

We can not however conclude from the sole fact of the apparent evidence of the thing that such and such a name is a nickname, since the english name *Enough* has its homonym in the russian *Golubova* and may have derived from it in case where the russian married an englishwoman whose children reared in the english idiom would naturally pronounce it so and come to write it as pronounced, and if the individual had been guilty of any misdeed, he would but favor such a transformation as in *alias* likely to be beneficial to him.

We have here in Canada the *Ennot* family of french name and that also of the english *Enough* and yet one can hardly doubt but what both names are of one and the same origin, without the possibility, of course, of asserting which of the two derives from the other, and either supposition would bring about the metamorphosis to wit the frenchman becoming allied to an old country wife, or the englishman to a woman of french descent—the children in the former case pronouncing *Enough* for *Ennot* and in the latter *Ennot* for *Enough*, or the transformation may have been effected centuries ago in the old world and in the very same manner.

Nor can it be doubted, we believe, that all such names as here in Canada terminate in *et* and in *ot* and originally and still in France pronounced *e* and *o* as in *Bruneet*, *Audet*, *Tareot*, *Jeannot*, have acquired the duplication of their respective initials from this intermingling of french and english, when the children generally of the mother tongue persuasion, being in the habit of pronouncing *ette* for *et* or *ot* have converted the names into *Audette*, *Frenette*, *Tareotte*, *Jeannotte*.

To relegate to the same class of mysterious entities as René, continues Salvestre, the third king of the French, will it suffice to remember that while his mother was bathing at the sea side, he was sired by a marine bull, while Mezeray informs us that this absurd tradition has its origin in the fact of an incorrect translation of *Méropée* into *Mercurie*, a marine calf.

One of the Massesian chiefs, called *Lycos* (wolf) greek *Lycos* had assumed the christian name *Petee* Petrus whence his sectarians were styled "Lycopetrarians." The french word *lys* is also a flower and the *lycos* which bears the flowers gathered by St. Athanasius at the monastery, led to the legend that the messenger was a *lys*, a wolf.

Roman laws, says Salvestre, have always borne or went under the name of the magistrate or legislator who had been instrumental in their enactment.

Severe or orthodox philologists, continues he, forbid the introduction of two idioms in an etymology, but in this, says Salvestre, they are wrong, the existence of the fact overruling such authority. The mixture of peoples by intermarriage has produced mixture of words. During the latter days, says he, of the "Bas-Empire", how many words were there not, made up of others borrowed from the latin as well from the idioms of allied peoples—whether subjects or enemies. The Celtic tongue has thus combined with the Saxon and Latin. The dictionaries of idioms spoken in France and England during the middle ages, supply numerous examples of this and such as to allow of finding traces of such components to this very day in both languages french and english as now improved and rendered so to say perfect or at least comparatively so, half-breed words so to say as *Juliohumus*, *Augustolumm*—the latin *Julianus*, *Augustus* with *luma* (latin) one or Celtic *ten* or *don* (mountain)—*Polis* greek and *castellum* latin—*Machault* where *ma* is the Celtic for (mer, mare) sea, *hault* saxon *wald* direct, govern; *Commander of the sea*.

*Theodol* or *Theodolind* from *theod* multitude, nation, *lind* handsome; the belle par excellence (as the belle of the ball) the handsomest, prettiest of the nation. Again a mixture of the *tribun* and *spanish*, *Nautil* whom Dagobert forced from her convent to marry her, from the Celtic *Naut* a ravine, a tiny torrent, a brook and *lind* or *child* in teuton a child; *child of the torrent*.—Chateaubriant, *château* (french) and *heptin* a king or chief—the king's castle, or that of the chief.—*Nichelands* (an article of clothing from the latin *nichel* or *nihil* (nothing): nothing on the back, a vestment which only covered the stomach and sides.

After the recital of such names, so differently composed of various words and idioms, it will be inferred that the proposed study of proper names is by no means an idle one. The part or roll which proper or family names play in the existence of individuals and peoples or nations, shows the utility of the study thereof, their affinity with every branch of historical erudition.

Yes, the name of a personage maintains the imprint of the country and sometimes of the age wherein he lived. The name of a country recalls its position, its physical aspect—the name of a city leads back to the epoch of its foundation, to the usages, habits, religious beliefs, or to a trait in the history of the people who laid its foundations or established it in times gone by in a foreign land. *Andalusiensis* from *Andalus* a son of *Isaphet*—while such a name is from *Fandabes* Vandals who conquered the country (eliminating the initial letter F).

*Chloris* paleness, *Euphrosia* gaiety were not primarily proper names; but may have become so since, *Jerusalem* from *golum* peace.

*Moses* whose name is from *nithdawa*, is he who withdrew from Egypt the people of God, *Abrahas* emigrated—*Abbas* wandering—*De Pauvrecompagne* a creation of Molière—*De nous* people, democrat—*Morg* sadness, sorrow, bitterness with which was overcome at the time of the birth of *Moses* his eldest sister, the Israelites being then bent under the yoke of the Egyptians.

*Rachel* expiring while giving birth, to a son had called him *Benoni* son of my sorrow, or son of my suffering; Jacob called him *Benjamin* son of the right, of the mighty—*Maximus Annilis* was so called from his having determined the number of years a man's age must be to admit of his pretending to any charge or position. The golden collar *Torquatus* torn by *Mandius* from the Gaul who wore it, gained for him the name of *Torquatus*. The conquest of *Fidicus* by Lucius Sergius earned for him the name of *Fidicus* and that of *Messala* given to Valerius perpetuated the remembrance of the conquest of *Abissina*.

Suties and trophies have perished under the sextle of time; the names of *Africanus*, *Asiaticus* acquired by valor live in posterity.

Among the Hebrews, the first people that existed, the name of a grand parent was often given to a child, or that of one of his nearest relatives bestowed on him, or the name given him was the circumstances accompanying his birth, or from the first words uttered by his mother, his father or any one else in laying eyes upon him.

This habit has led to the abuse of bestowing the name of *Moses* on Pharaoh's daughter because she had saved or withdrawn him from the waters, where he had been put to perish—*Barabab* means son of consolation. The father of the cherished spouse of Mahomet *Abou-Bekr* is the father of the young virgin—Joanna, Joannes, John.

Among the Arabs and Israelites, the names of women were expressive of their qualities; the name of the first wife of Jacob means the *love of work* and *Noemi* signifies the *splendor of beauty*—*Susan* is a *brilliant flower* and *Githra* exhales the odour of aromatics—*Arana* *Abaschid* is the *just*, the *right*—*Matayakel* called his wife *ugly*, for the pleasure or satisfaction every time he saw her, of belying such ugliness by the splendor of her charms—which remind one also of the word of Hippolytus in *Phèdre*: