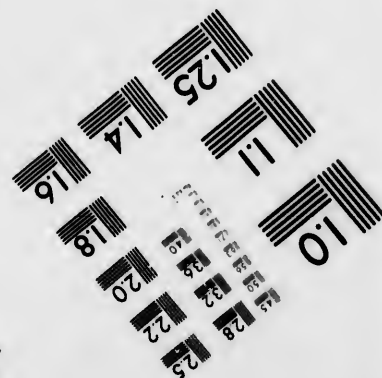
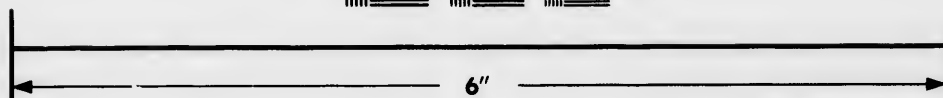
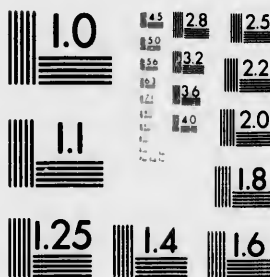


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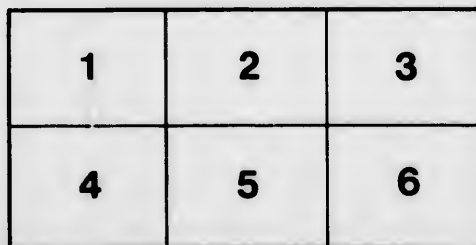
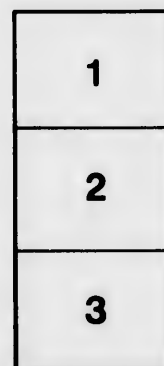
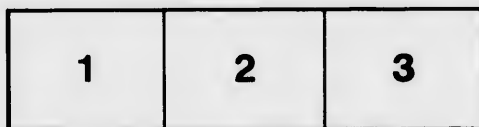
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ON METONYMS,

OR TRANSLATED AND QUASI-TRANSLATED PERSONAL NAMES.

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BY THE REV. DR. SCADDING,

HON. LIBRARIAN TO THE CANADIAN INSTITUTE.

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# ON METONYMS,

OR TRANSLATED AND QUASI-TRANSLATED PERSONAL NAMES.

BY THE REV. DR. SCADDING,

HON. LIBRARIAN TO THE CANADIAN INSTITUTE.

Most readers are aware that the names Erasmus and Melancthon are not the original native names of the persons who are thus usually designated in history and literature. They also probably know what the original names of these two distinguished men were. They know that Melancthon is the German family name Schwartzerd, Blackearth, in a Grecised form. They may remember, too, the anecdote of the popularity of his *Loci Communes* or Theological Summary, at Rome, while circulating as the production of one Ippofilo da Terra-negra, but its instant condemnation when discovered to be the work of the German reformer Philip Melancthon. They may know likewise that the family name of Erasmus was the Low-German one of Gerrit, in High-German Gerhard, fancifully and no doubt wrongly held to be a corruption of Gernhaber, an antique synonym of Liebhaber, of which Erasmus, Beloved, was supposed to be a sufficient translation. Moreover it will be remembered by some that the prenomens of Erasmus, namely Desiderius (which is intended to be identical in sense with Erasmus, the Beloved,) originated in the baptismal name of the little Gerrit, which was itself Gerrit, the same virtually as his surname: that, in fact, like Sir Cresswell Cresswell, the great scholar of Rotterdam was christened by his own family name, and that the reiteration that resulted was attempted to be rendered by the respectively Greek and Latin terms Desiderius Erasmus. (Both names were familiar enough at the time, as belonging to popular 'saints,' one being identical with the French St. Didier, the other with the Italian St. Elmo or Ermo.)

Now there are many other less familiar examples of somewhat similarly translated or quasi-translated names to be met with in literary

history; and as we have not been so fortunate as to light on any detailed collection of such instances, we have thought it might be of some interest and even occasional utility, to make a record here of our own memoranda in this regard, incidentally jotted down from time to time. We have seen such works as Barbier's *Dictionnaire des Ouvrages Anonymes et Pseudonymes*, published in Paris in 1822; Wheeler's *Dictionary of the Noted Names of Fiction*, published at Boston in 1865; and the *Handbook of Fictitious Names* by "Olphar Hamst," published in London in 1868. But in these we find no detailed list of the class of names now referred to; and which we have ventured to style Metonyms, translated or quasi-translated names.

Salverte has a chapter on translated names; but the scope of his work (*History of the Names of Men, Nations and Places, in their connection with the Progress of Civilisation*) did not require him to enumerate more than a few examples. In Lower's *Patronymica Britannica*, the Latinised names are of a class to be met with only in the old Charters and legal records of England. Baillet's *Auteurs Déguisés*, had the work been within our reach, might possibly have helped us. We offer our collection simply as a contribution to a more complete list, for the use and information of the student who has occasion to consult the original authorities for the civil and literary history of the 16th century; and under correction, for we have not been able, in every instance, to recover the source of our notes. Hallam, Whewell, Disraeli, Dibdin and Brunet furnished us with some of them. Our translated names will be those which, like the instances already described, convey in a Latinised or Grecised form the sense, real or supposed, or approximated to, of the vernacular name. Our quasi-translated names will embrace such as have, for convenience, been moulded into a Latin form, and have assumed in the process a shape under which the vernacular form is not, at first sight, readily recognised; as, for example, Linnæus, for Linné, Grotius for de Groot.

At the period of the 'Revival of Letters,' when the Latin and Greek tongues came again to be familiarly understood among the literary men of Western Europe, and to be used by them with elegance in the writing of history and other works, and in correspondence and even common conversation with each other, it was found that the proper names of persons (as also of places) constituted, in many instances, sounds harsh to the ear, and forms uncouth to the eye, in the midst of the flow and harmony of the lately-revived, so-called classical languages.



The plan was consequently soon adopted of softening and harmonising the names required to be used, either by translating them according to their etymology, or by resuming the forms of the same names as they were before becoming barbarised in the fourth and fifth centuries, or by suffixing convenient terminations.

For this smoothing-down of rough foreign proper names there was the authority and example of the great authors whose works were again becoming widely known. The Greek historians moulded to their own vocal organs the names of Persian and other Asiatic persons and places. Livy did the same with Etrurian, Oscan and Phœnician names. Cæsar and Tacitus did the same with places and persons in the West, the writers in each instance preserving in the metonym, material of high value now to the ethnologist and comparative philologist.

The fastidiousness of taste generated by the newly-revived studies carried men too far when, as in some of the literary clubs or academies in Italy, they adopted the custom of addressing each other by venerable names that did not, even in sound, belong to them: just as, centuries before, under the influence of another partial 'revival of letters,' Charlemagne had saluted his Chancellor Angelbert as Homer, and Alcuin, the head of the Palace-school, as Flaccus. (It was characteristic of the age in which this earlier revival had happened, that Charlemagne himself was styled by a name not taken from Greek or Roman annals, but from the records of Holy Writ;—he was academically, so to speak, King David; while his superintendent of public works, and subsequent biographer, Eginhart, was addressed by the name of the ingenious nephew of Moses, Beseleel.) These are examples of pseudonyms, not metonyms: conceits playfully indulged in by great men, but not worthy of much attention. It was quite another thing to Latinise or Grecise a name that had become barbarised: or, when harsh and uncouth-looking from its Teutonic or other foreign constitution, to translate it, according to received analogies, into a corresponding equivalent term, in communications by writing or word of mouth, carried on between literary men.

The learned Greeks who found their way from Constantinople to Italy in the fourteenth and two following centuries, would readily shew their pupils how to transmute conveniently names that seemed uncouth; and to construct out of them others that would resemble those borne by themselves and by the Byzantine writers with whose works they were familiar. Here are the names of some of these literary emigrants:

Johannes Angyropylus, John Silvergate; Antonius Eparchus, Antony le Préfet; Nicolaus and Zachariah Calliergus, Nicholas and Zachary Fairwork; Georgius Gémistus or Pletho, George Fulman. Any one of these might be a metonym from the Teutonic or some other Western dialect, similar to those which we are about to enumerate. The names of the Byzantine writers are of a similar stamp: Johannes Stobæus, John of Stobé; Photius, Bright or Manly; Maximus Planudes, Astray; Thomas Magister, the Teacher; Georgius Chæroboseus, Swineherd; Demetrius Triclinius, Butler, Buffetier; Theodorus Prodromus, Scout; Manuel Holobolus, Alelod; Georgius Syncellus, Fellowfriar, Confère, Chum; Constantinus Psellus, Stammerer; Georgius Pachymeres, Clumsy; Theodorus Anagnostes, the Reader; Johannes Philoponus, Lovework,—to say nothing of earlier and more venerable names, Latin as well as Greek, simple and compound, all possessing visible vernacular significations.

Almost as familiar as the instances of Erasmus and Melanchthon, are those of Glouampadius, professor of Divinity at Bâle in 1528; Bucer, professor of Divinity at Cambridge in 1549; and Capnio, the very learned preceptor of Melanchthon. The first is properly Hussgen, corrupted from Hausschein, Houselight; the next is Kuhlhorn, Cowhorn; and the last is Reuchlin, Smoke. Capito, a friend of Bucer's, was really Koepstein, Headstone. Melissus, author of eight books of *Meletemata*, *Studies*, printed at Frankfort in 1595, is Paul Biene, Bee (*Melissa*, *bee*). We have also a printer at Bern, named Apiarius. Cochlicæus, author of a *Historia Hussitarum*, and an opponent of the Reformation, was Wendlestein, Cochlea, Periwinkle, Winkle. Perizonius, author of *Origines Babylonicæ et Ægyptiacæ*, was Voorbroek, Apron, perizon-e.

In the cloisters at Bâle, not far from the resting-place of Erasmus, is a tablet to his friend Episcopus; and near by are other more recent memorials to members of the same family, whereon the vernacular name of Bischoff is resumed. Pareus, author of three folio volumes of divinity, in 1593, was Wangler, wange being cheek in German, and *pareia* being cheek in Greek. Macropedius, a writer of Dramatic pieces for the young, was Langevelt, macro having reference to Lange, and *pedius* to *velte*, field, campus, pedion. Opilio was Schaefer, Shepherd, *opilio* being shepherd, as though *ovilio*, from *ovis*. Lentilius was Linsenbarht, a supposed progeny of linse, German for lentils. Malleolus, a modest diminutive of Charles Martel's name, was Hem-

merlein, which is sufficiently English in sound to speak for itself. He was a divine of Zurich: some of his treatises were printed at Bale in 1497. Jerome Bock, Angliè Buck, a naturalist, whose Kreuter-buch was printed at Strasbourg in 1546, appears on the title page of the Latin version of that work, as Hieronymus Tragus, the equivalent of his name in Greek. Manneken, author of a Complete Letter Writer in 1476, elevates his family-name by Latinising it Virulus, not Homunculus. Kammermeister, a distinguished commentator on the New Testament, was Camerarius, Chamberlain. (His family-name was once Liebhard.) Loos, in Low-German, crafty, compiler in 1581, of Illustrium Germaniæ Utriusque Catalogus, is Callidius. Kallison, a pupil of Melancthon's, became Callistus and Calixtus, Formosissimus. Ulric Molitor in 1489 was doubtless a Mueller; as also Crato Mylius, a printer at Strasbourg, and a Farinator in 1477. Vermeulen is Molanus, and Walseemueller, Hylaecomylus. The real name of Regiomontanus, the great mathematician at the close of the fifteenth century, was Mueller. Regiomontanus, Montrealer, is his designation as being a native of Königsberg, Mont-real, in Franconia. Johannes de Tritterheim, a voluminous historical writer in 1546, is known as Trithemius. Jodocus Badius Ascensius, the learned printer, is no more than Josse Bade of the village of Asche, in Flanders. We meet with distinguished Hebrew scholars bearing the evident metonyms of Aurogallus and Acoluthus.

Giles Overmann, translator into Latin of the romance of the Ulespiegel (whence the French *espèglerie*), in 1657, is Ægidius Periander. The metonyms in -ander are very numerous. An obvious one is Neander for Neumann. Of this name there were many men of note. The family name of the modern theologian Neander was Mendel. He was born a Jew, and assumed the name Neander on relinquishing the Jewish faith. On a tablet in Westminster Abbey appears the following inscription under the name of a Franciscus Neumannus:—

Exutà jam carne, animarum in sede  
Receptus, vere Neander factus est.

One Stephen Neumann figures as Homo Novus. Megander is Grosman. But Albertus Magnus is Albert de Groot. (His works consist of twenty-one folio volumes.) Theodorus Bibliander is Theodore Buchmann. Xylander, editor of Greek and Latin authors in 1532, was, in the vernacular, Holzmann, Woodman. Then we have several Osanders, Heiligmann, a name now degenerated into Osmaun; and a medical

writer of Hesse, Johannes Dryander, John Eichmann. We may conjecture what the originals may have been of Onosander, Ganander, Nicander, Cratander, Kyriander and Melander. The last was perhaps Schaefer again, Sheep-man. Matthias Flach Francowitz, principal author of the Ecclesiastical History known as the Centuriæ Magdeburgenses, was Flacius and Flaccus Illyricus. Valentinus Paccus was Hartung Frid. (Hart, valens; Friede, præ.)

Conradus Dasypodius, a mathematician, and translator of 'Theodosius and Autolycus on the Sphere,' in 1572, was Conrad Rauchfuss, Hairy-foot. Lycosthenes, compiler of a once well-known volume of Apophthegmata published at Geneva in 1633, is Wolfhart, that is, as Kilian says, Fortis ut Lupus. Maurolycus also seems to speak for itself. Neoaëtos is Neuenaar, aar being eagle, that is, aëtos. Comes Neuenarius, Comes Neëtius, and Comes Novæ Aquilæ, all mean Count Neuenaar. Pelargus is Storch, that is, Stork. The family-name of Joachim Fortius Ringelbergius, in 1516, was also Storch. An Abbot Anser bore the family-name of John Huss, Latinised. Luscinus was Nachtigall. Godofredus Rabus is Godfrey Raaban, Raven. In Rabanus Maurus we have a hint of how 'raven' may have been applied in some cases as a sobriquet. Maurus is 'The Moor.' Petrus Niger, a German, was the author of a work, Ad Judæorum Perfidiam Extirpandam, printed at Esslingen in 1475. Coracopetra was Rabenstein. Other names from colour are Cyaneus and Brunus. One from taste is Sapidus, a metonym however, probably, from Weise, Wiseman. Frederic Barba-rossa, i. e. russa, red, will be familiar to all. (Gildebertus is said to signify much the same—Rutilus barbâ.) There are many Lupuses; and a Canius, who was a Netherlander, de Hondt, the Hound. Wolfgang, a common prenomens, appears to have been simply furnished with the termination -us; although it is explained to be Lupi incessus, Wolfgait. Musculus, diminutive of Mus, is Mauslein, Little mouse.

Crusius is a quasi-Latinisation of the Low-German Kruys, Cross; also of Kraus. There are likewise a Crucius, a Cruciger and a Crucigerus. Van Horn became Ceratinus, 'keras' being 'horn.' Vander Steen was à Lapide, 'steen' being 'lapis.' Erastus is Lieber, akin respectively to Erasmus and Liebhaber, 'liebe' being 'eros,' love. Thomas Naëgeorgus is Thomas Kirchmeyer, 'naos' being 'Kirch, ecclesia,' and 'meyer,' colonus-villicus, farm-bailiff.

Several authors are named Cellarius; all probably Kellners, that is Cellarers: one, in 1661, published in Amsterdam an Atlas of the

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Heavens. There are three Opsopœi, in all likelihood Kochs, that is, Cooks. Latinised names from trades or occupations are numerous. Pellicanus was Kurshner, Furrier, one dealing in pelles, peltries. Messenmaker, Cutler, is Cultrifex, in 1479, from culter, a knife. Hermanus Figulus was Herman Töpfer, Potter. We meet with Piscator, Fischer; Agricola, Pachter, Farmer; Serrarius, Sawyer, Holz-sager; Caspar Sagittarius, Archer, Bogenschütze; with Latomus, Miner, Steinbrecher; with Sartor, and Sartorius, Taylor, Schneider; with a Pistor, Baker, doubtless Becker; a Ravisius Textor, Weaver, Weber; a Tinctor, Dyer, Farber; a Sutor, Shoewright, Schuster; and a Lapidanus, Stoner, Steiner: also with a Kaiser Karl Fidicen, who was surely a Fiddler, Geiger, or Lutist, Lother. A Felix Fidlerus or Fiedlerus occurs. The last epistle written by Melanchthon was to a Johannes Aurifaber, Goldsmith. It is signed "Philip Melanchthon, brevi moriturus," p. 430, Ed. Elzev. 1647. Georgius Acanthus, we may suppose to have been George Dorn, that is, Thorn. Rivinus, the botanist, we know, was Bachman, from bach, beck, rivulus, rivus; and Vander Boeken or Beken, Torrentius. Vander Bosch was Sylvius, and Fagius was Buehle, diminutive of Beech.

Printers as well as authors allowed their names to appear in Latin and Greek forms. Several of the metonyms already noticed appertained to printers. Oporinus is Herbst, that is, Harvest. Eucharius Cervicornus, at Cologne in 1520, is Eucharius Hirschhorn, Staghorn. (We meet with Cornucervinus also for Von Hirschhorn.) Petrus Cæsaris, a Fleming, was Pieter Keysere. Petrus Perna was Peter Ham, Schinte. Graphæus was probably Schreiber, and Cephæus Hauptmann; Nicolaus Lupus, Wolf, was a printer at Lyons in 1499. We have not at hand the famous Epistolæ Obscurorum Virorum. Some amusing imitations of metonymised names would doubtless be found therein.

It is unnecessary to remark upon such direct Latinisations as Zump-tius, Zuinglius, Vossius, Arminius (Hermansen); or on such obvious ones as Vredius for de Vree, Venius for Van Veen, Arimæus for Van Arum, Musius for Muys, or Chærius for Vander Keere, which in French is du Tour, that is, like Keere in Low-German, Turn or Circuit. Dodonæus, a physician and botanist in 1616, is Dodoens. Christian Gottlob Sachs was first Sachsus; then Saxius. Zypæus is Vauden Zype.

*Judex* is the name of a Danish writer on Printing. (We have the name *Judge* in English.) A Danish mathematician was named *Nicolaus Raymarus Ursus*. The Icelandic author of the *Orkneyinga Saga*, sive *Historia Orcadensium*, printed at Copenhagen in 1780, *Jonas Jonæus*, is, in effect, *Jonas ap Jones*. *Reinier Gemma*, surnamed the Frisian, must have been *Jeweel*, *Jewel*, in his own vernacular Low-German.

A surgeon of Ghent is renowned in 1722 under the name of *Palin-genius*. This appears to have been a fanciful expansion of his real name, which was *Palſin*. In like manner, from a partial similarity of sound, the name of the Cretan grammarian *Moseopolus* was usurped by *Peter von Musschenbrock*, literally, *Swallow-brake*. *Noviomagus* is simply a local name for *Nimeguen*, anciently *Nieuwmegen*. His real name was *Goldenhaur*; as that of *Pomeranus* was *Bugenhagen*. *Myconius* we once supposed to be a Grecising of some word signifying *Baldhead*; but *Pipericornius*, literally *Pfeffercorn*, *Peppercorn*, in his *Chronicon Thuringiacum*, says, *Fuit Myconius alio nomine Mecum dictus*; but what *Mecum* may be a corruption of, is not evident. *Tabernæmontanus*, a naturalist, whose *Eicones Plantarum* appeared at Frankfort in 1588, was so named from his having been born at *Tabernæ Montanæ*, that is, *Bergzabern*, a town in the Palatinate (*stadt in der Pfalz*).

The famous name *Paracelsus* was probably intended to express a relation to *Celsus*, the great medical philosopher of the first century, and seems to be formed on the analogy of '*paradoxus*,' '*contrary to opinion*;' as though it would describe one who could astonish *Celsus*. Two of his Tracts are entitled respectively, *Paragranum*, *Paramirum*. It has however been imagined by some that '*Paracelsus*' has reference to '*Hohenheim*,' a place from which his father derived an agnomen; the family-name being *Bombast von Hohenheim*. The complete series of names possessed or assumed by *Paracelsus* himself was: *Philippus Aureolus Theophrastus Paracelsus Bombastus ab Hohenheim Eremita*. He was born in 1493 at *Einsiedeln*, the site of an ancient Swiss monastery: in monkish phraseology, the neighborhood was styled *Helvetiæ Eremitus*. Hence comes the final term in the series of names borne by *Paracelsus*, *Eremita*. The inflated and mysterious words adopted professionally by *Paracelsus* are said to have been the original '*Bombast*,' as applied to language. Here is a brief specimen of a letter of his to *Erasmus*, who had consulted him at *Bâle* in 1522: '*Quæ mihi sagax*

musa et Astoos tribuit medica, candidè apud me clamans: similibus judiciorum manifestus sum auctor. Regio hepatis pharmacis non indiget, nec aliæ duæ species indigent laxativis. Medicamen est magistrale arcanum potius ex re comfortativâ specificâ ex melleis abstersivis, id est, consolidativis.' More follows. (The Astoos is probably the mystic familiar, Azoth, kept by 'Bombastus,' as Butler speaks, Hud. iii. l. 628, "shut in the pommel of his sword.") Erasmus appears to have been well pleased with the opinion given. In his reply he says: 'Demiror unde me tam penitus noris semel duntaxat visum. *Ænigmata tua non ex arte medicâ, quam nunquam didici, sed ex misero sensu verissima esse agnosco,*' &c. The great specific of Paracelsus was a tincture of opium: a remedy omnino laudandum: hence by popular corruption our familiar word 'laudanum.'

In the metonymising of Italian personal names, the process is often simply to revert to the original form of the word. As when Perbuono becomes Perbonus; Giovinazzo, Juvenatius; Paolo Giovio, Paulus Jovius; Giovanni Giocondo, Johannes Jucundus; Feboni, Phœbonius, Vettori, Victorius; Settali, Septalius; Navigero, Naugerius. Thus, Accorsi, author of the "Great Gloss," a work on Law in six folio volumes, published in the 13th century, is also Accursius. Sometimes a compound name is represented by a similar compound, as when Mezzobarba, the name of an annotator on Oceo's Numismata Imperatorum Romanorum, becomes Mediobarbus. Sometimes the name is Latinised by a translation of its meaning in Italian: as when Banchieri, Bankers, Exchange-brokers, became Cambiatores, and Ricci, 'of the curled locks,' professor of Belles Lettres at Florence in 1500, became Crinitus, and Pietro Capretto, an Italian mystic writer in 1492, became Petrus Hædus (kid). Giovanni Giglis is Johannes de Liliis, Giglis being from Giglio for Lilio, that is Liliium, Anglicè, Lily. Occasionally the name is Grecised in a similar manner: as when Forteguerra becomes Crateromachus, 'Strong i' th' Fight,' and Buonacorsi is supposed to be sufficiently expressed by Callimachus, signifying probably for the occasion, 'Of graceful action in the Tournament.' Johannes Victor Rossi, a Roman satirist, is, somewhat mixedly, Janus Nicus Erythræus, and Giampietro Arrivabene, elegantly, Eutyehius. Ritius represents Riccio; also Riz, Ris and Rit. One would have supposed that Galeotto, 'Galley-slave,' would have chosen some more elaborate metonym than 'Galeottus.' By entitling a work of his 'De vulgo In



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cognitis,' he, in the 15th century, forestalled the 'Things not generally known' of Mr. Timbs.

Local, territorial and family appellations are expressed by appropriate local and gentile adjectives. Thus Rucellai, head of the Platonic academy at Florence, is Oricellarius; Chiaramonti, Claramontius; Lorenzo de' Medici, Laurentius Mediceus; Ambrogio di Calepio, Ambrosius Calepinus. In Belcarius (Hist. Rer. Gallicarum), Ercole d'Este becomes Hercules Atestinus.

We have an interest on this continent in the name of Amerigo Vespucci. On the title page of his *Novus Mundus*, addressed to Lorenzo de' Medici, it is metonymised into Albericus Vespuccius. Albericus was softened into Americus: Italianised, it became Amerigo. In old French he is called Emeric de Vespuce. This identifying of Amerigo with Albericus determines the prosodiacal quantity of the penultima of America in Latin, all the Teutonic proper names in -icus having it long; but custom has rendered it short in America. In a volume of Latin and other verse in the Bodleian, of the date 1761, we have the old soldier of the reign of George II. describing his exploits on this continent and speaking in good iambics of

Americæ sinus, et immanes lacus,  
Comata sylvis montium cacumina,  
Gravesque lapsus fluminum, urbium situs  
Et barbarorum corpora, et vultus truces, &c.

The familiar name of Columbus is the pure Latin form of the old North Italian and old French Colon, which in the latter language is also Coulon. Both are corruptions of Columbus, the masculine form of Columba, Dove. Peter Martyr looks as if it were a name belonging to our list of metonyms, but deceptively so. There are two Peter Martyrs. One the author of an *Enchiridion de Nuper sub Carolo repertis Insulis*, printed at Bâle in 1521, and of the *De Orbe Novo Decades octo*, printed at Alcalá in 1530: works of interest, both of them, to us on this continent. On the title page of the old translation of the first-mentioned little tractate his name figures as Pierre Martyre de Millan: and in a copy of the work, now lying before us, he is styled Petrus Martyr, ab Angleriâ, Mediolanensis. The other Peter Martyr is the reformer so called, who was a native of Florence and professor of Divinity at Oxford in the reign of Edward VI. His family-name was Vermiglio or Vermeille, Latinised into Vermilius. Petrus Martyr



was the name under which a church hard by his father's house was dedicated. This suggested a baptismal name for the child.

Dante's name is an abbreviation of *Durante*; and *Durante*, as an Italian family-name, is Latinised into *Durandus*. In the case of the poet, however, it assumes a kind of Greek form, *Dantes*, when metonymised. In Keble's *Prælectiones de Poeticæ Vi Medicâ* he appears as *Dantes Aligherus* (to express *Allighieri*); and in the *Poemata et Inscriptiones of Landor* we have

Danten secula quina transierunt  
Cum Florentia funebres honores  
Solvit manibus optimi poetæ.

In the church of St. Onofrio at Rome is to be seen the brief inscription over the remains of Tasso: *TORQUATI TASSI OSSA*. Tasso we thus learn became *Tassus*, just as Bembo became *Bembus*. Paolo Sarpi, better known as Fra Paolo and Father Paul, historian of the Council of Trent, is *Paulus Sarpus*. But his name is often concealed under the anagram *Pietro Soave Polano*, formed from the words *Paolo Sarpi Venetiano*. (There is a writer on German Typography, named *Paul Pater*.) Aldo Pio Manuzio, the father of the Alduses, each, like himself, a learned printer either at Venice or Rome, is *Aldus Pius Manutius*. Aldo itself is said to have been *Theobaldo* abbreviated.

The name of *Tifi Odassi*, a writer of Macaronic verse in the 15th century, has, like that of the artist *Taddeo Gaddi*, when uttered by Italian lips, an Hibernian ring. In Latin it is dignified into *Typhus Odaxius*. This was probably a taking advantage of sounds. *Giovanni Paolo Parisio* in that way became *Johannes Paulus Parrhasius*, a name famous in its day, and liable to be confounded with that of the artist-pupil of *Socrates*. (In passing, it may be remarked that some Irish names submit readily to the Italianising and Latinising process. The well-known Montreal name *Donegana* looks as if it were an example of this; and on the title page of a *Compendium*, in Latin, of Irish Church-history, anno 1621, we have it set forth that it was composed 'à *Philippo Osulleuano Bearro, Ibero*.) In *Nicolaus Laurentius* for *Cola di Rienzi*, we have a correction in Latin of a kind of slang once in vogue in Italy in regard to names,—the custom, that is to say, of speaking of persons of note by abbreviated, nursery-names. *Giotti's* name is said to be a fragment of *Ambrogiotto*, that is, little *Ambrogio* or *Ambrosius*. Italian writers Latinised the Scottish name *Crichton* into *Critonius*. In Italian itself the famous *Crichton* was *Giacomo*

Critonio. Buchanan makes it Crihtonius. Here we have helps to the pronunciation of the original name. In Latin versions of some of the treatises of Savonarola, that name is treated as purely classical. We have also his letters printed at Paris in 1674: Hier. Savonarolæ Epistolæ. He is ordinarily known as Hieronymo and Girolamo da Ferrara: and is frequently quoted as Hieronymus Ferrarius, that is, by his Christian and local names Latinised. Old English writers speak of him as Jerome of Ferrarie, and Jerom Ferrarie.

The proud name of Julius Cæsar Scaliger or Scaligers, eminent in the literature of the 16th century, was properly J. C. della Scala, of the della Scalas de Bordone, who were allied, it was asserted by Julius, to the princely della Scalas of Verona. Some who were irritated by the arrogance and ostentatiousness of Julius, professed to know that his name was simply Bordone; and that della Scala denoted the sign of his father's trade or the street where he lived. Joseph Justus, the illustrious son of Julius, took the trouble to re-assert a family connection with the noble della Scalas. This drew forth from Gaspar Sciopius, at Mentz in 1607, a refutation, or supposed refutation of that claim—Scaliger Hypobolimæus, (the supposititious Scaliger), hoc est, Elenchus Epistolæ Josephi Burdonis, pseudo-Scaligeri de Vetustate et Splendore gentis Scaligeræ. Sannazaranus is a quasi-Latinisation of Sannazzaro, St. Nazarius, author in 1502 of the Arcadia, a pastoral romance, which was, in part, the model of our own Sir Philip Sidney's Arcadia. This writer is also spoken of by his academic pseudonym Actius Syncerus. The name of the Neapolitan poet Cariteo is the Italian form of his academic name, Chariteus. In this instance, the assumed name has caused the family-name to be forgotten.

Among French metonyms, that of the Stephani will perhaps be the most familiar. Vernacularly, the Stephani were the Etiennes, Estiennes, or Stephenses, a succession of learned printers who, throughout the whole of the sixteenth century, did admirable service. Henry, Robert, and Henry, junior, of this name, have the honour to be sometimes distinguished from each other in imperial fashion, as Stephanus I., II., III. Charles, Paul and Antony Stephens were also printers, but of less note. Another familiar metonym to be noticed here, in connection with the Etiennes, although otherwise out of its place, is Scapula, probably Schulterblatt, Shoulder-blade. Not many years since, 'Scapula,' like 'Donatus' and 'Calepinus' previously, had almost merged its personal associations in those of a book. A 'Donat' was a

grammar: a 'Calepin,' in French, was a note-book: and a 'Scapula' was, with us, a certain large Greek Lexicon. It had an origin not reputable. While Henry Stephens was bringing out his *Thesaurus Linguae Græcæ*, an assistant in his printing-office, Scapula, secretly made an abridgment of that ponderous work, and subsequently published it at Bâle. The lesser book, though itself of huge size, yet being the smaller of two evils,—(the greater being in the form of four folio volumes)—the sale of the latter was hindered, and the interests of Stephanus III. were so seriously interfered with, that his bankruptcy ensued. A Scapula, now, is philologically valueless.

In the 16th century, we meet with the name *Odet de Turnebu*, borne by the author of a French comedy; and with *Adrianus Turnebus*, in the vernacular, *Turnèbe*, a Greek scholar and critical annotator. This name is said to be, in fact, the Scottish name *Turnbull*, Gallicised first into *Tournebœuf*, and then partially Grecised into *Turnebus*, where *-bus* represents *bous*, that is, *bœuf*, although in verse the termination is found short as well as long in quantity. The original *Turnbull*, in the time of King Robert Bruce, was, according to the Scottish legend, called *Ruel*. In 1644 we find printed at Paris a volume in quarto entitled *Adami Blacvodæi Opera Omnia*, including *Varii Generis Poëmata*. We here hardly recognise, in its Latin guise, the familiar Scottish name of *Blackwood*. *Marbœuf*, a bishop of Reunes, Latinised his name into *Marbodus*.

In *Sammarthanus* we have a base metonymisation of the name 'de Sainte Marthe.' Two brothers of this name, *Scævola* and *Louis*, began the *Gallia Christiana*, a Church-history of France, publishing four volumes in folio under that title, in 1656, a work that has since swollen, without being completed, to fourteen volumes in folio. With this name we may compare the probably more familiar 'Nostradamus'—which is a similar base rendering of 'de Notre Dame'—the name, in the vernacular, of the great 'prophet' of 1555, "médecin du Roi Charles IX., et l'un des plus excellents astronomes qui furent jamais," so styled on the title page of the Lyons edition of his predictions in 1611. *Lodelle's* epigram on this personage is well known:—

*Falsa damus cum nostra damus, nam fallere nostrum est,  
Et cum nostra damus, non nisi falsa damus.*

*Hieronymus Natalis*, author of *Meditationes*, &c, in 1594, is *Jerome Noël*: that is: *Noël* having been, through the Provençal *Nadal*, *Naël*, originally *Natalis*, *Noël* is Latinised back into that form. *Comitum*

Natalis, author of a work on Hunting, in 1681, is Noel des Comtes. Petrus de Natalibus, on the other hand, in 1493, is Pierre des Natalles.

In 1590 we meet with Guidonis Conchylia Poëmata. These are the Poems of Guy Coquille, juriconsult and poet. Cornelius à Lapide, author of ten folio volumes of Scripture-criticism in 1657, is Corneille de la Pierre. The great grammarian and dialectician, Ramus, slain in the massacre of St. Bartholomew, was in plain vernacular, Pierre de la Ramée. But Camus, Caylus, Simus, Datus, Reglus, Dumus, and some others of a like appearance, do not belong to our metonyms.

Johannes Viator, a commentator on the book of Job, is Jean Pélegrin. Petrus Comestor, whose Historia Scholastica super Noyum Testamentum was printed in 1473, was Pierre le Mangeur. Antonius Sylviolus is Antoine Forestier; and Sylvius is du Bois. Macarius is l'Heureux. Dionysius Exiguus is Denis le Petit. Johannes Parvus is Jean Petit. Mercator is Mercier. Petrus Sarcinator is Pierre le Couturier.

Auratus is Dorat. Calceatus is Chaussé. Clericus is le Clerc. Curtius is le Court. Clusius is de l'Ecluse. Crucius is Le Croix. Creuxius is Le Creux. (This Le Creux is the author of a Historia Canadensis, sen Novæ Franciæ liber x, ad annum Christi MDLVI, printed at Paris in 1664.) Calvinus is Chauvin, Bald. Cognatus is Cousin. Paschasius is Pasquier. Regnius is le Roi. Reuatus is Réné. Benenatus is Bienné, bookseller and printer in Paris in 1570.

Faber is Favre and le Fevre, *i. e.* Wright or Smith. Aurifaber is Orfevre, ouvrier en or. Tannaquil Faber is Tannaguy le Fevre, father of the learned Madame Dacier. Belcarius (Rer. Gall. Hist., 4-5.) speaks of Jacobus vulgo Cor appellatus: Cordatum, he adds, quod Latinis aliud sonat [*viz.* Wise], quidam vocare malunt. This is the famous, so-called French Argonaut, Jacques Cœur, of the year 1480. (See an admirable portrait of him at the beginning of his Life, by Louisa Stuart Costello.)

Johannes Vultei, an epigrammatist of Rheims in 1537, is Jean Faciot, vultus and facies being akin. Omphalius is du Bellay, perhaps from a fancied connection with Umbilicus, through the Italian Ombelico, Bellico. Philibertus Hegemon, author of a book of Fables in 1583, is Philibert Guyde. Hadrianus Junius for Hadrian le Jeune seems to be a base metonym; as also are Pinus for du Pin and des

Pius, and Feuardentius for Feuardent. A French copyist in 1344, is named Thomas Plenus Amoris: in English Fullalove occurs.

Latinised local surnames are common: Nicolaus Vernuleus, author in 1656 of Johanna Darcia, vulgo Puella Aurelianensis, is Nicholas de Vernulz. Jacobus de Vitriaco is Jacques de Vitry. (We meet also with a Ph. R. Vitriacus.) Demontiosius is de Montjoisieu. Bellojocanus is de Beaujeu. Alanis de Insulis is Alaine de l'Isle. De Veter-Ponte is Vipont. De Capite Fontium is Cheffontaines. Porretanus is de la Porrée. Serranus is de Serres. Licius is de la Liec. Baius, de Bay; Plovius, de Blonay. No remarks are necessary on Budæus for Budé, Finæus for Finé, Gallæus for Gallé, Duræus for Duré or Dury, Danæus for Danès, Cartesius for Des Cartes: on Petavius for Petau, Salmasius for Saumaise, Santolius for Santeuil: or on Muretus for Muret, Huëtius for Huet, &c. Helvetius was probably, vernacularly, le Suisse, the Swiss. Theodorus Beza is Theodore de Bèze, like our Beda for Bede. He was also fancifully transformed into Adeodatus Seba. De Thou, commonly known as Thuanus, President of the Parliament of Paris, in his Universal History of the period 1546-1607, written in Latin, ingeniously translates the modern names, carrying the process to an extreme. With him, Chartier or Cartier is Quadrigarius, Charioteer; Entragues, Interamnas; Des Marets, Paludanus, &c.

In the Spanish and Portuguese languages, metonyms, when they occur, will be, in many instances, as in Italian, a return to a real or supposed ancient form. The Spanish name Sanchez thus becomes Sanctius, and the Portuguese Estaço, Stadius. Enzinas, the first translator of the New Testament into Spanish, is Grecised into its equivalent, Dryander, Oakman, Aikman. The first person who sailed round the world was a Spaniard named Sebastian Canus. A learned Spaniard, author of three folio volumes of Institutiones Morales, &c., named Azorius, died in 1603. An eloquent Spanish prelate who, dying at the age of 40, left twenty-seven folio volumes of Theology, was named Tostatus. Each of these appears to be a Latinised name. In Spain, during the Moorish occupation, Oriental and Western tongues were in close contact. From this fact we derive the advantage of having some difficult names moulded for us into convenient shape. Avicenna, for example, is more readily uttered than the full native name—Abu Ali Hussain Ben Abdalla Ben Sina. We speak of the great commentator on Aristotle as Averrhoes, instead of Ebn Roshd. Rhases, a medical

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authority is, in full, Abu Beker Muhammed Ben Zacharia El Rasi. He is sometimes also Rhazeus. Albategnius is Muhammed Ben Gebir Albatani. Boabdilla is Abu Abdilah. Conversely, as we are informed, in Arabian writers Hippocrates figures as Bograt, Hipparchus as Abrahis, and so on. In some Spanish documents referred to by Froude, the English name Hawkins appears as Achines.

Oriental names and titles familiar to us through the Greek and Latin, as Xerxes, Darius, Ahasuerus, Porus, Chosroes, Sapor, would not be recognised by us in their vernacular forms.

After the Greek civilisation had invaded the previously-isolated Palestine, a custom arose there of adopting for use in intercourse with western men, western names possessing, to some extent, a like sound. Hillel became Pollio; Joshua, Jason; Onias, Menelaus; Silas, Silvanus; Saul, Paul; and Hebrew or Aramaic names were made to assume a Greek form, Eliakim becoming Alcimus; Amittai, Matthæus; Yeragon, Hireanus. Even translations of names occur: as when Elnathan or Nathaniel becomes Dositheus or Theodotus. Tertullian's untenable theory may here be referred to: Quis nescit, he asks in his Liber Apologeticus against the 'Gentes,' nomen Iovis à Iehová deductum; et Adonis ab Adonai, Iacchi à Iah, et Vulcani à Tubal Cain, et Musæi à Moyse, et Iani, quo Noahum intelligo, à Iain vino. "By such devices," Huët said to Bochart, "the Hebrew or its dialect is made to furnish the origin of the names of King Arthur, and all the knights of the round table of Charlemagne, and the twelve worthies of France; and, if required, of all the Incas of Peru. Was it not wonderful sagacity in a German whom I knew, who would prove that Priam and Abraham, Æneas and Jonas, were the same persons?"

In the case of Chinese names the process of Latinising has been of use. Western men would not be in the habit of speaking so readily of Confucius and Mencius had not some ingenious Latinist brought Kung-fu-tse and Meng-Tseu into those respectable forms. In like manner Tao-tze might be Taocius. (Somewhat similarly, Zerdusht or Zarathustra has been moulded into Zoroaster.)

Slavonic proper names, as exemplified in some Polish and Russian examples, look as if it would be difficult to make them presentable in Latin or Greek form. But to one familiar with the philological history of such names a legitimate mode of metonymising them would present itself. It is evident that such names as Przędziecki and Oleszczynski, without manipulation, would look ill at ease in a page of Latin. Sar-

biewski, we observe, is metonymised into Sarbievius, and the family of Leszynsky is spoken of by de Thou as the domus Lascinia. The real name of the Polish poet Acernus, who died in 1608, was Klonowicz. (A sister of the emperor Justinian, by birth a Mœsian, was called in her native speech Biglinitza : in Latin she became Vigilantia.)

Early Teutonic names have been subjected to the metonymising process. To the Latinisation of such names as Merwig, Chlotwig, Dietrich, are due the familiar Meroveus, Merovingian, Ludovicus, Louis, Theodoric. Deutsch or Teutsch itself was transformed in Italy into Theotiscus, whence the familiar, but (until lately) detested name Tedesco. On a medal of Gregory VIII., commemorative of the massacre of St. Bartholomew, we have the legend VONOTTORUM STRAGES, 1572, where the word Huguenots, or Eid-genossen, Oath-bound associates, is metonymised, without being translated. Our 'Vortigern,' however, is more euphonic than the Latinised names assigned him by Gildas and Nennius. In the former he is Gurthigurnus : in the latter, Guorthigirnus.

In England, the Latinisation of a proper name has seldom availed to supersede its vernacular form ; nor does it appear that the practice of translating into expressions of equivalent meaning was in much favour. In a few instances, local epithets as designating individuals became familiar. Verulamius would be pretty widely recognised ; but popularly, to this day, Francis, Baron Verulam and Viscount St. Albans, is simply Lord Bacon. Armachanus would be held to denote either the pre-Reformation reformer Richard Fitz Ralph, archbishop of Armagh in 1347, who translated the Bible into the Irish language ; or else the illustrious James Usher, archbishop of the same see in 1626. Malmesburiensis might be taken perhaps for Thomas Hobbes ; or else for William of Malmesbury, whose real name was Somerset. Odericus Vitalis is always quoted under that Latinised form. He was born at Shrewsbury in 1075. (The name of the Continental Vitalis is said to be a conceit for Vita Lis, 'Life is a Strife.') Asserius Menevensis, the adviser of Alfred the Great, is usually Asserius ; but he is sometimes Azurius, from the Welsh asur, azure. He was a native of Wales. Giraldus Cambrensis is seldom Anglicised. Caius is Key or Kaye. Faber is, as we have seen, Wright or Smith. Carus may be a Latinisation of Car or Ker. (Buchanan so Latinises Ker.) Alabaster is Arblastar, *i. e.* Arbalistarius, Low-Latin for a cross-bowman. Sylvester is Boys, duBois. Nequam was probably, in the first instance, Neck-



ham. With 'William Rufus' all are familiar. *Cæsar*, as an English surname, has arisen from the disuse of a real family surname. Sir Julius *Cæsar*, master of the rolls, in the reign of James I., thought fit to drop the surname borne by his Italian ancestors. His father's name, on his migrating to England, from Previso, in 1550, was *Cæsar Adelmare-Dalmare*, or *Dalmarius*. The first Earl of Chester, nephew of the Conqueror, was Hugh Lupus. *Plantagenet* comes near the Latin, de *Planta Genista*, 'wearing the cognisance of the broom-spray.' *Duns Scotus* means probably 'Duns of the northern dialect.' He was born in Northumberland. *Erigena*, on the face of it, is Erin-born. His full name was *Johannes Scotus Erigena*—a tautology probably, as in A. D. 880 *Scotus* alone would denote one 'Erin-born.' *Pelagius* is a Grecising of *Morgan*, *Armoricus*, 'of the sea-board.' He was abbot of Bangor in A. D. 400. *Reginaldus Polus* and *Poli Synopsis* are combinations not unfamiliar to the English eye. Each involves a Latinisation of the common name *Poole*. *Patrick Young*, librarian to James I., metonymised his name into *Patricius Junius*. There is an author in 1602 of a *Historia Britannicæ Insulæ ab Origine Mundi*, named *Richardus Vitus*, who, at Basingstoke, where he was born, would have been vulgarly known as *Richard White*. (Among continental writers there is a *Hugo Candidus*. *Rhabanus Maurus* was, as we have already seen, famous in the ninth century, together with numerous *Nigers* before and since.) *Bovill* is *Bovillus*, *Bullock*. *Erasmus* so Latinises the name of his English correspondent *Bullock*. *Lovell* is *Lupellus*, diminutive of *Lupus*. *Llewellyn* has been Latinised into *Leonellus*. *Brunel* also probably represents indirectly an animal name. The popular satires in which beasts and birds are made to speak and act like men, brought into common use such terms as *Reynard*, *Grimalkin*, *Bruin*, *Chanticleer*, *Partlet*. There was in circulation in the 12th century a *Speculum Stultorum*, entitled *Brunellus*; where *Brunellus* stands for a well-known patient but much abused quadruped. The author of this production was an English monk named *Nigel Wiroker*.—*Erasmus* makes *Colet*, *Coletus*, although the name, uncorrupted, is said to be *Acolyta*. Sir *Thomas More*, *Erasmus* metonymises into *Morus*. Influenced by the sound, he playfully inscribes to the English Chancellor his famous satire, the *Encomium Moricæ*, 'The Praise of Folly.' "*Quæ Pallas istuc tibi misit in mentem inquires?*" he supposes *More* to say to him on the occasion; he replies: "*Primum admonuit me Mori cognomen tibi gentile, quod tam ad Moricæ vocabulum accedit,*



quam es ipse à re alienus. Es autem vel omnium suffragiis alienissimus. Deinde suspicabar, hunc ingenii nostri lusum tibi præcipuè probatum iri, propterea quod soleas hujus generis jocis, hoc est, nec indoctis, ni fallor, nec usquequaque insulsis, impendio delectari, et omnino in communi mortalium vitâ Democritum quendam agere." Cecil, Lord Burghley, allowed his name to be converted into Cæcilius, as though he had been descended from the gens Cæcilia of ancient Rome. The name was really Seysil, and previously Sitsilt. Belcarius, (de Beaucaire, the reforming archbishop of Metz,) in his *Rerum Gallicarum Commentarii*, Latinises Seymour into Semerus. With him, Leicester as a title is Licestrianus, and Warwick, Varvicius. Erasmus styles the Marquis de Vere, Princeps Verianus. Payne Fisher, Oliver Cromwell's poet-laureate, called himself Paganus Piscator.

With Sleidan, in his translation (published at Amsterdam in 1656) of Froissart and Philip de Comines, Derby is Derbius, the Earl of Derby is Comes Derbius; Lancaster, Lencastrius; Gloucester, Clocestrius; Harcourt, Haricurtius; Howard, Havartus; and St. Leger, Calangerius, where the English pronunciation of St. Leger is attempted to be expressed. The author of the so-called *Chronicle of Turpin*, first printed at Paris in 1527, makes Fergus, Ferragus and Ferracutus to be the same name. A quotation in a note to Browning's *Paracelsus* speaks of "Anglum quendam Rogerium Bacchonem." This is Roger Bacon, the "wonderful doctor" of the 13th century to whose writings *Paracelsus* is reported to have been much beholden.

Hallam says of Buchanan's *Rerum Scoticarum Historia*, "Few modern histories are more redolent of an antique air." *Lit. Hist.* ii. 356. The illusion is maintained by the classical sound of the proper names euphoniously metonymised, without regard, however, to their etymology. With Buchanan Ramsay is Ramsæus; Huntley, Huntliæus; Cunningham, Cunigamius; Andrew Ker, Andreas Carus; Colin, Calenus; Arthur, Areturus; Bruce, Brussius; Eliot, Æliotus; Creighton, Crihtonius, &c. Wishart he ventures to make Sophocardius. The name of the early Scottish historian Hector Boethius is a Latinisation of Hector Boëce, Boeis, probably Boyce. Sometimes he is Bœotius. We have seen Boyd transformed into Bodius, Price into Pricæus, and Ross into Rossæus. Alexander Ross, author of the curious cento entitled *Virgillii Evangelizantis Christianus*, thus Latinises his name: although at the close of his dedication ad *Illustrissimum Puerum, Carolum, Magnæ Britanniae Principem*, (afterwards Charles II.)

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he subscribes himself *Alex. Ros* (*Dew*). On the title page (ed. Lond' 1633,) there is a representation of himself, crowned with laurel, and blowing a trumpet: an epigram underneath, with allusions to the conceit in *Ros*, explains the whole:

*Hæc est Virgilii quam cernis buccina, nuper  
Muta, sed ad flatum nunc animata mecum.  
Illius hæc laurus; jam nostra in fronte virescens  
Que, nisi Ros foveat, marcida laurus erit.  
Quid sine voce tuba est? vel quid sine Rose corolla?  
Buccina voce crepat, laurea Rose viret.*

Owen, the epigrammatist, is, on his own authority, and that of his encomiasts, at the beginning of his little volume, *Audoënus*. Andrew Borde, the original 'merry Andrew,' author of the 'Merrye Tales of the Madmen of Gotham,' called himself, by a kind of *Artemus-Ward* effort, *Andreas Perforatus* (*Bored*). The title page of Howell's 'Familiar Letters' has a Ciceronian aspect by virtue of its first heading—*Epistolæ Hoellianæ*. Fuller, in his *Worshies of England*, (i 407) plays in his usual strain, on the name of *Bp. Jewel*. "It may be said of his surname, *nomen, omen*; *Jewel* his name and precious his virtues; so that if the like ambition led us Englishmen, which doth foreigners, speciously to render our surnames in Greek or Latin, he may be termed *Johannes Gemma*, on better account than *Gemma Frisius* entitleth himself thereunto." (*Gemma Frisius* we have already noticed.)

The ambition in 'foreigners' here slightly glanced at by Fuller, was at a later period satirised by *Arbuthnot* in the proposed '*Memoirs of Martinus Scriblerus*'; and by *Sterne* in his pretended quotations from *Slawkenbergius*, *Metheglingius*, &c. Almost the only names of Latin sound wont to be mentioned in modern English literature are those of the abstractions, *Junius* and *Sylvanus Urban*. In the *Poëmata et Inscriptiones* of '*Savagius Landor*' the recent names of *Brougham*, *Canning* and *Southey* appear as *Brogamus*, *Caninius* and *Sutheius*.

A few titular episcopal signatures of Latin form, also, continue to be familiar to the English eye; such as *Oxon.*, *Ebor.*, *Winton.*, abbreviations of the proper local adjectives in Latin. It is a note of the temper of the times, that a practice has crept in of writing, in the sense here referred to, *Exeter* instead of *Exon.*, *London* instead of *Londin.* (short for *Londiniensis*). (According to old usage, '*Toronto*' in this sense, should be written '*Toronton*;' i. e. *Torontonensis*; episc. being

understood; on the analogy of *Avenionensis* from *Avenio*, *Sulmonensis* from *Sulmo*, &c.: and *Colombon.* for *Colombonensis* from *Colombo* in *Ceylon*.) It is not wholly alien to our subject to mention here that although *Canadensis* is a usually received term, in Science and Latin prose, *Ferrarius*, in his work on the 'Culture of Flowers,' printed at Rome in 1733, repeatedly employs *Canadanus*. He speaks of "*fraga Canadana insolitæ magnitudinis*," 'Canadian strawberries of an extraordinary magnitude,' and of a "*vitis Canadana*," 'a Canadian vine,' as flourishing in the Gardens of the *Barberini* palace. (The word seems to be founded on the analogy that has produced *Cuban* from *Cuba*, *Texan* from *Texas*.) A local possessive formed in Latin from 'Ontario,' viz. *Ontarius*, may also have some interest. It occurs in the Bodleian volume of *Academic verse* of the time of *George II.*, before referred to:

"Jamque novæ gentes et centum uberrima regna  
Se Britonum titulis ultro regalibus addunt.  
Ex quo præruptis scopulis plaga pinea vastum  
Obsidet Osvegum, sonitque per arva marino  
Lata fremit, lacunmq; Ontaria maxima sævit."

In 1551 *Sebastian Castalio* or *Castellio* produced a translation of all the books of the Bible in flowing and pleasant Latin. It is dedicated to our *Edward VI.* In it, the Jewish and other oriental names have a classic aspect, by being provided with suffixes and declined in accordance with the demands of the construction. *Sir John Cheke* said of this translation: (vide p. xxxii. Introduction to *Castalio*)—"Mehercle, majorem percipio fructum in legendo *Castellionem* quam in volvendis omnium scriptorum commentariis: oratio facilis est, explicata, dilucida, suavis, concinna et diserta: verba pura et Latina et quæ propius naturam rationemque Græcæ Hebraicæque locutionis attingunt." For comparison, here is a passage from *Castalio*: "Pudet contractum *Moabitam*, ejulate quiritantes, nunciate ad *Arnonem* periisse *Moabitam*, sumptumque supplicium esse de terrâ campestri, de *Helonc*, de *Jasa*, . . . denique de omnibus *Moabiticæ* terræ oppidis tam remotis tam vicinis." The corresponding passage in the *Vulgate* version runs as follows: "Confusus est *Moab*, quoniam victus est: ululate et clamate, annunciate in *Arnon* quoniam vastata est *Moab*, et judicium venit ad terram campestem; super *Helon*, et super *Jasa*, . . . et super omnes civitates terræ *Moab*, quæ longe et prope sunt."

In 1661, Duport, regius professor of Greek in the University of Cambridge, turned the Psalms of David into Homeric Greek, exhibiting much ingenuity in metonymising the Hebrew names. The following might be a couplet from the Iliad :

Σήωνα κρατερόφρον' Ἀμορραίων βασιλῆα,  
Καὶ Βασάνοιο μέδοντα, πελώριον ὕβριμον Ὠγον.

The reader of Aristophanes will remember how readily the Greek language lends itself to the manufacture of humorous compound terms, Modern Greek is equally adapted to the same purpose. A translation of Bunyan's *Pilgrim's Progress*, published at Athens in 1854, renders the names given to the characters in that book, very well. Turnabout is Eumetabolos : Smoothman, Glucologos : Mr. Anything, Alloprosallous : Mr. Vain-confidence, Mettatharrhes : Giant Slaygood, Agathoctonos : Dare-not-lie, Phugopseudes : Standfast, Eustathes : Madam Bubble, Pampholux : Father Honest, Gero-Timios. This last epithet reminds one of the modern Greek term 'caloyer,' which possibly may have perplexed readers of *Childe Harold*. It is the modern Greek Kalo-ger, pronounced -yer, Kalos gerôn, 'the good old man,' 'the good father': the word occurs in connection with a description of the monastery of Zitza in Albania :

"The convent's white walls glisten fair on high:  
Here dwells the calo-yer, nor rude is he,  
Nor niggard of his cheer."

CH. HAR. ii. 49.

