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ART. I.

GIBBON'S DECLINE AND FALL.

1. *The History of the Decline and Fall of the Roman Empire.* By EDWARD GIBBON, Esq. With notes by the Rev. H. H. MILMAN, Prebendary of St. Peter's and Rector of St. Margaret's, Westminster. A new edition, to which is added a complete index of the whole work. In six volumes. New York: Harper & Brothers, publishers, 329 and 331, Pearl street, Franklin Square. 1854.
2. *The History of the Decline and Fall of the Roman Empire.* By EDWARD GIBBON, Esq. With variorum notes, including those of GUIZOT, WENCK, SCHREITER, and Hugo. Edited, with further illustrations from the most recent sources, by an English Churchman. London: Henry G. Bohn, York street, Covent Garden. 1853-4. 7 vols. 12mo.
3. *The History of the Decline and Fall of the Roman Empire.* By EDWARD GIBBON, Esq. With notes and preface by MILMAN and GUIZOT. Edited by WILLIAM SMITH, LL.D., Editor of the "Dictionary of Greek and Roman Antiquities," &c. London: John Murray, Albemarle street. 1854. 8 vols. 8vo.

Among the numerous editions of Gibbon's celebrated history recently published, that issued from the ever-teeming press of the Harpers is by no means the best. We have placed it at the head of our rubric, because it is the cheapest, and to many readers, or non-readers, will probably prove the most convenient. It has the usual merits which appertain to the productions of that immense publishing concern: neatness, cleanliness, and saleability. It is a re-print, with trifling, but

night, most of his waking hours were employed in repeating portions of Scripture, hymns, &c. The last he distinctly repeated was,

‘With glorious clouds encompass’d round,  
Whom angels dimly see,  
Will the Unsearchable be found,  
Or God appear to me?’”

Reader, we recommend to you a good book, in the life of the “Successful Merchant;” a particularly good book, with good, wholesome advice for common folks; plain precepts for plain people, like you and me; a useful book, containing the simple, sincere exposition of a character that “o’erstepped not the modesty of nature” in any wise, but was in all respects, in usefulness and goodness, such as we may be, through the same assisting grace, as free to us as to him.

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ART. V.

NAMES AND SURNAMES.

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By Rev. T. V. MOORE, D.D., Richmond, Va.

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*An Essay on English Surnames.* By M. A. LOWER. 2 vols. 12mo. London.

Amidst the grave and weighty articles that adorn the pages of a theological quarterly, it may not be amiss to insert one of a lighter character, that shall illustrate some of the amenities of literary toil, and show that even a dry theme has its facts of amusement as well as interest. The character of the subject, and the occasional playfulness in the mode of treating it, will, perhaps, not be thought out of place in the *July* number of a periodical. We therefore ask the reader to accompany us in some explorations of the somewhat untrodden field of names and surnames, aided by Mr. Lower’s essay, and other sources of information not generally accessible.

A very distinguished authority in the world of letters has said, “What’s in a name? That which we call a rose, by any other name, would smell as sweet.” But there can be little doubt, that the great bard was inwardly chuckling at his own sophism when he wrote these words, and imagining how a rose would smell if called by some of those mal-odorous names, which he could much easier think than we could

write in such a performance as this. Indeed, we have not the smallest doubt, that Shakspeare could have invented a name for a rose which would have kept it in bad odor as long as the name clung to it; and that would have been as long as it existed. No one knew better than Shakspeare that there was a great deal in a name; and no one would have been farther from calling a hero Sir Andrew Aguecheek, or a dignified jurist Dogberry or Shallow. Names are things; as many of us have found to their cost, when, like their unfortunate brethren of the canine family, of whom the proverb speaks, they have had a bad name fastened on them. But names have not only a significance in the present, but also a relation to the past, that makes them to be historians as well as biographies, in epitome; histories that are sometimes like Egyptian hieroglyphics, wrapped in mystery and enigma.

When we think of the importance of names, it is a matter of surprise that history records so little concerning their origin and significance. Our name is ourself, as far as all communication with our fellow-creatures is concerned; they know us, and think of us, by our name; we know and think of ourselves by our name; and if there is to be any memory of our personal existence after we are passed away, it is to be by our name. It is the existence of names that makes society, and makes the interchange of language possible; and the use of names constitutes some of the most potent spells of influence that we can exert on the human mind. A name will kindle a nation to enthusiasm as it is uttered, and become a battle-cry to its armies; a name will rouse a people to rage, and become a target for its execration and hate; a name will bring the tears to a mother's eye, as she thinks of its little bearer in his cold and narrow bed; a name will quicken the flow of blood in a manly heart, as he thinks of its noble possessor far away; a name will suffuse with blushes a maiden's cheek, and cause her young heart to flutter with quick throbbings, and even consent to lose a part of her own name, at last, in exchange for it; whilst the potency of a name over the susceptibilities of the other sex is attested by the bark of innumerable trees, and the inscriptions on innumerable walls, and the inordinate consumption of paper and ink in acrostics and flourishes of chirography and poetry, concerning that name that passes them from the dull list of vulgar patronymics, and becomes a radiant spell of witchery, a syllable of light, a talisman of woven rainbows and of smiles.

The importance, then, of the part that is played by names in human affairs, makes it surprising that we know so little about their origin. It is true, that history could not record that origin very easily; for they antedate history and, indeed, make history possible. Without names history could never have been written. But it is surprising that, after

history began her work, she should have recorded so little in regard to a class of facts that is so important. It may, therefore, not be without instruction and interest, if we gather a few of the fragments that lie scattered over the field of history, and present some of the facts and thoughts that come to hand respecting names and surnames. Names and surnames have been coupled together; for what may be called the philosophy of the subject cannot be brought out distinctly without thus considering them. Although they are now found together, and each man has, not only a name, but a surname, it was not always so; and here we reach one of the significant facts of this subject. There is, in the history of every people, an age of names which precedes the age of surnames, and marks an earlier period in their history; a period ruder, and simpler, and nearer the primitive stage of savage life. Hence, we have only to know the fact, whether a people use names alone, or add also surnames, to determine their position in the scale of historical development. But beyond these two great divisions thus made, there are others that will reveal themselves, by carefully examining the appellations of a people. The character of a people may be inferred in the earlier period of development, by the significance of their names; whilst the historical relations of a people in the later period, will appear in the mode of adding their surnames, and in the character of the surnames themselves. We have, therefore, a simple classification of the history of every race, into the *name* period, and the *surname* period, and the *transition* period from one to the other; from each of which we shall be able to gather some important historical facts.

We commence with the *name* period of history, which we find in the whole race of man, and in each particular family of that race, to be marked by a few prominent characteristics. The first characteristic is, that each individual has but a single name, and no surname; the second is, that this name was originally significant. In examining the second characteristic, we shall discover other principles of classification, that lay bare the historical value of names. We shall find, on investigation, that the earliest periods in the history of a race are marked by the simplest names, names derived from objects of sense; the more advanced periods develop names derived from objects of reason or faith. Hence, we have the period of natural nominalism and the period of supernatural nominalism, or the period when names were given purely from impressions of sense, and the more advanced period when they began to designate the complex relations of reason, or the abstract conceptions of religion.

The earliest recorded names are those of the Bible, which bear the naturalistic character, and clearly belong to the most primitive period.

The name of our first father, *Adam* (red), whether it refers to the earth from which he was taken, or the *blood* by which he was sustained, or the *skin* that he wore, in any case is a name of color derived from color; whilst *Eve* (life), in like manner, is the expression of a sensible fact. *Cain* (a possession) embodies the gush of joy which the young mother would clasp to her heart the first babe whose dimpled beauty and sunny smile had ever been seen on earth, and which even now to the mother is a vision of Eden; whilst the name *Abel* (vanity) is a sigh at the sad discovery, then beginning to be fully made, that the earth was no longer an Eden, but a place of sorrows and of tears; whilst the name of the next son, *Seth* (compensation) is a calm, sweet breathing of resignation, that begins to rise from prostration of a first disappointment to a recognition of blessing on the left; and the name *Enoch* (initiated) suggests a still further advancement of knowledge and clearness of vision; whilst *Jabal* (a stranger), *Jubal* (music), *Tubal-Cain* (maker of cinders), and other names following, all have the same natural and sensuous character. They evidently mark the earliest stage of history, when names were given because of some manifest and sensible characteristic in the person bearing them. We do not see this sense period as distinctly exhibited in the Bible history as we do now among savage nations, because the original inhabitants of the earth were never sunk as low in the scale of civilization as their descendants in barbarous tribes. The Jewish line of the human race was never in a savage state as far back as we can trace them, and hence do not furnish pure examples of the sense-era of names. To illustrate these we must go to barbarous tribes. Among our American Indians we have an illustration of this class recording the primitive condition or sense-era of historical development, and reflecting the life of the hunter in the wild woods, whose life is mainly one of sense. Hence we have such Indian names as *Rose-on-the-Bush*, *The Soft Air*, *Sun-Bird*, *Bird-at-Night*, *Sweet Valley Bush*, *Wind-on-Wings*, *Shining Star*, *Young Fawn*, *Lark-in-the-Morning*, *Maple Bird*. The same fact will be found among all savage tribes, presenting us with a more unmingled illustration of this principle than we find in the sacred history, which does not describe the world's earliest inhabitants as in a state of barbarism. But we can still see the principle working out even there; for as we advance in the Jewish history, we find a period when names began to assume a new character, and became expressions, first of memory, then of hope and faith. Here was a passing from the period of sensuous impressions to a higher region of thought; thus indicating a higher grade of national development. Thus *Abram* (the father of elevation), *Isaac* (laughter), *Jacob* (heel-catcher or supplanter), *Moses* (drawn out)

and similar names, are memorial names, and indicate the stage in historical development, when the era of sense passes into that of intellect, and makes way for the third era, that of reflection, religious belief, or the era of faith and hope. This is marked by the innumerable names ending in *ah*, which is the contraction for the sacred name Jah or Jehovah. This era coincides nearly with the rise of the prophetic order, the great head of which was *Samuel* (asked of God); and we find thenceforward a crowd of such names as *Zeruiah*, *Shaphatiah*, *Ahaziah*, *Azariah*, *Isaiah*, *Jeremiah*, *Zechariah*, and the names ending in *el* (God), such as *Joel*, *Ezekiel*, *Zerubbabel*, *Shealtiel*, and others, all which have the sacred name interwoven with them. Thus, the grand peculiarities of the Hebrew people, their mission as the religious people of the world, and their theocratic character, as a government with Jehovah for its king, are clearly discernible in their names. We have thus reached a historical test which we may apply to any nation, and thus determine its position in the scale of national development with some tolerable degree of accuracy. The *sense* period, the *memory* period, and the *faith* period, stand as successive stages in the advancement of a people to cultivation and refinement.

Let us apply our test to the Egyptians, an older people, in some respects, than the Hebrews, and see the results of the application. We learn from Jablonski, that the Egyptians were accustomed to choose names expressive of some relation to their gods. Thus, *Pharaoh* means, probably, the sun; *Potiphar*, belonging to the son; *Asenath*, devoted to Neith, the Minerva of Egypt, and other names are of similar import. This fact would indicate three things: (1) that Egypt at this time had passed from the savage or *sense* period to the third or *faith* period, and hence must be in a highly civilized condition; and (2) that this faith was not monotheistic, like the Jews, but polytheistic, a belief in a plurality of gods; and (3) but that it had not reached that elevation of the lower classes and that consequent complexity of legal relations that demanded the use surnames, but was still a despotism or oligarchy. Such, accordingly, we know to be the facts from their monuments and papyri yet in existence. Among the Hindoos we find the same theological element in names. Thus we have such names as *Durga-dasa*, servant of *Durga*; *Kali-dasa*, *Ganga-dasa*, *Sarda-dasa*, *Rama-dasa*, and sometimes the very names of the deities, *Rama*, *Krishna*, *Siva*, &c., are given from a belief that they will tend to consume sin.

The same fact is apparent among the other Asiatic nations, and especially the Saracenic family. Wherever Mohammedanism prevails, its intensely theologicistic element comes out in the names. The sacred

name Allah is formed into every variety of combination, as *Abdallah*, servant of God, *Fatallah*, *Jaballah*, *Alaiallah*; and such names as *Abd-El-Kader*, servant of the Almighty; *Abd-El-Meschid*, servant of the worthy glory, &c.

When we come to the Greeks, we find their names involved in the same obscurity that hangs around the history of both the race and the language. But it is in accordance with the general law we have discovered that most of the early mythological names, are names drawn from sensible objects. The objects of nature were personified; and whether the natural object received its name from the person or the reverse, it at least is true, that the earliest names are names of sensible objects, and hence belong to the first period. When we reach the historical epoch, the intercourse of Greece with Egypt transferred foreign names, so as to confuse the natural development, and introduce a new element, making the names thus a record of the intermixture of foreign elements in the Greek civilization. But we find the Greeks never going beyond the name period, or introducing family names, as we find among other nations; thus bringing out the peculiarity of the Greek race, that it was designed to develop the individual man to his highest point of culture, rather than organize individuals into masses, and develop the collective man. To distinguish individuals wearing the same name, the name of the father was added, as Socrates the son of Sophroniscus, &c. And in the flourishing periods of Attic wit, it was ingenious in the invention of nicknames. *Demosthenes* was called *Batalos* (the stammerer); *Dionysius*, the Chalkous, from a fact in his history; and others were nicknamed from birds, beasts, &c., in view of some salient point of character or personal appearance. Thus, a frigid poet named Theognis was called *old snow*; a limping, hopping huckster was called *quail*; and such designations became often permanent names. But we find clearly marked indications of the more advanced stage of development, indicated by names of memory, hope and faith. We find a large list of names compounded of *alexis*, help; *alke*, strength; *ariston*, good; *autos*, self; *kalos*, beautiful; *mezas*, great; *sthenos*, strong; *upsos*, high, and a variety of similar abstract terms, showing the reflective period in the history of the people, and that peculiar tendency to abstract thinking that characterized the Greeks; whilst the many names compounded of *theos*, *dios*, *Zeus* or *Zeus*, the names of Deity, indicate the religious element. Thus, the Greek names indicate an advanced state of development, but not theological, as the Egyptian and Hebrew people present, but philosophical and artistic; and yet a development of the individual man, and the abstract principles of thought, rather than of the collective man and concrete organization, such as we shall find among the Romans. The

absence of any regular surnames proves that they never reached the period when such distinctive appellatives were necessary, but remained divided into comparatively small communities. Hence, we find the Greek names indicate the Greek history, and correspond precisely with the position of the respective commonwealths in historic development.

When we turn to Rome, we find the same law existing, in even more striking form. The early Romans had but a single name, as Romulus, Remus, &c., or at most two, as Numa Pompilius, Ancus Martius, &c., and the second name not a family name strictly, but a mere personal one. As these early Roman names were mostly borrowed from the Etruscans, the meaning of them is now lost, and we cannot determine precisely what facts of national life and sentiment they embodied. But as the mission of Rome in history was one of civil and political organization, this fact became apparent in her names; and when we find the perfect development of her gigantic organism in the great Republic, we find also a perfect system of nomenclature; and we reach here, for the first time in history, the surname period of historic development. This fact indicates the existence of a large population, and regular legal forms, in the holding, bequeathing and purchasing of property, so that it was necessary not only to distinguish one man from another, but also to trace his genealogy, and thus determine his hereditary rights. Hence, we find one of the most perfect systems of nomenclature ever used in the world. The Romans were divided into various clans or *gentes*, and each gens into different families. Thus the great Cornelian gens was divided into the families of the Scipiones, Lentuli, Cethegi, Dolabellæ, Cinnæ, &c. These families were composed of individuals, who commonly received three names to express these three relations, called the *prænomen*, *nomen* and *cognomen*, or the prænomen, name and surname, the first designating the individual, the second the gens or clan, and the third the family. Thus, *Publius, Cornelius, Scipio*, meant Publius of the Cornelian gens and the family of the Scipios. These names stand exactly in the order of historical development. In the infancy of the people, when they were a mere rude tribe, the name Publius would be a sufficient designation for the individual. But after an aristocracy was established, and noble families thus created, these families became the heads of clans or *gentes*, and a second name was needed, and one Publius was called *Publius Cornelius*, to shew he belonged to the Cornelian clan or gens; another *Publius Tullius*, to shew that he belonged to the Tullian clan or gens, and so through all the great patrician clans. As these clans became separated and enlarged into various families a third name was added, and one Publius Cornelius became *Publius Cornelius Scipio*; another, Publius Cornelius, became *Publius Cornelius*



*Piso*, &c. Then family names arose, like surnames in later times, from personal peculiarities, occupation, &c. Thus, *Cato* was from wisdom; *Ca'vus*, a bald man; *Crassus*, a fat man; *Macer*, a lean man; *Cornelius*, a man who raised vetches, &c. Besides these three names a fourth, *cognomen*, was added as a title of honor because of some distinguished achievement, and thus Publius Cornelius Scipio became Publius Cornelius Scipio *Africanus*, from his African conquests, and Quintus Fabius Maximus became Quintus Fabius Maximus *Cunctator*, from his massy inactivity with Hannibal. In later periods of their history, however, a fondness for a long and sounding name that is not yet extinct, manifested itself in a multiplication of names, so that we find one Roman rejoiced in the sonorous appellation of Marcus Mæcius Mæmius Fabius Balburius Cæcilianus Placidus. The comparative subordination of the woman in Roman society is indicated by the mode of imposing family names. With us the name of a daughter is a matter of no small exultation often; and if the mother has been learned in the lore of sentimental novels, there is often no small debate whether it shall be *Ophelia*, or *Cordelia*, or *Hyacinthia*, or *Andalusia*, *Cherubina*, or some other of those exquisite names that are so melodious in the ears of novel-reading misses and mistresses. This taste is sometimes carried to a high degree of excess, as in the case of a lady in Indiana, who was struck with a mingled fancy of a botanical and biographical nature, and in a gush of enthusiasm named her daughter Morning Glory Queen Victoria Smith, and another in our own State, who called her little darling Caroline Adeline Kitty Fisher Valentine Riddick. But with the Romans no such trouble existed; for, unhappily for the Romans, they had no paper-covered novels over which pretty eyes could weep tears of sympathy at the woes and crosses of unfortunate *Delias*, or *Clarindas*, or *Melisses*. They, with their stern matter-of-fact notions, adopted a rule that saved them all this trouble, and that perhaps was really the result of an undervaluing of the proper position of the female sex. When there was but one daughter in a family, she was called by the name of the *gens*, or *clan*. Thus, Cicero's daughter was called *Tullia*, Cæsar's daughter *Julia*, because Cicero belonged to the Tullian gens, Cæsar to the Julian. If there were two daughters, one would be *Tullia Major*, the older, the other *Tullia Minor*, the younger. If more than two, they were distinguished by their number, and became *Tullia Prima*, *Secunda*, *Tertia*, *Quarta*, &c., or more softly, *Tertulla*, *Quartilla*, *Quintilla*, &c.; and hence, having no surname, she retained the same name after marriage as before, and the legal existence that was before in the person of the father, was afterwards in the person of the husband. Thus

And in the Roman names several important indications of historical development. In the rise of the surnames we see that advancement of society that is indicated by the surname period. In the singularly methodical manner in which they were given, we recognize that powerful principle of compact organism that made an obscure tribe and city on the Tiber to be the mistress of the world, and bequeathed the civil and political organizations of the modern world. In the female names we see the same characteristic of organization, and also an indication of the inferior position that woman held in Roman society, and her absolute subordination to man. Thus, as in the previous cases examined, we find Roman history embodied in Roman names.

When we reach the next great race that appears in history, we find essentially the same laws existing in regard to names. The early German had but a single name, like the early stages of every other people; and Arminius, Ariovistus, and similar heroes, had no surname. After they came in contact with the Roman Empire, that Empire was beginning to crumble to pieces, so that its nomenclature was never adopted. Second names were, doubtless, given in many cases; but no system of family names was in existence for many years. After the introduction of Christianity among them, the Pagan names were laid aside, and Scripture names introduced, sometimes in a very wholesale manner. Thus, when the Duke of Lithuania became a Christian, he persuaded his subjects to follow his example, and they were divided into large companies, and in baptizing them in a very summary manner, all the men of the first company were called Peter, and all the women Catharine, and all of the second company respectively Pauls and Margarets.

As Christianity gradually refined and civilized the nations of Europe, the necessity for family distinctions arose, and different expedients were adopted. Among the Saxons, many of the first names were very beautiful, and breathe some of the freshness of a beautiful christian life. Thus, *Alfred* means "all peace;" *Bede*, the praying one; *Cuthbert*, bright in knowledge; *Edmund*, truth mouth; *Edward*, truth-keeper, (faithful;) *Goddard*, honored of God; *Leofwin*, win love; *Richard*, richly honored. The common name *William* was not a baptismal name, but a name of honor, bestowed on the soldier who had killed a Roman knight in war. The golden helmet of the Roman was placed on his head, and he was called *Gildhelm*, or golden helmet. The French soon gave the name *Guillaume*, the Latins *Gulielmus*, from which we have the name *William*.

The reflection of the character of an age in its names, appears in the first names of the seventeenth century. The Puritans expressed their

hopes and fears for their children by such names as Hope, Peace, Comfort, Grace, &c, some of which we have retained, though others have wisely been dropped. We find in a Sussex jury empannelled about A. D. 1560, such names as Make-peace Heaton, Earth Adams, Kill-sin Pimple, Stand-fast-on-high Stringer, Called Lower, Fight-the-good-fight Faith White, Fly-debate Roberts, Safety-on-high Snat, Search-Scriptures Moreton, Much-mercy Cryer, &c.

The accession of surnames marks the period of transition in the history of the great Germanic stock. The necessity for their use would be felt very gradually, owing to the gradual change in the civil relations of the people. The great feudal barons had no need for them, any more than a king in modern times, being sufficiently conspicuous without them, and hence they would not arise in the nobility. The need would exist only among the people. As long, however, as they were mere serfs, this necessity would not be felt any more than it is now among the slaves of the South. But as soon as they acquired the right of holding property, devising and inheriting it by will, and appearing in legal relations, it would be necessary to have some mode of distinguishing between several men of the same name, and of tracing the descent of any claimant under a will, or the transfer of a title from one owner to another by deed. Hence the surname period marks the gradual emancipation of the masses from a state of serfdom, and their recognition as persons with ascertained rights in the eye of the law. Had this emancipation been sudden and general, some general and uniform system of surnames would have been adopted, as was the case in Rome, but being gradual and interrupted, we find a great variety of expedients adopted. Sometimes the same initial syllable was used. Thus the children of Æthelfrith, king of Northumberland, were called by names beginning with *os*, Oslaf, Oslac, Oswald, Oswin, Osbald, &c. The descendants of Alfred were called by names beginning with *ed*, as Edward, Edgar, Edmund, Edred, Edwig, Edgyth, &c. In other cases the syllable *son* was added, meaning offspring or descendant. Thus, Edgar Edmundic was Edgar the son of Edmund. In this way, probably, such names as *Browning*, *Whiting*, *Dearing*, &c., arose, meaning brown, white, dear offspring. Patronymics thus, or names derived from parental names, would naturally be the first expedient, as we know was the case with the Hebrews and early Greeks, &c. Evidence of this fact we find in the names of all the modern nations. Thus, the Highlanders prefixed *Mac* to the names of all their fathers, and the sons of Donald and Arthur became Macdonald and Macarthur, whilst the Irish used *oy* or *o*, meaning grandson, and thus O'Hara and O'Neale, meant the grandson of Hara and Neale. These names

have become so characteristic, that it has been rhymed into a proverb, in both English and Latin,

"By Mac and O, ye will always know,  
True Irishmen, they say;  
For if they lack both O and Mac,  
No Irishmen are they."

The old Normans prefixed *Fitz*, a corruption of *filis* or *filius*, a son; whilst the Russian peasantry, retaining perhaps a corrupted form of *Fitz*, add, at the close of the name, *witz*, thus, Peter Paulowitz, is Peter the son of Paul. The Poles employ *sky* in the same way, and James Petronsky is James, son of Peter. The Welsh, until a very recent date, employed *ap* (son) in the same way, as David ap Howell, Evan ap Rhys, Griffith ap Rodger, John ap Richard, which became David Powell, Evan Price, Griffith Proddger, and John Prichard. They carried this kind of patronymic system to a great length, so that a man carried his pedigree sometimes for six generations back. There is a church in Wales dedicated to St. Collen, ap Groynnawg, ap Clyndang, ap Cowdra, ap Cardoc; Fricfras, ap Llyun Merim, ap Eimon Yrth, ap Cunedda Wledig. A story is told of an Englishman who, one night, in riding through the mountains, heard cries for help, proceeding from an adjacent ravine, and on calling out "who are you?" received the reply, "Jenkin, ap Griffith, ap Robinson, ap William, ap Rees, ap Evan." "Lazy fellows that ye be," replied the Englishman, "to lie rolling in that hole, half a dozen of ye; why in the name of common sense don't ye help one another out?" and rode away quite indignant, leaving the poor fellow with the multitudinous name, to get out as he best could.

Among the Normans, the same system of naming was adopted. Thus we find a family, the pedigree of which is as follows: Bardolph was the founder of it, then we find his son, Akaris, Fitz Bardolph, then Hervey Fitz Akaris Henry Fitz Hervey, Randolph Fitz Henry, Hugh Fitz Randolph, Henry Fitz Hugh, who became a baron and perpetuated his family under the name Fitzhugh.

It is difficult to ascertain precisely when surnames began to be introduced into Europe. They were certainly not in use as early as A. D. 1000. Soon after, they began to be employed in France, to a limited extent, and gradually passed into England, but did not exist in a traceable form until after the Norman conquest, A. D. 1066. Then we begin to trace their existence, coinciding exactly as we have elsewhere found, with the rise of civilization, and the introduction of legal forms and rights to a large number of people. But their introduction was

just as gradual as the growth of civilization, and it was not common to transmit a second name as the family name, from parent to child, until the eleventh to the fourteenth centuries. At first the practice prevailed mainly among the nobility, for legal rights were almost limited to them, and in the time of Henry I, early in the twelfth century, a lady objected to marrying a son of the King, because he had no surname, saying, "It were to me great shame, to have a lord without a name," and accordingly the King named him *Fitz-Roy*, son of the King, which name became his family designation. This incident proves that the custom was coming in, but had not become general. In the thirteenth century, the introduction of Scripture names by the Normans had so supplanted the richer nomenclature of the Saxons, as to make some additional designation necessary, even among the common people. But they were not generally introduced until the fifteenth or even sixteenth century. Indeed, they did not become general among the middle and lower classes, until the era of the Reformation, when the use of parish registers to record baptisms, gave a permanence to surnames that they had not before. But as late as the latter part of the seventeenth century, surnames in England were not stationary, but changing in various circumstances, so that the complete establishment of them almost exactly coincides with the awakening of intellect, civil and religious liberty, and social improvement, that was produced by the Reformation, and found its era of development during the seventeenth century, when popular rights were established by the two great revolutions of England. Thus strikingly again do we find this great historic law of surnames obeyed, and their introduction marking a distinct era in the development of a nation.

The mode of their introduction was irregular and various, as appears from the names themselves. Had they been brought in by preconcerted arrangement, or in obedience to some legislative enactment, or in a settled and stationary condition of society, they would have been uniform. But their endless variety and confusion prove that they came in gradually, came in by the pressure of necessity, and in a state of society constantly changing, where those at the bottom appear soon at the top, and where there was a constant uprising from below.

Having reached the confused mass of existing surnames, it will be needful to classify them in order to obtain some notion of their origin and meaning. They fall, naturally, in several distinct classes.

1. *Patronymics*, or names derived from the first name, or, as we properly call it, the christian name of parents. This would be one of the earliest modes of designation, and gives us a large number of our names. Sometimes *son* was added to the father's name; as Adam

Adamson; William, Williamson, &c. At other times, *kin* and *ot* were added, both being diminutives, *kin* Flemish and *ot* French. Thus, *Tomkin* was "little Tom;" *Timkin*, "little Tim;" *Adcot*, "little Ade or Adam;" *Wilmot*, "little Will," &c.; and the termination *cock* means probably the same thing, being an old form of diminutive, and *Wilcock* meant little Will; *Alcock*, little Hal; *Luckock*, little Luke, &c. By these and other modifications, we have many of our names:

Thus, from *Adam*, we have Adams, Adamson, Ade, Adye, Adie, Addis, Addy, Addington, Addison, Adcock, Addiscot, Addiscock, Adkins, and Addecott.

From *Abraham*, Abrahams, Abramson, Braham.

From *Arthur*, Atts, Atty, Atkins, Atkinson, Adcock.

From *Andrew*, Andrews, Anderson, Henderson.

From *Alexander*, Sanders, Sanderson, Sanderecock, Allix, Alken, Alley.

From *Benjamin*, Benn, Benson, Bancock.

From *Bartholomew*, Batts, Bates, Babson, Bartlett, Batecock, Batkin.

From *David*, Davey, Daffy, Davison, Davis, Dawes, Dawkins, Dawkinson, Dawson, Davidge, &c.

From *Elias*, Ellis, Ellison, Elliot, Elliotson, Elson, Elley, Ellet.

From *Gilbert*, Gill, Gillot, Gilpin, Gibb, Gibbs, Gibbon, Gibbons, Gibson, Gubbins, Gibbings, Gipp, Gipps.

From *Geoffrey*, Jefferson, Jeffson, Jepson, Jeffcock, Jeffries, Jepkins.

From *Henry*, Henrison, Harry, Harris, Hemis, Harrison, Hal, Halket, Hawes, Halse, Hawkins, Hawkinson, Halkins, Allkins, Haskins, Alcock.

From *John*, Johnes, Jones, Johnson, Johncock, Janson, Jennings, Jenks, Jenkins, Jenkinson, Jack, Jackson, Juxan, Hanson, Hancock, Hanks, Hankinson, Joekins, and Littlejohn, Upjohn, Mickejoh, Pettyjohn, and Applejohn.

From *Isaac*, Isaacs, Isaacson, Hyke, Hicks, Hixon, Higson, Hickot, Hiecock, Hickox.

So it is through the whole alphabet, until we reach *William*, from which about thirty names have been formed, among which are Williamson, Wills, Wilks, Wilkins, Wilkinson, Wickens, Wickson, Bill, Billson, Wilson, Woolcock, Wooleut, Willet, Wilmot, Willis, Wylie, Till, Tillot, Tillotson, Tilly, Guilliam, a fact which will be readily understood by the fact stated previously concerning this name.

Sometimes the mother gave the name, for reasons readily conjectured; as Nelson, Megson, Pattison, the sons of Nell, Meg, and Patty.

It will be observed, that the names which have the most numerous derivative surnames, are Scripture names; such as John, Henry, David,

&c., which dates the origin of these surnames after the Norman conquest, which introduced these names.

2. The next mode of designation would perhaps be from *localities*. A man would be known by his residence; sometimes it would be from some natural object, whence we have our Banks, Burrows, Briggs, and Bridges, Brookes, Bushes, Carrs, (*pool, rock,*) Cares, Chases, Combes (*valley,*) Crouches, (*cross,*) Deans, (*dingle,*) Fields, Fountains, Garnets (*granary,*) Heaths, Holmes, (*flat land, meadow,*) Holt, (*a grove,*) Knowles, (*round hill,*) Mead, Peak, Pollard, (*cropped-tree,*) Quarll, (*a quarry,*) Shaw, (*a copse,*) Wade, (*a ford,*) Weller, (*a gulf.*) The word *stone*, (in Saxon *stan*), is found in more than fifty combinations. Other persons were named from their *country*, as Alman, and Dealman, and Germaine, all from Germany; Burgoyne from Burgundy, Janeway from Genoa, &c.; whilst thousands of others were derived from cities, towns, and villages, in which their bearers resided; such as Kent, Essex, Warwick, London, Preston, Sutton, Washington, Newtown, &c. In a village church-yard in England, there is an epitaph on a Mr. Newtown, that is as follows:

“Here lies (alas!) and more’s the pity,  
All that remains of John New City.”

But the poet adds in a N. B., “the man’s name was New Town, which would not rhyme.” A local name of a general kind may sometimes be traced through several languages. Thus the Celtic Campbell (crooked mouth.) comes back to us from the Saxon Fairfield, where it is Italianized into Campo Bello, and we thus have another Campbell, or Kemble, totally different its meaning from the Celtic, and coinciding exactly with the French Beauchamp and German Schonau, in its origin and signification.

3. The next class comprises names taken from *occupations*.

First in this list come the Smiths, whose name has been made the occasion for so much witticism, good, bad, and indifferent. It certainly *beats* every other surname in the language, as etymologically it ought to do. A wager was laid once that John Smith had been hung or transported once every three years at the Old Bailey session in London, and the wager was won. In Robson’s Directory of London for 1839, there were 967 traders named Smith, and more than 100 of them were Johns; and the General Register office in England shows that from July 1, 1837, to July 1, 1838, there were 5,588 Smiths born in England, whilst 4,044 died, leaving a clear gain in one year of 1,544, whilst 3,005 were married in the same time. The reason for this extraordinary multiplication of the name, is the fact that all workmen who

smote with their tools were called Smiths, (*smitan*, to strike,) whether they wrought in wood, stone, or metal.

Leaving the Smiths, the next in number are the Taylors, of whom 3,647 were born during the year above named; whilst the next in order of numbers, are the Bakers, (1,033,) Clarks, (1,096,) Coopers, (1,103,) Turners, (1,217,) Walkers, (1,324,) Wards, (985,) and Wrights, (1,398.) We have a large number of surnames derived from occupations, such as Masons, Carpenters, Butchers, Butlers, Carters, Wagners, Sadlers, Ty-lars, Slaters, Cartwrights, Wainwrights, Colemans, Drapers, Thatchers, Farmers, Shepherds, Chapmans, (cheap man, a trader in market.) Cow-  
pers, (coopers,) Cutlers, Wheelers, Millers, Tanners, Glovers, Spicers, Gilders, Callendars, Miners, Thrashers, Posts, Honeymans, Gardeners, Bookers, Brewers, Pipers, Horners, Drummers, Hornblowers, Cooks, Porters, Weavers, Cheesemans, Colliers, Sawyers, Naylor, Potters, Har-pers, Hookers, Watermans, Plummers, Skinners, Woolers, Paynters, Dyers, Mercers, Bucklers, Boardmans, Chandlers, Ropers, Stringers, Leadbetters, and scores of others. Other names of this class are dis-guised. Thus, *Sutor* and *Chaucer* both mean shoemaker; *Leach*, is physician; *Thwaytes*, is wood-chopper; *Barker*, is tanner; *Janner*, is joiner; *Milner*, is miller; *Lorrimer*, is a bit-maker; *Lavender*, is laun-der, a washer-man; *Webbe* and *Webber*, are weaver; *Tucker*, a fuller; *Barrister*, a bath-keeper; *Kidder*, a huckster; *Wait*, a minstrel; *Shear-man*, a shearer of cloth, &c.; *Napier*, a dealer in napery or table linen. Some of our names are feminine forms from the Anglo Saxon mode of forming the feminine of nouns of action in *ster*. Thus, Spinster is the regular feminine of Spinner; so *Baxter* and *Bagster* are feminines of Baker; *Webster* of Webber or Weaver; *Brewster* of Brewer; *Kempster* of Kember or Comber.

The fondness of our forefathers for the chase, is shown by the Hun-  
ters, Fowlers, Fishers, Falconers, (Faulknors,) Hawkins, Anglers, War-  
reners, Bowyers, Arrowsmiths, Fletchers, Hartuans, Stagmans, Fores-  
ters, Stringfellow.

The next class of surnames was derived from personal *qualities* or *peculiarities*. *Color*, or complexion, was given in Black, Blackman, Brown, Browning, Fair, Fairbairn, Fairchild, Rouse and Russell, (mean-  
ing red,) Redman, Ruddiman, Scarlett, White, Whiteman, Whitesides; *color of hair*, Blackhead, Blacklock, Grey, Grissel, Hoare, Whitelock, Whitehead; *form of head*, Longhead, Broadhead, Greathead; *stature and appearance*, Longman, Longfellow, Tallman, Bigg, Bigger, Small, Strong, Weakley, Armstrong, Prettyman, Grose, Little, Short and Shorter, Low and Lower, Swift, Speed, Lightfoot, Quickly, Slow, Slow-  
man, Heavysides, Starkie, (strong bodied,) Crump, (crooked,) Mitchell,



(much, big, great,) Hale, (healthy,) Ker, Carr, (stout,) Snell, (hairy) Dade, (short legged,) Reed, (red,) Fairfax, (fair face, blonde).

*Mental qualities* have furnished us, Hardy, Coward, (which, however may be from Cowherd,) Meek, Moody, Bold, Sly, Lively, Eager, (generous) Ford, (liberal,) Wild, Noble, Blythe, Sterne, Wake, (watchful,) Tearful, (tearful,) Sweet, Sharp, Merryman, Darling, Hubbard, (joyful, A. S.) Joyce, (same,) Rush, (subtle,) Barrat, (cunning,) Bowne, (ready,) Bener, (kind, a bad name for the old Bishop,) Hartman, (a man of courage,) Holman, (valor,) Roy, (red,) Duff, (black,) Banc, (fair,) Vaughan, (little,) Gough, (red,) Gwynne, (white,) Greg, (hoarse,) Chatham, (clear,) Steptoe, Treadaway, Dance.

The next class, comprises names derived from *natural objects*. These were the *heavenly bodies*, Sun, Moon, Star; *Quadrupeds*, Bear, Badger, Bull, Bullock, Beaver, Colt, Coney, Cattle, Fox, Fawn, Hog, Hogg, Bacon, Hare, Kidd, Lyon, Lamb, Oldbuck, Stag, Wolf, Toad, (fox,) Fox, Talbot, (mastiff). These are found among the Romans, Porcius, Verres, Aper.

*Birds* give us, Bird, Bunting, Coot, Crane, Crake, Chick, Crane, Drake, Duck, Dove, Daw, Finch, Goose, Gander, Gull, Hawke, Heron, Jay, Partridge, Parrot, Swan, Sparrow, Teal, Wren, Culver, (pigeon) Henshaw, (young heron,) Poocock, (peacock).

*Fishes* give us, Bass, Crabb, Chubb, Herring, Piper, Pike, Ray, Roach, Sharke, Sturgeon, Fisk, (A. S. fish).

*Insects* furnish, Bugg, Bee, Emmett, Grubb, Blackader.

*Vegetables* supply Bays, Budd, Bean, Pease, Clover, Fern, Garlic, Lily, Medlar, Nettle, Pepper, Oats, Primrose, Weed, Lemon, Rose, Rice.

*Minerals* afford Coale, Dymond, Gold, Garnet, Sands, Jewell, Silver, and Steele. Clay, Flint, Stone, &c. are local names, and Coke is the spelling of Cooke.

It is a matter of some difficulty to determine exactly why such names should have been adopted. There were, probably, a variety of causes. Sometimes they were adopted, or nicknamed, as expressive of character. Even now men obtain such appellations as Fox, Lion, Hickory, in allusion to their characters. In other cases they allude to some incident in the personal history connected with some animal or bird. In other cases they were adopted from the device in the armorial bearing of the shield or banner of the family to which the person belonged, either as a member or a retainer. And in other cases it is a sad proof of the habits of our ancestors to find indubitable evidence that many of them borrowed names from the inns they frequented, or near which they lived.

and the Lion, the Bear, the Bull, &c. became attached to the roystering fellows who too often frequented them.

*Others come from social relations*, such as Brothers, Cousin, Husband, Prentice, Friend, Waller, (stranger,) Ellis, (son-in-law by wife.)

Young, Old, Senior, belong to a class derived from the term of life.

*Others are names of office*, from which we have Pope, King, Duke, Prince, Lord, Earl, Baron, Knight, Squire, Bishop, Priest, Monk.

Another class of names is derived from *foreign languages*. In England a large number came in with the Norman conquest, such as Marshall, Latimore, Spencer, Basset, Howard, Talbot.

Most of the names of the nobility came from this source, and are significant in the language from which they came.

Some of our most common names are naturalized foreign words. Thus, Myers, when German, is from *Meier*, a farmer; Higginbotham, from *Ickenbaum*, an oak tree. Sometimes these names are translated, and thus lost. Thus, a German family of Kleins became, some Littles, and some Smalls, on their removal to this country, and so remain, furnishing three family names, in America, from what was but one in Germany.

Some names are the results of curious corruptions. Mr. Leiber tells us of a Spanish boy, whose Christian name was Benito, or Benedict, who, becoming a sailor, was called by his ship-mates Ben Eaton; and supposing this to be the English form of his name, adopted it, and when afterwards sent to school, his name was written out, at full length, and became ever afterwards Benjamin Eaton. In another case a German called Feuerstein (Flint) settled among the French, in Louisiana, and became Pierre a Fusil, (French for flint); but, in the course of time, this territory becoming American, Pierre a Fusil, was translated Peter Gun. A poor child was picked up in Newark-on-Trent, and received the whimsical name of *Tom Among us*. Becoming a man of eminence, he changed this equivocal cognomen for the more euphonious one of *Dr. Thomas Magnus*.

There is no doubt that many of our unintelligible surnames had their origin in this kind of accident; being originally either nicknames, or the corruptions of some significant name. This process is still going on in some of the more rustic portions of England. Thus, in Staffordshire there was a man in the last generation named Johnson, who was a pig-dealer, and was nicknamed Pig-man. His son now calls himself, and is known only by the surname Pigman. Most of the miners have two names; one the paternal name, and the other the soubriquet, given by his fellow-miners. Thus, on an apothecary's book stands a charge made against Thomas Williams, *vulgo diet*, Old Puff. They are generally

known by these nicknames, so that the real name becomes unknown in process of time. An attorney's clerk had a process to serve on Adam Green, and enquired in vain for such a man. No one knew him. At last, a young woman kindly offered to aid him. She addressed a homely-looking youth, "Oy say, Bullyed, does thee know a mon neamed Adam Green?" Bullhead was totally ignorant of Adam. She addressed *Loy-a-bed*, but Lie-a-bed was equally ignorant. *Stumpy*, *Cowd*, *Spindleshanks*, *Cockeye* and *Pigtail* were invoked, but equally in vain. At last the light seemed to dawn on her, and she exclaimed, "Dash my wig! whoy he means my feyther;" and turning to the clerk, added, "Yo should'r ax'd for *Ode Blackbird*." These nicknames finally became regular surnames, and thus extend to the endless list of unrecognizable designations in our language. Thus, in the small town of Folkestone, Kent, there were fifteen persons, whose hereditary names were those who bore the elegant designations of *Doggy-Hull*, *Feathertoe*, *Bumble*, *Bubbles*, *Pierce-eye*, *Faggots*, *Cula*, *Jiggery*, *Pumble-Foot*, *Cold*, *Silver Eye*, *Lumpy*, *Sutty*, *Thick Lips*, and *Old Hare*. This process which is going on even now, illustrates how many of our obscure names may have arisen in the past, and how hopeless is the attempt to unravel their significance.

As they now exist, they give rise to curious combinations and juxtapositions. Thus, an old bachelor of eighty, named Benjamin Bird, married Mrs. Julia Chaff, aged thirty, proving, contrary to the proverb, that it was possible to catch an old bird with chaff. A Mr. Good was married to a Miss Evil, illustrating the union of good and evil often found in this world, and showing how good may be produced from evil. Mr. Brass was joined to a Miss Mould; whilst two Messrs. Lamb, of London, married two Misses Wolfe, of Ewell; a fact which we wonder some of our interpreters of prophecy have not cited as a proof of the approach of the millenium. A physician had the ominous name of Dr. Slaughter, and another that of Dr. Toothaker, and Dr. Churchyard in a Coffin; and a mercantile firm the suggestive one of Ketchum & Cheatham; which, giving rise to ill-natured remarks, they resolved to alleviate them by inserting the initials of their Christian names, which were Isaiah and Uriah; but, to their consternation, they found that the sign then read, I. Ketchum & U. Cheatham. Mr. Gagger was a lawyer, in Albany, in 1852, and Mr. Sly, another, in Frederick, Md., and a dancing master in Philadelphia was unhappily named Mr. Wholly by no means as happy a cognomen as another, Mr. Lightfoot. A young lady had the industrial appellation of *Damaris Three Needles*; while another had the unfortunate one, in this heiress-hunting age, of *Grass* *Four-acres*; and another, whom the record mischievously hints, was

lady of uncertain and rather mature age, was named *Wait Still Gulliver*. In other cases they are more appropriate. Thus, Drs. *Physic* and *Hartshorn* were eminent physicians, and Messrs. *Law* and *Lex*, lawyers in Philadelphia; *Henry Moist*, a waterman; Rev. Mr. *Yocum* solemnizes most of the marriages at Appleton, Wisconsin; Mr. *Thunder* and Mr. *Loud* are organists in a Northern city; Mr. *Owings*, an insolvent debtor; Mr. *Boring*, a Methodist preacher, whose sermons were likely to be very penetrating, and Mr. *Slicer*, one who is well known to be pretty keen in the use of the weapons of his spiritual warfare. Southey's doctor exclaims, what a name is *Lamb* for a soldier, *Joy* for an undertaker, *Rich* for a pauper, *Big* for a lean or little person, *Small* for one who is broad in the rear and abdominous in the van, *Short* for a fellow six feet high without his shoes, *Long* for him whose high heels will hardly elevate him to the height of five, *Sweet* for one with a vinegar face or fiery complexion, *Merryweather* for any one in November or February, *Goodenough* for a person no better than he should be, *Toogood* for any human creature, and *Best* for one too bad to be endured. With these facts before us, we cannot wonder that the witty Horace Smith should assert, that "surnames ever go by contraries," and give us his experience in the following lines :

" Mr. *Oldcastle* dwells in a modern-built hut,  
 Miss *Sage* is of mad-caps the archest ;  
 Of all the queer bachelors Cupid o'er cut  
 Old Mr. *Younghusband's* the starchest.  
 Mr. *Swift* hobbles onward, no mortal knows how ;  
 He moves as though cords had entwined him ;  
 Mr. *Metcalf* ran off, upon meeting a cow,  
 With pale Mr. *Turnbull* behind him.  
 Mr. *Barker's* as mute as a fish in the sea,  
 Mr. *Miles* never moves on a journey,  
 Mr. *Go-to-bed* sits up till half-after three,  
 Mr. *Mukepeace* was bred an attorney.  
 Mr. *Gardner* can't tell a flower from a root,  
 Mr. *Wild*, with timidity, draws back,  
 Mr. *Rider* performs all his travels on foot,  
 Mr. *Foote* all his journeys on horseback."

But we must pause in our rambling over the endless thicket of English surnames, having given hints and suggestions on the subject that may be carried out at one's leisure. And, in concluding these discursive remarks, there is a feeling of melancholy that will steal over us as we look over the names that have thus descended to us, and remember how many have borne these names, of whom there is no record left now but this undistinguishable appellation. For we cannot but remember how

soon this will be all that is left of us ; and that even should our names be written a little brighter, or graven a little deeper on the monuments of the past, than many around us, in a little time the dust shall cover the record, and the wasting finger of time efface the imprint that we have left, and our name and place on earth be forgotten.

It, is then, with an elastic spring of joy, that we turn away from the fading names of earth to the unfading records of that Book whose pages are unblotted and imperishable, and breathe the fervent prayer that the names of us, when our earthly names are forgotten here below, when the hands of love have ceased to breathe them, and the hands of love to inscribe them, may have that new name, and that white stone, which none can read save He to whom it is given ; and when the mystic curtain, which now dimly hangs over the mighty future, has slowly rolled up, we may see our names written in the Lamb's Book of Life in heaven.

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#### ART. VI.

### THE CHRIST OF HISTORY.

By Rev. JOHN W. PAGE, Winchester, Va.

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The caption of this article naturally leads to the enquiry, "why the Christ of Scripture?" and the answer to that enquiry develops the whole scope and object. Our purpose is, not to convince Christians, in those pages, where their heavenly treasures are garnered, are a revelation from God, or that He who is the Alpha and Omega, the beginning and the end of all that has been revealed, is the Son of God. We mean not to refer to the gospel of the inspired John, where it is said, "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him ; and without Him was nothing made that was made." We mean not to point to the star which led to Bethlehem, and hovered over the young child in the manger. We mean not to urge, as an evidence of the divinity of Jesus Christ, that his advent was foretold hundreds of years before he came ; that his mission was predicted ; his sufferings, his death, and his resurrection ; that he was to be Immanuel ; God with us. We mean not to recount the wonderful miracles performed by Him all along his journey from Bethlehem, to the more than midnight darkness of the