, Richard or Robert.[2] After

[1] Published (1911) by the Camden Society.

[2] The prevalence of these names during the ' surname period' (c. 1066-1400) is shown by the immense number of their modern

these a fair show is made by Henry, Roger, Walter, Hugh and Ralf, the Anglo-Saxon Edmund and the saints' names Nicholas and Philip. Christian and Payn (the pagan !) each occurs once, the latter surviving as a common surname. Altogether there are only between fifty and sixty male Christian names.

The women's names in the same record, twenty-two in number, are less bunched and none of them appears particularly favoured. They are, with normalized spelling, Agnes, Alexandra, Alice and Alison, Amy, Beatrice, Blanche, Constance, Denise, Elaine, Elizabeth, Emmot (pet form of Emma), Isabel, Joan and Janet, Katharine, Mabel, Margery, Mary, Matilda and Maud, Philippa, Sibyl. Here already we see the power of fashion, for Blanche and Constance were the names of John of Gaunt's two wives, Philippa that of his heroic mother. In the first five pages of the West Riding Poll-tax (see p. 17, n.2) there are 168 women, with only 16 names among them. They are Joan (30), Alice (25), Agnes (21), Isabel (19), Cicely (18), Matilda (14), Margaret (11), Elena, i.e. Helen or Elaine (8), Elizabeth (6), Denise (4), Sibyl (4), Beatrice (3), Emma (2), Katharine (2), Eve (1).

It is rather curious to find Edward so rare at this period, for there had been two great kings of that name and the Black Prince had also made it illustrious. There do not

surname derivatives. At about the same date as John of Gaunt, in the West Riding Poll-Tax of 1379, out of 219 men whose names occur in the first five pages, 175 are accounted for by the above five names, viz. John (75), William (41), Thomas (23), Robert (19), Richard (17).

seem to be any other Anglo-Saxon names in this Register. The fact is that, except for the two royal saints, Edmund and Edward, the Anglo-Saxon names had practically died out by the 14th. century. Alfred, Edgar, etc. are revivals. Although the age of Edward III was poor in Christian names, the king supplied our own times with one that had some recent vogue before it became slightly pretentious, when he created for his son Lionel the rather artificially named Dukedom of Clarence.[1] The title has not usually brought luck to its bearers, for Lionel died at thirty, Thomas, brother of Henry V, was killed in France, George, brother of Edward IV, ended in a 'butt of malmsey', and Albert Victor, elder brother of King George V, died in early manhood. It is not likely that it will ever be revived.

If we take a rather larger section of time, reaching from John of Gaunt's period to Cromwell's, we find that names are still far from numerous. The Bury Wills[2] (1370-1649) contain naturally some hundreds of names, but, limiting ourselves to the male testators, we find John(n), William (9), Richard and Robert (3), Edmund and Thomas (2), Adam, Andrew, Baldwin, Francis, Henry,[3] Giles, James, Nicholas and Roger (1 each).

[1] Apparently from the medieval Lat. *dux Clarensis,* from Clare, in Suffolk.

[2] Printed for the Camden Society in 1850.

[3] Spelt Herry. The usual medieval pronunciation of Henry was Harry; hence our innumerable Harrises and Harrisons and the Welsh Parrys. In Scotland the nasal seems to have been more often preserved, as witness the Hendersons.

Of 98 ' gallant squires of Kent' who, in 1588, subscribed money towards the country's defence, 56 are accounted for by John, Thomas and William.

Taking another stride forward, we note that the baptisms at North Meols, Lanes., from 1632 to 1713, of 2742 boys and 2532 girls involved the use of only fifty names for the former and forty-eight for the latter, but that among the boys eight names and among the girls nine names were given over a hundred times. For the boys John and Thomas actually suffice for about one-third of the total number. Elizabeth, if Betty is included, comes first among the girls, followed by Anne.

Littleton's Latin Dictionary (1679) has as an appendix * The most usual Christian names of men and women \ These lists, numbering 270 male and 126 female names (a few of them mere variants), would seem to contradict the evidence already given as to the comparative paucity of Christian names before what may be called the modern period. They are, however, largely artificial. They include a number of Scriptural names which were certainly ' not usual \ except among fanatical Puritans, e.g. Abiathar, Ananias, Balthasar, Baruch, Eleazar, Ezekias (Hezekiah), Gamaliel, Gideon, Jude, Manasses, Nathan, Philemon, etc. More familiar Scriptural names are given in their popular form, e.g. Barnaby, Jeremy, Toby, Zachary. Few Scriptural names other than the familiar Anne, Elizabeth, Mary, etc. appear among the females, diough the Puritan abstracts are there in force, viz. Charity, Faith, Fortune, Grace, Love, Mercy, Patience, Prudence, Temperance, along with the similar Greek

names Alethea, truth, Philadelphia, brotherly love, and Sophia, Sophronia, wisdom.

Littleton gives no Scotch or Irish names except Brigid, *vulgo* Bridget, but is rather strong on Welsh, e.g. Cadwallader, Caradoc, Enion, Evan, Griffith, Howel, Madoc, Meredith, Meric, Llewellyn, Morgan, Owen, Rhese (Rhys or Recs), Ybel and Ythel, along with Nesta (Agnes) and Gladuse.

Many Anglo-Saxon names, certainly not *in* general use in 1679, owe their inclusion to their historical or hagiological importance, e.g. Aldrcd (+ 1069), the last English Archbishop of York, Bcde (+ 735), the ' venerable ' historian and saint, Dunstan (+ 988), Archbishop, statesman and legendary baffler of Satan, Egbert (+ 839), traditional first 'King of all England', Grimbald (+ 903), abbot and saint, invited to England by Alfred and prominent in the mythical history of Oxford, Swithin or Swithun (+ 861), the * wet' Bishop of Winchester, Thurstan, Archbishop of York (+ 1140), who disputed precedence with Canterbury and rallied the North for the Battle of the Standard (n38), Uchtred (+ 1016), an Earl of Northumbria who fought against Canute, Wulfstan (+ 1093), a bishop of Worcester and famous preacher, canonized in 1203 by Innocent III. Thurstan, like Grimbald, was a foreigner, but his name (Tustain) is usually given in its Anglo-Saxon form. Along with these goes Anselm, who was born at Aosta, but bears a Teutonic name (p. 35).

All of these may be still used occasionally as Christian names, e.g. we have Dunstan Cass in Silas Marner,

Uchtred[x] is traditional in the Kay-Shuttleworth family and most of us have run against an Egbert or a Thurstan, but it is obvious that they have never been ' usual' names since Anglo-Saxon times.

The AS. female names include the historical Etheldreda, Emma and Gertrude (these two both really Continental), Frideswide, Mildred, Rosamund, Walburg or Warburg, Winifred. Some of these arc saints :—From St. Etheldreda, popularly Audrey, Queen of Northumbria and Abbess of Ely (+ 679), we have the word *tawdry}* St. Frideswide (+ c. 735) is the patron saint of Oxford. St. Walburg was abbess of Heidenheim and is accidentally associated with the witches' revels on the Brockcn on *Walpurgisnacht.*[3] St. Winifred or Winefride, who appears to have been a Welsh saint with a name approximating to Guinevere and later confused with the Anglo-Saxon male name Winifrith, is commemorated in the famous well (Holywell, Flintshire), which really has curative powers. It is characteristic of changing fashions in girls' names that Charlotte Yonge should have written that * Winifred is occasionally found in England, though usually through a Welsh connection \ St. Mildred (+ c. 700) was Abbess of Minster, Thanet. For Emma, Gertrude and Fair Rosamund, mistress of Henry II, see pp. 48, 54, 134.

Other pretty names in the list are Dowsabel, i.e.

[1] This unusual name is from AS. *uht,* creature, spirit, ' wight ', and *rcedy* counsel, wisdom, thus almost equivalent to Alfred.

[2] See my Romance of Words, p. 65.

[3] See my Words and Names, p. 18.

Dulcibella, and Roseclere. The death of an octogenarian Dulcibella was recorded in the Times of May 2, 1939. Two curious female names in Littleton are Douglas and Tace. The former is an early example of a girl being christened by a surname (see p. 11). Douglas Denny, born c. 1545, was the daughter of Sir Anthony Denny and the goddaughter of Lady Margaret Douglas. The Latin imperative Tace, be silent, is also mentioned by Camden as ' a fit name to admonish that sex of silence \ It long survived among Quakers as Tacye, Tacey. Another curious female name is Anchoret, but this is possibly an imitative spelling of the Welsh name Angharad, which occurs in the Mabinogion and was in English use in the 14th. century.

Littleton's inclusion of the surnames Denzil, Dudley and Sidney has already been noted. He also gives Grey and Talbot, but no Percy, Montague or Clarence ! Some foreign names of German origin seem to be dragged in for their historical interest, e.g. Conrad, the stock name of the Hohenstaufens, Ferdinand,[1] historical in both Spain and Germany, Maximilian,[2] Emperor of Germany (+ 1519), 'the last knight', Sigismund, the name of the German Emperor (+ 1437) who suppressed the Hussites and of several Kings of Poland. He even

[1] It had, however, reached England. Ferdinando Stanley was the fifth Earl of Derby (+ 1594).

[2] ' A new name, first devised by Frederic the third Emperour, who, doubting what name to give his son and heir, composed this name of two worthy Romans' names whom he most admired, Q. Fabius Maximus and Scipio Aemilianus, with hope that his son would imitate their vertues' (Camden).

includes Ernest, a name certainly not usual in England before the time of the Georges. He explains Amias as from Amadeus, ' the name of some Dukes of Savoy', but this is doubtful, though Charlotte Yonge is of the same opinion (see p. 27). Fathers of the Church are represented by Chrysostom, Cyprian, Ignatius and Hierom (i.e. Jerome).

Two very curious male names in the list are Original and Vital. The former has nothing to do with sin.—[6] The name was given in the early part of the 16th. century, in certain families of position, to the eldest son and heir, denoting that in him was carried on the original stock. The Bellamys of Lambcote Grange, Stainton, are a case in point. The eldest son for three generations bore the name ' (Bardsley). Vitalis was the name sometimes given to a child, when, owing to the condition of the mother, it was doubtful whether it would be born alive. Creatura was used in the same way.

In quoting Littleton I have modernized the often antiquated spelling, but forms such as Reynold and Pierce (OF. Pierres, nominative case of Pierre) show that Reginald and Peter were little used, the former in fact not at all, as is shown by the very common surnames Reynolds and Pearce, Pearson. No one has ever heard of Peter Plowman or Peterkin Warbeck !

It is clear that, if the eliminations above suggested were carried out, Littleton's list of I7th.-century names would be greatly reduced and that the Christian names in general use in his day did not really number more than a few dozen for each sex.

One female name given in his list is of special etymological interest, viz. Orabilis, yielding to prayer. The name Orable or Orabella[1] is not uncommon in medieval records and survives in the surname Orbell. I regard it as the origin of Arabella, chiefly remembered for the unfortunate Arabella Stuart, who died a prisoner in the Tower in 1615, known in her own day as the Lady Arbell. Pope's Belinda, in the Rape of the Lock, was really Arabella Fermor. The name is old in Scotland, where it dates back to the 13 th. century. Another name of the same type as Orabilis was Amabilis, meet to be loved, which became Amabel and Mabel. By dissimilation of the labials, perhaps partly also by association with Anna, this became Annabel or Annabella (also found as Annaplc) and I conjecture that Arabella was an amalgamation of this name with Orable. This seems to mc more reasonable than any of the fantastic theories that have been put forward by amateurs, while Charlotte Yonge's proposal to identify Arabella with Arnhild is obviously out of the question.

We have already noticed some of the fashions in names that now prevail. Another is the tendency for English parents to select names that come from what the great Lord Salisbury rudely described as the ' Celtic fringe \ It would not be easy before the 19th. century to find an English child baptized Kenneth or Maisie, Desmond or Kathleen, Morgan or Gladys. Until what may be called

[1] For instance it occurs several times in the Hundred Rolls (1273). In the Testa de Neville, *temp.* Henry Ill-Edward I, it is already found as Arable.

recent times no Englishman and few Lowland Scots were baptismally associated with what Cuddie Headrigg calls ' a' the Donalds and Duncans and Dugalds that ever wore bottomless breeks' (Old Mortality, Ch. 37). Along with this goes the love of historic Scottish surnames, such as Campbell, Douglas, Gordon, Leslie, Stewart, etc., often given in families that have never been further north than Hampstead. My own uncles Wallace and Bruce were more legitimately named, for their father was a Mac, whose ancestor had left his native Perthshire with some precipitation in the 18th. century. Neither of those famous surnames, however, was originally Scottish. For de Bruis, which Scotch patriotism transformed into ' the Bruce' (see p. 3). Wallace means foreigner, * Welshman \

Just now there is a reaction in the direction of the old simple names, such as John, Henry, Richard, etc. for boys, and Jane, Anne, Mary, etc. for girls, and those adorned with fancy names (Algernon and Clarence, Arabella and Evelina) often try to shed them. I know two charming and gifted young ladies who have adopted Bobbie and Jimmy in lieu of more ambitious and resonant vocables. At the same time there is a preference for the full name rather than the pet form. Elizabeth is now Elizabeth, not Bess or Betty, and none of the young Richards of my acquaintance answers to the name of Dick. But the love of foreign names for girls, such as Yvette, Delphine, Renee, Georgette, etc., as also of high-sounding names persists in some circles. In one issue of the Times Literary Supplement occurred

Jolanda and Melina as the Christian names of lady novelists. The first is Hungarian and may be related to Iolanthe (p. 135), the second suggests the Greek names for millet or the ash tree. One also remarks an occasional predilection for archaic or unusual spelling. I have recently noticed in the Times Mairi and Sibell as the names of noble ladies and Mae is not unrecorded. Bertie Wooster's Aunt Dahlia expressly warns him that ' no good can come of association with anything labelled Gwladys or Ysobel or Ethyl or Mabelle or Kathryn—but particularly Gwladys \

Apart from exposing its bearer to the possible derision of the impolite, the unusual name lends itself, in some cases disastrously, to scribal errors. The popularity of the Faerie Queene gave Amias or Amyas, the ' squire of low degree', some vogue among the Elizabethans.[1] Amias Hext, who was entered at Winchester in 1607, appears in the Index of Scholars as Ananias Hext.

[1] It was, however, in use before Spenser's time. In addition to the fictitious Amyas Leigh, we find two historical Sir Amyas Paulets, the elder of whom died in 1538, while the younger was in charge of Mary Queen of Scots; and examples occur as early as the 13th. century. It cannot phonetically represent Amadeus (see p. 24), so I coijecture that it was affected by the fairly common medieval surname Amias, which is derived from Amiens. This is a Kentish name, now usually corrupted to Ames or Amos.

CHAPTER II

Saxon and Norman and Dane are We

THE great majority of names in common use in England from the coming of Hengist and Horsa to the time of the Plantagenets were of Teutonic origin, either (i) Anglo-Saxon, (2) ' Danish', i.e. Old Norse, or (3) ' Frankish ', i.e. Old German, *via* Norman-French. In the 12th. century they began to feel the competition of the saints (Ch. III). These three Teutonic languages were cousins and the names which they contributed were largely made up of similar elements with slight differences in form and sound. Some of these elements were specially favoured by one contributor, e.g. our names derived from the god Thor, such as Thurstan, come from Old Norse. *JEthel* or *Ethel,* noble, was very popular with the Anglo-Saxons, and *Hrod,* famous, as in Robert, Roger, with the Continental Germans.

The normal Teutonic name was dithematic, i.e. it consisted of two significant elements linked together with nothing to show any grammatical relation between them. A simple example is Ethclbert, AS. Æthelbeorht, noble bright. This corresponds to the OG. Adalberaht, whence Adelbert, the ' apostle of Prussia', martyred in 997, and the modern Ger. Albrecht, which reached

England as Albert with the Prince Consort and * bids fair to become one of the most frequent of our national names' (Charlotte Yonge), a good example of the danger of prophesying. These Teutonic names correspond in formation and sense, though not in vocabulary, with Greek names, so that Ethelbert is practically equivalent to Aristophanes.[1]

Many of the Teutonic elements thus used could be reversed, e.g. Hcreweald, army rule, whence Harold, is identical with Wcaldhcre, rule army, whence Walter. Both arc found in Anglo-Saxon, but Harold is chiefly from Norse or Danish and Walter came to us *via* France from Old German. The Teutonic word for army, which we still have in Hereford, appears in some of the names given by the Roman historians to German kings, e.g. Tacitus has Chariovalda (Harold !) and Caesar has Ariovistus.

It might be well here to give a list of the commonest elements found in Anglo-Saxon so far as they survive in modern names. They are *celf,* elf, *ccthel,* noble, *beald,* bold, *beorht,* bright, *beorn,* warrior, but, in Norse and German, bear, *burg,* castle, protection, *cyne,* royal, and *cynn,* kind, race (seldom to be distinguished from each other), *cuth,* known, famous, *ead,* bliss, prosperity, *eald,* old, *ecg,* edge, sword, *eofor,* boar, *folc,* people, tribe, *frith,* peace, *gar,* spear, *god,* god,[2] *heard,* hard, strong, *helm,* helmet, protection, *here,* army, *hyge,* mind, heart, courage, *leof,* dear, *mcer,* famous, *mund,* protection, *os,*

[1] For a fuller account of Anglo-Saxon names see my Surnames (ch. 2.)

[2] Not God.

divinity, *reed,* counsel, wisdom, *regen,* counsel, wisdom, *ræfen,* raven, *ric,* powerful, noble, *theod,* people, tribe, *thryth,* strength, *thur,* Thor, *weald,* rule, power, *weard,* guard, keeping, *wig,* fight, *w\l>* will, resolution, *win,* friend, *wulf,* wolf. A few others will be explained as they occur. Some of the above, e.g. *cethel, theod,* were used only initially, and others, e.g. *tnund,* only finally, but many of them could occupy either position. These elements were, as a rule, already archaic in Anglo-Saxon, surviving only in names and in the poetic vocabulary.

Besides the dithematic, we find a large number of shorter names, to which immense additions are being made by the researches of the Place-Name Society. Many of them are obvious nicknames and others are clearly contracted or abbreviated forms of dithematic names, e.g. we find Æbba for the feminine iElfthryth and Cutha for Cuthwin and Cuthwulf. Among the early invaders we find Ælle,, King of Sussex, Ida, King of Bernicia. Harold's two brothers, who fell with him at Hastings, were the dithematic Leofwin, dear friend, and the monosyllabic Gyrth or Gurth, ON. *gyrthr,* one girded (with the sword). Almost the most famous of Anglo-Saxon names is that of St. Bede or Baeda, still given to children by devout Catholics. Two of the Danish kings of England were Sveinn, lad, ' swain ', and Knutr, knot, knob, etc., i.e. Sweyn and Canute, in connection with which it may be noted that the Norsemen were particularly fond of nicknames. My own opinion, *quantum valeat,* is that these shorter names, where they are not obvious nicknames or descriptions,

such as Ceorl, churl, Hafoc, hawk, etc., are usually pet forms of the longer dithematic names.[1]

A number of Anglo-Saxon names survived for some centuries, especially among the peasantry, but, as they had lost significance and vitality, most of them died out, their modern popularity dating almost entirely from the Romantic revival. We know that such names were scorned by the nobility and that Henry I's Norman courtiers derided their King and his Scoto-English Queen Edith, granddaughter of Edmund Ironside, by calling them Goderic and Godiva, two familiar Anglo-Saxon names. That is perhaps why Edith assumed the Norman name Maud or Matilda. Even so pretty a name as Audrey (p. 34) is still rustic in As You Like It. The persistence of a few such names through the Middle Ages was due to their royal or saintly associations, the two factors being combined in Edmund, the martyr king of East Anglia (+ 870), from whom Bury St. Edmunds takes its name, and Edward the Confessor (+ 1066). These are the only two Ed- names which occur with any frequency in medieval records. Edgar and Edwin arc, I think, largely revivals, though both were names of saints and Edgar occurs in King Lear. It was Scott's use of Edgar for the Master of Ravenswood that popularized the name in Europe ; Edwin was immortalized by Goldsmith in his sentimental Edwin and Angelina, for a long time stock names in Punch for a loving pair. The restoration to royal rank of Edward, only equalled

[1] On the whole question see Redin, Uncompounded Personal Names in Old English (Uppsala, 1919)*

as a king's name by Henry, was partly political. The Normans had always claimed that the Conqueror was the legitimate heir of Edward the Confessor and, in 1269, when Henry III, who had already named his son Edward, completed the Abbey, the Confessor's body was translated to Westminster and buried before the high altar.

The names of the two most famous pre-Conquest kings were hardly in use during the Middle Ages. Harold was a rare name in Anglo-Saxon times, being usually an importation from Scandinavia, where Harold Fairhair[1] had made it illustrious. Harold, son of Godwin, himself was 'half-Dane' (whence the name Haldane), his mother Gytha being the daughter of a viking named Thurkil Sprakalcg ('with the creaking legs'). Alfred reappeared with the revival of learning and the new interest in the country's past. It became very popular in the i8-i9th. centuries and travelled to France, where it named the two greatest poets of the Romantic school, Alfred de Vigny and Alfred de Musset. About the same time French borrowed Edouard and Edmond. Alfred was sometimes written Alvred and misread as Alured, a name once dear to the romantic. *JEKxic,* a much commoner AS. name, did not survive, in spite of the fame of Alfric Grammaticus (c. 1000), a great figure in literature, but the cognate OG. Alberic passed into French and reached England with Alberic de Ver as Aubrey, which 'hath been a most common

[1] So called from liis abundant locks, not because, like most Norwegians, he was a blonde.

name in the honourable family of Vere, Earls of Oxford' (Camden). Auberon or Obcron is a dim. of this name. Elves and fairies were rather formidable or malignant sprites before the time of Spenser and Shakespeare and *Alp* is the modern German for nightmare. The same applies to Puck, who, in the Middle Agds, was Satan. Littleton (see p. 20) gives Albcric and Alfric, but they were hardly in use. Another Alf- name was borne by a famous saint, Alphege, a Norman perversion of Ælf heali, elf-high, to whom a London church is dedicated. He was Archbishop of Canterbury and was murdered by the Danes (ion).

About equal in frequency to the Ed- names were those beginning with Ethel-, noble, exemplified by a number of English kings.[1] I have known an Ethelbert and Thomas Hardy wrote The Hand of Ethelberta. Ethelstan, in its more familiar form Athclstan, the famous victor of Brunanburh (937), is still in baptismal use. Corresponding to Ethelwulf we have the German Adolf, introduced here in the 18th. century in the terrible form Adolphus. The latter is, however, already in Littleton, probably as a compliment to the great Gustavus.[2] That Ethelbert and Athelstan are artificial revivals is shown by their form. In the Middle Ages they would have been contracted. Cf. Aylwin or Alwyn which repre-

[1] There was a tendency for such initial elements as Ed- and Ethel- to persist *in* one family.

[2] This name, never in real English use, but popular in France as Gustave, perhaps means ' god-staff', from ON. *guth,* god. It was the middle name of Colonel Burnaby, who rode to Khiva.

sents the popular pronunciation of Æhelwin, now revived as Ethclwin, and Aylmer or Aymer from iEthelmaer, which is also the origin of Elmer,[1] so popular in the United States. Aymer de Valence, Bishop of Winchester (+ 1260), is also called Æthelmaer. Aylward, i.e. Æthelweard, is also sometimes found. Several of the Ethel- names were feminine, the most famous being Etheldreda, of which the second element is AS. *thryth*, might. I have lately noted this name in the Times. Audrey represents its Norman-French contraction. Ethelburga, patroness of an ancient London church and of a Woodard school at Harrogate, is apparently obsolete. The shortened Ethel is, I think, comparatively modern. According to Charlotte Yonge it is' sometimes set to stand alone as an independent name \

A more famous name is that of St. Hilda, the Abbess of Whitby (+ 680), which is probably for Hildeburg. Names in *Hild-*, war, also one of the Valkyries, ' choosers of the slain ', are very uncommon in Anglo-Saxon, and the recently revived Hildebrand is an importation from the Continent, where it was made famous by St. Hildebrand (+ 1085), who, as Pope Gregory VII, restored the power of the Papacy and made the Emperor Henry IV wait in the snow at Canossa. The female names Hildegund and Hildegarde have also been revived recently, the latter for the detective heroine of a series of ' shockers' ; both are Continental. Hildegunde, of which both elements mean ' war \ is equivalent to our Gunhilda, sister of Sweyn, who was one of the victims

[1] **It is included in Camden's list of names.**

of the massacre of St. Brice (1002) ; the second element of Hildcgarde means ' protection \ Another shortened name as famous as Hilda is Bertha, wife of King Ethclbert of Kent, who welcomed St. Augustine, but she was a Frankish princess, the daughter of Charibert (Herbert), King of Paris. The name was also borne by Berthe au grand pied, mother of Charlemagne and heroine of an Old French epic.

The only other group of names which have survived or been resuscitated from the Anglo-Saxon period consists of those beginning with Os-, divinity, which corresponds to the ON. As-, as in Asgard, home of the gods, and the OG. Ans-, as in Anselm. These are Osbern or Osborn, more common as a surname, Osbert, Oswald, Osmond and the rarer Oswy and Osric, and I suspect that Oscar, which dates from Macpherson's Ossian (1760), belongs to the same category, as Osgar, divinity spear, is well recorded in Anglo-Saxon. Of these by far the most popular is Oswald, the name of a canonized Archbishop of York (+ 992) who was the protege of Dunstan and Odo. From the Continent came, through Old French, Anselm, divine helmet, the name of the canonized Archbishop of Canterbury (+ 1109), and Ankettle, divine cauldron, which some families still affect. It is probable that some of our Os-names were adaptations of 0 N. As- names, or they may have reached us circuitously through the Normans, e.g. William FitzOsbern was the close friend of the Conqueror. He led the right wing at Hastings and became Earl of Hereford. The same applies to the names in

Thor-, viz. Thurstan and Thorold, both very popular in Normandy.

A spurious Anglo-Saxon name, borne by Little Lord Fauntleroy, is Cedric, Scott's mistake for Cerdic, which, though the name of the first king of Wessex (+ 534), is probably Celtic. The same is true of Rowena, legendary daughter of Hengist and heroine of Ivanhoc. Her name should be Teutonic, but is actually from Old Welsh. It means 'long white hair\ Eric, an Old Norse name of doubtful meaning, has still, in spite of Farrar, a certain popularity. A variant of Aldred, old wisdom (p. 21), is Eldred, the Christian name of Pottinger, the famous Anglo-Indian soldier and diplomatist (+ 1843). Both Aldred and Eldred may also be contractions of ^Ethelred. The feminine Aldyth is the Christian name of a contemporary novelist, apparently a revival of AS. Ealdgyth. It is also shortened to Alda.

Other Anglo-Saxon names revived in recent times are Egbert, Egmond, Hereward, used in the Wake family, and Herwald, the old form of Harold, borne, at the moment of writing, by a Cabinet minister. Herbrand, the name of the present Duke of Bedford, appears to be a fancy choice, as the hereditary names of the Russells are Francis and John. I have recently noticed Ragnar as the name of an English admiral. This name, chiefly adorned by the famous Ragnar Lodbrog ('shaggy breeches'), the half-legendary Viking who raided England in the 8th. century, normally became Rayner. Its first element is *regen,* as in Reginald, its second *is here,* army. Reginald and Raymond were chiefly

French introductions, though the former is found also in Anglo-Saxon. As noted elsewhere (p. 24), Reginald is an artificial form, the natural contraction appearing in the Fr. Renaud and the It. Rinaldo. Reginald or Rainald was chaplain to William the Conqueror. Reginald FitzUrse (' son of the bear ') led the murderers of Becket and, according to a tradition, went to Ireland and translated his name into MacMahon. Owing to a fancied Latin origin Rex is sometimes used as a pet form. Raymond, OG. Raginmund, wisdom protection, was hereditary with the Counts of Toulouse. It went out of fashion in England after the Middle Ages, but was revived in the later 19th. century.

This about exhausts the names surviving or restored from the Anglo-Saxon period, though, as we shall see, many Teutonic names cognate with recorded Anglo-Saxon names were popularized by the Normans or later contributors. Some Anglo-Saxon names, now no longer used baptismally, survive as surnames, e.g. Godwin or Goodwin, Goldwin, Herrick, AS. Hereric, Kennard, AS. Cyneheard, and Maynard, AS. Macgenheard, might strong.

The coming of the Frenchmen revolutionized our Christian names. Those of Anglo-Saxon origin were almost restricted to the peasantry and replaced in higher circles by French names of Teutonic or Biblical origin. The Frankish conquerors of Gaul not only changed the name of that country, but also the names of its inhabitants. Just as the Romans had expelled the Celtic names from Gaul, so the Franks expelled the Latin names. In

the 6th. century about half the names used in France were Teutonic. By the ioth. century these were supreme ; but, as they no longer had a meaning for the now French-speaking conquerors, new formations and combinations became impossible and the name-list was consequently very restricted. Teutonic names naturally reigned completely in Normandy, where the Viking conquerors, who had converted Neustria into the land of the ' North-men \ had brought their Scandinavian names with them. It was partly as a consequence of the paucity of existing names that, from the 12th. century onward, the use of Biblical and saints' names became much more common, and eventually the Teutonic names were in France, except for a few favourites such as Charles, Louis, Henri, etc., almost squeezed out by those more approved by the Church, such as Pierre, Jean, Jacques, Simon, etc. Under the Plantagenets these latter names, for which see Ch. Ill, made a new invasion of England.

The list of William I's chief friends and supporters given in Planche's The Conqueror and his Companions comprises 80 names.[1] Of these the favourites are William (15), Robert (9), Hugh (7), Raoul, i.e. Ralph (5), Richard (5), Roger (4), Geoffrey (3), Odo (3), Walter (3), Fulk (2), all Teutonic. Other Teutonic names occuring once only are Toustain, i.e. Thurstan, Amery, Baldwin, Drogo (Drew), Gilbert, Humfrey, Henry, Bernard and Hamo. The only Biblical names are Samson and John. Then we have the dubiously

[1] I give them in their usual English form.

Latin Guy (Vitus) and Neil (Nigel) with variants Neal and Niel, the Greek Eustace and the two Breton names Alan and Ivo [1] for which see Ch. VII.

For many years after the Conquest William was the favourite name,[2] but, in the long run, Church influence superseded it by John, the name of the Baptist and of the ' beloved disciple ', and, after the canonization of Becket, Thomas ran it close. Then came Robert and Richard. William, will helmet, Robert, fame bright, and Richard, powerful strong, were purely German and there are scarcely any corresponding names in Anglo-Saxon, though Robert of Jumicges (+ 1052) became Archbishop of Canterbury under Edward the Confessor and did much to spread the Norman influence. William owed its popularity to the Conqueror, while both Robert and Richard were favourite Norman names. Robert

[1] For names in -o see pp. 44-5.

[2] Its amazing popularity among the Norman nobility is commented on by Montaigne—* Henry, due de Normandie, fils de Henry second, roy d'Angletcrre, faisant un festin en France, l'assemblee de la noblesse y fut si grande que, pour passc-temps s'estant divisee en bandes par la ressemblance des 110ms, en la premiere troupe, qui fut des Guillaumcs, il se trouva cent dix chevaliers assis a table portans ce 110m, sans mettre en conte (=-= compte) les simples gentils-hommes et scrvitcurs' (Essais, i, 46). After the Franco-Prussian war of 1870-1 Guillaume and Frederic, the names of the victorious King and Crown-Prince oi Prussia, were ostracized in France. For the final victory of John in England we have the following evidence from Dr. Workman's John Wyclif (1926).—' At the Blackfriars synod of 1382, which condemned Wyclif, twenty-five out of the sixty-six who took part were called John, while of the twelve Oxford doctors who in 13 81 sat in judgment upon his theses, no fewer than nine bore this name.'

was the name of the Conqueror's father. Its German form Ruprecht came to England as Rupert with that remarkable man who led cavalry charges, commanded fleets in action, invented mezzotint engraving and made scientific discoveries (Prince Rupert's drops). Richard was the name of two famous Dukes of Normandy, viz. Richard the Fearless (+ 996) and his son Richard the Good (+ 1026), with whom it is natural to link their descendant, Richard Coeur-de-Lion. The evil repute of Richard III may have given it some sinister association, for Jane Austen tells us playfully that Catherine Morland's father was * a very respectable man, though his name was Richard' (Northanger Abbey, Ch. 1).

Roger, fame spear, was hereditary in the great Bigod family, Earls of Norfolk, and often figures in medieval epic. One thinks also of Sir Roger de Coverley and Roger Tichborne, the latter a name on everybody's lips soon after 1870. In modern times it has mostly been a rustic name (p. 148), but is now once more in favour. Geoffrey, i.e. Godfrey, god peace, was, with Henry (p. 42) and Fulk (p. 44), hereditary with the Counts of Anjou, whence our Plantagenets, and was made illustrious by Godefroy de Bouillon, leader of the first Crusade. It was the name of the luckless Prince Arthur's father and appears to have been much favoured by ecclesiastics during the Middle Ages. It is very popular just now. Walter has already been mentioned (p. 29). Perhaps the best remembered among early bearers of this name is that Walter Tyrrel who is usually credited with having done his day's good deed on Aug. 2, 1100.

Raoul, though it looks monosyllabic, is also a dithematic name ; it is the Old French form of Radulf,[1] counsel wolf, i.e. Ralph or Ralf. It is quite distinct from Ranulf, raven wolf, and Randulf or Randolph, shield wolf, the latter of which was formerly pronounced Randle or Randall, as by Randle Cotgrave, whose great French Dictionary appeared in 1611, and Randall Davidson, late Archbishop of Canterbury. Ralf and Randolph are both originally Old Norse, but Ranulf, the name of William II's rapacious minister Flambard, reached France from Germany, the first element being probably OG. *hraban,* raven.

Amery (sec p. 56) is from the OG. Amalric, of which the first element, supposed to mean ' work' or ' energy ', named the royal dynasty of the Amelings, who ruled the Ostrogoths. Amalric became by metathesis Almeric, still in English use, and gave the Old French Aimeri, famous *in* the epic story of Aimeri de Narbonc, and the Italian Amerigo, perpetuated in a continent. It survives in our surnames Amery, Emery. Another Amal- name is the female Millicent, which has a rather complicated history. The OG. Amalswint, of which the second element means * strong \ became OF. Melisande, daughter of Baldwin II, King of Jerusalem (12th. century). This came early to England as Melisent, now usually Millicent. The Old French form has been used by modern romantics, e.g. Maeterlinck. For another possible Amal- name sec Amelia (p. 97). Baldwin, bold friend, hardly occurs in Anglo-Saxon. Its great popu-

[1] In Old French a dental disappears between two vowels.

larity came from Flanders. Baldwin, son of Charles the Bald, became Count of Flanders in the 9th. century and practically all his successors bore the same name, which became so popular in his province that Flanders was sometimes called Baldwin-land. It was also the name of four kings of Jerusalem and two Emperors of Constantinople. The first element of Gilbert, earlier Gislebert, is Ger. *geisel,* pledge, hostage, which would imply a youth or maiden of high birth. Its chief English representative is Gilbert of Sempringham, founder of the Gilbertine order, who died a centenarian in 1189 and was canonized in the next century by Innocent III. It was hereditary in the de Clare family. The Humfrey or Humphrey who accompanied the Conqueror was a de Bohun and the name became hereditary in that family, which acquired the Earldom of Hereford. The first element is probably Hun, which, though the name of a squat, dwarfish race, became in German legend equivalent to giant; the second means ' peace [9] (Cf. Geoffrey). Very popular in the Middle Ages, as is shown by the surname Humphreys, it suffered a long eclipse,—% From being a noble and knightly name, Humphrey, as we barbarously spell it, came to be a peasant appellation, and is now almost disused' (Charlotte Yonge). It is now once more in the fashion. The related Humbert is of modern introduction from French.

The first element of Ger. Heinrich, whence, *via* Fr. Henri, our Henry, is variously interpreted as ' home' (Ger. *heim)* and ' grove, hedge ', i.e. ' defence' (poet.

Ger. *hain),* the second, cognate with *rich* and Lat. *rex,*[1] means ' ruling ', * powerful \ At one time it looked like becoming the most popular of European names, being borne by seven Kings or Emperors of Germany, starting with Henry the Fowler[2] (+ 936), by four Kings of Castile, four Kings of France[3] and eight of England, or, if we include the Cardinal of York, who called himself Henry IX after the death of his brother, the Young Pretender, by nine. It was hereditary in the Northumberland family. As already mentioned, it became Harry in England—

> Not Amurath an Amurath succeeds,
> But Harry, Harry.
> (2 Hen., IV, v. 2.)

so that Harriet corresponds to Henrietta, Fr. Henriette, which is apparently a 15th.- or i6th.-century coinage. Although Beornhcard, from *beorn,* warrior, is a common Anglo-Saxon name, the vogue of Bernard comes from Continental German, in which the first clement means * bear '. Its popularity was chiefly due to St. Bernard of Clairvaux (+ 1153), who preached the fourth crusade, perhaps also partly to Bernard de Cluny, who wrote, in Latin, the famous hymn, 'Jerusalem the Golden*.

[1] Compare also the Celtic Dumnorix, Vercingetorix, etc.

[2] One of the * authorities ' I have consulted makes the really hair-raising statement that he was called Heinrich von der Vogelsweide

[3] * Now thought unlucky in France : when as King Henry the Second was slain at tilt, King Henry the Third and Fourth stab'd by two villainous monsters of mankind' (Camden).

Hugh and Fulk are examples of the shortening of names by omission of the second element. Hugh, mind, thought, is short for Hubert, and Fulk, folk, tribe, for some such name as Folkard,[1] people strong, equivalent in sense to the Gr. Demosthenes. Hugh became a favourite name, largely owing to the two Lincoln saints, Great St. Hugh (+ 1200), the bishop who rebuilt a great part of the cathedral, where his shrine was much frequented, and Little St. Hugh, the child fabled to have been martyred by Jews in 1225 and invoked by the Prioress at the end of her Canterbury Talc. The full Hubert also had some currency, its most notable bearer being Hubert de Burgh, who refused to put out Arthur's eyes and anticipated some modern tricks by getting to windward of Eustace the Monk and blinding that pirate's men with powdered quick-lime. St. Hubert, Bishop of Liege (+ 727), became the patron saint of hunters, owing to his conversion having been brought about by a stag that he was pursuing. Five Counts of Anjou were named Fulk, as were eleven of the Shropshire Fitzwarins. The most important English bearer of the name seems to be Fulk Greville, the poet and friend of Philip Sidney.—' This name hath been usual in that ancient family of FitzWarin and in later times in that of the Grevils' (Camden). It still turns up occasionally.

Odo and Hamo illustrate the Teutonic practice of adding -o to the shortened form of a name. Hugh also is generally booked as Hugo and then treated as Latin, with genitive Hugonis. Odo is from the first syllable

[1] Surviving as a common surname in E. Anglia.

of some Teutonic name in Od- or Ot-, corresponding to the AS. Ed- (p. 31). There were several pre-Conquest Odos in England, but they were no doubt foreigners or named under foreign influences. The most famous of them is that Archbishop of Canterbury (+ 959) who separated King Edwy from his wife Elgiva (Ælfgifu, elf gift) and, according to tradition, branded the Queen's cheeks to destroy her fatal beauty. Another famous Odo is the warlike Bishop of Bayeux and Earl of Kent, the Conqueror's half-brother. The name is not extinct, e.g. Lord Odo Russell was a distinguished diplomatist in the 19th. century. The German form is Otto, the name of several early Emperors, and Othello is its Italian diminutive. It had an Old French nominative form Otes, still given as current by Littleton (see p. 20), whence the surname of a very gallant gentleman. Hamo is the shortened form of Hammond, once a common Christian name, which is the ON. Hamundr, perhaps corresponding to the rather rare AS. Heahrnund, high protection. A famous -o name is Rollo, the Viking who became the first Duke of Normandy. In Wace he is Rou, but he was originally Rolf, the contraction of an Old Norse name answering to the German Rudolf, fame wolf, a great Hapsburg name, with the same first element as Robert and Roger. A still earlier example is Hludio, used in the Historia Francorum of Gregory of Tours (6th. century) for Chlodowig (Ludwig, Clovis, Louis). Such names, usually of German origin, are occasionally used in English, e.g. Waldo of the South African Farm * and

[1] Also Ralph Waldo Emerson.

Bruno, the companion of Lewis Carroll's Sylvie. Saint Bruno (+ noi) was the founder of the Carthusian order.

This irruption of names from France after the Conquest resulted *in* an actual shortage of Christian names in England. The Anglo-Saxon name-system, with its almost unlimited variety in combining the chief elements and of forming shortened names, produced an endless list. The examples given by Searle[x] are being multiplied tenfold by the valuable researches of the Place-Name Society. Some of these names persisted, as already stated, among the peasantry, but gradually tended to die out as the humbler classes imitated their social superiors, who, as shown by John of Gaunt's Register (see p. 17), had only some fifty or sixty Christian names at their disposal, even when the Norman-French names were reinforced, as we shall see in Ch. Ill, by those taken from the New Testament and the Calendar of Saints. And such was the nature of our name-list until the Renaissance.

We will now deal with the rest of the Franco-Teutonic names that came in with the Conqueror and with a few others. Theobald, people bold, is found in Anglo-Saxon, but its currency was French. Theobald, Archbishop of Canterbury (+ 1161), was generally known as Tedbald, and Littleton still spells it Tibald ; cf. Fr. Thibaut and Shakespeare's Tybalt. Of almost the same meaning is Thcodoric, the famous King of the Ostrogoths, who lives on in German saga as Dietrich of Bern (i.e. Verona), and has lately, *via* the Dutch form, given the English Christian name Derek or Derrick. The

[1] In his Onomasticon Anglo-Saxonicum (Cambridge, 1897).

Teutonic *gar,* spear, is the first element of Gerald and Gerard, separate names which have been sometimes confused in the past. Our most famous Gerald is perhaps the I2th.-century historian of Wales, Giraldus Cambrensis, but Maurice Fitzgerald, a companion of Strongbow in his expedition to Ireland (1168), was the ancestor of the turbulent Gerald Fitzgeralds, or Geraldins, who were Earls of Kildare for centuries. ' Lady Elizabeth Fitzgerald, a daughter of this house, was the lady who, in imitation of Beatrice and of Laura, was erected by Surrey into the heroine of his poetry, under the title of the Fair Geraldine, this leading to the adoption of this latter as one of the class of romantic Christian names ' (Charlotte Yonge). The most famous Gerard is the Dutch Gerhard or Geert, who mistranslated his name into Erasmus[1]; another founded (c. 1100) the order of the Knights of the Hospital at Jerusalem. Gervase, of which the second element is probably OG. *hwas,* sharp, is also a ' spear ' name. It was borne by two important monkish chroniclers of the Middle Ages, viz. Gervase of Canterbury and Gervase of Tilbury (both c. 1200).

Another Ger- name, though unconnected with spears, is Jermyn, an alteration of Fr. Germain, which is the tribal Germanus turned into a Christian name (cf. Francis and Norman, the latter of which had become

[1] A Greek name meaning ' beloved \ St. Erasmus, martyred under Diocletian, became at Naples St. Elmo, patron saint of sailors. Hence St. Elmo's fire, corposant. The best-known bearer of the name in England is Erasmus Darwin, grandfather of Charles Darwin and his forerunner in enunciating a theory of evolution.

a personal name even before the Conquest). St. Germain, Bishop of Auxerre, won (429) the ' Hallelujah victory ' at the head of his converted Bretons. He was a very popular French saint, his name being commemorated by 130 French villages, a Parisian boulevard and the church from which the tocsin was sounded for the massacre of St. Bartholomew (1572). Traditionally he visited St. Albans, where the new Verulamium Museum stands near the site of his chapel. Among the ' spear ' names which are hardly found *la* Anglo-Saxon is Gertrude, spear might, originally a Valkyrie (see p. 34), but made famous by St. Gertrude, a famous German mystic (+ 1311). The second element of her name, corresponding to AS. *thryth* (p. 30), was later associated with OG. *trut*, now *traut*, beloved, trusty.

We have already noted the ' bear' of Bernard, the ' raven ' of Ranulf and the ' wolf' of Randolph, etc. Other animal favourites in Teutonic names are the eagle and the boar. A familiar ' eagle ' name is Arnold, eagle rule, which came, through French, from OG. Aranwald. It gave a familiar surname, but dropped out of use as a Christian, to be revived in the latter 19th. century. Much more popular in the Middle Ages was Arnulf, eagle wolf, the name of a famous 9th.-century Emperor. Arthur, of which so many interpretations have been given, seems to be simply the ON. Arnthor,[1]

[1] *Erne*, AS. *earn*, is still used poetically for eagle, as is also the cognate Ger. *Aar*. Charlotte Yonge slips up badly when she describes the mod. Ger. *Adler*, noble eagle, as a ' mere contraction of the Lat. *aquila* '.

eagle Thor. Apart from the semi-mythical King of the Britons, the name is chiefly associated with Henry II's unlucky grandson. Its disuse in the Middle Ages may have been due to his tragic fate. It was revived by Henry VII for his elder son, who as a boy was married to Katharine of Aragon and died at the age of sixteen. Its 19th.-century popularity was due to the Duke of Wellington, whose godson, Arthur Duke of Connaught, is still with us. Everard is the Old French form of Ger. Ebcrhard, boar strong, the name of the first Duke of Wiirtemberg (+ 1496), famous in German song and legend. Sir Everard Digby, who died with the other Guy Fawkes conspirators, gave his son the purely Anglo-Saxon name of Kenelm, ? royal helmet (St. Kenelm was a Mercian king, c. 800). It was perhaps as a compliment to Sir Kenelm Digby, one of the most eccentric and picturesque figures of the Stuart period, described by John Evelyn as an * arrant mountebank ', that Littleton included Kenelm among his ' most usual names', for he also gives Venice, i.e. Vcnetia, the name of Sir Kenelm's wife. According to Charlotte Yonge, this is adapted from a Welsh name, but see p. 86. Venetia is also the heroine of one of Disraeli's novels to which she gives her name.

Our only 'lion' name, except the later Lionel, is Leonard, the name of a noble at the court of Clovis who was converted and later canonized. It is of late formation, the lion being hardly known to the old Teutons. St. Leonard was revered on the Continent and in England, especially as the friend of poor prisoners. I do not

remember any famous English Leonard, but the Italian form of the name was borne by the greatest genius of the Renaissance. Lionel was the name of the first Duke of Clarence (p. 19), and Leo has given a name to thirteen Popes, starting with St. Leo the Great (+ 461). The Spanish form Leon is now sometimes found in England. Leopold, which looks like a ' lion ' name, is OG. Liutbold, people bold. It is found in several royal houses on the Continent, but was hardly an English name before Queen Victoria gave it to her fourth son as a compliment to her friend and adviser, Leopold I, King of the Belgians, ' Uncle Leopold \ The fame of Bertram,[1] bright raven, and Bertrand,[1] bright shield, belongs especially to France, with the troubadour Bertran de Born, friend of the Lion-Heart, and the heroic Bertrand du Gucsclin, Constable of France (+ 1380). Another * raven ' name, now rare except as a surname, is Ingram, from Ing, the name of a Teutonic deity, which, confused with *engel*, angel, gave the Anglo-SaxOn name Ingelram. The source is, however, Continental; cf. Fr. Enguerrand, of very frequent occurrence in Old French epic.

Two famous Teutonic names which reached us from the Continent, though they have nothing to do with the Norman invasion, are Alaric and Roderick. Alaric, OG. Adalric, noble mighty, was that King of the Ostrogoths who sacked Rome in 410. It is in occasional modern use with us, and Alaric Watts, a friend of the Wordsworths, is usually credited with ' An Austrian

[1] The names may be identical, but both origins seem to be exemplified in Old German.

army awfully arrayed \ Voltaire, after his rupture with Frederick the Great, nicknamed that verse-writing conqueror Alaric Cottin, from the poetaster derided by Molicre *in* Lcs Femmes Savantes. Few names have spread further than Roderick, though it has never been popular in England. It represents OG. Hrodric, with the first element as in Rudolf, but its fame begins in Spain with the last of the Visigoth kings, who disappeared in 711 after his overthrow by the Moors and whose second coming was long awaited, as was that of Frederick Barbarossa by the Germans. He has been sung by Southcy and Scott. Rodrigo was also the name of the Cid. As Rurik it went with the Varangians to Russia. In Scotland we have Roderick Dhu and in Ireland Rory O'More.

Other later introductions, which are among the most widely diffused of all Teutonic names, arc Louis, Frederick and Charles. Louis, OG. Hludowig, famous ('loud') war, begins in France with Chlodowig, i.e. Clovis[x] (+ 611). He was converted to Christianity largely by the persuasion of his wife Clotilde, whose Valkyrie name has kept the initial guttural. Louis was the name of eighteen kings of France, if we include the hapless

[1] This historic form is still used in France. Clovis Hugues was a rather mihtant French publicist of the later 19th. century. A little book of saints, from which I have got much useful information, tells us that * the battle-cry of " Montjoie Saint-Dcnys " is said to have originated with Clovis, who shouted, " Mon Jou Saint-Denys ", " My Jove shall be St. Denys " . It would appear that the * furious Frank' was as weak in Old French as he was in his own racial mythology !

little Dauphin, who died of ill-treatment after the butchery of his parents. The fame of St. Louis, i.e. Louis IX, who died on Crusade in 1270, decided its choice as the royal name of France. In England it became Lewis, often adopted in Wales for Llewellyn, and in Scotland sometimes Ludovic, the name of Quentin Durward's uncle. Lois, now a girl's name, is an old French variant spelling of Louis. In Theodore de Banville's Gringoire it is the name of Louis XI's god-daughter. It is possible that Aloy?ius and Heloi'se also belong here, for the i6th.-century Saint Aloysius was Louis Gonzaga.

Frederick, the name of a series of Danish and German Electors, Kings and Emperors, is a comparatively modern importation, as can be seen by the absence of surnames formed from it. Its meaning is ' peace-powerful', the first element being identical with the second of Wilfred. It passed into Old French as Frery or Ferry, ' which hath been now a long time a Christian name in the ancient family of Tilney, and lucky to their house, as they report' (Camden), but I doubt whether an example of the full name will be found before James I' s eldest son, Henry Frederick (see p. 7). Frederick is, owing to the fame of Barbarossa and Frederick the Great, almost national in Germany, especially in Prussia. In England it has twice missed the throne, the second time by the death, in 1751, of Frederick Louis, father of George III.

In spite of the fame of Charlemagne, Charles, i.e. Karl, which is simply the Ger. *kerl,* fellow, man, cognate

with *churl,* had no success in England before the Stuarts. In Sweden it named fifteen kings. ' It was from Charles the Bold (of Burgundy, killed at Nancy, 1477) that the name was transmitted to his great-grandson, soon known to Europe as Carlos of Spain, Karl V of Germany, Carolus Quintus of the Holy Roman Empire. He was the real name spreader from whom this became national in Spain, Denmark and even in Britain, for his renown impressed James I with the idea that this must be a fortunate name, when, in the hope of averting the unhappy doom that had pursued five James Stuarts in succession, he called his sons Henry and Charles. The destiny of the Stuarts was not averted, but the fate of the " royal martyr " made Charles the most popular of all appellations among the loyalists, so that, rare as it formerly was, it now disputes the ground with John, George and William as the most common of English names' (Charlotte Yonge). This was written in 1863 and the last statement is now far from being true. The Slavonic form Carol is sometimes used by us both for boys and girls, though in the latter case it is probably rather a shortened form of Caroline.

Feminines are formed from these names, as from most others. Louisa came chiefly through Germany, where the memory of Queen Luise of Prussia, mother of William I of Prussia and Germany, is venerated. The shortened Frieda is now popular for English girls, and Charles has given us through German Caroline, through French and German Charlotte and through Italian Carlotta. Charlotte is now decadent, its former popularity

being largely due to the heroine of Goethe's Sorrows of Young Werther (1774) and to its frequent occurrence in the House of Hanover, but Caroline has lately had a revival.

The survival of a few Anglo-Saxon feminine names has already been noted. To these should be added Edith, AS. Eadgyth, an Ed- name with a mysterious second element * which seems to have been early associated with *gifu,* gift, e.g. Godwin's daughter Edith, wife of the Confessor, is often called Ediva (cf. Godiva, AS. Godgifu). An early Edith is the 9th.-century saint, Abbess of Wilton, daughter of King Edgar ; the most famous is Edith Swanneck, mistress of King Harold. The simple Githa or Gytha also occurs as a Christian name. Harold's mother was Gytha and Canute and Harold each had a sister so-named, the latter marrying Vladimir of Novgorod. Another female name, long obsolete but once popular, is that of Friswid or Frideswide, AS. Frithswith, peace strong, its rarity in Anglo-Saxon being counterbalanced by the fame of the patron saint of Oxford. But, for some centuries after 1066, girls as well as boys generally received foreign names.

The first important female foreigner arrived in pre-Conquest days, when Emma, daughter of Richard the Fearless of Normandy, married first Ethelred the Unready and secondly Canute. The Confessor was her son by her first husband. The foreign character of her name is shown by her later assumption of the EngHsh Elgiva (see p. 45). Emma comes, *via* Imma, from

[1] **Its historical associations show it to be Norse.**

Irma, short for some such name as Ermintrude, in which the first element is the name of a Teutonic deity and the second as in Gertrude (p. 48). Both Ermintrude and Irma have lately been revived by fanciful parents. But the most important of the Norman female names was Matilda, wife of the Conqueror, and later inflicted on Henry I's English Edith. Although always ' booked ' as Matilda, it often had quite a different pronunciation. The OG. Mahthild, of which the first element means * might * and the second is Hild (p. 34), became, by regular phonetic change, OF. Maheud, whence our Maud. Matilda, daughter of Henry I, who was dispossessed by Stephen and married Henry V of Germany, was known in her own day as the Empress Maud. She was also called, I know not why, Athelicia or Aaliz. This brings us to another important name, Alice, which came through French from OG. Adalgis, with an obscure second element. The archaic form Adalgisa is the name of a character in Bellini's opera Norma (1831). It was sometimes wrongly' latinized ' as Alexia, instead of Adelicia or Alicia, and is also found as Alix. Much more frequent in German is Adelheid, an abstract compound meaning nobility, from which we have Adelaide, an early I9th.-century importation. A shortened form of the Adal- names gave Adela, daughter of the Conqueror and mother of King Stephen, and this has been later lengthened into Adeline, of which Aline is a contraction. Adele is thus the French equivalent of our Et[1] J

Bot[ter a number of

names, chiefly due to the Normans, which are now rarely found, except as surnames. Such are Amery or Emery (p. 41), Drew,' latinized ' as Drogo, but probably representing OF. *dm,* friendly, trusty, of Teutonic origin, Goddard, god strong, Hammond (p. 45), Harman, army man (cf. Ger. Hermann), Harvey, army fight, Ingram (p. 50), Lambert (p. 57), Payn (p. 18), Rayner (p. 36), Warner, protect army (cf. Ger. Werner), Warren, OF. Warin or Garin, very common in the epics, a shortening of one of the Old German names in *warin,* protection, together with the Hebrew Ellis (Elias) and its dim. Elliot, and the OF. Bennet, i.e. Benedict. Charlotte Yongc derives Harvey, earlier also Hervey, from a Breton name meaning * bitter \ It may have been mixed up with such a name, but its Teutonic origin, from the OG. Harwig, is clear. ' Every schoolboy * remembers Lambert Simnel and some others of these names are still occasionally used. Bennet Burleigh was a famous war correspondent of the 19th. century, Harvey Goodwin was Bishop of Carlisle 1869-91, President Roosevelt has a son Elliot, and I know of an existing Ellis; the name of Sir (Norman Fenwick) Warren Fisher became familiar when the ' Fisher ' succeeded the ' Bradbury ', and, in the Massey family, the eldest son has been Hamon (Hamo or Hammond) since the Conquest.

A few names taken from heroes and heroines of old romance may conclude this chapter. The two great paladins of Old French national epic were Roland and Oliver. Roland has probably the same first element **as Robert and Roger** and means ' famous land '. It is

thus equivalent to Lambert, OG. Landberaht, land bright. Italian turned it into Orlando, which is sometimes found in England, e.g. Orlando Gibbons, the composer (+ 1625). Another loan from Italian is Tasso's Tancred, not much used in England. It is OG. Dankhart, thought strong. There can be little doubt that Oliver was adapted from the famous ON. Olafr, with the nominative -r exceptionally retained. This name is very frequent in Old Norse records and was borne by that King of Norway (1005-30) who spread Christianity with the sword. He became a saint to whom some London churches are dedicated. Oliver naturally went out of fashion after the Restoration and has hardly yet recovered.

With these we may put Bevys of Hampton, a legendary hero whose connection with this country is uncertain. The name, which is uncommon, belonged to the unsatisfactory son of the Earl of Dorincourt. It was also conferred by Marmion on his charger. It appears to be simply the 'bull,' OF. Bueves being a common name in epic. The 'latinization' Bogo introduces a -g- with as little justification as in Drogo (p. 56). Another name very common in Old French epic is Jocelyn, which we sometimes give also to girls. It came early to England and was much more used in the Middle Ages than now. Its origin is mysterious, but it seems to be a double dim., -el-in, of Josse or Joce, the name of a famous Breton saint, who is 'latinized' as Jodocus. This suggests the Gr. *iodokos,* holding arrows, but is probably a contortion of some Celtic name.

From the Arthurian epics, we have, besides the King, Lancelot, Tristram, Perceval and Gawain, all of dubious origin. The fanciful etymologies propounded for Lancelot have no basis in fact. [4] Some think it to be no ancient name, but forged by the writer of King Arthur's history for one of his doughty knights' (Camden), to which view I subscribe. Its use as a Christian name, is I think, comparatively modern, and I know no earlier example than Lancelot Andrewes, Bishop of Winchester (+ 1626), who stood first in the list of divines entrusted with the preparation of the Authorized Version. So also Gawain, * a name devised by the author of King Arthur's table ' (ibid.), whence the Scotch name Gavin. Tristram or Tristan has been associated with Fr. *triste,* sad, because of the tragedy of his love. Camden tells us that ' the son of St. Lewis of France, born in the heavy sorrowful time of his father's imprisonment under the Saracens, was named Tristan in the same respect'. It is quite possibly a corruption of the Teutonic Thurstan. Tristram, unlike Lancelot, was a fairly common name in the Middle Ages, which rather suggests that it was one belonging to the everyday list. It has, however, never had any real popularity. By a misunderstanding it was unfortunately given to the son of Mr. Walter Shandy—' Of all the names in the universe he had the most unconquerable aversion for Tristram ; he had the lowest and most contemptible opinion of it of anything in the world—thinking it could possibly produce nothing in *return natura,* but what was extremely mean and pitiful' (Tristram Shandy, Ch. 19). Perceval or Percival

is the hero of two great medieval poems, one French, by Chretien de Troyes, the other German, by Wolfram *von* Eschenbach. The name probably means * pierce-vale'; cf. the Old French names, Perceforest, Percevent, etc.

With Lancelot and Tristram go the two tragic queens. Guinevere is probably related to Winifred (p. 22), the first part meaning ' fair ' or ' white ', as in Gwendolen. The whole name may mean * white wave ', It had European celebrity and many variants, including the It. Ginevra, the subject of Samuel Rogers's ' Mistletoe Bough' poem. Victor Hugo, in Les Burgraves (1843), rather inappropriately uses the old form Guanhamara for a Teutonic sibyl. It persisted in Cornwall as Jennifer, which has now become fashionable, and I have lately met a modern instance of the Middle English contraction Gaynor—

> And Dame Gaynor, his queen,
> Was somewhat wanton I ween
>
> (Skelton.)

Genevieve, patron saint of Paris, is no doubt related, but cannot be identical. This is used by Coleridge in his poem Love.

The origin of Isold, also Iseult, Yseult, etc., is unknown. As Isolda it is quite common in medieval records. It had many variants, one of which, Izod, is still in use. On the other hand, Enid, wife of Geraint,[1] was unknown to the Middle Ages. It is a modern revival, chiefly due to Tennyson, who found in the Mabinogion this

[1] There was a Cornish Saint Geraint and the name is still in use.

Arthurian ' patient Grizel', the heroine whom Chaucer took from Boccaccio for his Clerk's Tale. The name Grizel or Griseldis, probably of Teutonic origin, has always been especially popular in Scotland. It is found as Grisel, Grissel in Middle English. I conjecture that the modern Selda, Zelda are for Griselda. Vivian, used for both sexes, is only indirectly connected with the Vivien who led Merlin astray, for it is usually registered in the 13th. century as Vivianus, a late Latin derivative from *vivus*, living. Here, as an ' Ancient British' name, may be mentioned Shakespeare's Imogen, the original form and meaning of which are quite unknown. It is perhaps the same as Geoffrey of Monmouth's Ignoge and Spenser's Inogene of Italy. Cassibelan, Caesar's Cassivelaunus, is mentioned more than once in Cymbeline, and Robert Burton, of the Anatomy of Melancholy, actually had a nephew of that name. With Imogen we may put Cordelia and Ophelia, two of Shakespeare's more unusual names which are still occasionally given in baptism. Cordelia is Geoffrey of Monmouth's Cordeilla, of Celtic origin and uncertain meaning. Ophelia, the name of the New England spinster, Miss Feely, who tried to civilize Topsy, in Uncle Tom's Cabin, is apparently from Gr. *ophis*, a serpent.

With these names of legend and romance we may associate Marmaduke, not because its history can be traced, but simply for its heroic sound ! It is well recorded in the north from the 13th. century, but its origin is unknown,—* A name usual in the North, but most in former times in the noble families of Tweng,

Lumley and Constable, and thought to be Valcntinianus translated' (Camden). Perhaps it is, contrary to all phonetic theory, the Ir. Meriaduc, a name known to have been introduced into Northern England by Vikings who had long sojourned in Ireland. Algernon, on the other hand, can be easily traced. It was originally a nickname, from OF. *gernon,* moustache or whisker. ' William de Albini, the second husband of Henry I's widow, Alix (Adela in the DNB.) of Louvain, wore moustachios, which the Normans called *gernons,* and thus his usual title was William als gernons ; and as the common ancestor of the Howards and Percys, he left this epithet to them as a baptismal name. From the Percys it came to Algernon Sidney ' (Charlotte Yonge).

CHAPTER III

The Saints

As already stated (p. 38), the Old Teutonic names which had filled France in pre-Conquest days began early in the Middle Ages to give way to those of the Saints, and our own nomenclature soon showed the same tendency. The belief in the protective powers of the canonized was very real to our medieval ancestors. Every child was put under the guardianship of the saint, male or female, on whose day the birth had occurred or of one regarded by the family with special reverence and affection. Even such stalwarts as William, Robert and Richard would hardly have survived so hardily, if they had not named saints as well as historical characters —* Le culte des saints repand sur tous les siecles du moyen age son grand charme poetiquc. Les saints etaient partout: sculptes aux portes dc la ville, ils regardaient du cot6 de Tcnnemi et veillaient sur la cite. Les facades de nos vieilles maisons ont souvent plus de saints qu'un retable d'autel. Dans nos grandes villes gothiques, Paris, Rouen, Troyes, la rue avait un aspect surprenant. Non seulement chaque maison montrait aux passants sa galerie de saints, mais les enseignes qui se balancaient au vent multipliaient encore les saint Martin, les saint

Georges, les saint Eloi' (Emile Male, L'Art religieux au moyen age). Up to the time of the Reformation the saints reigned supreme, and, after the Restoration, they quickly regained much of the ground that had been temporarily occupied by the Puritan eccentricities.

We find a few Anglo-Saxon saints on our list of names, but their baptismal use is, I fancy, comparatively modern and partly due to the Romantic revival. Such are Cuthbert, Wilfred and Boniface. The first died in 687 in an anchorite's cell at Lindisfarne, whence his body was translated in 1104 to Durham Cathedral. During the World War Cuthbert was applied, as a presumably affected name, to sliirkers, but it was borne by one of the truest and simplest gentlemen who ever served the country, Cuthbert Collingwood, Nelson's brother-in-arms. Wilfred, the name of the Knight of Ivanhoc, is not noted by Littleton, and its popularity is modern. St. Wilfred was a rather militant churchman who was at various times Bishop of York and of Hexham. During his exile in Sussex he taught the South Saxons more enlightened methods of fishing ! St. Winfrith, who assumed the Latin name of Boniface, was the apostle of Germany, where he became Bishop of Mainz and was slain by pagans in 705.

Some other Anglo-Saxon saints are mentioned on p. 21. The one most dear to popular fancy and tradition is naturally Dunstan, who, while working at the anvil at Mayfield, Sussex, was tempted by Satan in the form of a fair damsel. The saint seized the tempter by the nose with his red-hot tongs, and the latter, covering

several miles in one agonized leap, dipped his glowing proboscis in a forest pool and thus created the health-giving waters of Tunbridge Wells.

Biblical names can hardly be said to have existed in Anglo-Saxon, and the great mass of the saints whose names began in post-Conquest times to be given to English children, gradually tending to prevail over the old Teutonic names, came from abroad with the Norman churchmen. This can be seen in the dedications of our medieval churches, though those of Cornwall preserve the names of many obscure Celtic saints. The Church had no great love of Old Testament names except the canonized Elias (New Testament form of Elijah), from whom we have Ellis, but all the apostles and evangelists are well represented in the centuries following the Conquest, and John and Thomas joined the Teutonic William in a kind of baptismal triumvirate. Thomas of Bayeux was made Archbishop of York in 1070 and was followed, in 1100, by another Thomas, his nephew ; but the great popularity of the name in later centuries was due much more to St. Thomas of Canterbury (+ 1170), whose shrine was the most famous in Christendom, than to the doubting disciple. As already mentioned (p. 24), Peter was generally introduced in a French form as Piers or Pierce, and his alternative name Simon was not distinguished from its Old Testament form Simeon. From Peter is derived the once common female name Pctronilla (Pernel, Parnel). Petronella Scholastica was christened at Stottesden, Salop, in the 17th. century, her second name being that of a saint

who was St. Benedict's twin sister, and a lady named Petronel was married in June, 1939. The disappearance of Parnel may be due to the fact that it became synonymous with a wanton, especially a priest's concubine. In both French and English it was also applied to a chatterbox ; hence our plant-name ' prattling parnel' for ' London pride.' *Peronnelle,* pert hussy, is used by Moliere in Les Femmes Savantes and he gave the name Pernelle to the dictatorial mother of Orgon in Tartufe.

Simon Peter's brother Andrew, adopted as the patron saint of Scotland, had a vogue which is reflected in the Scottish Andersons. In Stuart England it became a stock name for a serving-man, whence the Merry Andrew, the mountebank's assistant. The Hebrew Jacob was latinized as Jacobus, whence French Jacques,[1] and gave in a way puzzling to phoneticians the Spanish dialect Jaime, which appears in Chaucer—'I thanke yow by God and by Saint Jame' (B. 1545). In Gaelic James became Hamish, now sometimes given to English children, while Ireland spells it Seumas (Shamus). No apostolic name, except Peter and John, has been so widely spread in Europe. As patron saint of Spain, St. James the Great was one of the Seven Champions of Christendom. By some mysterious process Jack (northern Jock), from Fr. Jacques, became recognized as a familiar equivalent of John. A French feminine derivative Jacqueline is sometimes used in English.

John, whether in honour of the Baptist or of the

[1] The -8 which is characteristic of French male names represents the nominative ending of the Latin or latinized forms.

' beloved disciple ', was easily the favourite and finally it overhauled William (see p. 39, n.2) which had reigned supreme for more than a century. It has spread everywhere ; cf. Fr. Jean, Ger. Johann (whence Hans), Sc. Ian, Ir. Shane, Welsh Evan, Sp. Juan, It. Giovanni, Russ. Ivan and even Basque Iban, whence the surname Ibailez. Equally popular was its feminine Joanna or Joan, on which Camden remarks, ' In latter years some of the better and nicer sort, misliking Joan, have mollified the name of Joan into Jane, as it may seem, for that Jane is never found in old records; and as some will, never before the time of King Henry the Eight'. The ' mislike ' of Joan may have been due to its use as a stock name for a kitchen wench, Shakespeare's * greasy Joan'. It is characteristic of the ups and downs of female names that Bardslcy should have opined, just fifty years ago, that ' Joan is obsolete ; Jane is showing signs of dissolution \ Jean is the Scotch form of Jane, as Jeames [1] is of James. Associated with John is Jordan, once very common as a Christian name and surviving as a common surname. Its adoption dates from the Crusades and seems to have been due to some mystical identification of the river with the Baptist. A medieval chronicler ever refers to 'Jordan or Johan the Baptist '.

Our first important Matthew is the historian Matthew Paris (1259), who succeeded Roger of Wendover as chronicler of the monastery of St. Albans. It is often recorded in its Old French form Mahieu, whence our

[1] Immortalized by Thackeray, but recorded already in the reign of Elizabeth.

surname Mayhew. The great popularity of Philip was due less to the apostle, of whom little is known, than to Philip the Deacon, who converted Simon the Sorcerer and the Ethiopian eunuch (Acts viii). It was the name of several French and Spanish kings and also of two great Dukes of Burgundy. It was borne by the most attractive of the Elizabethans, but, during that period, naturally lost caste, as a result of the manoeuvres of Philip II of Spain. Bartholomew was also curiously popular, as may be seen by the number of ancient churches dedicated to him. This may have been partly owing to his identification with Nathanacl, the Israelite without guile (John i. 47). Bartholomew also penetrated Scotland, where, by the mysterious consonant-shifting of Gaelic, it gave the name Macfarlane. Judc suffered by association with Judas and is of rare occurrence, nor is the alternative Thaddaeus used in England, though Thady, an alteration of an old Erse name, is common in Ireland. A name connected with the apostles is Alphseus, father of James the Less. Sir Alphasus Cleophas Morton was a I9th.-and 20th.-century M.P. and I have had a student of the name. I have also met a Zebedee (father of James and John).

Mark was not very popular with us until recent times, perhaps owing to the association of the evangelist's Latin name with the unrelated Celtic name of Isold's husband. Its great home was Italy and especially Venice, where, says Charlotte Yonge, every fifth man bore the name (Marco) of the city's patron saint. Marco Polo (+ 1324), the great medieval explorer, who knew

Kubla Khan and travelled in China, was a Venetian. The Latin form Marcus came into use with us in the 19th. century. Luke is usually recorded in the learned form Lucas, whence a common surname. An ingenious theory of early theologians identified Luke with Silas, the companion of Paul, the argument being based on the fact that Luke, for Lat. Lucanus, was derived from *luctts,* a grove, and Silas, for Silvanus, from *silva,* a wood. When we add Paul, Barnabas and Stephen, we have almost exhausted the New Testament male names which are found in common use before the Reformation.

Paul has spread all over Europe, but, in spite of the dedication of our metropolitan cathedral, has never been very popular in England. The vogue of Pauline, first in France and then in England, probably owes something to Corneillc's only really feminine heroine (in Polyeucte), while the masculine form received some impetus in modern France from Bernardin dc Saint-Pierre's rather sickly Paul et Virginie (1788). With Paulus, little, may be mentioned, rather out of place, his opposite Magnus, which, being understood as a proper name in the title of Carolus Magnus, became very popular in Scandinavia and was borne by kings of Denmark, Norway and Sweden. The Vikings brought it to the Scottish isles; hence Magnus Troil in Scott's Pirate. Among New Testament names the protomartyr Stephen comes next to Peter, John and James in popularity. There were nine early Popes called Stephen, and it became hereditary for the Kings of Hungary, the first

of whom (+ 1038) became the patron saint of the country. The name came to England with Estienne de Blois, our King Stephen. The original saint has his day on December 26th ; hence ' Good King Wenceslas, etc.' Barnabas is commemorated in Barnaby bright, his day, June nth, being the longest under the Old Style—

> This day the sonne is in his chiefest hight,
> With Barnaby the bright,
>
> (Spenser, Epith. 265.)

Of the lesser New Testament characters Timothy had some slight popularity, but the rest were hardly used as Christian names before Puritan times. An example is Philemon, the name of a I7th.-century translator of the classics, Philemon Holland (+ 1637), who deserves to rank with Jacques Amyot. Of the female saints of the New Testament Anna or Anne is found only in the apocryphal gospel of St. James. For Elizabeth, canonized by the Eastern Church, see p. 113. Mary was not common in the Middle Ages (see p. 146). After the Marian persecution it lost caste, but came back with William and Mary. Magdalene, variously spelt, is not uncommon in the Rolls, and was popular enough to name a ship—' His barge y-cleped was the Maudelayne ' (Chaucer, Prol. 410). The modern Madeleine is from French and the shortened Magda is a recent importation from Germany.

Of non-Biblical saints the oldest in England is Alban, the British protomartyr, who suffered at Verulam in 303. Then comes Augustine, missionary to the Anglo-

Saxons and first Archbishop of Canterbury (+ 604). Except for St. Thomas of Canterbury, this country supplied little in the way of famous saints' names after the Anglo-Saxon period.

In dealing with the post-Biblical saints it seems natural to begin with the Doctors of the Church, four of whom were recognized in the Western and Eastern Churches : in the former Ambrose, Augustine, Jerome and Gregory, in the latter Athanasius, Basil, Gregory Nazianzen and Chrysostom. Ambrose, from the great Archbishop of Milan (+ 397) who ' converted' Augustine and wrote against the Arians, must have had a good deal of vogue in England, for his name was already well established as a surname by the 13 th. century. It was evidently popular in the 17th. century, for Littleton includes Nam for Ambrose among his * Abbreviatures of English Christian Names.' This inevitably suggests the poet-aster Ambrose Philips (+ 1749), forgotten as a writer, but immortalized by his nickname Namby-Pamby. The Augustine who ranked as Doctor was not our Archbishop of Canterbury, but the much earHer Augustine of Hippo (+ 430), son of St. Monica, who, with the help of St. Ambrose, converted him from heretical opinions and debauched habits. Augustine was always pronounced Austen or Austin in English, as in the Austin (i.e. Augustine) Friars, whose name survives in a City street. His mother's name, Monica, of un-known origin and meaning, has become popular of late for girls. Jerome, i.e. Hieronymus, to whom we owe the Vulgate, the Latin version of the Bible, has never

been a popular English name, though Bardsley (in his Dictionary of Surnames) is mistaken in thinking that there are no early examples. Gregory, represented in both Churches, has named sixteen Popes, beginning with Gregory the Great (+ 604), the 'non Angli sed Angeli' punster. It has been a favourite, especially ecclesiastical, name all over Europe and has even been adopted by a great Scottish clan. Charlotte Yonge is being a little too' Anglican ', when she remarks, a propos of the Popes, that the name Gregory * has been far less popular among those who own their sway than among the Eastern Christians, who are free from it \

Of the Eastern Doctors Athanasius and Chrysostom, golden mouth, the nickname of John, Bishop of Constantinople (+ 407), have never been in English use, but Basil, the great foe of the Arians and friend of Athanasius, is well recorded in Middle English. The name is, naturally, very strong in the Eastern Church. Another saint especially associated with the Eastern Church is Cyril, not he of Alexandria who instigated the murder of Hypatia, but the 9th.-century ' Apostle of the Slavs ' who is commemorated in the Cyrillic alphabet. His name, like that of Milton's friend Cyriack Skinner, is derived from Gr. *Kyrios,* Lord. It is common in Russia, but comparatively modern in England. Among the enemies of Arianism was the 4th.-century Hilary. The name has always been used indifferently for girls and boys ; indeed, in the early medieval records, the former predominate.

It was natural that parents or godparents should show

a preference for those saints' names which were associated with picturesque incidents. Probably the three favourite male names of this type were Martin, Christopher and Nicolas. St. Martin (4th. century), patron of innkeepers, is usually shown in art in the act of dividing his military cloak with a shivering beggar. He also supplied language with a new set of words *via* the *cappella* at Tours in which the sacred *cappa* was preserved. The name, probably derived from Mars, has been especially popular in France, where it enters into many proverbs and popular sayings. In England it has become a very common surname. Christopher, the Christ-bearer, is represented as a giant. His name was assumed when he carried the Christ-child, who explained that his weight was due to the sins of the whole world. The great favourite was Nicolas or Nicholas (4th. century), patron saint of Russia and also of pawnbrokers, school-children and thieves, * St. Nicholas' clerks' (1 Henry IV, ii. 1), who later became Santa Claus. His legend almost consists of a succession of conjuring tricks, the only theological incident in it being the tradition that he * socked' Arius on the jaw at the Council of Nicaea (325). The popularity of Christopher and Nicholas is shown by the familiar abbreviations Kit and Nick. The Greek name Nicolaus, victory people, is synonymous with Nicodemus, the only bearers of which, so far as my memory serves, were Mr. Boffin, in Our Mutual Friend, and Midshipman Easy's father.

A later saint whose miraculous adventures made a strong appeal to popular fancy was St. Giles. **The**

French name Gilles was, by ways familiar to the philologist, but mysterious to the layman, ' miserably disjoynted', as Camden says, from Greco-Lat. iEgidius, a derivative of *cegis,* the shield of Zeus and Pallas. The Old French Vie de Saint-Gilles, dating from the 12th. century, tells of his adventures and is our earliest authority for many nautical terms. At one time looked on as bucolic, Giles is now again in favour. Another saint of exciting experiences is Antony or Anthony, the patron saint of Italy, formerly invoked against St. Anthony's fire, i.e. erysipelas. He was an Egyptian and is looked on as the founder of monastic asceticism (4th. century). His * temptations' have supplied material to many writers and painters. Even more popular in Italy is the medieval St. Antony of Padua (1231), a Franciscan of whom strange miracles are recorded. He is especially invoked for the recovery of lost objects. The name has been popular enough in England to develop a pet form Tony, which was formerly, like so many other familiar names, used for a simpleton ; hence Goldsmith's choice of Tony Lumpkin in She Stoops to Conquer.

The fame of St. Antony of Padua suggests the mention of another medieval saint, the most loved of all, viz. St. Francis [1] of Assisi, who founded the Franciscan order, the Grey Friars, in 1210, about the time that his friend St. Dominic established the Black Friars. The name, Fr. Francois, is simply the older form of Francais; cf.

[1] **His first name was Giovanni (John) and tradition says that Francesco was really a nickname conferred on him for his schoolboy proficiency in French !**

German and Norman (p. 47), or the Romain borne by a contemporary French writer. Francis does not seem to have been adopted into English before Tudor times as a male and female name, the latter now spelt Frances. Its rapid spread was no doubt due to that brilliant monarch Francis I of France. Shakespeare has Francis for some of his humbler characters, male and female, and also Francisco, in Hamlet, but its Tudor dignity is represented by Bacon, Walsingham and Drake. Two other really saintly saints bore the same name, the gentle St. Francis of Sales (+ 1622) and the heroic St. Francis-Xavier, the apostle to the East, who died off the coast of China in 1552. Xavier is of Moorish origin and identical with Giafar, of the Arabian Nights, the great Haroun's vizier. In England it only occurs in Catholic families. Another saint of modern times, and one of the noblest of all, is the benevolent St. Vincent de Paul (+ 1660), friend of the poor, but the early appearance of the name points to one of the Christian martyrs under Diocletian. With this name, L. *vincens,* victorious, cf. Clement, merciful, the name of the saint who traditionally succeeded St. Peter at Rome. It is of very early occurrence, along with a feminine form Clemence.

Going back to the early days of Christianity, we find that some of the great names, such as Cyprian, Eusebius, Ignatius and Polycarp, are hardly represented in England. Cyprian was the Christian name of a distinguished admiral some years ago, and one has heard of Ignatius Donnelly, of the Bacon ' cryptogram '. This name is

much more popular abroad and Inigp Jones (+ 1652), a Catholic, is thought to have been given this Spanish name in honour of Loyola, Inigo (i.e. Ignatius) Lopez de Recalde, founder of the Jesuit order. Of a later date than the above fathers is Benedict, founder of the most learned and humane of the monastic orders. The popularity of Benedict in England, as evidenced by the surname Bennett, was partly due to a 7th.-century Anglo-Saxon saint who assumed this Latin name and did much for the cultivation of the liberal arts in this country. Very strange is the comparative rarity of George, our patron saint. It occurs occasionally in medieval records, but I do not remember any important early bearer of the name except George of Clarence, and his fame depends chiefly on the ' butt of malmsey \ The modern popularity of the name, which is Greek for husbandman, ' earth-worker', dates from the royal Georges.

Two more patron saints are Denis or Dennis and Patrick, France and Ireland. The former is traced to St. Dionysius, traditionally an Athenian sent from Rome to convert the Parisians and martyred at Montmartre in the 3rd. century. Both Denis and its feminine form Denise are common in medieval England. The story of St. Patrick is very vague and his chief exploit seems to have been the expulsion of snakes from Ireland. The name has never been really popular in England, but the feminine form Patricia has been in fashion lately.

To make a complete catalogue of the saints who have supplied us with Christian names would be wearisome; in fact it would almost cover all the names in this book,

few of which have escaped canonization at some time or other. Moreover many of these names were not taken from the Calendar, but chosen in quite modern times for reasons other than their sanctity. It would, for instance, be difficult to find an early example in English of Victor, a name which passed from Savoy into France in the 18th. century and reached us a little later. There are, however, three more who seem to call for special mention, viz. Valentine, Vitus and Sebastian. Valentine, from Lat. *valens,* strong, was a Roman martyr of the 3rd. century. The origin of the now almost obsolete practice connected with Feb. 14th is variously explained. Perhaps Chaucer's theory is as good as any—

For this was on Seynt Valentynes day,
Whan every bryd (bird) cometh ther to chese his make.[1]
(Parliament of Fowls, 309.)

The feminine use of the name is comparatively modern and comes from France, where the masculine is Valentin.

The connection of Vitus with the dance (Fr. *danse de St. Guy,* Ger. *Veitstanz)* is also mysterious. Tradition makes him a Sicilian child martyred c. 300, but the name does not appear to be Latin. There is an unsupported theory that [c] the heathen god Svantveit was changed by the Christian Slavs into Saint Vitus \ Anyhow it became Guy, a very popular name in the Middle Ages, in England associated especially with the semi-mythical hero Guy of Warwick—

[1] Choose his mate.

I am not Samson, nor sir Guy, nor Colbrand, to
mow them down before me
(Henry VIII v. 3.)

It has recovered from the temporary eclipse due to Guy Fawkes.

Sebastian, from Gr. *sebastos*, used by the Byzantine Emperors for the synonymous Lat. *augustus*, was a Roman soldier condemned under Diocletian to be shot to death with arrows. His martyrdom has inspired many painters. Another Christian soldier was St. Maurice, commander of the ' Theban Legion ', put to death in Switzerland (286) with all his men. The name was often spelt Morris. Our earliest historical Maurice was William I's Chancellor and Bishop of London who started the building of St. Paul's.

The four great virgin saints of the early church were Agnes, Barbara, Katharine and Margaret. The first, a very popular medieval name, is probably connected with Gr. *agnos*, pure, but was popularly associated with the unrelated Lat. *agnus*, a lamb, with which St. Agnes, martyred under Diocletian, is often represented in art. Keats and Tennyson have both celebrated the Eve of St. Agnes, Jan. 20th, when maidens who go through certain ceremonies are granted a sight of their future husbands. Its medieval pronunciation was Annis, still found as a Christian name. The Spanish form Inez is also used. St. Barbara was a Greek maiden, martyred at the instigation of her own father, who, with the responsible officials, was then destroyed by a thunderbolt. Hence she is invoked against lightning and is the

patron saint of gunners. The name is now very popular, but was originally more Scotch than English, as in the famous old ballad of Barbara Allen. With Barbara, the savage, it seems natural to mention Ursula, the little bear, also very popular *in* recent years. She is a legendary saint, fabled to have come to Germany from Britain and to have been martyred at Cologne with her eleven thousand companions—'"Eleven thousand virgins ! " cried Denys. " What babies German men must have been in days of yore ! " ' (The Cloister and the Hearth, Ch. 27). There were many St. Katharines, frorh Gr. *katharoSy* pure, whence the Fr. Catherine. The most famous is the half-mythical maiden of Alexandria who was torn to pieces on a spiked wheel. Her fame was greatly extended by the medieval Catarina of Siena (+ 1380), a statesmanlike saint who influenced Popes. The name, also spelt Catarina and Catalina (cf. Ir. Kathleen), was already pretty popular in England in the 13 th. century. Few female names have such royal associations, e.g. three of Henry VIII's six wives, the Queens of Henry V and Charles II, two famous Empresses of Russia and the most formidable Queen of France, Catherine de Medicis. Less known than the legendary St. Margaret of Antioch is her Scotch namesake (see p. 138).

Other favourite female saints whose names became popular in the Middle Ages were Agatha, Cecilia, Dorothy, Helena and Lucy. Agatha, Greek for ' good \ was a Sicilian girl martyred at Rome under Decius. William the Conqueror had a daughter of this name,

which was used all over Europe during the Middle Ages, went out of English fashion later, but was revived in the 19th. century. Cecilia, from the Caecilian *gens,* probably from Lat. *ccecus,* blind, was a Roman virgin martyr of the 3rd. century who became the patroness of music. She is celebrated in one of the great odes of English poetry—Dryden's Alexander's Feast, or the Power of Music. It was pronounced Cicely and for some centuries was among the most favoured names (see p. 116), its later decline being no doubt due to the fact that it had become synonymous with milkmaid—

When Tom came home from labour and Cis from milking rose.

Dorothea or Dorothy, gift of God, a saint martyred in Cappadocia under Diocletian, is synonymous with Theodora. It had no great medieval vogue, but was very popular in Tudor times, as may be seen by its acquiring the pet forms Doll, Dolly and Dot. Dora is also used as a pet form of both Dorothy and Theodora. Charlotte Yonge is mistaken in saying that * under the House of Hanover, Dorothy fell into disuse \ The contrary is the case, for Dorothea has always been a favourite name in Germany and was chosen by Goethe for the typical German maiden to wed the typical German youth Hermann. The pet form Dora is also used in German. Dorothy is one of the few names that have not suffered from changing fashions. With Margaret it always keeps its place among the half-dozen favourites.

Many legends have gathered round St. Helena, mother of Constantine the Great and restorer of the shrines of Jerusalem. Her fame even reached ancient Britain, where she was believed to be the daughter of King Coel of Colchester,' old King Cole ', and Charlotte Yonge is perhaps right in regarding Elaine as the British form of the name, which is of unknown origin. She is called Elena in Cynewulf's account of the Discovery of the True Cross. In English it became Helen or Ellen, registered as Elena in the Rolls, and Aileen or Eileen in Irish. The fame of the saint has been helped by that of a sinner, the most beautiful woman of antiquity. It seems to be assumed by all writers on names that Eleanor or Elinor is the same name, which seems to me rather like Fluellen's identification of Macedon with Monmouth. It is true that Ellen and Nell stand for both names. I do not know the origin of Eleanor, which apparently first came to England with Eleanor (Alienor or Ænor) of Aquitaine, wife of Henry II, but is more associated in the popular mind with Edward I's noble queen, Eleanor of Castile, who is commemorated in the Eleanor Crosses, the last of which was erected in the * little village of Charing V between London and Westminster. I should conjecture some connection with Gr. *eleos,* pity, mercy. The Spanish form Leonore even suggests *leon,* lion. From it we have Leonora and Lenore and it has also contributed to Nora.

[1]**Which is accordingly derived by amateur etymologists from *chhe reine!***

A saint's name that has lent itself to the formation of many fanciful derivatives is Lucy, martyred c. 300, Lat. Lucia, feminine of Lucius, ' a name given first to those that were born when daylight first appeared' (Camden). We may compare Dawn, now sometimes given to baby girls. Lucy is not uncommon in the Middle Ages and King Stephen had a sister of that name who went down in the White Ship ; but its great popularity belongs to the Stuart period, which also indulged in Lucetta, Lucilla, Lucinda, Lucasta. It was under the last name that Richard Lovelace celebrated his betrothed, Lucy Sacheverell, to whom is addressed one of the most glorious of English lyrics—* I could not love thee, dear, so much, Loved I not honour more \ Quite legendary is St. Veronica, whose veil retained the impress of Our Lord's face after she had wiped the sweat from it as he passed to Calvary. The name is traditionally explained as a barbarous hybrid from Latin and Greek, *verum icon,'* true image ', but is more probably a distortion of Berenice, a Macedonian form of Gr. Pherenike, bringer of victory, the Bernice of Acts xxv. Like many other pretty female names, e.g. the Amaryllis of Theocritus, Ovid and Milton, Veronica has been applied to a genus of plants. Whether our modern Verena is from a legendary Egyptian saint or formed by modern fancy as a variation on Vera or Veronica I know not.

A few favourite saints, e.g. Clara, Irene and Teresa, do not belong to the early days of the Church. St. Clara was a disciple of St. Francis and foundress of an

order the members of which were called *sœurs darisses*, whence Richardson's Clarissa, though both this and Clarice were in use already in the 17th. century. Clarinda is another variation on the same theme, perhaps suggested by Tasso's Clorinda, unwittingly slain by her lover Tancred. Clara itself is now generally replaced by the older Clare or the Fr. Claire. St. Irene was the wife of John Comnenus, Emperor of the East (1118-43), but the popularity of the name owes less to the saint than to the Renaissance passion for Greek names. Much later comes St. Theresa or Teresa, a Spanish visionary of the 16th. century, whose name, probably from Gr. *thews*, summer, harvest, spread all over Europe after her canonization in 1621. It is thus a comparatively late name, assisted in its spread by the great Maria-Theresa, Empress of Austria (1740-80). It has always been especially favoured by Catholic families and has given the pet forms Tess and Tessa, both of which have named heroines of novels. Tracy was formerly used in the same way, but will not account for Mr. Tracy Tupman, who certainly bore the name of a noble family of which an early representative assisted in the murder of Becket. With the above celebrities may be mentioned the less known German St. Hedwig (+ 1243), whose name became, *via* Old French, Avoice, whence our Avice or Avis, not uncommon in early Rolls as Avicia and lately restored to favour.

Of the three archangels only Michael (see p. 103) and Gabriel are much used in England, though Raphael is well represented in Italy. Michael was generally intro-

duced in its French form Michel, as shown by our common surname Mitchell. This is, however, a ' learned' form and French also had the ' popular' form Mihiel, as in St, Mihiel, a famous ' salient' on the Meuse. This is one origin of Miles—* Whereas the French contract Michael into Miel, some suppose our Miles comes from thence ' (Camden). Butler, in Hudibras, rimes ' St. Michael's' with ' trials '. Gabriel is not uncommon in medieval Rolls and was sometimes reduced to Gable, as it was by some of Gabriel Oak's rustic friends in Far from the Madding Crowd. The only Raphael who occurs to me is the i6th.-century chronicler Holinshed. Angel itself is recorded as a man's name, but it was barred by the Puritans, who also held it ' not fit for Christian humility to call a man Gabriel or Michael, giving the names of angels to the sons of mortality' (Adams, Meditations upon the Creed). The feminine forms Angela, Angelica and Angelina are, I think, post-Reformation adoptions, although Angelica is in Ariosto. Seraphina and Seraphita also exist. With these we may put Christian, still both masculine and feminine in Scotland. As a female name it is elaborated into Christina, with pet forms Christy and Kirsty. The great home of the male name is Denmark, where we find a long succession of King Christians, starting in 1450 with Christian I, founder of the House of Oldenburg. In England both the masculine and feminine forms are at least as old as the 13 th. century. Christabel, immortalized by Coleridge, is a north-country name, probably modelled, like Claribel

and Rosabel, on the favourite Isabel. One might almost include with the angel choir the popular medieval name Beatrix or Beatrice, which owes some of its popularity to Dante, as Laura does to Petrarch, but perhaps still more to Shakespeare.[1]

[1] **Another name possibly from the same source is the It. Bianca, i.e. Blanche (Taming of the Shrew and Othello).**

CHAPTER IV

The Greeks and Romans

THE revival of learning was accompanied by a rather too enthusiastic importation of Greek and Roman names. Already in the 16th. century Thomas Cartwright, a very fervent Puritan, attacked these names as ' savouring of paganism '. In the next century Camden wrote that * succeeding ages (little regarding St. Chrysostome's admonition to the contrary) have recalled prophane names, so as now Diana, Cassandra, Hippolytus, Venus, Lais, names of unhappy disaster, are as rife somewhere as ever they were in Paganism. Albeit, in our late Reformation, some of good consideration have brought in Zachary, Malachy, Josias, etc., as better agreeing with our faith, but without contempt of countrey names (as I hope) which have both good and gracious significations \ By ' countrey names' he means the traditional William, Richard, Robert, etc., by which many Puritan ministers refused to baptize infants, though one of the more broad-minded of them admitted that ' he knew Williams and Richards who, though they bore names not found in sacred story, but familiar to the country, were as gracious saints as any who bore names found in it \

The 16th. and 17th. centuries saw what Captain Marryatt would call a ' triangular duel' in which the combatants were (1) the old-established national names dealt with in Chapters II and III, (2) the Greek and Roman names popularized by the new learning, (3) the Old Testament names due to the Puritan Reformation. Towards the end of the 17th. century things were still further complicated, so far as female names were concerned, by the fantastic borrowings and coinages of which some account is given in Chapters VI and VII.

Very few Greek names were adopted and then usually in a latinized form, e.g. Ulysses, now more favoured in America than here, and Hercules. The latter was common in Italy as Ercole and Sir Hercules Robinson, later Lord Rosmead (+ 1897), was a famous English colonial governor. The names of the gods and goddesses were generally avoided, though Jupiter and Juno were often given later on to negro slaves, as were also Pompey, Scipio, Chloe, ' Uncle Remus ', etc. A striking exception was Diana, made fashionable in France by Diane de Poitiers (+ 1566), whence it passed to England, eventually naming Scott's most delightful heroine. Venus also occurs sporadically in the 17th. century, ' but for shame it is turned of some to Venice' (Camden). Selina, the name of the pious Countess of Huntingdon (+ 1791), is probably not connected with the moon goddess (Gr. *selene,* moon), but with Fr. Celine, a derivative of Celia. With Diana it seems fitting to mention Endymion, of whom I know only two examples, Endymion Porter (+ 1649), the royalist trusted

by Charles I, and Disraeli's fictional Endymion Travers. Aurora, goddess of dawn, had some popularity in the 19th. century, when we have Mrs. Browning's Aurora Leigh and Byron's Aurora Raby. It was in much more general use in France, e.g. Aurore Dupin (George Sand) and Herve Riel's ' belle Aurore'. Vesta, goddess of the hearth, is only known to me as the name of a brilliant lady comedian on the ' Halls'. Hermes does not seem to be represented, though we have the feminine derivatives Hermia and Hermione, the latter the beautiful daughter of Menelaus and Helena and rival of Andromache in the tragedy of that name by Euripides. It was Racine's successful adaptation that made the name current in France. Shakespeare had already introduced it into England. Neptune Huncks, a captain in Charles f s army, suggests that the use of such names was once more common, and in the 18th. century a girl was christened at Stottesden, Salop, with the curious combination Asenath Minerva !

One name of Greek origin goes back to 1066, viz. Eustace, which was hereditary with the Counts of Boulogne, one of whom accompanied the Conqueror, perhaps eager to settle an old feud with the family of Godwin. St. Eustace, a Roman general under Trajan, was, like St. Hubert, converted by the stag he was hunting. It is uncertain whether the name comes from Gr. *eustathes,* steadfast, or *eustachus,* rich in ears of corn. Here it may be convenient to mention the other Eu- names. Eugene, well-born, the name of a 5th.-century saint, was made illustrious c. 1700 by Prince

Eugene of Savoy, Marlborough's brother-in-arms. It seems, however, to have reached Britain in pre-Conquest days and there is legendary record of eight kings Eugenius of Scotland. The feminine form Eugenia was little used in England before the time of the Empress Eugenie, Napoleon Ill's Spanish wife. In America Gene is used as an independent name for both sexes. Eulalie, well-spoken, the saint and martyr whose tragedy is recorded in the oldest extant piece of French verse, is a name used by Poe in one of his lyrics. Euphemia, with the same meaning (cf. *euphemism),* was another saint of the same period, viz. the persecution under Diocletian. This name has been especially popular in Scotland ; witness EfFie Deans of The Heart of Mid-lothian. The latinized Evangeline was, I suppose, borrowed by Longfellow from French to describe a French maiden. Whether Evadne, wife of one of the Seven against Thebes and heroine of Beaumont and Fletcher's Maid's Tragedy, belongs here I know not. The name is, of course, Greek, but I have only come across it in a novel.[1] For Eunice, happy victory, see p. 115.

The most famous of Greek names, Alexander, helper of men, borne by Popes, Tsars and Kings of Scotland, is also the most definitely established in the Middle Ages. Its popularity was due to the Old French Roman d'Alexandre, to which France also owes the doubtful blessing of the metrical alexandrine. In Gaelic Alexander became Alastair or Alister, while Elshender, Scott's

[1] Sarah Grand, The Heavenly Twins (1893).

Black Dwarf, represents the Lowland pronunciation. The feminine form Alexandra, of which Alexandrina is a dim., had a great vogue in England after the arrival of the beautiful Danish princess who married Queen Victoria's son, but it was already well established here in the Middle Ages. The idea of 'helper' is contained also in Alexis, a Syrian saint, later associated with Byzantium and Rome, whose life is described in a famous Old French poem. This is now a French rather than an English name, the feminine Alexia, which we find in old records, being a mistranslation of Alice.

Alexander's Roman 'opposite number' has never had the vogue in England that Jules has had in France, nor has Caesar been used with us as in Italy. Julius has a Welsh form Iolo. The feminine Julia was the name of daughters both of the great Caesar and of Augustus, but its English vogue belongs to Herrick. This vogue did not become intense in England till the 18th. century and lasted into the middle 19th.,[1] after which its popularity gradually declined, modern taste preferring the dim. Juliet. The derivative Julian, borne by an ascetic saint whose prayers were believed to have brought about the death of his imperial namesake, not to mention that of a few Arian bishops, is now fairly common, but its feminine Juliana, popularly Gillian or Jill, was one of the favourite names of the Middle Ages. This is now rather rare, but was borne by Juliana Horatia Ewing, author of the delightful

[1] **At that period almost the three favourite girls' names were Ada, Emma and Julia.**

Jackanapes. It is possible that Jolyon, which I only know from Galsworthy's Forsyte Saga, is a variant of Julian, for Camden tells us that ' the old Englishmen in the North parts turned Julius into Joly and the unlearned scribes of that time may seem to have turned Julianus into Jolanus, for that name doth often occur in old evidences \

A few Greek names will be found in other chapters of this book, especially among the saints. To these may be added Theodore * (equivalent to Dorothea), a 7th.-century Archbishop of Canterbury, and Demetrius, one of the great saints of the Eastern Church. The latter name is derived from Demeter, the Greek goddess of harvest, corresponding to the Roman Ceres. So far as Demetrius has been used in England, it has come, not from the Thessalonian saint, but from the silversmith who raised a riot at Ephesus (Acts xix) or from his namesake mentioned in the Third Epistle of St. John. It has always been a great Russian name, and Dmitri, son of Ivan the Terrible, who was murdered as a child, was later impersonated by a temporarily successful ' Lambert Simnel \ With Theodore may be mentioned Theophilus, the name of the Countess of Huntingdon's husband and of Collcy Cibber's son. Less familiar Greek names crop up occasionally, e.g. I have known a Bion, named either from the bucolic poet or from the ' Greek Voltaire', and those versed in the annals of the stage will remember Dion Boucicault (+ 1890); but he was christened Dionysius. Milo, the strong man of

[1] **The Latin equivalent Deodatus was in use in the 17th. century.**

Crotona, was adopted very early in French and is one of the commonest names in the Chansons de Geste. Its Old French nominative was Miles, which, as an English name, has an alternative origin (see p. 83).

Greek and Roman names, partly because suggestive of Republicanism, have always been more popular in France than in England. A prominent French statesman of our own time was Aristide Briand and one of the greatest of I9th.-century intellects was Hippolyte Taine. Possibly the father of Camille Desmoulins, the regicide, who died by the guillotine 'not too heroically' in 1794, already had republican ideas. The Belgian hussar who, in Thackeray's Vanity Fair, left Waterloo in some haste was called Regulus—'He had been born in revolutionary times' (Ch. 32). America also has a liking for the names of antiquity, such as Virgil, Homer, Jason, Leonidas, etc.

Female names of Greek origin are more numerous. One, a Greek plant name, which I cannot trace beyond Kingsley's Yeast, is Argemone. In the opinion of the late George Saintsbury, Argemone Lavington is one of the five most charming girls in English fiction. It was to Althea that Lovelace wrote his immortal lyric—* Stone walls do not a prison make \ Althaea, sound, healthy, was the mother of Meleager, her name being perhaps an allusion to the firebrand which she preserved to guard her son's life. Almost as beautiful as Lovelace's song is Herrick's To Anthea—'Bid me to live'. The name is coined from Gr. *anthos,* a flower. Plenty more classical names are to be found in Herrick, and, as Edmund Gosse

says, * it is not possible to disentangle Silvia from Perilla, or Corinna from Anthea, though his Julia has more individuality \

Silvia or Sylvia, from Lat. *silva,* wood, has been a favourite name since Shakespeare's time. We have also the masculine Silvester and Silvanus. The former, a canonized Pope, is commemorated on Dec. 31st, whence the Ger. *Silvesterabend* for New Year's Eve, but the early popularity of the name in England, from the 12th. century onward, was perhaps rather due to Gerbert of Aquitaine, Pope Sylvester II, ' the greatest figure in the ioth.-nth. centuries, reckoned a magician for his knowledge, inventor, mathematician, scholar ' (Harvey). The existence of the not uncommon surname Sylvester (there are 36 in the London Telephone Directory) points to its early adoption as a Christian name. Silvanus, a rustic deity later identified with Pan and Faunus, has given Fr. Sylvain, the name of one of the twins in George Sand's La Petite Fadette, but I know no earlier example in England than Sylvanus Urban, a *rus in urbe* pseudonym adopted in 1731 by Edward Cave, founder of the Gentleman's Magazine, though the shorter form Silas is familiar enough. Urban, the town-dweller, has named many Popes, but has never had any vogue in England. Its opposite Peregrine, the wanderer, pilgrim, has been in English use since the 13 th. century. Peregrine Bertie, Lord Willoughby de Eresby, was born at Lower Wesel, Germany, in 1555, whither his parents had fled from the Marian persecution, the name being chosen * " for that he was given by the Lord to his pious parents in

a strange land for the consolation of their exile ", as says his baptismal register' (Charlotte Yonge).

To return to the Greek ladies, I have found an Anastasia, popularly Anstice, in I4th.-century London, and the name is probably much older. It had a pet form Stacey, still used in America. It is rather surprising to find Cassandra, daughter of Priam and derided prophetess of woe, well represented in our I3th.-century records. The explanation must be the popularity of the story of Troy, the subject of an epic of 30,000 lines written in Old French c. 1160 by Benoit de Sainte-More and dedicated to Queen Eleanor of England. It was familiar enough to be shortened into Cass or Cassy and was the name of Jane Austen's sister. More recently it was borne by the late Lady Rosse. Corinna, one of Herrick's loves (' Corinna goes a-maying '), was a Greek poetess who once vanquished Pindar in a public competition, which determined Mme. de Stael's choice of the name for the very idealized portrait she drew of herself in one of the dullest novels ever written. The Restoration vogue of the name was due to Ovid's Corinna. It was also applied by Dryden to his friend Elizabeth Thomas, poetaster and blackmailer. It is a dim. of the Greek *kore*, maiden, whence presumably Cora, a name which the adventuress known as Cora Pearl preferred to her original Emma Elizabeth Crouch.

Cynthia and Delia, birthplace epithets of Artemis or Diana, the first from Mount Cynthus in the island of Delos, were i6th.-century favourites. Spenser, as Colin Clout, and Ben Jonson, in Cynthia's Revels, both gave

the name to Queen Elizabeth, and Samuel Daniel, brother of' Rosalind (p. 133), published in 1592 a book of sonnets to Delia. It is odd to find Charlotte Yonge describing Cynthia as * a name of girls in America .' Ismenia seems to have reached us, *via* French romance, from Ismene, sister of Antigone. Melissa, bee, was a nymph who, according to tradition, first taught the use of honey. Ariosto gave this name to the kindly fairy of Orlando Furioso. A name which met with much favour in the 16th. century was that of Penelope, the virtuous wife of Ulysses. According to Charlotte Yonge it began in Ireland as a substitute for Fenella (see p. 122). The traditional etymology is from Gr. *pene,* the thread on the shuttle, because of the ingenious device by which, after the * presumed' death of Ulysses, she put off her suitors. This sounds rather like an etymology made to fit the case. Gr. *penelops* is a kind of duck, and, in Camden's opinion, this * most patient, true, constant and chaste wife' had her name from the fact that ' she carefully loved and fed those birds with purpure necks called Penelopes \ Zenobia, the famous 3rd.-century Queen of Palmyra, who was defeated by Aurelian and brought captive to Rome, is the heroine of a tragedy (1711) by the elder Crebillon, which gave Zenobie some currency in France. It has never been much used in England. The face-value of the name is ' living by Zeus', but Charlotte Yonge points out, with much probability, that, being an Arabian princess, she was perhaps originally named Zeenab. According to the same authority the Gr. Zoe, life, was first used by the

Alexandrian Jews to render the Biblical Eve. There was a Roman saint of the name who was thrown into the Tiber in 280.

A common Christian name in Scotland is ^Eneas, adopted as equivalent to the native Angus, as Hector (p. 119) was for Eachan. Of the Roman Emperors Augustus is, perhaps owing to the meaning of the title conferred on Octavius by the Senate, easily the favourite, though the name has never been as popular with us as Auguste in France. It is of late introduction, and both the masculine and feminine forms, favourite names in Germany, really came in under the Georges. Constantine, on the other hand, is well recorded in the Middle Ages. It was the name of many Emperors, starting with Constantine the Great and ending with Constantine Palacologus, the last Emperor of Byzantium. The success of the name was no doubt due to the Church, which regarded Constantine as the great Roman protector of Christianity. The popularity of the Claudian *gens* is harder to explain. The masculine Claude has long been familiar in France and Shakespeare makes use both of Claudius and the It. Claudio. The Welsh Gladys is supposed to represent an early adoption of Claudia. The Fr. Claudine is sometimes now found in England, presumably under the inspiration of a rather naughty series of French novels. All these names are probably derived from Lat. *claudus,* lame.

Adrian (or Hadrian) was one of the greatest Emperors, but the early adoption of his name was chiefly due to St. Adrian, who became Archbishop of Canterbury in

668. I doubt whether the great lawgiver Justinian's name has ever been in real English use. It is true that it was the middle name of James J. Morier, author of that brilliant book Hajji Baba (1824), and the brothers Smith, parodying Crabbe with amazing cleverness in Rejected Addresses, tell us that—

John Richard William Alexander Pwyer
Was footman to Justinian Stubbs, Esquire.

The name is a derivative of *Justus*. Cf. Justin, popular in Ireland, where it commemorates St. Justin Martyr (+ 167), the earliest of the great Christian apologists. St. Justina of Padua is the heroine of a strangely Oriental legend. She is also honoured at Venice, because considered to have decided the issue of the naval battle of Lepanto (1571) where Don John of Austria destroyed the Turkish fleet. The Cornelian *gens*, perhaps from *cornu*, horn, has given us CorneHus, more popular in Ireland than here, and Cornelia. A St. Cornelius was Pope and martyr in the 3rd. century. From *aurum*, gold, we have AureHa, mother of Julius Caesar, and the Emperor AureHan, conqueror of Zenobia, also Aurel and Auriol, all rather uncommon.

Of the great classical writers, Homer and Virgil are more popular in America than here, where the two favourites are Horace and Terence. The ItaHan form of Horace was used by Shakespeare in Hamlet and named our greatest national hero. I have only known one Horatio, and he was Nelson's great-nephew, but it was also one of the names of Lord Kitchener. Terence is

popular in Ireland, where, according to Charlotte Yonge, it was adopted for the native Turlough. I have also known of one solitary Ovid. Another Latin name, Lucius, would seem, from Sheridan's Sir Lucius O'Trigger, to be especially Irish. There have been Popes of the name, which was also that of the noblest figure in our Civil War, Lucius Cary, Lord Falkland, who, says Clarendon, * Often after a deep silence and frequent sighs, would with a shrill and sad accent ingeminate the word Peace, Peace', despairing of which he threw away his life at the battle of Newbury (1643).

On the whole the feminine forms of Roman names seem to have been preferred, although we have no feminine for Rufus, the first name of the late Lord Reading. This is generally said to be the origin of Welsh Griffith, but this is doubtful.[1] From Emilia, grandmother of the Gracchi, we have, through French, Emily, but the masculine form, popular in France after Rousseau's rather crazy treatise on education (1762), has never been in use in England. Amelia is an 18th.-century adaptation of the Ger. Amalie, which has been affected by the Teutonic element *amal* (p. 41). The great republican hero Camillus, ' the second Romulus ', is unrepresented among us, but Camilla, the fleet-footed votaress of Diana, was popular in the 18th. century and gave a title to one of Fanny Burney's novels. Fabius survives only in the derivative Fabian, the name of a 3rd.-century canonized Pope. We have no Caelius, but, since As You Like It, Celia has been as popular as Rosalind;

[1] **See Forster, Keltisches Wortgut im Englischen (Halle, 1921).**

no Marcius or Marcellus, but Marcia and Marcella, all apparently derivatives of Marcus (p. 67). Other examples are Albinia, Clelia, popularized by Madeleine de Scudery and still found in Crabbe, Flavia, the Anthony Hope princess, Lelia, possibly from George Sand's Lelie, not to be confused with Byron's Arabic Leila, Lavinia, Lucretia, Sidonia, Virginia and the French Valerie. Then we have the abstract nouns Honor, with its derivatives Honoria and Honorine, and Victoria, the Roman personification of victory. The great Queen, at whom the uninstructed of our day incline to sneer, was christened Alexandrina Victoria, from her godfather, Alexander I of Russia, and her German mother respectively, so that the name is really of German introduction. Both Rex and Regina are occasionally selected by ambitious parents, but the latter usually becomes Queenic. Of late Gloria has been used by film actresses and millionaire heiresses. A favourite classical name just now is Doris, mother of the Nereids. It is really of Greek origin, but was a common name in Rome. In Germany it is used, like Dora, as a pet form of Dorothea. It is uncertain whether the Restoration Chloris is to be associated with the Greek goddess of flowers or with that daughter of Niobe who evaded the arrows of Apollo and ever after showed the pallor of her narrow escape. The adjective *chloros* means 'light green ' or ' blooming ' and also ' pale '.

Many readers will no doubt be able to supplement from friends and relatives the list of names occurring in this chapter. Oenone is the middle name of a dis-

tinguished Irish authoress and Lord Oxford and Asquith's grand-daughter Cressida was married the day before the above was written. There is nothing to prevent a parent of classical taste giving to his offspring Latin or Greek names of learned length and thundering sound, following the example of Pisistratus Caxton's scholarly father (Lytton, The Caxtons) or of the agricultural Jasper Yellowley (Scott, The Pirate), who, inspired by his wife's dream, named his son Triptolemus, from the mythological inventor of the plough.

CHAPTER V

The Old Testament and the Puritans

OLD TESTAMENT names are scarcely recorded in Anglo-Saxon and *in* the Middle Ages we find only a few. The commonest of these are Adam and Elias[1] (see p. 64). The others that occur with any frequency are mostly those of important characters, such as Abel, Samson, David, Solomon, Joseph and Benjamin. Of the patriarchs, Jacob owed what popularity he had to the fame of St. James (see p. 65) by which the official Jacobus is usually to be rendered. Daniel was, perhaps because of his miraculous adventures, the favourite of the major prophets, but the minor prophets and the kings of Israel and Judah were almost neglected, along with what may be called the supers of Old Testament history. The Church, restricting itself to the Calendar of Saints, did not encourage the Old Testament names of the uncanonized. Among female names we find Eva or Eve and Sara(h), while Anna and Elizabeth also enjoyed some popularity, less due to Hannah, the mother

[1] Such names were usually given preferably in their Greek New Testament forms, e.g. Elias for Elijah, Jonas for Jonah, Jeremias for Jeremiah, and even Jeremy (Matt. ii. 17). So also Anna for Hannah, Elizabeth for Elisheba. Lazarus is the Greek form of Eleazar.

of Samuel, and Elisheba the wife of Aaron, than to St. Anna, apocryphal mother of the Virgin Mary, and Elizabeth, mother of the Baptist. Adam was a favourite name among early ecclesiastics and theologians. The D.N.B. enumerates fifteen of these, from the 12th. to the 14th. century, i.e. before the fixed surname period, the best remembered being Adam Murimuth, i.e. merry mouth (+ 1347), who spent some time at Avignon, where he represented the University of Oxford and the Chapter of Canterbury. His name is preserved in the Merry-Mouth inn at Fifield, Oxon. There can be no doubt that the vogue of Old Testament names largely depended on the extent to which they were made familiar by the religious drama of the Middle Ages.

The Reformation brought about a complete change. The Puritans presumably hated the Devil, but they hated the saints still more. They * baptized their children by the names, not of Christian saints, but of Hebrew patriarchs and warriors' (Macaulay). So, not only the glorious company of the apostles and the noble army of martyrs vanished from their nomenclature, but also most of the old Teutonic names discussed in Ch. II, for were not many of these also tainted with sanctity? From the New Testament they took a few of the more obscure names, not suspect of canonization, but, as a rule, turned for their children's names to the Old Testament and the goodly fellowship of the prophets. This craze prevailed throughout Protestant countries, but nowhere so violently as in our own. Montaigne wrote : ' Ne dira pas la posterite que nostre Reformation d'au-

jourd'huy ait este delicate et exacte de n'avoir pas seulement combatu les erreurs et les vices et rempli le monde de devotion, d'humilite, d'obeissance, de paix et de toute espece de vertu, mais d'avoir passe jusqu'a combattre ces anciens noms de nos baptesmes, Charles, Loys, Francois, pour peupler le monde de Mathusalem, Ezechiel, Malachie, beaucoup mieux sentants de la foy ? ' (Essais, i. 46). This, like most sarcasms, is an exaggeration, at any rate so far as France is concerned, for the inrush of Old Testament names in that country bore no relation to the same mania in England. At Geneva, under the regime of Calvin, an ordinance of Aug. 30th, 1546, decreed ' que I'on ne mette point de noms, sinon de l'Ecriture \ while ' les noms des idoles qui ont regne au pays' (i.e. the saints !) were especially forbidden ; but in France, except for the temporary popularity of Isaac and a few other names, no great harm was done.

In England it was otherwise. The practice varied with the strength of Puritanism in different localities, but in some regions the revolution was complete. The beginnings of the movement in the middle of the 16th. century were modest, only the more prominent of the Old Testament names being used. Of these Samuel was easily the favourite, a position which it has pretty well kept up to the present day. The choice is easily understood, for the child Samuel was asked of the Lord and dedicated to His service. It is dramatic irony that such a scoffer at Puritanism as Samuel Butler, author of Hudibras, should have borne the stock Puritan name.

A word here on the Divine element which enters into so many Old Testament names. This is either *El* or *Jah* [x] *(jo, je, iah,* etc.) and may be initial or final, both being combined in Elijah and Joel. Thus Nathaniel, gift of God, has approximately the same meaning as Jonathan, gift of Jehovah, Michael is equivalent to Micaiah or Micah, Eliakim, God establishes, to Joachim (Jehoiakim), Hezekiah, Jehovah hath strengthened, to Ezekiel, God will strengthen.

This flood of Old Testament names undoubtedly coincided with the circulation of the Great or Cranmer's Bible (1539), later of other versions, such as the Geneva Bible, and finally of the Authorized Version (1611). Until quite recent times the Bible was read aloud daily in most English families, which thus became familiar with names seldom found among foreigners.

As already stated, at the beginning of the new fashion only great names or those associated with some special meaning at birth were adopted. The heroic name of David seems to have been avoided by the Puritans, no doubt because another David (+ c. 600) was the patron saint of Wales.[2] The name had so long been established in Great Britain that it had become, so to speak, non-Biblical. Moses, Aaron, Joshua and Gideon make their appearance along with the three patriarchs, Abraham, Isaac and Jacob, the two favourite names

[x] *Jah* is the proper name (Jehovah), *El* the common (God).

[2] Hence the frequency in Wales of the surname Davi(e)s. In the Welsh Rugby team of Feb. 1939 five of the fifteen players were named Davies.

among the latter's sons being naturally Joseph and Benjamin, both of which were already well known to the Middle Ages, as is shown by our numerous Jessops and Bensons. In fact the medieval popularity of Joseph was chiefly due to St. Joseph of Arimathea and his mythical connection with Glastonbury and its 'Thorn'. Joseph's son Manasseh had obtained an early and inexplicable popularity, his name being even recorded in Domesday Book. Caleb was, perhaps because of his special privilege, a great favourite and has had some success in fiction, and Melchizedek, as a Puritan name, antedates Evan Harrington's father by some centuries. There was also a strong tendency to choose names of melancholy import, such as Ichabod (i Sam. iv. 21), Jeremiah, Job and Jonas, the last being the only minor prophet to appear among the early examples; and, as will be shown in Ch. IX, some Puritan parents expressed their feeling of abjectness by giving repulsive Scriptural names to their children.

Less important names were sometimes given in connection with the circumstances of birth. A son born to an exile at Strasburg in 1543 was christened Gershom—[6] For he said, I have been a stranger in a strange land' (Exod. ii. 22). Another, born just after his father's death, became Jabez,—'His mother called his name Jabez, saying, Because I bore him with sorrow' (1. Chron. iv. 9). In fact, the Puritans, saturated as they were with Biblical knowledge and the Hebrew spirit, reverted to Hebrew practice. When Rachel's youngest son was born, 'it came to pass, as her soul was in departing (for

she died), that she called his name Benoni (" sion of my sorrow ") ; but his father called him Benjamin (" son of the right hand ") \ About the middle of the 17th. century one John Cromwell compromised by giving his son the name Ben-Oni-Jamin.

But the English love of individuality was not long satisfied with stock Biblical names. Parents began to ransack the genealogical chapters of the Old Testament in search of something hitherto unused. Jesse, David's father, has always been a fairly popular name, but it is difficult to see why anyone should wish to name a child from David's ' bossy' elder brother; yet we find Eliab on record, and Sir Eliab Harvey commanded the Temeraire at Trafalgar. Sometimes also the name was chosen by opening the family Bible at random, a kind of *Sortes Virgiliance.* Others deliberately chose the sesquipedalian type of name. These absurdities have persisted almost into our own time, e.g. * Mrs. Maher-shalalhashbaz Bradford was dwelling in Ringwood, Hampshire, in 1863 ' (Bardsley), and further examples will be found in Ch. IX. Even as late as the second half of the 19th. century we find record of the ridiculous Talitha Cumi and the blasphemous Eli-lama-Sabach-thani !

The result of this search for ' unused ' names was such that the nomenclature of the later Puritans could be, with little exaggeration, thus described by the Cavalier poet, John Cleveland, * Cromwell hath beat up his drums clean through the Old Testament. You may learn the genealogy of Our Saviour by the names in his regiment.

The muster-master uses no other list' than the first chapter of Matthew/ This Hebrew nomenclature prevailed completely in many parts of the country, its greater or less vogue depending largely on the views of the parson.—' There had been villages in Sussex and Kent, previous to Elizabeth's death, where the Presbyterian rector, by his personal influence at the time of baptism, had turned the new generation into a Hebrew colony. The same thing occurred in Yorkshire only half a century later. . . . As for the twelve sons of Jacob, they could all have answered to their names in the dames' schools. . . . On the village green, every prophet, from Isaiah to Malachi, might be seen of an evening playing leapfrog' (Bardsley).

The Old Testament names persisted, especially in the north. Only some fifty years ago Bardsley finds that ' If we look over the pages of the directories of West Yorkshire and East Lancashire and strike out the surnames, we could imagine we were consulting a recently inscribed register of Joppa or Jericho. Within the limits of ten leaves we have three Pharaohs, while as many Hcphzibahs are to be found on one single page. Adah and Zillah Pickles, sisters, arc milliners. Jehoiada Rhodes makes saws and Hariph Crawshaw keeps a farm. Vashni, from somewhere in the Chronicles, is rescued from oblivion by Vashni Wilkinson, coal merchant, who very likely goes to Barzillai Williamson for his joints. Jachin,[1] known to but a few as situated

[1] It was the name given by Solomon to one of the pillars of his Temple porch and means ' May He establish \

in the Book of Kings, is, in the person of Jachin Firth, a beer retailer, familiar to all his neighbours. Heber Holdsworth on one page is faced by Er Illingworth on the other. Asa and Joab are extremely popular, while Abner, Adna, Asahel, Erastus, Eunice, Benaiah, Aquila, Elihu and Philemon enjoy a fair amount of patronage. Shadrach, Meshach and Abednego, having been rescued from Chaldaean fire, have been deluged with baptismal water. How curious it is to contemplate such entries as Lemuel Wilson, Kelita Wilkinson, Shelah Haggas, Shadrach Newbold, Neriah Pearce, Jeduthun Jempson, Azariah Griffiths, Naphtali Matson, Philemon Jakes, Hamath Fell, Eleph Bisat, Malachi Ford or Shallum Richardson/

It is probably an accident that Bardsley did not come across an Enoch in this list, though the name, in spite of its bearer's * translation' (Gen. v. 24), does not appear to have had much popularity before the time of Tennyson's Enoch Arden. Another missing name is Hiram, so popular in America, the King of Tyre who supplied Solomon with building materials. I have never met the name Eli, but one of his sons, Phineas, is well recorded. The pretty name Thyrza, which is the Biblical Tirzah, was long a rustic favourite.

The same state of things is reflected in George Eliot's Adam Bede. Adam's brother was Seth, his bibulous father was Thias (Matthias), the two objects of his love were Hetty, i.e. Hester or Esther, and Dinah, and the latter had aunts Judith and Rachel. In connection with Esther and Judith, another change of fashion may be

noticed. Bardsley says, 'Esther is still popular in our villages, so is Susan. Hannah has her admirers, and only Judith may be said to be forgotten/ Judith, well known already in the Middle Ages, is now once more in full vogue. The name of her victim [1] was borne by Holofemes Hunt, perpetual curate of Liphook, Hants, in the 17th. century, another example of Puritan abjectness.

To return to the male names, it is evident that half of the sons of Jacob have gone out of fashion, viz. Issachar, Zebulun, Dan, Naphtali, Gad and Asher. Yet Issachar Jupp is a character in Blackmore's Cradock Nowell and Zebulun Cunninghame was among the early emigrants to New England. We have already noticed one of Joseph's sons (see p. 104); the other, Ephraim, has been quite popular. Ephraim Chambers published *in* 1738 the Cyclopaedia which inspired the great French Encyclopedic, and cricket enthusiasts of the author's age will remember that great Yorkshire batsman Ephraim Lockwood, with whom it seems natural to mention the Notts wicket-keeper Mordecai Sherwin. The most popular 'pro' of our time is so universally known as Patsy that he must almost have forgotten that he is really Elias.

If we turn to the minor prophets, everyone will think of 'Amos Cottle,—Phoebus ! What a name !' Obadiah was sometimes used by Cavaliers as a stock name for a Roundhead, as Aminadab was for a Quaker, and Macaulay's Battle of Naseby is given as

[1] See the book of Judith in the Apocrypha.

by Obadiah Bind-their-kings-in-chains-and-their-nobles-with-links-of-iron,[1] Sergeant in Ireton's regiment. A ribald song of about sixty years ago, 'The two Obadiahs', did not do it much good. Jonas, i.e. Jonah, as already noted, was rather a favourite. Micah was very suitably chosen by Conan Doyle for the son of an Ironside in his stirring tale Micah Clarke. Its older form Micaiah was familiar in the name of Micaiah Hill, a London examiner in mathematics when I was a young student. Nahum Tate, poetaster (+ 1715), and, with Brady, author of the Metrical Version of the Psalms, came off once with 'As pants the hart for cooling streams \ Malachi, adopted in Irish for the native name [2] Maelseachlainn, named two kings and a famous saint. The other minor prophets, along with Nehemiah and Ezra, are found in Puritan use, but are now rare. Zachary, the name of Macaulay's father, is not from Zechariah, but from its New Testament form Zacharias, father of the Baptist.

Biblical place-names, such as Eden, Bethsaida, Canaan, were also used baptismally. Beulah (Is. lxii. 4) is still popular in America and Nazareth is recorded both for boys and girls. I know a lady called Mizpah, the name of the cairn which was to be a witness of the covenant between Laban and Jacob (Gen. xxxi), and Ebenezer,

[1] A blunder of Macaulay's. He should have remembered what ' every schoolboy knows \ viz. that the eccentricities of the Puritans did not go as far as surnames.

[2] Charlotte Yonge gives many examples of such adoptions, e.g. Jeremy for Diarmaid.

the stone set up by Samuel (i Sam. vii. 12) to commemorate the defeat of the Philistines, is well utilized as a name, its most famous bearer being Ebenezer Elliott, author of the Corn-Law Rhymes. Those who remember Besant and Rice's delightful Golden Butterfly will think of that amusing American Gilead P. Beck. Perhaps the best-known bearer of such a name is Sharon Turner (+ 1847), a pioneer in the study of early English history. The plain of Sharon was proverbial for its fertility.

The Puritans who exiled themselves to North America took the Old Testament names with them. The lists of emigrants, surnames apart, suggest the crossing of the Red Sea rather than that of the Atlantic.[1] In the States they persisted even more strongly than in rural England and they still name a large proportion of American fictional characters. Moreover, they so completely dominated the nomenclature of the settlers that they

[1] **1** cannot refrain from quoting once more the admirable Bardsley on these Old Testament names—' Among the passengers who went out to New England in James's and Charles's reigns will be found such names as Ebed-melech (I omit the surnames), Oziell, Ephraim, Ezechell (Ezekiel), Jeremy, Zachary, Noah, Enoch, Zebulon, Seth, Peleg, Gercyon (Gershom), Rachell, Lea (Leah), Calebb, Jonathan, Boaz, Esau, Pharaoh, Othniell, Mordecay, Obediah, Gamaliell, Esaias, Azarias, Elisha, Malachi, Jonadab, Joshua, Enecha (seemingly a feminine of Enoch) and Job. Occasionally an Epenetus or Nathaniell, or Epaphroditus, or Cornelius, or Feleaman (Philemon), or Theophilus, or Ananias is met with ; but these are few and were evidently selected for their size, the temptation to poach on apostolic preserves being too great, when such big game was to be obtained. Besides, they were not in the calendar !'

became, as it were, national and underwent that transformation into shortened forms which native English names had experienced centuries before. In England, except for such old established names as Dan, Sam, Joe and Ben, and a few modern examples, such as the familiar Ike, for Isaac, Old Testament names are generally used in full. In America we find Abe, Eben, Rube, stock name for a yokel, Jed, Jake, middle syllables like Zeke and Lish, and the New Testament Pete and Steve. The American humorist H.W. Shaw (+ 1885) wrote under the names Josh Billings and Uncle Ezek. It would be possible to make a very long list of prominent Americans who have borne Old Testament names: we will be satisfied with Noah Webster, the great lexicographer, Ira Sankey, the musical companion of Moody, the revivalist, who visited this country in 1873, and Elihu Burritt, the Learned Blacksmith (4- 1879). Ira was one of David's captains (2 Sam. xxiii. 26). Elihu (1 Sam. i. 1) was the grandfather of Eikanah, memorable for Dryden's enemy, Eikanah Settle. In American fiction the most out of the way Old Testament names are utilized. Edith Wharton wrote a novel called Ethan Frome, but all we know of Ethan is that he ' was less wise that Solomon * (1 Kings, iv. 34). In The Crisis, by Winston Churchill, there is a character named Eliphalet, from one of David's numerous sons. Curiously popular in the States is the name of Cyrus, the Persian.

As already mentioned, the Puritans shunned the great New Testament names, which, belonging to saints, were

regarded as unclean. Timothy, first bishop of Ephesus, was naturally suspect, and Titus, destroyer of Jerusalem, would be repugnant to enthusiasts for the Hebrew tradition. The most notorious Titus in our annals has not helped to popularize the name. Felix was not a Puritan name. It was taken, not from the Roman governor, but from one of many saints. From it we have the feminine Felicia, borne by that graceful poetess, Mrs. Hemans. Either the Puritans or later prospectors made it their business to dig out the less familiar names. Aretas has only an occasional mention (2 Cor. xi. 22), but I find that Aretas Seton was Governor of the Leeward Isles in the early 18th. century. Artemas (Titus iii. 12) was traditionally the first Bishop of Lystra. Artemas Ward (+ 1800) was an American general whose name was adopted, altered to Artemus, by the greatest of American humorists, Charles Farrar Browne (1834-67).

The effect of a man's religious convictions on the naming of his children can be seen in the case of John Bunyan, in his younger days an enemy of the Quakers. By his first wife he had Mary, John, Thomas and Elizabeth, all New Testament saints ! By the time of his second marriage his anti-episcopal fervour had so far intensified that he went back to the Old Testament for Joseph and Sara.

The female Scriptural names, though often showing the same eccentricities as the male, e.g. I have come across an example of Aholibamah, wife of Esau, are on the whole more picturesque and interesting. According

to an old rhyming description of names which this writer learnt from his mother—

Elizabeth is a peerless name, fit for a queen to wear,
In castle, cottage, hut or hall a name beyond compare.

It was not of course a popular Puritan choice, for, besides the New Testament Elizabeth, we have St. Elizabeth of Hungary (+ 1231), whose pathetic story was used for a tragedy by Charles Kingsley. But the fame of the great Queen, * daughter of the Reformation \ did something to counteract the hagiological taint and in modern times it has reigned next to Mary among female names. Its transformations are rather puzzling. In the Old Testament it is Elisheba (see p. 101). It has always been a favourite name in Europe. According to Charlotte Yonge, the first historical example is ' the Muscovite princess Elisavetta,[1] the object of the romantic love of that splendid poet and sea-king, Harold Hardrada of Norway, who sang nineteen songs of his own composition in her praise on his way to her from Constantinople and won her hand by feats of prowess \ No female name has so many variant or pet forms, e.g. Lizzie, Beth, Bess, Betsy, Betty, Libby, Elsie, Lisbeth, Elspeth, etc. It was, even in the great Queen's time, often shortened into Eliza (cf. Fr. Elise), now often regarded, like Beth and Betty, as a separate name, and Dr. Johnson always called his wife Tetty. I fancy that ' good Queen Bess′ is one of Scott's inventions, like his

[1] The New Testament Elizabeth was canonized in the Eastern Church.

* bluff King Hal \ but Shakespeare was already familiar with this pet form.—' Come hither, Bess, and let me kiss my boy ' (3 Henry VI v. 7), says Edward IV to his Queen (Elizabeth Woodville). When Elizabeth of Hainault married Philippe-Auguste of France, her name was contorted to Isabelle, which, as Isabella, soon became very popular in Spain. Charlotte Yonge is surely mistaken in saying that the name * took no hold of the English taste : and it was only across the Scottish border that Isobel or Isbel, probably named from French allies, became popular \ According to Bardsley, Isabel long ran neck-and-neck with Matilda as a favourite girls' name and any scrutiny of medieval Rolls will confirm his opinion. In early occurrences the same person is sometimes indifferently Elizabeth and Isabel. Later on they were regarded as separate and Isabel prevailed almost completely over Elizabeth in the Middle Ages.

Among female names from the Old Testament there seems to have been a decided predilection, at least among the Puritans, for those associated with the discomfiture of the ungodly. With the song of Miriam (Ex. xv.) over the drowned Egyptians we may compare that of Deborah the prophetess (Judges v.) after the victory of Mount Tabor, with its special mention of Jael, ' blessed above women \ who had distinguished herself by driving a tent-peg through the head of the sleeping Sisera, after offering him hospitality. Miriam later became Mariamne or Marianne, wife of Herod I, and Mary is its New Testament Greek form. Deborah was in great favour with the Puritans and Jael Mainwaring was christened

in 1613. Esther or Hester was a type of political wisdom, to be celebrated later by Racine, and Thackeray may have been influenced in his choice of Rebecca for Miss Sharp by some recollection of Rebekah's oriental artfulness exerted on behalf of her favourite son. Rachel's appropriation of her father's household gods is another example. Even Ruth's approach to Boaz showed a certain feminine sagacity. Nor were the Puritans so uninterested in the more scabrous episodes of Holy Writ and the Apocrypha as to shun the names of Bathsheba and Susan (na), not to mention Dinah and Tamar (p. 157). The names of all three patriarchs' wives became popular, but Rachel, mother of Joseph and Benjamin, was as much preferred to Leah as the ornamental Mary was in pre- and post-Puritan times to the domesticated Martha.

The Puritans took from the New Testament many girls' names, including that of the 'Puritan maiden, Priscilla'. She is generally coupled in Acts with her husband Aquila, a name also used by the Puritans. For Drusilla, wife of Felix, see p. 158. Of those two quarrelsome church-workers Euodias and Syntyche (Philip, iv. 2) only the former appears to have been favoured. Eunice, mother of Timothy, has kept her popularity, but, like Irene, is often mispronounced by modern tongues. Damaris had a great vogue in spite of her casual mention (Acts xvii. 34), and the same applies to Phoebe (Romans xvi. 1) and Lydia (Acts xvi. 14), the latter of which escaped from the Puritans and became a fashionable i8th.-century name. Tabitha, 'which by

interpretation is called Dorcas', was a prime favourite, the same woman being sometimes called indifferently by either name, and, while pre-Reformation parents naturally preferred Mary to Martha, the Puritans logically reversed the choice. In short, as Bardsley puts it, ' the great national names of Isabella, Matilda, Emma and Cecilia had been replaced, on Elizabeth's death, by Priscilla, Damaris, Dorcas and Phoebe', the last named being, of course, ' Phebe, our sister, a servant of the Church \ and not the heathen Diana or Artemis regarded as the sister of Phoebus.

A further result of Puritanism was the wholesale introduction of abstract nouns as names, sometimes given to boys[1] as well as girls. This was no new thing. From Greek we already had Alethea, truth, Sophia, wisdom, and Irene, peace. The Middle Ages had Constance, popularly pronounced Custance, Laetitia or Lettice, and all the virtues and vices were personified in the later medieval drama. But an immense number of new names of this type were introduced after the Reformation. I have already given from Littleton (p. 20) those in common use. It was the custom to baptize female triplets as Faith, Hope and Charity, and one remembers that Mr. Pecksniff's two daughters were Charity and Mercy, Cherry and Merry. Spenser had already put Fidelia, Speranza and Charissa in the House of Holiness. Sir Thomas Carew, Speaker of the House of Commons in the 17th. century, had a wife Temperance

[1] **Patience Warde was Lord Mayor of London in 1681 and the Rev. Experience Mayhew died as late as 1758.**

and four daughters, Patience, Temperance, Silence and Prudence. Patience is already the name of a gentlewoman in Shakespeare's Henry VIII, and Prudence is rather exceptional in having developed a pet form Prue (p. 143), Steele's nickname for his second wife, for whom Patience would have been more suitable. Other recorded names of this type, some still in use, were Abstinence, Comfort, Confidence, Diligence, Felicity, Honor, Humiliation and Humility, Joy, Obedience, Perseverance, Remembrance, Repentance, Truth or Troth, Victory, along with such adjectives as Faithful, Godly, Gracious, Humble, etc. The gloom which seems inseparable from Calvinism appears in the choice of such names as Wrath and Anger. Sometimes resort was had to the dead languages : Fiducia Lee's name is on a tablet in Ockley Church, Surrey, and the Gr. Philadelphia, brotherly love, was in great favour.

Camden gives specimens of all the above types, as also of another type, hardly to be called a name, which reinforced them—* The new names Free-Gift, Reformation, Earth, Dust, Ashes, Delivery, More fruit, Tribulation, The Lord is near, More trial, Discipline, Joy again, From above, Acceptance, Thankful, Praise-God, Love-God and Live-well, which have lately been given by some to their children with no evil meaning, but upon some singular and precise conceit'.

A few of such names have been attached to people of some importance. Accepted Frewen (+ 1664) was Archbishop of York, Increase Mather (+ 1723) was an eminent American divine and father of Cotton Mather,

the witch-finder. Best known of all is Praise-God Barbon, the fanatic whose name is associated with the Barebones Parliament of 1653. His brother is said to have been baptized If-Christ-had-not-died-for-thee-thou-hadst-been-damned. This is probably an invention, but it appears to be certain that he was known to the ungodly as Damned Barbon.

The subject of these ' Pilgrim's Progress' names coined by the Puritans from Scriptural and moral phrases lies outside the scope of this book, so I will be satisfied with the following panel of I7th.-century Sussex jurymen, given as authentic by Mr. Arthur Bryant *in* his England of Charles I I . — ' Accepted Trevor, Redeemed Compton, Faint-not Hewit, Standfast-on-high Stringer, Kill-sin Pimple, Be-faithful Joiner, Fly-debate Roberts, Fight-the-good-fight-of-faith White, More-fruit Fowler, Hope-for Bending, Weep-not Bil-ling, Meek Beaver/ Such names and those taken from Scripture by the Puritans excited the derision of ungodly dramatists, who are fond of giving them to rascally and hypocritical characters. As early as Ben Jonson we find Zeal-of-the-Land Busy in Bartholomew Fair and Tribu-lation Wholesome in The Alchemist. Nor does the possession of edifying names seem to have given their bearers the hoped for immunity from sin. Gamaliel Ratsey was a famous highwayman, hanged in 1605, and Salvation Yeo, according to his mother, * swore terribly in his speech '.

CHAPTER VI

The Growing List

As the preceding chapters show, our list of Christian names has, since the close of the Middle Ages, been constantly enlarged from various sources. The most considerable modern importation has been from Scotland. It is probable that the great popularity of Walter Scott is partly responsible for the 19th.-century invasion of England by Scottish Gaelic names. The most familiar of these are Angus, unique choice, Donald, world-ruler, * much the same in meaning as Dumnorix, world king, Csesar's opponent among the iEdui' (Macbain), Dugald, dark stranger, i.e. Dane, as contrasted with Fingal,[1] fair stranger, i.e. Norwegian, Duncan, brown warrior (on the three Ds see Cuddie Headrigg, p. 26), Ewen, probably, like the Welsh Owen,[2] borrowed from Greco-Lat. Eugenius (sec p. 88), Fergus, super-choice, Gilchrist, servant of Christ, now chiefly a surname, but formerly used to translate the Gr. Christopher (p. 72), Hector, a Greek name, upholder, the * prop of Troy \ adopted for the native

[1] This was Oscar Wilde's second name.

[2] Among the I4th.-century citizens of London I find a man whose surname is spelt indifferently Ewayn, Iweyn and Oweyn.

Eachan, Kenneth, fair one, Malcolm, tonsured servant of St. Columba, Murdoch, sea-warrior, partly akin to the Welsh Morgan, Roy, red, but probably connected by parents rather with OF. *toy,* king. To these may be added three Scottish saints, viz. Ninian, missionary to the southern Picts in the 5th. century, Conan, 7th.-century bishop of Sodor and the name of one of Ossian's characters, and Mungo, patron saint of Glasgow, really the nickname, * beloved', of St. Kentigern, who built his cathedral at Glasgow on ground that had been consecrated by St. Ninian. None of these names has had much vogue in England ; indeed, outside fiction, the only Mungo one remembers is the African explorer, Mungo Park (+ 1806).

Not all Highland names are purely Gaelic. Scotland received a considerable contribution from the Vikings, including Ivor, for Ingwar, the name of the Danish chief who murdered St. Edmund, Ronald or Ranald, the Old Norse equivalent of Reginald (p. 37), and Torquil, i.e. Thor's kettle, which was contracted in England to Thurkil (p. 32) and became very common in East Anglia, still the great home of the surnames Thirkle, Thurkell, Thurtle, etc. Brenda, the name of one of Magnus Troll's daughters in Scott's Pirate, is probably a feminine from the Norse name Brand, flame, sword-blade. Desmond, Esmond and Redmond were taken to Ireland by the Vikings. Archibald came from the Continental Ger. Eorcenbald, precious bold, *via* Old French, and is found in Middle English, but it became especially a Scottish name, when, *in* the 12th.

century, the head of the Campbells adopted it in replacement of Gillespie, bishop's servant, since when * the heads of the house of Campbell have been Archibald to the Lowlands, to their own clan, Gillespie' (Charlotte Yonge). Douglas, Gordon and Lachlan are surnames of place-name origin, the first meaning dark water, the second from a Berwickshire village, and the third, from Old Norse, apparently meaning ' fjord-land \

Several Scottish pet forms of girls' names have become popular of late. Maisie (also Mysie), for Margaret, is the heroine of the old ballad of Proud Maisie, May is used in Scotland both for Mary and Margaret and Jessie is said to be similarly used for Janet, which, like Jean, shows French influence. Thus Jessie is not necessarily for Jessica. This was in medieval England a Jewish name, identified with the Iscah or Yiskah of Genesis xi. 29. Since The Merchant of Venice, in which Jessica shows some of the Oriental sagacity already referred to (p. 115), it has naturally been shunned by the Jews. Margery for Margaret is common in Middle English, but Marjorie is essentially Scottish and Marjorie Bruce, daughter of the great Robert, became the ancestress of a new. royal house, when she married, in 1315, Walter the High Steward (Sc. Stewart) of Scotland. A very interesting old Scottish name is the historic Devorgilla, mother of John Baliol and foundress of Balliol College, Oxford. A newspaper of March 30th, 1939, recorded the marriage of a Scotch lady named Dorviegelda * Malvina. The second name is that of Oscar's

[1] Probably misprinted.

lady-love in Ossian and was probably invented by Macpherson. Muriel or Meriel, a common name in Middle English, *is* explained by Macbain as' sea-white \ It occurs in Old Irish as Muirgheal as early as 851. Some of the older Gaelic names have been generally replaced by others more familiar, e.g. Devorgilla by Dorothy, Fionnaghal, fair-shouldered, whence the Fenella of Peveril of the Peak, by Flora, Una, famine, by Winny.

Of the Welsh male names enumerated by Littleton (p. 21) only Evan (p. *66),* Llewellyn, lion-like, Coleridge's Leolinc in Christabel, and Morgan, sea-dweller, have had much vogue in England. Cradock, i.e. Caradoc, made by the Romans into Caractacus, is found occasionally.

Of late several Welsh girls' names have become popular, especially Gladys (p. 95) and Winifred (p. 22). Others are Gwendolen, of frequent occurrence in Welsh history and legend, Gwynneth, Eiluned and Myfanwy. One of the most familiar is the shortened Gwen, which represents Welsh *gtvyn,* white, fair.

No true Irish male names seem to be in general use with us, but, beginning with Kathleen, i.e. Catherine, and Nora(h), for Honora or Eleanor, there has been a recent importation, especially of-een names, e.g. Doreen, explained by Charlotte Yonge as meaning sullen, but possibly a mere dim. of Dora, Maureen, a dim. of Mary, and Rosaleen in whom is personified Ireland,' ' Dark Rosaleen', a reference to whom by Tim Healy once caused a back-bencher to ask his neighbour in a worried whisper, * What did he say about Rosebery *V*

The legendary Deirdre has, owing to her appearance in dramas by Synge and Yeats, recently attained some popularity. In my paper to-day is a picture of two actresses, one named Deirdre and the other Karen, the latter a recent importation from Denmark. Sheila is the Irish form of Cecilia or Celia.

The names so far discussed are new importations or resurrections, but there are a few Celtic names of ancient adoption and lineage. We have noticed among the Conqueror's companions an Alan and an Ivo, both from Brittany. Alan, of which Allen is a later variant, is rather mysterious. It is explained by Charlotte Yonge as ' harmony', apparently allied to Welsh *a\aw,* tune. —* It came into England with Alan, Earl of Britain (Brittany), to whom the Conqueror gave the greatest part of Richmondshire, and hath been most common since that time in the Northern parts' (Camden). Of all Breton names Yves is the commonest. It is the Old French nominative of Yvain, identical with Evan and John, and famous in medieval epic as the Knight with the Lion. From it are derived the female names Yvette and Yvonne. The most notorious Ivo in England was Ivo Taillebois, probably a man of low origin (wood-cutter), the villain of the Hereward saga. The name is not extinct, for the Hon. Ivo Bligh, afterwards Lord Darnley, was a member of the most famous of all Cambridge cricket teams (c. 1880). A St. Ivo of Brittany gave his name to St. Ives in Cornwall, but the St. Ives of Huntingdon was traditionally a Persian ! Another great Breton name which came over with the

Conqueror is Brian, said to mean * strength'. Its most f/amous bearer is Brian Boru, King of Leinster, who fought against the Danes and was killed at Clontarf in 1014. Other Celtic names established far back in history are those of the two tragic queens Guinevere and Isold, which will be found in Ch. II. .

Of late a few Russian names have come into fashion, e.g. Ivan, i.e. John, and the female Natalie, Olga, Sonia and Vera. The first is of Latin origin and cognate with Noel, Olga is the Scandinavian Hclga, holy, Sonia is a dim. of Sophia, and Vera, when not short for Veronica (p. 81), is the Slavonic *viera,* faith. The present Archbishop of Canterbury has the Italian name Cosmo, famous in the Medici family and said to come from Gr. *kosmoSy* order, and Byron named his unfortunate little daughter Allegra, cheerful. Some parents turn to Spanish, e.g. Dolores, lit. sorrows, i.e. the seven sorrows of the Holy Virgin. A Spanish name which has never had much currency in England is Alphonso, introduced by the Visigoths from OG. Hildefuns, fight ready. It has been popular in France (Lamartine, Daudet, etc.). Alonzo is said to be the same name, which one doubts. Isidore, gift of Isis, scarcely used in England except by Jews, owes its Spanish vogue to two national saints, one of whom was Isidor of Seville, a great word-hunter of the early 7th. century. The German abbreviation Max, for Maximilian, is now quite familiar in England. Even the Red Indians are not altogether neglected, e.g. I have met a Canadian lady named Wenonah, from the mother of Hiawatha—

Fair Nokomis bore a daughter
And she called her name Wenonah,
As the first-born of her daughters
(Hiawatha, iii, 23).

Owing to this relentless hunt for ever new and attractive female names, the feminine list is now immensely longer than the masculine. Just as the garb of the human female is distinguished from that of the male by constant changes in shape, colour and ornamentation, so do female names show recurring changes of fashion and all sorts of more or less fantastic attempts at intensifying their attractiveness. Moreover, constant inroads are made by the female on male territory. In May, 1939, the Times recorded the death of a lady named Alfreda Ernestine Alberta, three masculine names feminized. The practice of adding -a to a male name, e.g. Ethelberta, Theobalda, Louisa, etc. is very ancient. Camden gives, as formerly in use, ' Nicholca, Laurentia, Richarda, Guilielma, Wilmetta, drawn from the names of men, in which number we yet retain Philippa, Francisca, Joanna, etc'. In modern America we find Willa. Sometimes such names were adopted from a father or ancestor, sometimes no doubt in honour of the saint on whose day the baby was born.

Another ending is -ina or -ine, as in Katharine. Later names of this type are usually of Italian or French origin, e.g. Adelina, Ambrosine, Georgina (also Georgiana), Clementina, Josephine, Thomasine, whence the rustic Tamsin, and Ger. Wilhelmina, whence Minna. Diminutives were formed in -otta, -otte, e.g. the It. Carlotta

or the Fr. Charlotte, which became so popular in Germany. Another dim. suffix is -etta, -ette, as in Henrietta, Harriet, Georgette, and Shakespeare's Jaquenetta (Love's Labour's Lost). Such endings are attached also to female names, e.g. Ellaline, Floretta and Lizetta, both of which I have recently noted in the Times. As will be seen in Ch. VIII, -ot and -et were in English use as dims, long before these comparatively modern formations.

The later Stuarts had rather a craze for names in -inda, such as Clarinda, Dorinda, Florinda, Melinda, perhaps suggested by Ariosto's Belinda, which in its turn was possibly due to the many German names in -lind (see p. 133). Lovelace wrote a poem to Ellinda's Glove, Rhodolinda is the heroine of D'Avenant's Albovine (1629), Pope invented Zephalinda and Gay the comic Blouzelinda for a ' blowzy ' wench. To the same period belongs the restoration of Latin forms, so that Cicely became Cecilia and Lettice was replaced by Letitia or Laetitia. This love of artificially elaborate names is reflected in the characters of the Restoration dramatists, e.g. Vanbrugh's Amanda, Berinthia, Belinda, Hortensia, Aminta, Clarissa, Araminta, Corinna and Clarinda. He might have defended his Amanda by the example set by Shakespeare with his much more pleasing Perdita and Miranda, an example followed in our own day by the dramatist who created Candida, perhaps with a reminiscence of Voltaire's Candide.

Among made-up names none is prettier than Vanessa, coined by Swift for Esther Vanhomrigh. I know a

lady of this name who is a collateral descendant of the Dean. To the same class probably belongs Pamela, apparently coined by Sidney in his Arcadia. Later it was adopted by Richardson for his virtuous servant-girl (Pamela or Virtue Rewarded, 1740), ' designed to cultivate the principles of virtue and religion in both sexes ', to which Fielding replied with his ' lewd and ungenerous' Joseph Andrews, the name of his hero being suggested by one of the patriarch's Egyptian experiences. Pamela, says Charlotte Yonge, is ' still not uncommon among the lower classes/ It has since become popular enough to achieve a pet form, Pam.

Swift translated his other Esther (Johnson), whose name comes from the Persian word for ' star ', by the Lat. Stella, which now has variants Estclla and Estelle. Stella had already been used by Sidney for Penelope Devereux, for whom, as Astrophel, he wrote a sonnet sequence. It was as Astrophel, ' a gentle shepherd born in Arcady ', that Spenser lamented his death, a fact perhaps remembered by Shelley, when he elegized Keats as Adonais. A less pleasing device than Stella is the ' sugary' Sacharissa, Waller's name for Lady Dorothy Sidney whom he wooed unsuccessfully. One is inclined to smile at the ' Ayrshire Ploughman' imitating these earlier writers by addressing Mrs. Agnes Maclehose as Clarinda and signing himself Sylvander !

Much earlier than the Restoration eccentricities we have the fantastic collection of names to be found in the

Faerie Queene, especially that part in which the poet gives us—

> A chronicle of Britain Kings
> From Brute to Uther's rayne ;
> And Rolls of Elfin Emperours
> Till time of Gloriane.

Some of these were coined by Spenser, others culled from the old chroniclers and from Malory, of whom a lady novelist has lately written, ' I found the fighting parts dull, but the names were superb \ In France of the 17th. century, the age of the endless romances spun by Madeleine de Scudery and others, the use of high-sounding names was a mania. Catherine de Vivonne, Marquise de Rambouillet, chose the anagram Arthenice, after seriously considering Carinthee and Eracinthe, and Moliere's two Precieuses ridicules, Madelon and Cathos (Katie), elected to be known as Polixene and Aminte. Aminta, from Tasso's *bergerie,* was a favourite at the Restoration period and was revived by Meredith in his Lord Ormont and his Aminta. The Marquise de Rambouillet's English contemporary and namesake, Katherine PhiKps, chose, instead of an anagram, the fanciful Orinda, to which her admirers prefixed the epithet ' Matchless '. This was perhaps suggested by Oriana, one of the names by which Elizabeth's courtiers called the Queen and the subject of one of Tennyson's early poems. At a later date we have Zelide, the name given to herself by that Dutch lady, Isabella van Serooskerken van Tuyll, who rejected BoswelTs suit.

Still later one of Byron's flames, Isabella Harvey, changed her name to Zorina Stanley.

From what has been said it is clear that girls' names are subject to ever fluctuating fashions, while boys' names remain much more stable. Many female names described by Charlotte Yonge and Bardsley as unusual or almost obsolete are now restored to favour.[1] A striking example is Joyce, of which name Bardsley says, 'Joyce fought hard, but it was useless '. On the same page he says that' Barbara is now of rarest use '. Joyce seems to have been for a time a Puritan name, coupled with Abigail and Charity in Cavalier skits. In older records it is latinized as Jocosa, which, if it represents 'joyous', is an etymological error, since the origin of Fr. *joyeux* is *gaudiosus.* Some seventy or eighty years ago innumerable girls were christened Ada, but I do not remember an Ada among my forty years' experience of students. No doubt it will come in again along with its contemporary favourites Emma and Julia. The same phenomenon is observed in France, where ' Le prenom est soumis a une singuliere fluctuation de la mode qui pourrait caracteriser chaque generation. Toute une serie de prenoms disparait un temps pour reparaitre trcnte ou cinquante ans plus tard et meme apres des siecles, comme il arrive aujourd'hui avec la mode moyenageuse des prenoms feminins: Renee, Anne, Simonne, Yvonne, Odette, Huguette, Berangere, etc. Tel prenom qui semblait hier vieillot et rustique apparait comme plein

[1] See, for instance, Cynthia, Ethel, Joan, Judith, Olive, Pamela, Winifred.

de distinction et de fraicheur. Les hommes, qui ont le prenom plus simple et moins pretentieux que celui des femmes, ont recommence depuis quelques annees, a s'appeler de nouveau : Pierre, Jean, Jacques, Claude, etc'. (Levy, Le Manuel des Prenoms).

CHAPTER VII

Fancy Names

BESIDES the traditional names derived from Teutonic, Celtic and the languages of the ancients, we now have a large number which may be called fancy names. Some of these fall under the heading ' animal, vegetable and mineral \ Others are connected with days and feasts, with names of places, and finally we have the numerals. Even in the Middle Ages pretty names for women began to be invented. Dulcibella, or Dowsabel (Comedy of Errors, iv. i) must be one of the earliest (see p. 22) and the modern Dulcie and Douce are its abbreviations ; cf. the Sp. Dulcinea, the name substituted by Don Quixote for Aldonza. Clarimond, borrowed from OF. Esclairmond, wife of the epic hero Huon de Bordeaux, is another ancient example. It occurs in the old tale of Valentine and Orson. Littleton (p. 22) gives Roseclere, which Charlotte Yonge couples with Rosalba and Rosabella or Rosabel, ' all arrant fancy names '. Claribel, ' the King's fair daughter', is in Shakespeare (Temp. ii. 1), Lilybelle has lately been recorded in the Times and Maribelle is the Christian name of an American lady novelist. I once had a

housemaid named Donna, probably a muddled memory of her mother's reading, and Senora has also been used.

As was *seen* in Ch. II, the names of animals entered freely into the old Teutonic names. The same is true of Biblical names, e.g. Deborah, bee, is synonymous with the Gr. Melissa, Jonah means ' pigeon ', Rachel is ' ewe' and Tabitha, gazelle, was translated by the Gr. Dorcas (Acts ix. 36), whence the Dorcas societies, which make garments for the poor. For Leo and Lionel, see p. 50. The modern craving for fancy names has apparently limited itself to the feathered section of the animal world. I have seen Dove as a woman's name on a country tombstone. Mavis, a dialect name for the thrush, of Old French origin, and Merle, the French name of the blackbird, are occasionally selected by imaginative parents.

Of flower names one of our oldest and most generally used is naturally Rose, starting with the Gr. Rhoda, who answered the door to St. Peter (Acts xii). It is possible that it has also absorbed the once common Roese, Rohais, latinized as Rohesia, of Teutonic origin and meaning ' nobility', with first element as in Robert. The Greeks had Narcissus and Hyacinthus, from the latter of which comes also the gem called a jacinth, but these names, despite the many St. Hyacinths, have never been naturalized in England, though Jacintha is the heroine of Hoadly's Suspicious Husband (1747). Chaucer's Prioress was ' cleped Madame Eglentyne', a name found also in Old French epic, but it has not survived. The synonymous It. Flordespina is in Orlando

Furioso. Still earlier is Blanchefleur, the heroine of an Old French romance of the 12th. century. A very ' collective ' flower name was that of Field Flowers Goe, a I9th.-century Bishop of Melbourne, who was said to have a brother named Spring Flowers. Rose or Rosa has a number of derivatives, such as Rosine, the heroine of Le Barbier de Seville, Rosaline (Love's Labour's Lost and Romeo and Juliet), Rosalie, the patron saint of Sicily, and Rosalind. The latter name only accidentally ends in -lind, which is usually OG. *lind*, snake, whence the *Lindivurm* or dragon of German legend. It is a common ending in German female names. Gerlind was the wicked old queen in Gudrun, the great medieval epic which companions the Nibelungenlied ; Ethelinda was a concubine of Charlemagne. Belinda, from Ariosto, was popular c. 1700 and named the heroine of The Rape of the Lock. There arc several modern German names in -lindc, but they are less common than the abbreviated Linda, which is sometimes used in England.

Rosalind is pre-Shakespeare. It was used by Spenser, and apparently coined by him. In the Shepherd's Calendar, ' Rosalinde is a fained name, which, being well ordered, will bewray the verie name of his love and mistresse, whom by that name he coloureth'. The lady was Rosa Daniel, sister of the poet Samuel Daniel and wife of Florio, lexicographer and translator of Montaigne. Such anagrams were in fashion at the period, e.g. Joachim du Bellay wrote his Olive for Mile, de Viole and this may have suggested the device

to his admirer and translator. The name was afterwards used by Lodge in his Rosalynde or Euphues' Golden Legacy (1590), from which Shakespeare took As You Like it. Rosamond, popularly connected with ' rose ', is pretty certainly OG. Hrosmund, of which the first element means ' horse', a strange exotic beast to the old Teutons, as evidenced by the war-names Hengist and Horsa, stallion and mare. The earliest historical Rosamond figures in a very grim legend. She was the daughter of a king of the Gepidae who was conquered by Alboin, king of the Lombards. The victor married the daughter and compelled her at a banquet to drink from her father's skull, in revenge for which she caused him to be assassinated at Verona in 573.

Rosemary is quite a recent adoption and belongs to the modern fancy for flower names, of which Poppy, not, I fancy, often really given at the font, is a recent symptom ; Rosemary is not really a ' rose ' name, but comes from L. *ros marinus,* sea dew, whence Fr. *romarin.* Whether Primrose, occasionally used as a name, originally had anything to do with * rose' is doubtful. Lily is also not easily explained. As given now, it is the name of a flower, but there do not seem to be any early examples, nor is the corresponding word used as a name in other European languages, though we have the very ancient parallel of Susan, lily, in Hebrew. In German Lilla and Lilli are pet forms of Elizabeth, e.g. the Lilli to whom some of Goethe's poems were written was Elizabeth Schonemann. Perhaps our Lily, apparently shortened from the earlier Lilian and the Scottish form

Lilias, is ultimately a pet form of some once very common name such as Cecilia. Violet seems to be next to Rose and Lily in order of popularity. It is recorded by Charlotte Yonge in i6th.-century Scotland and Shakespeare gave us Viola. Whether the OF. Violante is connected seems doubtful, but this is probably the origin of the French Yolande and of Iolanthe. Ione, the heroine of The Last Days of Pompeii, seems to be formed from Gr. *ion,* a violet. Jasmine or Jessamine also occurs, hence the Jessamy bride, Goldsmith's name for Miss Horneck. The more homely Daisy, sometimes given as an independent name, was originally and still is a pet equivalent of Margaret, the name *marguerite* having been transferred in Old French to the flower. Marguerite de Valois, la reine Margot, is said to have had a necklace composed of pearls cut into the shape of daisies. May is sometimes chosen by parents who regard it as a flower or month name and Iris is perhaps more often associated with the flower than with the Greek name for the rainbow or messenger of the Gods.

Flower names seem to be now on the down grade and the Daffodil and Orchid whom I have recently encountered in a shocker can hardly have representatives in real life. Mr. Bernard Shaw's Begonia Brown seems too good to be true, nor can I quite swallow Bertie Wooster's Aunt Dahlia, though this name was also borne by Rhoda Fleming's sister. Picotee Chickerel, in The Hand of Ethelberta, also seems altogether too fanciful.

Meredith and Hardy had a decided penchant for out-of-the-way names. Besides Dahlia Fleming we find in

Meredith (The Amazing Marriage) Carinthia Kirby, whose name is curiously like one of the Marquise de Rambouillet's throw-outs (see p. 128), but is apparently from the province of Carinthia (Karnten), in Austria, where she grew up. Hardy has the obsolete AS. Edred Fitzpiers (The Woodlanders) and Elfride Swancourt (A Pair of Blue Eyes), the unusual Felice Charmond (The Woodlanders), the classical DamonWildeve (The Return of the Native) and Cytherea Graye (Desperate Remedies), the classical or Scriptural Festus Derriman (The Trumpet Major) and the almost obsolete Diggory Venn (The Return of the Native). The last name, borne by Hardcastle's servant in Goldsmith's She Stoops to Conquer, is derived by Charlotte Yonge from the old metrical romance of Sir D'Egare, in which the apostrophe is a misprint, as *d'egare* cannot mean anything. Possibly the name was *Desgare,* an Anglo-French substitute for OF. *esgare (egare),* strayed, lost.

Along with flowers go other vegetable products. Phyllis, from the Greek for 'leaf, was the name of a Greek damsel who, disappointed in love, committed suicide and was transformed into a tree. At the Renaissance Phyllis became a stock name for a maiden, the * neat-handed Phyllis' of L'Allegro. Later, with her lover Philander, she inspired many of the Stuart poets, who also introduced Phyllida. Daphne is Greek for ' laurel' or * bay \ into which the Arcadian nymph was transformed to save her from the pursuit of Apollo. Chloe, tender shoot, young verdure, is immortalized in the beautiful Greek story of Daphnis and Chloe, which

became familiar to the moderns in the French version of Jacques Amyot. Sidney introduced the name into his Arcadia and it became a favourite with the later Stuart song-writers. Both Daphne and Chloe were at one time bestowed on negresses. Olive probably owes much more to the paladin Oliver than to the tree. In fact there can be little doubt that Olivia, heroine of Twelfth Night and daughter of the Vicar of Wakefield, was coined as a feminine to Oliver. The name was very popular in the 18th. century, but we now prefer the simple Olive, * a form that still survives in some parts of the country' (Charlotte Yonge), one more illustration of the fickleness of fashion. Then we have Hazel, Heather, Ivy, Lavender, Myrtle, etc., all I think of quite recent introduction. I should be inclined to include here Eveline, which, in the form Evelyn, is of late also given to boys. It is found as Aveline in Normandy long before the Conquest and this is still French for * hazel-nut \ It may, as Charlotte Yonge suggests, have had contact with some Irish name, but, as it is recorded in our I2th.-century Pipe Rolls, this seems unlikely. It joined the -a names in the 18th. century and gave a title to one of Fanny Burney's three novels—Evelina, Cecilia, Camilla. The vegetable class of name is being constantly augmented by the fancy of parents or writers. In a novel published in May, 1939, the heroine's name is Dittany, from Gr. *dictamnon,* a plant credited with magic powers, traditionally from Mount Dicte in Crete. The parents who, not long ago, christened a girl Thistle had perhaps in mind the national emblem

of Scodand and its motto, 'Nemo me impune lacessit'.

If Laura and Lawrence are related to Lat. *laurus*, laurel, the above names have an ancient precedent, but it is very doubtful if the Roman mind was capable of so much imagination, though we owe to it Flora, the goddess of flowers, also Florentia, whence Florence, and even Florentina. Flora is especially popular in Scotland where it was adopted as a substitute for an old Gaelic name (p. 122). Its popularity was increased by Flora Macdonald, the heroine of the Forty-Five. Flor- names have always been popular in fanciful formations, e.g. Ariosto has Flordelis and Flordespina, Spenser has Florimel, Southey has Florinda and Stevenson the masculine Florizel, Prince of Bohemia.

Presumably the oldest jewel name in use is Margaret, pearl, famous in hagiology, history and romance. It appears early in England. Margaret, sister of Edgar Atheling, married Malcolm III of Scotland, where it became, owing to the saintly character of the queen, almost a national name. Pearl is, except for its solitary appearance in an alliterative poem of the later 14th. century, a modernism. Even more ancient than Margaret may be the Biblical Sapphira, unless it is the Greek form of Saphir (Micah, i. n). Esmeralda is old in Spanish, Esmeraude occurs in Old French epic, and there was even a St. Smaragdus, martyred under Diocletian. Diamanta is not uncommon in Middle English and still occurs as Diamond, but Beryl and Ruby are not, I think, to be found before the 19th. century.

A contributor to Notes and Queries furnishes **the** following list culled from contemporary registers—Amber, Amethyst, Coral,[1] Crystal, Diamond, Emerald, Jet, Onyx, Opal and Topazia.

Many good Catholics give to a child the name of the saint on whose day the birth takes place.[2] Somewhat akin to this practice is that of using more general chronological terms. Philippe-Auguste, if he was really so christened, probably received his second name because he was born on August 21st, 1165, and the same reasons may often have determined the choice of Augustus and Augusta, May is sometimes selected for a similar reason ; April and June also occur, and possibly Julia is sometimes due to July birth. The other months do not lend themselves melodiously to the purpose. Of feast-days Noel is obviously the most important and is sometimes rendered by the native Christmas. Easter is also found, but Pascal can hardly be regarded as established in English use. The name Bertha (p. 35) was sometimes given in connection with Epiphany, i.e. showing brightness, and the obsolete Tiffany represents the alternative Theophania, God-showing. Tiphaine was the wife of Bertrand du Guesclin. To the same class belongs the Twelfth Night Jasper, not a jewel name, but the equivalent of Fr. Gaspard and Ger. Kaspar, the name of one of the Wise Men, otherwise called the three

[1] Hence, I suppose, the French name Coralie, sometimes used in England.

[2] Even All Saints' Day, as in the case of that remarkable negro Toussaint Louverture, to whom Wordsworth dedicated a sonnet.

Kings of Cologne. It is of Persian origin and means * treasurer '. Loveday, a day appointed for the settlement of quarrels, is still used for girls. Pentecost was once common and still survives as a surname. Rather curiously Pentecost is the origin of the almost famous name Pankhurst. This comes from a spot near Chertsey, now Pankhurst, but formerly called, c. 1600, Pentecost, and owned in the 14th. century by one John Pentecost.[1] Dominic is sometimes given to children born on a Sunday and other days of the week have in the past been inflicted on foundlings. Those who remember Walter Besant's excellent All Sorts and Conditions of Men will recall the amusing history of Saturday Davenant.

Some parents like to associate their children's names with localities of which they are particularly fond. A well-known example is Rudyard Kipling, named from Rudyard Lake (Staffs.). This practice can have quite graceful results. Florence Nightingale was born at Florence. The name, usually representing Lat. Florcntius or Florentia, was, however, in general medieval use for both girls and boys. Florence's elder sister Parthenope was born at Naples and received the older name of that city, which was taken from that of a siren. Her cousin, Mr. L. H. Shore Nightingale, tells me that ' We knew the elder sister as Aunt Parthe, but her contemporaries called her Pop '. The daughter of the Earl of Huntingdon is Moorea, the name of her father's South Sea residence. Lady Clodagh Anson, daughter of the Marquis of Waterford, was christened from a small

[1] Place-Names of Surrey, p. 116.

stream that crosses her father's estate. A peeress named Castalia died in April, 1939, the name being presumably that of the famous spring on Mount Parnassus.

The Romans set the example of numeral names, such as Quintus, * false Sextus', etc. Octavius was even the name of a Roman *gens* to which Augustus belonged before his adoption by Julius Caesar. Most of the ordinals have been used by us both for boys and girls at some time. It will be remembered that Dr. Tertius Lydgate had the misfortune to marry Rosamond Vincy (see also Rom. xvi. 22). A few seem especially favoured, e.g. Septimus, given, I suppose, in triumph at having achieved the ' perfect number \ and Octavia for girls. Quintus seems to have been the ordinal most used in Roman names and, like Octavius, it was applied to a *gens*. Through the intermediary of Quintinus, a 3 rd.-century missionary to Gaul, it named the French town of St. Quentin and also the most attractive of Scott's generally rather colourless young heroes. Double figures are seldom attained, but I have known a Decimus, there is an English lady of title named Decima, and in November, 1938, the Times recorded the death of a lady named Adelc Theresa Undecima. The record appears to be held by the parents of Vicesimus Knox (+ 1821), remembered as the compiler of Elegant Extracts. Truly there were giants in those days ! Less ambitious was a Virginian gentleman of the 19th. century whose tenth child was christened Decimus Ultimus. He was apparently of the same mind as John Grimston, vicar of Lyminge, Kent (15 81-1602), who named his tenth daughter Sufficient.

CHAPTER VIII

Pet Forms

IF we look through a medieval roll of names, we find that the men are usually Ricardus, Henricus, etc., and the women Cecilia, Margareta, etc., i.e. everything is * latinized ', and we are not told how these people were familiarly called by their neighbours. Our surnames, however, when derived from Christian names, supply this information, e.g. when we find Dixon or Dickson by the side of Richardson and Hawkins for an earlier Halkins, we are sure that, already by the 13 th. century and probably much earlier, Ricardus was often known as Dick and Henricus as Hal, while Sisley and Meggitt give us a clue as to the medieval pronunciation of Cecilia and Margareta, which were also shortened into Cis or Sis and Meg. Moreover, even the pronunciation of the full name was often quite different from the * spelling pronunciations' now used, e.g. Bernard was Barnard or Barnett, Everard was Everett, Hubert was Hubbard, Gervase was Jarvis, Gerard was Garrard or Garret, Magdalen, now replaced by the French form Madeleine, was Maudlin, Constance was Custance and Juliana was Gillian.

The simplest way of reducing a name is to shorten

it to its first syllable, e.g. Val for Valentine, Mike or Mick for Michael, Cis for Cicely, Kate for Katherine and Theo for several names of Greek origin. This formation is particularly popular in America,[1] e.g. Cal(houn or vin), Ed, Al, Cy, and the rather distressing Doug, Gord, etc. See also the Biblical examples on p. in.

As a rule only familiar names are thus treated. The existence of Prue points to the early popularity of Prudence among the ' abstract' names. It is, in fact, as old as Chaucer (Tale of Melibacus). Littleton also gives Temp. Sometimes it is not possible to say what a shortened form stands for, e.g. I have known two Rays, one a Raymond, the other a Rachel. Kay, now the name of many girls in fact and fiction, is usually for Kathleen and Fay for Faith. Deb and Di suggest that Deborah and Diana were once much commoner than now. With Di for Diana cf. Vi for Violet. Pen, also given by Littleton, shows that Penelope had become really popular in the 17th. century. Many such forms are now pretty well obsolete. Littleton gives, among his ' Abbreviatures of English Christian Names \ Assy for Alice, Bab for Baptist, Cass for Cassandra, Fritz for Fridswid, Gib for Gilbert, Hab for Herbert, lb for Isabel, Jug for Joan, Kit for Christian, Pris for Priscilla, Sib for Sebastian, Sil for Silvester, Taff for Theophilus, Tid and Tit for Theodore, Vin for Vincent.

Sometimes more than one syllable is taken, e.g. Alex

[1] Some of them are puzzling. Is Lew for Lewis or Lewellyn, and what is the origin of the female Lee ? The only Lee I know of was christened Letitia.

or Alick for Alexander and Bartle for Bartlemy, popular form of Bartholomew. Of the latter I only remember that distinguished statesman Sir Bartle Frere, first High Commissioner for South Africa (1877), and, in fiction, Bartle Massey in Adam Bede. The middle syllable is preferred in Gus and Liz, or Littleton's Beck, now Becky, the final in Bert, Bell or Bella, which may be for Arabella or Isabel, Beth for Elizabeth, Gail for Abigail,[1] Lottie for Charlotte, Trix for Beatrix or Trissy for Beatrice, and Truda for Gertrude. Littleton also gives Mun for Edmund, Sander for Alexander and Ekiel[2] for Ezekiel.

The practice of adding -ie, -(e)y was especially common in the North and Scotland. Hence Richie Moniplies in The Fortunes of Nigel, Dandie Dinmont in Guy Mannering, and Robbie Burns. Steenie, James f s name for Buckingham, is for Stephen, his favourite appearing to the King to have ' the face of an angel' (Acts vi. 15). Here again one pet form may stand for more than one name, e.g. Jerry for Jeremy or Gerald, Teddy for Edward or Theodore, Milly for Millicent or Amelia, or may

[1] Also Abbey, e.g. Miss Abbey Potterson of the Six Jolly Fellowship Porters, of whom ' some waterside heads harboured muddled notions that, because of her dignity and firmness, she was named after, and in some way related to, the Abbey at Westminster. But Abbey was only short for Abigail' (Our Mutual Friend, Ch. 6). A favourite Puritan name, Abigail later penetrated elsewhere. Its most famous bearer, Abigail Hill (Mrs. Masham), was of aristocratic birth.

[2] In Russell Lowell's delightful Courtin' we have 'Zekiel **and** Huldy, i.e. Huldah.

have alternate forms, e.g. the Sc. EfFie or Eppie for Euphemia. That one-time national figure, Ally Sloper, appears to have been christened Alexander.

Most of the ways of playing variations on a name can be illustrated by the history of Margaret, which has almost as many derived forms as Elizabeth (p. 113). Mag, with dim. Maggie, shows our common disregard for the consonant -r-, often quite mute in Southern English. The same disappearance of a sound is seen in Bab for Barbara, Biddy for Bridget, Bat, once used, rather than Bart, for Bartholomew, Kit for Christopher, Fanny for Frances, Gatty for Gertrude, Matty for Martha, and the once popular Frideswide had a pet form Fiddy. In the Sc. Kirsty for Christine or Christian, and Girzie for Grizel, the latter is transposed. In Meg and the rather crude Moggy we see the same disregard for the original vowel that appears in Jem and Jim for James, or Jock for Jack. Other examples are Jenny and Jinny for Jane, Kitty for Katy, Gillian for Juliana, Larry for Lawrence. Margery and Marjorie show the substitution of a dim. form for the full name, as well as a complete change in the sound of the consonant -g-, a change also found in the shortened Madge. They perhaps represent OF. *tnargerie,* used for ' pearl' in the early ' lapidaires '.

The French dim. Margot is an example of a formation once much commoner in English; in fact, medieval Margarets are often listed as the ' latinized' Magota, i.e. Magot. We still have Annot, perhaps rather for the popular Agnes or Annis than for the much rarer Anna, **but** in early records we find Emmot for Emma, Ibbot

and Tibbot for Isabel, Sissot for Cecilia, Tillot for Matilda, and Mary was almost replaced by Mariot.[1] This dim. form was less frequently used for boys' names, e.g. Elliot (p. 56), but Wilmot was used for both sexes. The ending -et was less common, but we find Marget and the modern Janet, Juliet, etc. At a later date, as we have seen (p. 126), these old dim. suffixes were revived as the more elaborate -otta, -otte, -etta, -ette, for many fanciful formations. Of special interest is Hamlet, earlier Hamnet, for Hamonet, dim. of Hamon (p. 45). Shakespeare had a son Hamnet or Hamlet, named from his godfather, Hamnet Sadler. The disappearance of the name is in curious contrast with its former popularity. In an early number of Notes and Queries we read, ' The Rev. Hamlet Marshall, D.D., died in the Close, Lincoln, in 1652. With him dwelt his nephew, Hamlet Joyce. He bequeaths legacies in his will to Hamlet Pickerin and Hamlet Duncalf, and his executor was his son, Hamlet Marshall/ Hamon is hereditary with the Cheshire Masseys and the ultimate identity of the various forms is shown by their records, e.g. Hamon de Massy, temp. Ed. Ill, Hamond Massey, temp. Henry IV, Hamlett or Hamnett Massy, 1566.

Other dim. suffixes of Old French origin were -on and -in, as in Manon for Madeleine and Colin for Nicolas. From the former we have the feminines Alison and Marion. Alison is now considered specially Scotch, but it named the " heroine " of Chaucer's Miller's Tale. Marion also became Marian, as in Maid Marian, and may

[1] The influence of these forms on modern surnames is obvious.

have contributed to the later popularity of Mary Anne ! Robin and Marion are the Old French Jack and Jill. We have also from -on the obsolete masculine Dickon—

> Jocky [1] of Norfolk, be not so bold,
> For Dickon thy master is bought and sold.
> (Rich. Ill, v. 3.)

The suffix -in survives only in the masculines Robin and Colin. The latter, usually from Nicolas, may have another origin in Scotland. These were both popularized so early that they became recognized as independent names and are ' booked' as such already in the 12th. century.

Margaret also gives us an example of the rhyming trick to which many pet forms are due. Meg becomes Peg, just as Molly becomes Polly and Matty becomes Patty. There were also an obsolete Padge for Madge and Pal for Mai, i.e. Mary. The name Greta, earlier also Gritty, exemplifies the formation of a pet form by taking the last part of a name. Cf. the familiar German dim. Gretchen.

Molly,[2] earlier Mally, for Mary, illustrates another tendency which believers in the inflexible laws of sound change might find it hard to explain, viz. the change of -r- to -1-, also exemplified in Sally for Sarah, Hal for Harry, Doll and Dolly for Dorothy. Further puzzles for the phonetician are Hetty for Hester, Sadie for Sarah, Sukey for Susan, Ike for Isaac, Frank for Francis, Geordie

[1] John Howard, Duke of Norfolk, fell at Bosworth (1485).

[2] For the change of vowel cf. Moggy (p. 145) and the obsolete Vol, given by Littleton as an ' abbreviature' of Valentine.

for George, Flossie for Florence, and Hatty for Harriet. In Wat for Walter and the obsolete Gib for Gilbert we have the disappearance of -l-. In fact the -l- in the full names is largely a restoration, as their immediate source is OF. Wautier (Gautier) and Guibert.

The trick of rhyming mentioned in connection with Margaret has had curious results in the case of our three chief R- names, Richard, Robert and Roger. Richard must have been often pronounced Rickard, still a surname, which was shortened into the archaic Rick, on which were rhymed Dick and Hick. Robert went still further with Rob, Hob, Bob, Dob and Nob. Of these Bob is the chief survivor, but Rob, or Rab, is still current in Scotland, Hob became the pet name of the goblin, Dob, with a dim. ending, became generic for a horse, and, in King John, Robert Faulconbridge is still called Sir Nob by his brother the Bastard. Similarly Roger gave Dodge and Hodge, the former surviving only as a surname (22 in the London Telephone Directory; cf. also Dodgson), and the latter, since the 16th. century and probably much earlier, generic for a farmer or clodhopper. Andrew gave, in Scotland, Dandie, Edward and Edmund developed pet forms Ted and Ned, the latter an example of that prefixing of N- which has given us Nan, lengthened into Nancy, for Ann, Nell for Ellen or Eleanor and Noll for Oliver, *in* addition to which we find in Littleton Nam for Ambrose (see p. 70), Nump for Humfrey and Nykin for Isaac. From the fact that he does not include Bill we may suppose this pet form of William to be rather modern.

Some examples of aphesis, i.e. loss of the first syllable, are mentioned elsewhere, e.g. Tony (p. 73), Nora (p. 80), with which cf. Lena for Helena, Nessie for Agnes, Tilda and Tilly for Matilda. An interesting example is Mabel, 'still used among the northern peasantry' (Charlotte Yonge). This is shortened from Amabel, the lovable, and is itself shortened to Mab, the name of the Queen of the Fairies, but, in pre-Shakespearean times, a nightmare or grisly hag, e.g. Chaucer's Mably in the Friar's Tale.[1] Queen Mab may have been associated with an Irish fairy called Meave, but to derive her name thus, as Charlotte Yonge does, is fantastic. Amy may sometimes be short for Amabel, but usually represents the Fr. Aimee. It was often latinized as Amicia, whence the once popular Amice, the name of Simon de Montfort's English mother. With it we may compare Esme, used for both sexes, a 16th.-century Scotch borrowing from French. It is apparently the past participle of OF. *esmer,* to esteem.

There are a number of short female names which are very puzzling, though they do not seem to have offered any difficulty to some of my predecessors. One is Edna, explained by one 'authority' as 'Pleasure or delight (Hebrew). The name of the Garden of Eden is derived from the same word', a flight of etymological fancy rather beyond the powers of the present writer. The name seems to be quite modern and to have been made fashionable by Edna Lyall, whose novels enjoyed great popularity nearly half a century ago. Her name

[1] See my Words Ancient and Modern, s.v. *mop.*

was Ada Ellen Bayley and I suspect she made up Edna. There is, however, record of an earlier Edina, which I should *guess* to be formed from Edwin, with the -w -lost as in ' Ed'ard Cuttle, mariner '. The others are, in alphabetical order, Ada, Delia, Eda, Ella, Ena, Etta, Ida, Ina, Lina, Lorna, Minna, Mona, Myra, Netta, Nina, Nita, Norma, Rita, Rona, Tina or Teena. I conjecture that Ada is short for Adela, Eda for Edith, Ella for Ellen, and Ida for Idonia, once a common name. Ena and Ina are more probably from names ending in -ena and -ina. Delia seems to be purely fanciful. Etta may be for Esther or Henrietta, Lina for Adeline or Caroline, Netta for Agneta, Nita for the Sp. Juanita, Rita for the It. Margherita, and the only Tina or Teena I have known was christened Justina. The popularity of Lorna dates from Blackmore's Lorna Doone (1869). Mona may be for Monica, Myra for Miranda, and Rona be formed from Ronald or from the Celtic St. Ronan, but this is all guess-work. It may be remarked that Mona is the old name of Anglesey and Man and Rona is one of the Hebrides, so it is just possible that these names are geographical ; cf. Islay, also one of the Hebrides, the name of a Scottish lady whose marriage was recorded in the Times for July 18, 1939. Some of the above may be genuine old Celtic names, like Fiona, derived, I suppose, from Gaelic *fionn*, white. Nina is for Nanine, a pet form in French of Anne, which was the baptismal name of the famous Ninon de l'Enclos (+ 1706). Norma dates from Bellini's famous opera (1830). Minna came in with Scott's Minna Troil in The Pirate. It is really a

German name from Wilhelmina, perhaps with a reminiscence of the poetical *minne,* love, whence the * minnesingers/ Minnie is not necessarily connected. It seems to have been used first as a pet form of Emmeline, dim. of Emily, but the only Minnie I know was christened Mina, this being the pet name of her aunt Jemima ! When we get to Bunty, Tottie and Wendy, it is time to stop theorizing.

The fact is that female names, apart from the relatively small group with a documented history, form an etymological labyrinth. The number is constantly being increased by new and fantastic formations and it would be possible to make a collection of such calculated to discourage anyone from writing on the subject. Moreover, most families have their own way of dealing with names in such a way that the results are philologically inexplicable. We know that Boz was an infantile attempt at Moses, Dickens's nickname for one of his brothers, and that Ouida was a similar mispronunciation of Louise (de la Ramee), but no one could guess that Bob, a name borne by a relative of mine for more than eighty years, was short for Libob, a childish shot at Elizabeth.

As already noted, formal records give us little information about the shortened, rhymed and contorted forms which usually replaced the full name in everyday medieval life, but we get a few clues from what popular verse has come down to us and an occasional hint from writers like Langland and Chaucer. In a political song of 1306 Robert Bruce is called King Hob ; in Richard the Redeless, directed against Richard II, the king is

addressed as Hick Heavyhead ; in Chaucer the cook is called both Roger and Hodge. Gower's oft-quoted lines on Wat Tyler's Rebellion tell us who were regarded as Hoi Polloi in the 14th. century—

Watte vocat, cui Thomme venit, neque Symme retardat,
Betteque (Bartholomew), Gibbe simul, Hykke venire jubent;
Colic (Nicolas) furit, quern Geffe juvat nocumenta parantes,
Cum quibus ad dampnum Wille coire vovet.
Grigge (Gregory) rapit, dum Dawe (David) strepit, comes est quibus Hobbe,
Lorkyn (Lawrence) et in medio non minor esse putat :
Hudde (?) ferit, quern Judde (Jordan) terit, dum Tebbe (Theobald) minatur,
Jakke domosque viros vellit et ense necat.

It will be noticed that the list does not include an Anglo-Saxon name. Lorkin, usually Larkin, is a dim. formation now found only in surnames, unless we regard Peterkin, of the Coral Island, as a modern representative. Such names were once in common use, e.g. Jenkin and Malkin were general names for lad and lass before the days of Jack and Jill, for whom Tusser [1] has Jenkin and Gill. For the curious history of the feminine Malkin see my Words Ancient and Modern, p. 71.

[1] **In his Hundreth Good Points of Husbandrie (1557).**

Minsheu (1617) describes the rustics practising at the quintain as Jac and Tom, Die, Hob and Will, James I objects to criticisms of his government from Jack and Tom and Will and Dick, and Coriolanus (ii. 3) apostrophizes the Roman (!) plebs as Hob and Dick. This all suggests that this type of name had, up to c. 1600, a touch of contempt about it, at any rate for the male sex. The female forms had perhaps more dignity. It is true that Stephano sings—

The master, the swabber, the boatswain and I,
The gunner, and his mate,
Loved Mall (Moll), Meg and Marian and Margery,
But none of us cared for Kate
(Tempest ii. 2.),

but Kate is used for Katharine by Henry V, Henry VIII, and Petruchio, as Bess is by Edward IV for his wife Elizabeth (see p. 114). Still, an examination of all the Dolls, Molls, Nells, Nans, etc., who occur in Shakespeare and his contemporaries does not, on the whole, tend to edification. Moll, especially, had a shocking reputation which has lasted up to the present day, though Molly is now in great esteem. Jill also, now a favourite name for sprightly heroines, had a very sorry implication, the dim. Jillet becoming 'jilt', once a much stronger term than now. Later in the 17th. century the use of these ' abbreviatures * seems to have become fashionable among the Cavaliers, perhaps in derision of the polysyllabic Old Testament names affected by their opponents. ' A poetical skit ', says Bardsley, ' after running

through a list of all the new-fangled names introduced by the fanatics, concludes—

They're just like the Gadaren's swine
Which the devils did drive and bewitch :
An herd set on evill
Will run to the de-vill
And his dam when their tailes do itch.
' Then let 'em run on !'
Says Ned, Tom and John.
Aye ! let 'em be hanged !' quoth Mun,
' They're mine,' quoth Old Nick,
' And take 'em,' says Dick,
' And welcome !' quoth worshipful Dun.
' And God blesse King Charles !' quoth George,
' And save him !' says Simon and Sill;
' Aye, aye', quoth Old Cole and each loyall soul,
' And Amen and Amen !' cries Will.

In another ballad of the same period, similar views are expressed by Moll, Doll and Nan.

CHAPTER IX

Cruelty to Children

IN an early number of Notes and Queries an inquirer would be ' glad to be informed as to what discretion the officiating clergyman has in reference to the names given in baptism. Can he positively refuse to give children such objectionable names as, e.g. Pontius Pilate, Judas Iscariot, Beelzebub, Cain, Esau, etc. ? I would also mention as an objectionable name, though for a different reason, Emanuel.'[1] The answer appears to be that the clergyman has no legal voice in the matter, though he would evidently try his powers of persuasion. * A clerical friend of mine christened twins Cain and Abel, only the other day, much against his own wishes' (Bardsley). As we shall see in this chapter, unpleasing

[1] In connection with sacred names it may be noted that Jesus is used baptismally in Spanish, while Manuel and Manoel are common Spanish and Portuguese names. The present King of Italy is Victor Emmanuel. On the other hand Maria in Spain is sometimes replaced by (Maria de los) Dolores, (Maria de las) Mercedes, Concepcion and Asuncion. However, Sir Harry Smith's Spanish wife, who named a town in Natal, was christened Juana Maria de los Dolores. Dolores has a pet form Lola, now often given as an independent name. Its most notorious bearer was the adventuress Lola Montez, *alias* Maria Dolores Eliza Rosanna Gilbert (+ 1861).

Scriptural names were, from motives of humility, sometimes given to children by the Puritans, but it is rather startling to find Iscariot Buckley, a native of Staffordshire, bringing a charge of assault as recently as January, 1865. Perhaps his name had led to an altercation.

In Roman Catholic countries the officiating priest would certainly refuse to christen a child by an objectionable or ridiculous name ; in fact, he would, I think, reject any not found in the Calendar of Saints. Even in a country so hostile to clerical domination as France, the choice of the names under which children may be registered at the local Mairie is somewhat restricted.[1] By enactments of the year 1803, ' Les noms en usage dans les differents calendriers et ccux des personnages connus de Thistoire ancienne pourront seuls etre recus comme prenoms sur les registres de l'etat civil et il est interdit aux officiers publics d'en admettre aucun autre dans leurs actes \ This law is now, however, often more honoured in the breach than in the observance, though proud and inebriated fathers who attempt to inflict very fantastic names on their offspring are usually requested by the officials to call again when sober. Moreover, ' Thistoire ancienne' and ' connus' are rather vague terms, while ' les differents calendriers' might be taken to include the ' calendrier republicain ', lyrically described by Michelet as ' le calendrier vrai ou la nature ellememe, dans la langue charmante de ses fruits, de ses fleurs, dans les bienfaisantes revelations de ses noms maternels, nomme les phases de Tannee,' but, in the

[1] See Edouard LeVy, Le Manuel des Prenoms (Paris, 1922).

opinion of M. Edmond Bire, ' un ramassis de vulgarites et d'inepties'. At the moment of writing a bill is being drafted in Brazil empowering the authorities to refuse the registration of names ' susceptible to ridicule/

In our country there seems to be no limit to baptismal cruelty. The conferring, already dealt with, of obscure and fantastic Old Testament names and the later Puritan eccentricities are early examples of this sadistic urge. Some of the ardent Puritans seem to have sought out the most repulsive Scriptural names for their unfortunate offspring. Ananias Warren was buried at St. Peter's, Cornhill, in 1603, and Ananias Jarratt was baptized at Stepney in 1621. In Bunhill Fields cemetery, the ' *campo santo* of nonconformity ', lies Mrs. Sapphira Lightmaker, who ' died in the Lorde' in 1704, aged 81 years/ Antipas Barnes was baptized at Stepney in 1633 and Increase Mather had a friend named Antipas Newman. One can only suppose that the parents of these two were so imbued with belief in original sin that they looked forward to their sons becoming adulterers and murderers, for the Antipas of Rev. ii. 13, who was canonized, would be considered ' untouchable \ Barabbas Bowery was buried at All Hallows, Barking, in 1713.

Among the least savoury stories of the Old Testament are those of Dinah (Gen. xxxiv.), Tamar (2 Sam. xiii.), and Bathsheba (2 Sam. xi.-xii), yet all three of them were popular with the Puritans and George Eliot gave the first to the saintly heroine of Adam Bede. As applied to negresses Dinah is probably for Diana (see

p. 86). One of the Ferrars of the famous Little Gidding community had a wife called Bathsheba. The name is still in rustic use, as it was for the heroine of Far from the Madding Crowd, and half a century ago the landlady of a riverside inn near Cambridge rejoiced in the almost perfect combination Bathsheba Gotobed.[1] It is to be hoped that those parents who selected Drusilla, the Jewish wife of Felix, had little acquaintance with the two very unedifying Roman ladies of the same name. Pharaoh occurs several times in the 17th. century register of Repton (Derby) and is still found in the north (see p. 106).

A curious female name is Aphra (variously spelt), borne by the notorious playwright and political spy of Charles If s time. It was a common Puritan Christian name in I7th.-century Kent and means something like dust and ashes[2]—' Declare it not at Gath : in the house of Aphrah roll thyself in the dust' (Micah i. 10). Bardsley opines that Aphra Behn's ' father might have rolled himself several times in the dust, had he lived to read some of his daughter's writings.' Aphrah survived for some time as Affery, the name of Mrs. Flintwinch in Little Dorrit.

Almost equally brutal is the piling up of obscure Old Testament names. I have already given an example on p. 5. At the beginning of the present century there lived in Norfolk a family of four—two brothers and

[1] This quaint surname has been established in Cambridgeshire since the 13 th. century.

[2] Both Dust and Ashes were, according to Camden, in Puritan use as baptismal names.

two sisters, with the names Asenath Zaphnaphpaaneah Kezia Jemima Kerenhappuch,[1] Maher Shalal Hashbaz and Arphad Absalom Alexander Habakkuk William.

In Ch. VII some examples are given of more or less melodious names derived from or associated with localities. These have parallels in such classical names as Adrian from Adria, Sidonia from Sidon, in the Biblical surnames Iscariot, man of Kerioth, and Magdalen, woman of Magdala. Less fortunate was Brilliana, daughter (born c. 1600) of Sir Edward Conway, governor of 'the Brill' in Holland. An even worse case is that of Edward Littleton, Bengal President of the New East India Company in the 17th. century, who christened his two daughters Jane Hugliana and Elizabeth Gangetica. Some unfortunate children have been absurdly named from battlefields such as Balaclava, Ladysmith and even Ypres. Of such are Alma and Maida, the latter a place in Calabria where Sir John Stuart defeated the French in 1806. These have survived because of their pleasant sound and Alma's pleasant Latin meaning. Alma was, however, according to Charlotte Yonge, an old Irish name long before Crimean days. It is used by Spenser, who may have picked it up in Ireland along with Una. To neither of these names did he attach their Celtic meaning, even if he knew it. Una (see p. 122) was for him the * one ' true Church, opposed to Duessa, and Alma was the soul (It. *alma)* opposed to Acrasia (Greek for incontinence).

[1] The names of Job's daughters for three girls of a family were not infrequently used by rustics in quite recent times.

Oceanus Hopkins was born at sea on the Mayflower in 1620, and Sea-born Egginton and Sea-Mercy Adams are to be found among early American settlers. Atlantic is also recorded. The parents of these children might have claimed the authority of Shakespeare—

> My gentle babe Marina, whom,
> For she was born at sea, I have named so,
> (Pericles, hi. 3).

Children have been called Himalaya and Orontes from the ships on which they were born, and there is an authentic case of Sou'wester, christened in January, 1880, at Stone, near Dartford, and named after an uncle who was born at sea during a south-westerly gale.

Jack Mytton, the famous Shropshire squire, named one of his children Euphrates from a favourite racehorse, for which crime he was justly rewarded by dying of delirium tremens in a debtors' prison. Another squire, Somerset this time, named his son Emorb, a reversal of his own family name of Brome, and this has been imitated in modern times by a lady called Eleanor who has a daughter Ronaele. Perhaps the worst of all outrages was perpetrated by William Turton, a fervent disciple of Jenner, who named his daughter Vaccina. Almost as bad is Triandraphilia, conferred on a village child at the suggestion of the vicar ! It appears to be a shot at the modern Greek word for 'rose'. In 1644 there lived at Baltonsborough, Somerset, a woman named Misericordia-Adulterina, probably a poor waif whom local humour had thus baptized.

COMPLEMENTARY NAMES

Akin to these eccentricities are the ' complementary' names inflicted on some children. Parents called Sharp sometimes regard Luke as particularly appropriate tc a son, while the Carrolls naturally incline to Christmas. ' A former undergraduate of Harvard, named Spear, had the Christian names William Shake' (Bowditch) ;[x] there is record of a River Jordan, Paschal Lamb was rector of Ellington, Hunts, 1885-97, Sandylands Drink-water was a London goldsmith c. 1750, and I have known of a female Woodbine Green. Charlotte Yonge remarks that * the dainty[2] Tryphaena has only been revived in England by the Puritan taste \ It can still be pleasantly allied with a suitable surname, but some sixty years ago I met a lady thus christened who was afflicted with the surname Gibletts.

[1] Suffolk (U.S.A.) Surnames, 1861.
[2] It is derived from Gr. *tryphe,* daintiness, delicacy.

ADDENDA

Page 10. Denzil was famous, because Denzil Holies, baptized 1599, held the Speaker down in his chair in 1629 (E. G. J. F.).

p. 16. A two-syllable word, like ' film', Ur-rull (i.e. Earl) is, with Elmer, particularly popular in what might be termed the less sophisticated parts of the United States, such as Kansas. In these parts a peculiar custom is to hold * husband-calling contests \ One has to hear a Kansas farmer's wife calling for her Earl or Elmer to appreciate the depths to which a so-called Christian name can sink (The Canadian Saturday Night).

p. 20. Balthasar is not Scriptural. See Index.

p. 24. Note the famous church of San Vitale in Ravenna. The Roman Calendar contains twelve saints called Vitalis (E. G. J. F.).

p. 26. The only thing that has kept girls' names from collapsing into sheer frivolity or worse has been the astonishing recrudescence of Ann and Jane (The Canadian Saturday Night).

p. 34. In all walks of life [in U.S.A.] one encounters Elmers. Everywhere there are Elmers; the woods and the sky-scrapers alike are full of them (The Canadian Saturday Night).

One Ethelburga is living at Southbourne and so is a Galfrida (E. G. J. F.). Galfrida is the 'latinized* feminine of Geoffrey.

p. 35. Oswald was the canonized King of Northumbria (+ 642), the friend of St. Aidan. The other Oswalds are of less importance (E. G. J. F.).

My Cambridge tutor was Anchitel Boughey (E. G. J. F.).

p. 36. Other Anglo-Saxon names of rare occurrence are Mervyn, Mxrwine, famous friend, in which the -v- is due to Norman-French influence, Elswyth, the name of an American lady novelist, Æthelswith, noble strength, and Uffa, probably a shortening of an Old Norse name in Ulf-, wolf, borne by a nautical writer of our day.

p. 38. Samson was probably not Biblical in Normandy, but after the famous St. Samson or Sampson, Bishop of Dol, who died c. 557 (E. G. J. F.).

p. 52. Lois is also Biblical. See 2 Tim. i. 5 (E. G.J. F.).

p. 57. Sir Allen Mawer regards the origin here given for Oliver as very dubious.

p. 63. Cuthbert Tunstall (1474-1559) was Master of the Rolls and a bishop.

p. 67. St. Bartholomew was flayed and is represented carrying his skin over his arm with a fine display of naked muscles. Hence he became a patron of hospitals, both in Rome and in London (E. G. J. F.).

p. 84. The -bel names can hardly have been modelled on Old Testament names such as Jezebel and Mehetabel, as these were not in use early enough. Jezebel, unmarried, seems to have been quite ostracized, but Meheta-

bel, God benefits, was adopted by the Puritans and was long a favourite rustic name.

p. in. Noah was not uncommon in the Middle Ages, a name no doubt often given in connection with religious drama. It was pronounced Noy, whence the surname Noyes. Of his three sons only Japhet has been much used, for Ham Peggotty is rather a freak name.

p. 132. Narcissus Marsh (1638-1713) was Archbishop of Armagh and an enthusiast for the old Irish language. He helped to found the Dublin Royal Society.

p. 138. Laurence or Lawrence should have been included among the major saints of Chapter III. He was martyred on a gridiron the outline of which is reproduced by the ground-plan of the Escorial at Madrid, built in fulfilment of a vow made by Philip II at the battle of St. Quentin (1557).

p. 157. In modern Germany it is forbidden to give children ' typically Jewish names ', or, indeed, any names which * originate from alien sources of history or thought '. The National-Zeitung observes that as a general rule German children should be given names which have their origin in German history, legend and tradition—such as Siegfried, Dietrich, Otto, Heinrich, Gudrun and Gertrude (The Times, Aug. 8, 1938).

Probably not the liar 'Ananias', but the priest who baptized St. Paul. There are others in the New Testament ; see Acts ix. 10 (E. G. J. F.).

More sympathetic to Puritan ideas would be the high priest Ananias who ordered St. Paul to be smitten on the mouth (Acts xxiii. 2).

As, however, the history of St. Antipas is so obscure that his canonization may have escaped Puritan notice, it is possible that the name was really given in honour of the ' faithful martyr \

p. 159. Cf. Malta, Quebec and Woolwich Bagnet, in Bleak House (E. G. J. F.).

INDEX

IN this index names of Anglo-Saxon, Old Norse or Continental German origin are all described as Teutonic (Teut.) and those of Gaelic, Cymric or Erse origin as Celtic (Celt.). Biblical names are described as Semitic (Sem.), i.e. from Hebrew or the related Aramaic (the language of the Jews after the Captivity). Some New Testament names are Greek or Latin or represent the Greek forms given to the Semitic names of the Old Testament. Where a name is called Scotch (Sc), Irish (Ir.), Russian (Russ.), etc., the meaning is that the name is used in those languages, but is not of native origin. Where the meaning of a name is not given in the index, it is either unascertained or will be found in the text.

ABBREVIATIONS USED IN INDEX

Celt. == Celtic	NT. — New Testament
Eng. = English	OF. = Old French
Fr. = French	OG. = Old German
Ger. = German	Russ.= Russian
Gr. = Greek	Sc. = Scotch
Ir. = Irish	Sem. = Semitic
It. = Italian	Sp. = Spanish
Lat. = Latin	Teut. = Teutonic

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