

LEOPOLD WAGNER

NAMES: AND
THEIR
MEANING

Leopold Wagner

Names: and Their Meaning

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Leopold Wagner

Names: and Their Meaning /

A Book for the Curious

INTRODUCTION

Not the least difficult matter in connection with the present work has been the choice of a title. The one finally determined upon is far from satisfactory, because it scarcely suggests the scope of the subject treated. True enough, the single word Nomenclature offered itself as a suitable title; but this is really a French word, derived, of course, from the Latin, and although it has been admitted into our vocabulary simply owing to the lack of an English equivalent, its use is properly restricted to the classification of technical terms in relation to a particular branch of science. In a scientific sense, then, the word Nomenclature finds a ready acceptance; but for the classification of the names of persons, of places, and of things, it is altogether too pedantic. A young friend of the author the other day, on being informed, in answer to his inquiry, that this work would probably be entitled “The Curiosities of Nomenclature,” promptly asked whether it might not be as well to explain, first of all, what the word Nomenclature meant. Now, the author does not believe for one moment that any intelligent person who took up this volume would be at a loss to judge of its contents from the title, that is, supposing the word Nomenclature appeared on the page; nevertheless, his young friend’s suggestion reminded him that a book intended not for the scientific and learned, but for general reference, should bear a title easily comprehended by all classes of the community. The title originally chosen has, therefore, been rejected in favour of one less pretentious and more matter-of-fact: if it is not sufficiently expressive, the fault must be attributed to the poverty of the English language.

Of all the “Ologies,” Philology, or the science of language, is the most seductive; and that branch of it known as Etymology, which traces the derivation and combination of the words of a language from its primary roots, possesses an interest—one might almost say a fascination—for all, when once the attention has been arrested by it. This fact is proved by the popularity of Archbishop Trench’s published lectures on “The Study of Words,” which have now reached a nineteenth edition. But it is not to an examination of the dictionary words of the English language that the present volume is devoted. Bearing in mind that several excellent works already exist on this subject, the author has occupied himself in the following pages exclusively with the etymology, and significance of Names—of *personal names*, comprising Surnames, Sobriquets, Pseudonyms, Nicknames, Class Names, and Professional Designations; of *names of places*, including the Countries of the World, with the principal Seas, Islands, Gulfs, Straits, &c., the United States of North America, the Counties of England and Wales, and particularly the Districts, Streets, Squares, Churches, and Public Buildings of London; of the names of Religious Sects and Political Factions; of the names of Inns and Taverns; in addition to the names of an infinite number of objects with which everyone is familiar, but whose actual significance is comprehended only by a few.

As to the utility of such a work, a brief glance into these pages may convince the reader that the subject of Names is fraught with much popular interest. Take the names of London streets. How many among the thousands who follow their daily occupations within sight of the gilt cross of St. Paul’s, ever reflect that the name of each street they frequent and pass by the way, points to the origin of the street itself; and that, were they to cultivate a practical acquaintance with those names, their knowledge of English History and Sociology might be considerably enlarged, with a result that they would be brought to ask themselves at length how they could have been possessed of “souls so dead” as never to have entered upon such a profitable field of inquiry before? Whitefriars, Blackfriars, and

Austin Friars, carry us back in imagination to the days of yore; the friars have long returned to the dust, but the localities they inhabited are still identified with their existence by the names they bear. Yet these are possibly the only thoroughfares in the City—with the exception of such as have derived their names from a neighbouring church, public building, or private mansion—concerning which the average Londoner can express himself with any degree of certainty: if he venture a guess at the rest, it is safe to assert that he will be open to correction. The like observation applies to public buildings.

If the question were asked, for example, why the well-known Ships' Registry Offices over the Royal Exchange are universally referred to as "Lloyd's," ninety-nine out of every hundred City men would avail themselves of the very plausible suggestion that the system of Marine Insurance was first established, either there or elsewhere, by some person named Lloyd. True, a certain Edward Lloyd had a remote connection with the enterprise; but he was a coffee-house keeper, who probably knew no more about ships and their tonnage than "Jonathan," another noted London coffee-house keeper, after whom the Stock Exchange was formerly designated, knew about "bulls" and "bears." Again, it is not every one who could account, off hand, for such familiar names as Scotland Yard, Bedlam, Doctors' Commons, the Charterhouse, the churches of St. Mary-Axe, St. Clement-Danes, St. Hallow's-Barking, or St. Catherine Cree. A few barristers would, doubtless, be in a position to inform us wherefore our seminaries for the study of the law were originally styled "Inns of Court"; but the ordinary inquirer, left to his own resources, might find the problem somewhat difficult to solve. Surely they were not at one time inns? and if so, whence came the designation Inns of Court? Did the Court flunkies patronize them, perhaps? Or, more likely, did the sovereign, attended by the Court, take a fancy to sleeping beneath the roof of each for once in a way, after the manner of Queen Elizabeth? And, speaking about inns, every Londoner is, of course, aware of the one-time existence of "La Belle Sauvage" on the north side of Ludgate Hill, albeit the origin of this sign has generally been ascribed to Pocahontas, of Virginia, who accompanied her husband, John Rolfe, back to England in the year 1616, and, as tradition has it, put up at this famous old coaching-house. Moreover, Messrs. Cassell and Co., whose premises occupy the site, and are approached from La Belle Sauvage Yard, have profited by the popular misconception to the extent of adopting the figure of a female partly clad in skins as their trade-mark. Then, again, who has not heard of "The Tabard"? and whence did that derive its sign? Among other celebrated inns still preserved to us, we have "Jack Straw's Castle" on Hampstead Heath. But who was Jack Straw? and had he ever a castle thereabouts? As will be shown in these pages, the answer to these questions is associated with a very stirring moment in English History.

A great deal of the early history of England can be gleaned from the names of the counties into which this country is divided. The terms Shire and County are so far synonymous in that they indicate a portion of land distinguished by a particular name; yet, etymologically considered, they are widely different. Although every shire is a county, it is not every county to whose individual name the word "shire" may be added. The latter is essentially Anglo-Saxon, denoting a division of land possessed by an earl, and wherever it occurs it points conclusively to the Saxon occupation of England. Certainly, we do not speak of Essex-shire, Middle-sex-shire, or Sussex-shire, because the Saxon territories referred to, as well as their relative positions, are fully indicated in the names themselves. Neither are we accustomed to allude to Surrey-shire, for the reason that the word *Surrey* expressed the Anglo-Saxon for the land south of the *rey*, or river, comprising, as it did, that large tract of land described as Wessex, or the land of the West Saxons, now divided into six southern shires. The fact is, Wessex was the great kingdom of the Saxons in this country, whereas Essex, Middlesex, and Sussex were but petty kingdoms. Consequently, in the kingdom of Wessex it was that earldoms were first created, and lands appertaining thereto were literally *scired*, or sheared off. On the other hand, it would be ridiculous in the extreme, quite apart from the unfamiliarity of such an expression, to speak of Kent-shire, because there is nothing in the name that invests it with a Saxon interest. The same remark is applicable to Cornwall. It is only from habit, too, or because the name lends itself to

the euphony, that Devon is denominated a shire; for not only is this a Celtic name, but the Saxons scarcely penetrated into, and certainly never occupied any considerable portion of, the county. The England of the Saxons, therefore, is to be distinguished wherever the word “shire” appears as part of the name of a county.

If the foregoing paragraph be deemed interesting to the general inquirer, a careful digest of the chapter on “The Countries of the World” should prove most instructive. With a few exceptions only, the names of the different countries of the Old World afford us an indication of their original inhabitants, or the rude tribes that overran them. In regard to the New World, such names of countries as are not of native origin invariably point to the nationality of the navigators who discovered them or of the adventurers who explored and colonized them. The maritime enterprise of the Spanish and Portuguese is in nothing so evident as in the territories named in accordance with their respective languages in South and Central America, to say nothing of the islands discovered by them in the Atlantic and Pacific Oceans. And, as a set-off against the shameful treatment by the Spaniards of Christopher Columbus, it must not be forgotten that the whole of the North American territory now embraced in the United States was originally designated Columbia in his honour, which name has been preserved in the Western portion of the continent known as British Columbia. A few Spanish names still linger in North America, notably California, Labrador, Florida, Nevada, Oregon, and Colorado. But the Spaniards were rovers rather than settlers; wherefore they contented themselves with maintaining their national reputation as successful navigators by giving names to the countries they discovered, and establishing a lucrative trading monopoly in that portion of the Caribbean Sea which formerly bore the name of the Spanish Main.

On the contrary, the English and French have distinguished themselves always, and all the world over, as colonists; so that, saving those States of North America which have received the native names of the great lakes and rivers, we can discover exactly which were colonized by the one nation and which by the other. Moreover, the English and French have generally exercised the common trait of honouring the mother country by naming a new colony or a newly-discovered island after the reigning monarch or a distinguished countryman. A similar trait in the Dutch character presents itself in the repetition of the names of the native places of their navigators and colonists; while the Spaniards and Portuguese have displayed a tendency for naming an island discovered or a river explored by them in a manner commemorative of the day that witnessed the event. At the same time, it would not be wise to conjecture, merely from the name, that Columbus discovered the island of Trinidad on the Feast of the Holy Trinity, because he did nothing of the kind. Therefore, it behoves the curious inquirer to make himself acquainted with the circumstances under which our geographical names have arisen, so as to avoid falling into error. As well might he maintain, without the requisite knowledge, that the Canary Islands owed their designation to the birds that have so long been exported thence; for although such a conclusion were extremely plausible, he would still be at a loss to know how the canaries came by their name in the first place.

A like difficulty is liable to be encountered relative to the Sandwich Islands. A particularly smart boy might, indeed, be expected to inform us, as the outcome of a hastily-formed opinion, that the Sandwich Islands were so called because a shipwrecked crew who once found a refuge thereon continued to support themselves until such time as they were rescued by a passing vessel upon sandwiches. The bare idea may be laughed at; but it is no more preposterous than that the Canary Islands received their name from the birds that are found there in such plenty. The question at issue furnishes an example as to how a name may be perpetuated in different ways. Thus, Captain Cook named the Sandwich Islands in compliment to John Montague, fourth Earl of Sandwich and First Lord of the Admiralty, who took his title from Sandwich, or, as the etymology of this place implies, the “sand town,” one of the ancient Cinque Ports in Kent. An inveterate gamester was this Lord Sandwich; so much so that he would sit at the gaming-table for thirty hours and more at a stretch, never desisting from the game to partake of a meal, but from time to time ordering the waiter to

bring him some slices of meat placed between two slices of thin bread, from which circumstance this convenient form of refreshment received the name of Sandwiches.

Mention of sandwiches reminds us that very few tradesmen possess the remotest idea of the significance of the names of the various commodities in which they deal. Ask a purveyor of ham and beef to explain the origin of the word Sandwich, and he will be quite unable to furnish an answer. Put a similar question to a Tobacconist, and it will be found that he has never interested himself to the extent of inquiring what the word Tobacco means, not to speak of the names of the different kinds of tobacco. A Haberdasher, again, would be sorely perplexed to account for his individual trade-name; so would a Milliner, so would a Grocer, so would a Tailor; and so would almost every one who passes for an intelligent citizen, yet whose reflections have never been directed toward those trifling concerns which, as one might be led to suppose, are most immediately interesting to him. And so we might go on multiplying examples until this Introduction reached an altogether inordinate length, with no other object than to arouse the reader's interest in the pages that follow. But the necessity for a more extended Introduction does not arise. The scope of this work will be sufficiently indicated by the Analytical Table of Contents; but even there a very large number of names incidentally referred to in the text have not been included. The Index may be somewhat more to the purpose, inasmuch as every item set forth therein will be found not merely alluded to but discussed in the book; and to the book itself the reader is now referred.

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London.

THE COUNTRIES OF THE WORLD

The oldest of the four great divisions of the world received its modern designation **Asia** from the Sanskrit *Ushas*, signifying “land of the dawn.” **Africa** traces its origin to the Phœnician *afēr*, a black man, and the Sanskrit *ac*, the earth, a country. **Europe** owes its name to the Greek *eurus*, broad, and *op*, to see, or *ops*, the face, in allusion to “the broad face of the earth.” **America** honours the memory of Amerigo Vespucci, the Florentine navigator, who landed on the New Continent south of the Equator, the year after Columbus discovered the northern mainland in 1498. The name of America first appeared in a work published by Waldsemüller at St. Die, in Lorraine, in the year 1507. It is worthy of note that when Columbus landed in America he imagined he had set foot on part of that vast territory east of the Ganges vaguely known as India; therefore he gave the name of **Indians** to the aborigines. This also accounts for the islands in the Caribbean Sea being styled the **West Indies**.

The cradle of the human race bears the name of **Palestine**, or in Hebrew *Palestina*, meaning “the land of strangers,” agreeably to the native word *palash*, to wander. Palestine is usually denominated the **Holy Land**, because it was the scene of the birth, life, and death of the Redeemer. **Asia Minor** is, of course, Lesser Asia.

For the title of **Persia** we are indebted to the Greeks, who gave the name of *Persis* to the region (of which the capital was *Persipolis*) originally overrun by a wild branch of the Aryan race called the Parsa, meaning, in the native tongue, “the Tigers” [see [Parsees](#)]. The suffix *ia*, wherever it occurs in a geographical sense, expresses the Celtic for land or territory. Hence, Persia signifies the territory of the Parsa or Parsees; **Arabia**, the country of the Arabs, “men of the desert”; **Abyssinia**, that of the Abassins, or “mixed races”; **Kaffraria**, that of the Kaffirs, or “unbelievers”; and **Ethiopia**, the “land of the blacks,” according to the two Greek words *aithein*, to burn, and *ops*, the face. **India** denotes the country traversed by the **Indus**, or rather the *Hindu*, which name is a Persicized form of the Sanskrit *Sindhu*, “a great river,” rendered *Hindus* in the Greek. Synonymous with the Celtic suffix just discussed is the Persian *stan*: consequently **Hindustan** signifies the territory traversed by the river *Hindu*, and peopled by the Hindoos; **Turkestan**, the country of the Turks; **Afghanistan**, that of the Afghans; **Beloochistan**, that of the Belooches; and **Kurdestan**, properly **Koordistan**, that of the Koords. The term **China** is a western corruption of Tsina, so called in honour of Tsin, the founder of the great dynasty which commenced in the third century b.c., when a knowledge of this country was first conveyed to the Western nations. It was this Tsin who built the Great Wall of China (or Tsin) to keep out the Barbarians. The Chinese Empire bears the description of the **Celestial Empire** because its early rulers were all celestial deities. **Siberia** is a term indicative of *Siber*, the residence of Kutsheen Khan, the celebrated Tartar prince, recognized as the ancient capital of the Tartars, the ruins of which may still be seen. Here again the Celtic suffix *ia* has reference to the surrounding territory.

Russia constituted the country of the Russ, a tribe who overran it at a very early period. The Russian Empire was founded by Ruric, or Rourik, a Scandinavian chief whose death took place in the year a.d., 879. **Circassia** denotes the country of the Tcherkes, a Tartar tribe who settled in the neighbourhood of the river Terck. The **Crimea** received its name from a small town established in the peninsula by the Kimri, or Cymri, and known to the Greeks as *Kimmerikon*. **Finland** is properly Fenland, “the land of marshes.” **Sweden** is a modern term made up of the Latin *Suedia*, signifying the land of the Suevi, a warlike tribe of the Goths, and the Anglo-Saxon *den*, testifying to its occupation by the Danes. Norway shows the result of a gradual modification of the Anglo-Saxon *Norea*, and the original *Nordoe*, being the Scandinavian for “north island.” It is easy to understand in this connection how the old Norsemen, deterred by the intense cold of the Arctic Sea, took it for granted that the great northern peninsula was surrounded by water, without actually determining the fact. The native name of this country in modern times is *Nordrike*, i.e., the north kingdom.

Britain was known to the Phœnicians as *Barat-Anac*, or “the land of tin,” as far back as the year 1037 b.c. Some five hundred years afterwards the Island was alluded to by the Romans under the name of *Britannia*, which subsequently became shortened into **Britain**. **England** was originally *Engaland*, the land of the Engles, or Angles, who came over from Sleswick, a province of Jutland. Prior to the year 258, which witnessed its invasion by the Scoti, a tribe who inhabited the northern portions of the country now known as Ireland, **Scotland** bore the name of **Caledonia**, literally the hilly country of the Caels, or Gaels. The word Cael, or Gael, is a corruption of *Gadhel*, signifying in the native tongue “a hidden rover”; while Scot, derived from the native *scuite*, means practically the same thing, *i.e.*, a wanderer. The Caledonians were the inhabitants of the Highlands, the termination *dun* expressing the Celtic for a hill, fort, stronghold; the Scots were the invaders from **Scotia**, who appropriated the Hebrides and the Western Islands; whereas the Lowlanders were the Picts, so called from their description by the Romans, *picti*, painted men. These Picts were eventually subdued by the Caledonians and Britons from their respective sides. The Gaelic designation of what is now **Ireland** was *Ierne*, indicative of the “western isle.” Ireland is commonly styled **The Emerald Isle** owing to its fresh verdure.

Wales was originally **Cambria**, so called on account of the Cymri, or Kimri, who peopled it. The modern title of **Wales** was given to this province by the Anglo-Saxons, because they regarded it, in common with Cornwall, as the land of foreigners. Traces of the *Wahl* or Welsh still present themselves in such names as Wallachia, Walcheren, Walloon, Wallingford, Welshpool, &c. Thus we see that the prenominal *Wahl*, subject to slight modifications in the spelling, denotes any foreign settlement from the Saxon point of view. The Saxons, by the way, whose original settlement is determined by the little kingdom of **Saxony**, derived their name from the *seax*, or short crooked knife with which they armed themselves.

France was known to the Greeks as *Gallatia*, and to the Romans as *Gallia*, afterwards modified into **Gaul**, because it was the territory of the Celtæ, or Celts. The modern settlers of the country were the Franks, so called from the *franca*, a kind of javelin which they carried, who in the fifth century inhabited the German province of **Franconia**, and, travelling westwards, gradually accomplished the conquest of Gaul. **France**, therefore, signifies the country of the Franks, or, as the Germans call it, *Frankreich*, *i.e.*, the Kingdom of the Franks. All the western nations were styled Franks by the Turks and Orientals, and anything brought to them from the west invariably merited a prenominal descriptive of its origin, as, for example, frankincense, by which was meant incense brought from the country of the Franks. **Normandy** indicates the coast settlement of the Northmen, or Danes; while **Brittany** comprised the land appropriated by the kings of Britain.

Germany was in ancient times known as *Tronges*, or the country of the Tungri, a Latin word signifying “speakers”; but the Romans afterwards gave it the name of Germanus, which was a Latinized Celtic term meaning “neighbours,” originally bestowed by the Gauls upon the warlike people beyond the Rhine. **Holland** is the modern acceptance of *Ollant*, the Danish for “marshy ground”; whereas **Belgium** denotes the land of the Belgæ. The fact that the term **Netherlands** is expressive of the low countries need scarcely detain us. **Denmark** is properly Danmark, *i.e.*, the territory comprised within the *marc*, or boundary established by Dan, the Scandinavian chieftain. **Jutland** means the land of the Jutes, a family of the Goths who settled in this portion of Denmark. **Prussia** is a corruption of *Borussia*, the country of the Borussi; and **Bohemia**, the country of the Boii, just as **Hungary** was originally inhabited by the Huns, a warlike Asiatic family, who expelled the Goths from this territory in the year 376. These Huns were first heard of in China in the third century b.c. under the name of *Hiong-nu*, meaning “giants.” **Poland** is an inversion of *Land-Pole*, the Slavonic for “men of the plains,” who first overran this territory.

Servia was styled by the Romans *Suedia*, the district peopled by the Suevi before they were driven northwards to their final settlement in the territory now called Sweden. **Montenegro** literally indicates “black mountain.” **Bosnia** is the country traversed by the river Bosna; **Moldavia**,

that traversed by the Moldau; and **Moravia**, that traversed by the Morava. **Bulgaria** is a modern corruption of *Volgaria*, meaning the country peopled by the Volsci; while **Roumania** was anciently a Roman province. **Turkey** is more correctly written *Turkia*, the country of the Turks. This country also bears the style of the **Ottoman Empire**, in honour of Othman I., who assumed the government of the empire about the year 1300. **Greece** is the modern form of the Latin *Græcia*, from the Greek *Graikoi*, a name originally bestowed upon the inhabitants of Hellas.

Austria is our mode of describing the *Oesterreich*, literally the Eastern Empire, in contradistinction to the Western Empire founded by Charlemagne. **Italy** was so called after Italus, one of the early kings of that country. **Switzerland** is an Anglicized form of the native *Schweitz*, the name of the three forest cantons whose people asserted their independence of Austria, afterwards applied to the whole country. **Spain** expresses the English of *Hispania*, a designation founded upon the Punic *span*, a rabbit, owing to the number of wild rabbits found in this peninsula by the Carthaginians. The ancient name of the country was *Iberia*, so styled from the Iberi, a tribe who settled in the vicinity of the river Ebro. **Portugal** was the *Portus Cale*, literally “the port Cale” of the Romans, the ancient name of the city of Oporto.

Algiers is a modified spelling of the Arabic *Al Jezair*, meaning “the peninsula.” **Tunis** was anciently known as Tunentum, the land of the Tunes; **Morocco** signifies the territory of the Moors; and **Barbary** that of the Berbers. The term **Sahara** is Arabic for “desert”; while the **Soudan** denotes, according to the Arabic *Belad-ez-Suden*, the “district of the blacks.” **Egypt** expresses the Hebrew for “the land of oppression,” alluding to the bondage of the Israelites. **Senegambia** was originally so named owing to its situation between the Senegal and Gambia rivers. The **Gold Coast** is that portion of Guinea on the West Coast of Africa where gold is found. **Guinea** is a native West African term meaning “abounding in gold.” In **Zanzibar**, properly written *Zanguebar*, we have an inversion of the Arabic *Ber-ez-Zing*, the “coast of the negroes.” **Zululand** is the country of the Zulus. By the **Transvaal** is meant the territory beyond the river Vaal; just as in Europe the Hungarians call a portion of their country Transylvania, from its situation “beyond the wood.” **Natal** received its name from Vasco di Gama because he discovered it on the Feast of the Nativity. The settlements of the Dutch Boers in South Africa are designated the **Orange Free States** from the circumstance that their original settlers were emigrants from the Principality of Orange, in Holland. **Cape Colony** is the British colony in South Africa, so called after the Dutch settlement at Cape Town, which dates from the year 1652. The **Cape of Good Hope**, discovered by Bartholomew de Diaz in 1487, was so named (*Cabo de Bon Esperance*) by John II., King of Portugal, who, finding that Diaz had reached the extremity of Africa, regarded it as a favourable augury for future maritime enterprises.

The most southern point of South America was called Cape Hoorn (or, according to the English, **Cape Horn**) by Schonten, who first rounded it in 1616, after Hoorn, his native place in North Holland. **Patagonia** was so styled by Magellan in accordance with the Spanish word *patagon*, meaning a large, clumsy foot. It was from the fact of seeing the impressions of the large shoes (not, as he imagined, the feet) of the aborigines that he at once concluded the country must be inhabited by giants. **Chili** is a Peruvian word denoting the “land of snow.” **Argentina**, now the **Argentine Republic**, owes its name to the silvery reflection of its rivers. **Brazil** is a Portuguese term derived from *braz*, “a live coal,” relative to the red dye-wood with which the country abounds. **Bolivia** perpetuates the memory of General Simon Bolivar, “the Liberator of Peru.” **Uruguay** and **Paraguay** are both names of rivers; the former meaning “the golden water,” and the latter “the river of waters,” referring to its numerous tributaries. **Peru** likewise received its name from its principal river, the Rio Paro, upon which stands the ancient city of Paruru. The Brazilian term *Para*, however modified, is at all times suggestive of a river. **Pernambuco** means “the mouth of hell,” in allusion to the violent surf always distinguished at the mouth of its chief river. **Ecuador** is Spanish for Equator, so called by virtue of its geographical position. **Columbia** was named in honour of Christopher Columbus. **Venezuela** expresses the Spanish for “Little Venice,” which designation was given to this country

owing to the discovery of some Indian villages built upon piles after the manner of the “Silent City” on the Adriatic Sea.

The term **Panama** is Caribbean, indicative of the mud fish that abound in the waters on both sides of the isthmus. **Costa Rica** is literal Spanish for “rich coast”; while **Honduras** signifies, in the same tongue, “deep water.” The name of **Nicaragua** was first given by Gil Gonzales de Arila in 1521 to the great lake situated in the region now called after it, in consequence of his friendly reception by the *Cacique*, a Haytian term for a chief, whose own name was Nicaro, of a tribe of West Indians, with whom he fell in on the borders of the lake referred to. The **Mosquito Coast** owes its name to the troublesome insects (Spanish *mosca*, from the Latin *musca*, a fly) which infest this neighbourhood. **Yutacan** is a compound Indian word meaning “What do you say?” which was the only answer the Spaniards could obtain from the natives to their inquiries concerning a description of the country. **Quatemala** is a European rendering of the Mexican *quahtemali*, signifying “a decayed log of wood”; so called by the Mexican Indians who accompanied Alvarado into this region, because they found an old worm-eaten tree near the ancient palace of the Kings, or *Kachiquel*, which was thought to be the centre of the country.

Mexico denotes the place or seat of Mexitli, the Aztec God of War. The name of **California**, derived from the two Spanish words, *Caliente Fornalla*, i.e., “hot furnace,” was given by Cortez in the year 1535 to the peninsula now known as Old or Lower California, of which he was the discoverer, on account of its hot climate. **British Columbia** is the only portion of North America that retains the name of the discoverer of the New World; but originally the whole of the territory now comprised in the United States bore the designation of **Columbia** in honour of Christopher Columbus. The term **Canada** is Indian, indicative of a “collection of huts”; **Manitoba** traces its origin from Manitou, the Indian appellation of “The Great Spirit.” **Ontario** comes from the native *Onontac*, “the village on the mountain,” and chief seat of the Onondagas; while **Quebec** is an Algonquin term signifying “take care of the rock.” **Labrador** was originally denominated *Tierra Labrador*, the Spanish for “cultivated land,” as distinguished from the non-fertile though moss-covered **Greenland**. **New Brunswick**, colonized in 1785, received its name in compliment to the House of Brunswick. **Nova Scotia**, otherwise New Scotland, was so called by Sir William Alexander, a Scotsman who obtained a grant of this colony from James I. in 1621. **Florida** was named by Ponce de Leon in accordance with the day of its discovery, to wit, Easter Sunday, which in the Spanish language is styled *Pascua Florida*.

The first British settlement in North America was claimed by Sir Walter Raleigh on the 13th of July, 1584, in the name of Queen Elizabeth, and called **Virginia** in her honour. **Maryland** was so denominated by Lord Baltimore (who gave the name of **Baltimore** to a neighbouring State), in honour of Henrietta Maria, Queen of Charles I. **Pennsylvania** denotes the colony founded “in the wood” by William Penn, the son of Admiral Penn, in 1681. This is usually alluded to as the Keystone State, from its relative position to the other States. **Georgia** was named after George II., in whose reign this state was colonized; and **Carolina** (North and South) after Carolus II., the Latinized style of Charles II., by whom this state was granted to eight of his favourites. **Louisiana** was so called by M. de la Sale in the year 1682, in honour of Louis XIV. of France; while **Maine** and **New Orleans** received the names of existing French provinces. The title of **New Hampshire** was given to the state granted to him in 1629 by John Mason, in compliment to his native county in England; **New Jersey** complimented the scene of action whereon Sir George Carterat distinguished himself in the defence of Jersey Island against the Parliamentary forces in 1664; and **New York** (State) was denominated in honour of James, Duke of York, afterwards James II. [For **Michigan** see the great lake of the same name.] **Indiana** derived its name from the great number of Indians found here. **Alabama** in the native tongue, signifies “Here we rest”; **Nebraska** means “water valley”; **Ohio** is “beautiful”; **Massachusetts**, “about the great hills”; **Wisconsin**, “wild rushing channel”; **Kansas**, “smoky water”; **Tennessee**, “river of the great bend”; **Kentucky**, “at the head of a river”; **Mississippi**, “great and

long river”; **Missouri**, “muddy river”; and **Minnesota**, “white water.” **Arkansas** conveys the same meaning as Kansas, with the addition of the French prefix *arc*, a bow. **Illinois** is a compound of the Indian *illum*, men, and the French suffix *oix*, a tribe. **Oregon** received its name from the Spanish *oregano*, wild majoram, which grows in abundance on this portion of the Pacific shore. **Texas** means “the place of protection,” in reference to the fact that a colony of French refugees were afforded protection here by General Lallemont in 1817; **Vermont** is, more correctly, *Verd Mont*, so called in testimony to the verdure-clad mountains which traverse this state; **Colorado** expresses the Spanish for “coloured,” alluding to its coloured ranges; while **Nevada** is Spanish for “snowy,” indicative of the character of its mountain ridges, the *Sierra Nevada*. **Connecticut** presents itself in the native Indian form *Quinnitukut*, meaning “the country of the long river”; **Iowa** is a French corruption of a Sioux term, signifying “drowsy,” or “the sleepy ones,” applied to the Pahoja, or Gray-snow tribe; **Astoria** was founded by John Jacob Astor, of New York, as a fur-trading station in the year 1811; and **Delaware** received its name from Thomas West, Lord de La Warre, Governor of Virginia, who visited the bay in 1610, and died on board his vessel at its mouth.

Lake Superior denotes the uppermost and chief of the five great lakes of North America. **Lake Erie** is the Lake of the “Wild Cat,” the name given to a fierce tribe of Indians exterminated by the Iroquois. **Lake Huron** owes its name to the French word *hure*, a head of hair; in reference to the Wyandots, whom the French settlers designated Hurons owing to their profusion of hair. **Lake Ontario** bears the denomination of the Canadian territory already discussed. **Niagara**, or rather, to give it its full name, *Oni-aw-garah*, expresses the West Indian for “the thunder of waters.” **Lake Michigan** signifies in the native tongue “a weir for fish”; and **Lake Winnipeg**, “lake of the turbid water.” The **Great Bear Lake** is indebted for its name to its northern situation [see [Arctic Ocean](#)]; and the **Great Salt Lake**, to the saline character of its waters.

Having disposed of the different countries, let us now consider the nomenclature of the principal seas and islands.

The **Arctic Ocean** received its name pursuant to the Greek *arktos*, a bear, on account of the northern constellations of the Great and Little Bear. The **Antarctic Ocean** denotes the ocean *anti*, against, or opposite to, the Arctic Ocean. The **Atlantic Ocean**, known to the Greeks by the name of *Atlantikos pelagos*, was originally so called from the Isle of Atlantes, which both Plato and Homer imagined to be situated beyond the Straits of Gibraltar. The **Pacific Ocean** was so named by Magellan, owing to its calm and pacific character, in striking contrast to his tempestuous passage through the Straits of Magellan, from which he emerged November 27, 1520. The **Caribbean Sea** washes the territory of the Caribbs, whose name means “cruel men.” The **Mediterranean Sea** expresses the Latin (*medius*, middle, and *terra*, earth) for the sea between two continents, viz., Europe and Africa. The **Adriatic Sea** indicates the Sea of Adrian or Hadrian. The **Baltic Sea** denotes, in accordance with the Swedish *bält*, a strait, a sea full of belts, or straits. The **North Sea**, the **German Ocean**, the **Indian Ocean**, and the **Irish Sea**, are names indicative of the positions of these respective seas. The **White Sea** is so called from its proximity to sterile regions of snow and ice; the **Black Sea**, because it abounds with black rocks; the **Red Sea**, on account of the red soil which forms its bottom; the **Green Sea**, owing to a strip of green always discernible along the Arabian shore; the **Yellow Sea**, from the immense quantity of alluvial soil continually poured into it by the Yang-tse-Kiang river; and the **Dead Sea**, because no fish of any kind has ever been found in its waters. The **Caspian Sea** preserves the name of the Caspii, a tribe who originally formed a settlement on its shores. The **Sea of Marmora** owes its designation to a small island at its western extremity which has long been famous for its marble (Latin *marmor*) quarries. The **Gulf Stream** is a warm current of water that issues from the mouth of the Amazon, immediately under the Equator, and after traversing the coast of South America, the Caribbean Sea, the Gulf of Mexico, and the coast of the United States, makes its way across the Atlantic directly for the British Isles, raising the temperature of the water through which it passes. The **Horse Latitudes**, situated between the trade winds and the westerly winds of higher

latitudes, and distinguished for tedious calms, received this name because it was in this portion of the Atlantic the old navigators often threw overboard the horses which they had undertaken to transport to the West Indies. The southern banks of the West India Islands, and the water extending for some distance into the Caribbean Sea, were formerly known as the **Spanish Main**, from the fact that the Spaniards confined their buccaneering enterprises to this locality.

Hudson's Bay and **Hudson's Strait** were named after their re-discovery by Captain Henry Hudson while searching for the north-west passage in 1610. Prior to this date the Bay and the Strait had not been navigated since their original discovery by Cabot in 1512. **James' Bay** honours the memory of James I., in whose reign it was completely explored. Quite a number of straits, gulfs, and bays bear the names of their respective navigators; therefore these need not detain us here. An exception exists in the case of **Barrow's Strait**, which was so called by Captain Penny in compliment to John Barrow, the son of Sir John Barrow the traveller and statesman, in 1850. **All Saints' Bay** was discovered by Vespucci on the Feast of All Saints in the year 1503. The **Gulf of St. Lawrence** was first explored, and the navigation of the long river of the same name commenced, on the Feast of St. Lawrence, 1500. The **Gulf of Carpentaria** preserves the memory of a Dutch captain named Carpenter who discovered it in 1606. **Torres Strait** received the name of the Spanish navigator, L. V. de Torres, to whom its discovery was due, in the year 1606. **Botany Bay** was so called by Captain Cook from the great variety of plants which he found growing on its shores when exploring it in the year 1770. The **St. George's Channel** was named after the patron saint of England. The **Skagerrack** denotes the "crooked strait between the Skagen" (so called from the Gothic *skaga*, a promontory), which forms the northern extremity of Jutland and Norway. **Zuyder Zee** expresses the Dutch for the "south sea," in relation to the North Sea or German Ocean. The **Bay of Biscay** takes its name from the Basque or Basquan, *i.e.*, mountainous provinces, whose shores are washed by its waters. The **Strait of Gibraltar** honours the reputation of Ben Zeyad Tarik, a Moorish general who effected the invasion of Spain in the year 712 by obtaining possession of the apparently impregnable rock which has ever since borne the name, in consequence, of *Jebel al tarik*, the Mountain of Tarik. The **Bosphorus** is a Greek term composed of *bous*, an ox, and *porus*, a ford, alluding to the legend that when Io was transformed into a cow she forded this strait. The **Dardanelles** derive their name from the ancient city of Dardanus, founded by Dardanus, the ancestor of Priam, where the castle now stands on the Asiatic side.

By the term **Australia** is meant "the South," and by **Australasia** "Southern Asia," agreeably to the Latin *australis*, southern. Previous to its settlement by the British, Australia was known as **New Holland** owing to its discovery by the Dutch in the year 1606. The existing name of **New Zealand** likewise bears testimony to the deep-rooted affection of the Dutch navigators, and indeed of the Dutch people generally, for their native country—the word *Zeeland*, denoting sea-land, being significant of the low countries. **Tasmania** was originally known as **Van Dieman's Land**, the name bestowed upon it by Abel Jansen Tasman, who discovered it in 1642, in compliment to the daughter of the Dutch governor of Batavia. The change of title was effected in 1853. **The Society Islands** received their name from Captain Cook in honour of the Royal Society; the **Friendly Islands**, on account of the friendly disposition of the natives; and **Christmas Island**, because he set foot upon it on Christmas Day, 1777. The naming of the **Sandwich Islands** by Cook conveyed a graceful compliment to Lord Sandwich, First Lord of the Admiralty. The **Philippine Islands**, discovered by Magellan in 1521, were named after Philip II. of Spain; and the **Caroline Islands** discovered by Lopez de Villalobos in 1543, after Charles V., Emperor of Germany and first King of Spain.

Papua is a Portuguese term for "frizzled," in allusion to the enormous frizzled heads of hair worn by the natives; **Java** is a native Malay word signifying "the land of nutmegs;" **Sumatra**, a corruption of *Trimatara*, means "the happy land"; while **Borneo** comes from the Sanskrit *bhurni*, "land." **Japan** is a European modification, brought about through the Portuguese *Gepuen*, of the native *Niphon*, compounded of *ni*, sun, fire, and *pon*, land, literally sun-land, or "land of the rising

sun,” and signifying “the fountain of light.” **Formosa** is Portuguese for “beautiful”; whereas **Ceylon**, rendered in the Portuguese tongue *Selen*, is but part of the original Sanskrit *Sinhala-dwipa*, “the Island of Lions.” The **Mauritius**, when colonized by the Dutch, received the name of Maurice, Prince of Orange; and the **Isle of Bourbon**, when settled by the French, that of the Bourbon family. **Madagascar** is properly *Malagasy*, the Island of the Malagase, because the natives belong to the Malay race.

Tierra del Fuego expresses the Spanish for “land of fire.” The **Island of Desolation** was so designated by Captain Cook owing to the absence of all signs of life. **Hanover Island** honours the House of Hanover; and **Adelaide Island**, the queen of William IV.; while **Juan Fernandez** (also known as **Selkirk’s Island**, after Alexander Selkirk, its solitary inhabitant from September, 1704, to February, 1707), perpetuates the name of its discoverer in the year 1567. The **Ladrone Islands** merited this designation from the circumstance that when Magellan touched upon one of the lesser isles of the group in 1520 the natives stole some of his goods; whereupon he called the Islands the *Ladrones*, which is the Spanish for thieves. **Pitcairn’s Island** was discovered by Pitcairn in 1768. **Easter Island** was so denominated by Jacob Roggevin in consequence of his visit to its fertile shores on Easter Sunday, 1722; the island having previously been discovered by Captain Davis in 1686. **Vancouver Island** preserves the memory of Captain Vancouver, a midshipman under Captain Cook, who discovered it in 1792, while cruising about in search of a river on the west coast of North America. The **Aleutian Islands** expresses the Russian for “bald rocks.” **Queen Charlotte Island** was named in compliment to the queen of George III.; and **Prince of Wales Island**, after the Prince Regent, afterwards George IV. **Barrow Island**, discovered by Captain Penny in 1850, received the name of John Barrow, son of Sir John Barrow, the eminent statesman; while **Baring Island**, also discovered by Penny in the course of the same voyage, received the name of Sir Francis Baring, First Lord of the Admiralty. The **Parry Islands** and **Baffin Land** indicate the names of the famous Arctic navigators to whom their discovery was due. **Banks Land** was so called in compliment to Sir Joseph Banks, the eminent naturalist and President of the Royal Society.

Newfoundland is the only territory discovered by Cabot which has been allowed to retain its original name. **Rhode Island**, a corruption of the Danish *rood*, red, signifies Red Island, in allusion to its reddish appearance; whereas **Long Island** has reference to its long and narrow conformation. The **Bermuda Islands** were discovered by Juan Bermudez in 1522. **San Salvador** means “Holy Saviour.” This was the first land sighted by Columbus (October 11, 1492); he therefore gave it this name, as a token of thanksgiving. **Jamaica** is a corruption of *Xaymaco*, a native West Indian name signifying “the country abounding in springs.” **Cuba** and **Hayti** are also native names, the latter meaning “mountainous country.” The Island of **Barbadoes** derived its name from the Latin *barba*, a beard, in allusion to the beard-like streamers of moss always hanging from the branches of the trees. **Dominica** is indicative of the day of its discovery by Columbus, namely, Sunday, November 2, 1493; and **Porto Rico** is likewise Spanish for “rich port.” When Columbus first sighted the Isle of **Trinidad** he discerned three mountain peaks rising from the sea, thus conveying the impression of three distinct islands; but on approaching nearer he discovered that they formed one piece of land only; wherefore he gave the island the name of the Trinity, of which it was so eminently an emblem. But perhaps the most interesting of the West Indies in connection with the subject we are now discussing is **Tobago Island**, so called by Columbus from its fancied resemblance to the *Tobacco*, or inhaling tube of the aborigines, whence the word Tobacco has been derived. **St. Kitt’s Island** is an abbreviation of St. Christopher’s Island, so called by Columbus in 1493 after his patron saint.

Ascension Island was discovered by the Portuguese on Ascension Day, 1501; and the **Isle of St. Helena** on the Feast of St. Helena, 1502. **Tristan d’Acunha** received the name of the Portuguese navigator who discovered it in 1651. The **Canary Islands** were originally so called on account of the numerous dogs, as well as of their unusual size (Latin *canis*, a dog), bred here. **Madeira** is a Portuguese term signifying timber; the inference being that this island was formerly covered by an

immense forest. **Majorca** and **Minorca**, literally in accordance with the Latin *major* and *minor*, the Greater and Lesser Island, are denominated also the **Balearic Islands** from the Greek *ballein*, to throw, because their inhabitants were anciently noted slingers. **Corsica** is a Phœnician word denoting “the wooded island”; **Sardinia** expresses the “land of the Sardonia,” a Greek term for a plant indigenous to this island; **Capri** signifies the “island of goats,” agreeably to the Latin *caper*, a he-goat; **Sicily** received its name from the *Siculi*, a tribe who settled upon it in early times; **Malta** was anciently *Melita*, “the place of refuge”; **Candia** comes from the Arabic *Khandā*, “the island of trenches”; and **Cyprus** from the Greek *Kupros*, the name of a herb with which the island abounded; while **Rhodes** indicates an “island of roses,” in conformity with the Greek *rhodon*, a rose.

Belleisle is French for “beautiful island”; **Jersey** was originally *Czar’s-ey*, meaning “Cæsar’s Island,” so called by the Romans in honour of Julius Cæsar; the **Isle of Wight** denoted in the long, long ago the Island of the Wyts, or Jutes; just as **Gothland** indicated a settlement of the Goths. **Heligoland** expresses the Danish for “holy island settlement.” **Anglesea** is really a corruption of *Anglesey*, signifying, in accordance with the suffix *ey*, the Isle of the Angles [see [Chelsea](#)]. The **Isle of Man** is the modern designation of **Mona Island**, by which was meant, agreeably to the Celtic *mæn*, a stone “rocky island.” The **Hebrides** were anciently referred to by Ptolemy as the *Ebudæ*, and by Pliny as the *Hebudes*, denoting the “Western Isles”; the **Orkney Isles** expresses the Gaelic for the “Isles of Whales,” alluding to their situation; and the **Shetland Isles**, the Norse for the “Viking Island,” conformably with their native prenomens *Hyalti*, a Viking. The term Viking, by the way, meaning a pirate, was derived from the *Vik*, or creek, in which he lay concealed. The name of **Iceland** needs no comment, further than that, perhaps, the north and west coasts of the island are frequently blockaded with ice, which has drifted before the wind from Greenland. **Spitzbergen** is literal Dutch for “sharp-pointed mountains,” referring to the granite peaks of the mountains, which are so characteristic of this group of islands; while **Nova Zembla** presents a strange mixture of the Latin and Slavonic, literally “new land.”

THE MONTHS, AND DAYS OF THE WEEK

The titles of the months are modernized forms of those in use among the Romans, namely:—**January**, in honour of Janus, a deity who presided over the beginning of everything; **February**, from the Latin word *febru*, to purify, because the purification of women took place in this month; **March**, after Mars, the God of War; **April**, from *aperio*, to open, this being the month in which the buds shoot forth; **May**, after Maia, the mother of Mercury, to whom sacrifices were offered on the first day of this month; **June**, from Juno, the queen goddess; **July**, the name given to this month by Marc Antony in honour of Julius Cæsar, who was born in it; **August**, named by Augustus Cæsar after himself, because in this month he celebrated three distinct triumphs, reduced Egypt to subjection, and put an end to the civil wars; while **September**, **October**, **November**, and **December** literally express the seventh, eighth, ninth, and tenth months of the old Roman Calendar, counted from March, which commenced the year previous to the addition of January and February by Numa in the year 713 b.c.

The Egyptian astronomers were the first to distinguish the days by names, when, as might have been expected, they called them after the Sun, the Moon, and the five planets, viz., Mars, Mercury, Jupiter, Venus, and Saturn. Of these the two first and the last survive, but for the rest the names of as many gods of the Scandinavian mythology have been substituted. Nowadays, then, we have the following:—**Sunday**, originally signifying the day upon which the sun was worshipped; **Monday**, the day of the moon; **Tuesday** devoted to Tiw, the God of War; **Wednesday**, set apart for the worship of Odin, or Wodin, the God of Magic and the Inventor of the Arts; **Thursday**, the day of Thor, the son of Odin (or Wodin), and the God of Thunder; **Friday**, allotted to Frigga, the wife of Odin, and the Goddess of Marriage; and **Saturday**, the day of Saturn, one of the planets of the solar system.

CREEDS, SECTS, AND DENOMINATIONS

Theism and **Deism** both express a belief in God; the former term being derived from the Greek *Theos*, God, and the latter from the Latin, *Deus*, God. The **Theist**, however, admits the **Theocracy** or Government of God (Greek *Theos*, God, and *kratein*, to govern); the **Deist**, on the contrary, maintains that God in the beginning implanted in all His works certain immutable laws, comprehended by mankind under the name of the “Laws of Nature,” which act of themselves, and are no longer subject to the supervision of the Creator. **Pantheism** (from the Greek *pan*, all, everything, and *Theos*, God) is the religion which rejects a belief in a personal God, but recognizes Him in all the processes, and works, and glories, and beauties of Nature, and animated creation. Briefly, the **Pantheist** holds the doctrine that “God is everything, and everything is God.” The word **Atheism** comes from the Greek *Theos*, God, and the prefix *a*, without. An **Atheist**, therefore, practically answers to the description given by David in the opening line of *Psalms* xiv., “The fool hath said in his heart, There is no God.” **Agnosticism** is also Greek, in accordance with the prefix *a*, without, and *gnomi*, to know. An **Agnostic** is one whose belief is confined to that which he *knows* and sees, and who rejects everything at all beyond his understanding. **Secularism**, derived from the Latin *seculum*, an age, a generation, is the term given to the principles advocated by Messrs. Holyoake in 1846, which professed an entire independence of religion, except so far as it pertains to this life. The **Secularist** aims at promoting the happiness of the community during the present life. His religion is that of this world, without troubling himself about possibilities concerning a life hereafter. Such views are closely allied to those set forth by John Stuart Mill (born 1806, died 1873) under the name of **Utilitarianism**, by which was meant, “the happiness of the greatest number.” This term was based upon the Latin *utilitas*, usefulness. **Spiritualism** expresses a belief in the soul’s immortality, as opposed to the doctrine of **Materialism**, which contends that the soul, or thinking part of man, is the result of some peculiar organization of matter in the body, with which it must necessarily die. **Rationalism** constitutes the doctrine which accepts the test of Reason and Experience in the pursuit of knowledge, particularly in regard to religious truth, rejecting the gift of Faith, Revelation, and everything connected with the supernatural or miraculous. This was the religion (!) of the French Revolutionists, who set up an actress to be publicly honoured as the “Goddess of Reason” in the Cathedral of Nôtre Dame on the 10th of November, 1793.

The earliest form of religion on the face of the earth was **Monotheism**, so called from the Greek *monos*, alone, only, and *Theos*, God; therefore signifying a belief in, and the worship of, one Only God. The word **Religion** is derived from the Latin *religare*, to bind. Hence, Religion implies obedience, submission, and an acknowledgment of certain orthodox doctrines regarding our duty to a Supreme Power. **Mosaism**, otherwise **Judaism**, denotes the religion of the Jews as enjoined in the laws of Moses. But even during that favoured period when God manifested Himself in various ways to the children of Israel, Idolatry prevailed. Let us consider what this word **Idolatry** really means. *Idol* is a contraction of the Greek *eidolon*, the diminutive of *eidōs*, a figure, an image, or that which is seen, derived from the verb *eidein*, to see; while **Idolater** is made up of the two Greek words, *eidolon*, and *latres*, one who pays homage, a worshipper. An Idolater, therefore, is a worshipper of images, or that which he sees. The Israelites, who prostrated themselves before the Golden Calf, were strictly Idolaters; so were the Egyptians, who worshipped the sun, the moon, the ox, the dog, the cat, the ibis, and the ichneumon; but the Greeks and Romans were scarcely Idolaters, because the mythological deities they worshipped were unseen—as unseen as is the True God Himself. Neither were they **Pagans**, which term, from the Latin *paganus*, a countryman, a peasant, based upon *pagus*, a country, a district, has nothing whatever to do with religion. The Greeks and Romans were, in fact, **Polytheists**, and their religion was **Polytheism**, signifying, in accordance with the Greek *polus*, many, and *Theos*, God, a belief in more gods than one. The more general description of the religion

of the ancients is comprised in the term **Mythology**, written in the Greek *muthologia*, from *muthos*, a fable, and *logos*, a discourse.

Alluding to the **Fire Worshippers** of the East, who fall prostrate in adoration of the sun, it should be noted that these do not actually worship the sun, but God, whom they believe to reside in it. This Sun or Fire Worship, the religion of the **Parsees**, otherwise denominated **Zoroastrianism**, was introduced into Persia by Zoroaster about five hundred years before the Christian era. In short, the Parsees are the descendants of those who, in Persia, adhered to the Zoroastrian religion after the Moslem or Mahommedan conquest of their country, whence they were at length driven by Moslem persecution to migrate to India. The **Brahmins** are the priests or higher caste of the Hindoos, who, like the Burmese, the inhabitants of the adjacent country, **Burmah**, claim to be descended from *Brahma*, the supreme deity of the Hindoo religion. The **Buddhists** are the followers of Buddha, a Hindoo sage who founded the doctrine of **Buddhism** in the sixth century b.c. **Mahommedanism** is the religion founded by Mahommed, or Mahomet (born 571, died 632). The term **Koran**, or more properly *Al Koran*, "The Koran," which constitutes the Bible of the Mahommedans, is Arabic for a "Reading," a "thing to be read." The native name of the Mahommedan religion is **Islam**, resignation and obedience to God, founded upon the verb *aslama*, to bend, to submit, to surrender. The Mahommedans of Turkey and Persia usually bear the style of **Mussulmans**, a corruption and the plural of the Arabic *muslim*, rendered into English as **Moslem**, and meaning a true believer, or one who holds the faith of Islam.

Our reference to Mahommedanism having carried us some six hundred years beyond the foundation of **Christianity** by Christ, we must of necessity retrace our steps. Reverting to the Jewish people contemporary with Jesus Christ and His disciples, a certain portion of these styled themselves **Pharisees** because they affected a greater degree of holiness than their neighbours. The name was derived from the Hebrew word *pharash*, separated. The **Nazarenes**, so called after "Jesus of Nazareth," were a sect of semi-converted Jews, who, while believing Christ to be the long-promised Messiah, and that His nature was Divine as well as human, nevertheless continued the rites and ceremonies peculiar to Judaism. The **Gnostics**, otherwise the "Knowers," pursuant to the Greek *gnomi*, to know, were those who tried to accommodate the Scriptures to the speculations of Plato, Pythagoras, and other ancient philosophers; having done which to their own satisfaction they refused all further knowledge on the subject. The **Aquarians** (Latin *aqua*, water) insisted upon the use of water in the place of wine in the Communion. The **Arians** were the followers of Arius, a presbyter in the Church of Alexandria, universally regarded as the first heretic. Soon after his death (in 336), which was ignominious in the extreme, the Arians renounced their errors, and were readmitted into the Church; but this gave offence to another section of the Christians under Lucifer, Bishop of Cagliari, styling themselves the **Luciferians**, who refused all communication with the reconverted heretics. The **Donatists** were the followers of Donatus, Bishop of Numidia; the **Macedonians**, of Macedonius, Patriarch of Constantinople; the **Apollinarians**, of Apollinarius, Bishop of Laodicea and Greek Christian philosopher. These various sects arose in the fourth century of the Church.

The term **Catholic**, derived from the Greek *Katholos*, compounded out of *Kata*, throughout, and *olos*, whole, signifies One, Universal. During the first nine centuries of Christianity the **Catholic Church** was indeed universal; but at that epoch it became necessary to distinguish between the Eastern or Greek Church, and the Western or Church of Rome, by adding the word "Roman" to the original Church founded by St. Peter and perpetuated by his successors the Popes. The **Greek Church**, which constitutes the orthodox religion of Greece, Moldavia, and Russia, differs principally from the Roman Catholic in regard to the Papal supremacy, and the doctrine of Holy Ghost proceeding from the Father and the Son. The employment of the full title of **Roman Catholic Church** is at all times necessary in England when alluding to Christian doctrine in order to avoid probable confusion with the Established Church of this country which retains in its Creed the designation of "The Holy Catholic Church." This is because at the Reformation the **Church of**

England, then styled the **Anglican Church**, professed to be the Catholic Church governed by the reigning monarch instead of the Pope of Rome.

The **Gallican Church** is the so-called Church of France or Gaul, the ancient name of the country. Père Hyacinth, its founder, whose church was opened in Paris February 7, 1870, originally separated from the Church of Rome owing to his disapproval of the enforced celibacy of the clergy. The **Lutheran Church** of Germany took its name from Martin Luther (born 1483, died 1546), the monk who became the pioneer of **Protestantism**. In the year 1529 the Emperor Charles V. summoned a Diet at Spiers for the avowed object of enlisting the aid of the German Princes against the Turks, but really to devise some means of tranquillizing the disturbances which had grown out of Luther's opposition to the Church of Rome, and restoring the national religion. Against a decree drawn up at this Diet six princes and the deputies of thirteen imperial towns offered a vehement *protest*, and ever afterwards the **Lutherans** were in consequence styled **Protestants**. The first Standard of Faith, according to the doctrines of Luther, is known as **The Augsburg Confession**, because it was presented by Luther and Melancthon to Charles V., during the sitting of the Imperial Diet at Augsburg in the year 1530.

The **Calvinists** were the followers of John Calvin (born 1509, died 1604), the zealous reformer of Switzerland. In due time these also styled themselves Protestants. From Switzerland Protestantism spread into France through the energy of a Genevese Calvinist named Hugh or Hugue, after whom the French Protestants adopted the name of **Huguenots**.

But Luther and Calvin were by no means the earliest of the reformers.

In England the **Wycliffites**, or followers of John Wycliffe (born 1324, died 1387), became known as **Gospellers**, after their leader had completed the translation of the Bible in 1377. Eventually they adopted the title of **Lollards**, in imitation of a sect of German reformers headed by Walter Lollard, a dissolute priest, who turned theologian and was publicly burned for heresy at Cologne in 1322. In France the precursors of the Huguenots were the **Albigenses** of Languedoc, so called because their capital was Albi, and its people were called the Albigeois, early in the twelfth century; and in 1170, the **Waldenses**, inhabiting the wooded districts of Valdois and Piedmont. The latter received their designation in accordance with the German *walden*, forests. The **Camisards**, or wearers of the *Camisè*, a peasant's smock, to conceal their armour, comprised a body of Protestant insurgents who took up arms in the district of the Cevennes after the revocation of the Edict of Nantes by Louis XIV., October 22, 1685. As these always conducted their attacks upon the soldiery under cover of the darkness the term "Camisard" in military parlance soon came to imply a night attack. The Protestants of Bohemia were styled **Hussites**, after John Huss (born 1373, burned 1415); they were also known as **Bethlemites** from the Church of Bethlehem in Prague, in which Huss used to hurl forth his denunciations against the Church of Rome. The **Moravians**, otherwise **The United Brethren**, who were driven by persecutions from Moravia and Bohemia in the last century, claimed to be descendants of the original Hussites.

Having now traced the rise of Protestantism generally, let us at once dispose of the various sects and denominations before confining ourselves to the Established Church and its offshoots.

The **Adamites** were the fanatical followers of one Picard, in Bohemia, self-styled "Adam, Son of God," who, about the year 1400, proposed to reduce mankind to a state of primitive innocence and enjoyment. No clothes were worn, wives were held in common, and many other violations of Nature were committed ere they finally disappeared from the face of the earth. A similar sect were the **Libertines**, in Holland. These contended that nothing could be regarded as sinful in a community where each was at full liberty to act up to his natural dictates and passions. The **Jansenists** favoured the doctrines of Jansenius, Bishop of Ypres, in France (born 1585, died 1638). For a long period these maintained an open warfare with the **Jesuists**, properly, soldiers of the "Society of Jesus" [*see Religious Orders*], until they were finally put down by Pope Clement in 1705. The **Gabrielites** were a sect of Anabaptists of Germany in the sixteenth century, named after Gabriel Scherling, their founder.

The **Labadists** were a sect of Protestant ascetics of the seventeenth century who conformed to the rules laid down by Jean Labadie, of Bourg, in Germany. The **Socinians**, a sect corresponding to the modern **Unitarians**, owed their existence to Lælius Socinus, an Italian theologian in 1546. The anti-Calvinists of Holland were styled **Arminians**, after the Latinized name (Jacobus Arminius) of their leader, James Harmensen (born 1560, died 1609). The **New Christians** comprised a number of Portuguese Jews in the fifteenth century, who, although they consented to be baptized under compulsion, still practised the Mosaic rites and ceremonies in secret. The **Old Catholics** of Germany are the followers of the late Dr. Döllinger, of Munich (born 1799, died 1890), who refused to accept the dogma of the infallibility of the Pope promulgated July 18, 1870.

In our own country the **Scotists** were those who adopted the opinions of John Duns Scotus (born 1272, died 1308), concerning the doctrines of the Immaculate Conception, in opposition to the **Thomists**, or followers of St. Thomas Aquinas (born 1227, died 1274), who denied that the Virgin was conceived without sin. The **Sabbatarians**, known also as the **Seventh Day Baptists**, founded by Brabourne, a clergyman who, about the year 1628, maintained that the seventh day was the real Sabbath as ordained at the beginning. The **Fifth Monarchy Men**, who came into existence during the reign of Charles I., believed in the early coming of Jesus Christ to re-establish the four great monarchies of the ancient world, viz., the Assyrian, Persian, Macedonian, and Roman, contemporaneously with the fifth, the Millennium. The **Muggletonians** were the followers of one Ludovic Muggleton, a journeyman tailor, who set himself up as a prophet in 1651. The **Society of Friends** originally styled themselves **Seekers**, because they sought the truth after the manner of Nicodemus, the Jewish ruler, as narrated in *St. John* iii. 1-21. They were first designated **Quakers** by Justice Bennet of Derby, in 1650, in consequence of George Fox, the founder, having admonished him and all present to quake on hearing the Word of the Lord. The Seekers came into existence in 1646. The **White Quakers**, who seceded from the main body about 1840, are distinguished by their white clothing. The original sect of the **Shakers**, first heard of in the time of Charles I., received its name from the convulsive movements indulged in by its members as part of their peculiar form of worship. The modern sect sprang from a body of expelled Quakers, headed by James Wardley, in 1747. They emigrated to America in May, 1772, and formed a permanent settlement near Albany, New York, two years afterwards. The **Mormons** derived their designation from "The Book of Mormon," claimed to be a lost portion of the Bible written by the angel Mormon, the last of the Hebrew line of prophets, and found inscribed in Egyptian characters upon plates of gold by Joseph Smith, the founder of the sect, in the year 1827. This work was really written by the Rev. Solomon Spalding, who died in 1816. Joseph Smith died in 1844. The **Peculiar People** are so styled because they believe in the efficacy of prayer on the part of their elders, and the anointing with oil in the name of the Lord for the cure of sickness as set forth in *James* v. 14. This sect was first heard of in London in 1838. The **Faith Healers**, or those who uphold the doctrine of Healing by Faith, lately sprung up in our midst, may be regarded as an offshoot of the Peculiar People. The **Irvingites** are the followers of Edward Irving, a Scottish divine (born 1792, died 1834), who maintained that Christ was liable to commit sin in common with the rest of mankind. The **Humanitarians** incline to the same belief. The **Sacramentarians** are those who deny the Real Presence in the Holy Eucharist: the Calvinists were originally known by this title. The **Plymouth Brethren** first appeared at Plymouth about the year 1830; they so style themselves because they confess Christ as a fraternal community and do not recognize any order of priesthood. The **Perfectionists** of North America are so called owing to their rejection of civil laws, on the plea that the guidance of the Holy Spirit suffices for all earthly as well as spiritual affairs. Another body of co-coreligionists peculiar to North America are the **Hopkinsians**, named after Samuel Hopkins, of Connecticut, their founder. The doctrines which they hold are mainly Calvinistic.

The **Scottish Covenanters** were those who subscribed to a solemn league or covenant to stand by each other in opposition to the religious and political measures of Charles I. This occurred in

1638. In less than ten years afterwards the Covenanters, having increased in numbers and power, assumed the entire direction of their own ecclesiastical affairs and styled themselves **Presbyterians**, a term derived from the Greek *presbuteros*, an elder, because they contended that the government of the Church as set forth in the New Testament was by presbyters, equal in office, power, and order. The national Church of Scotland, therefore, when at length it was recognized by the English Parliament, bore the title of the **Scottish Presbyterian Church**. It was, however, not long before dissensions became rife. The strictest body of the Presbyterians adopted the style of **Cameronians**, after the name of their leader, Archibald Cameron, who was executed in 1688 on account of his religious opinions; while an equally numerous body, headed by John Macmillan, became known as **Macmillanites**, and also as **The Reformed Presbytery**. A much later sect was that founded in 1841 by James Morison, under the designation of the **Morisonians**. But the most alarming split in the Presbyterian Church took place May 18, 1843, when Dr. Chalmers, with a large following, established a separate community, entitled **The Free Church of Scotland**.

The **Puritans** of England were to the Established Church what the Pharisees were to the Jews. And not only did these Puritans profess a greater purity of doctrine, of morals, and of living, than their neighbours, but they embraced the earliest opportunity of separating themselves from the Church of England altogether. They were, in fact, the first of the Dissenters. On August 24, 1662, which date witnessed the secession of nearly two thousand ministers from the Church of England through their non-compliance with the “Act of Uniformity,” the Puritans joined forces with the latter, and the combined body assumed the name of **Nonconformists**. The Protestants were, consequently, divided into two great parties—the **Conformists**, or those who conformed to the requirements laid down in the “Act of Conformity,” and the **Nonconformists**. The latter have in more recent times borne the name of **Dissenters**, because they dissent from the Established Church. The **Sectarians** are Dissenters who attach themselves to one or other of the numerous sects and denominations which exist outside the Church of England. The **Congregationalists** and the **Independents** are one and the same. They maintain that each congregation is an independent religious community entitled to exercise the right of appointing its own ministers and managing its own affairs. These tenets were first publicly advanced by Robert Brown, a violent opponent of the Established Church, in Rutlandshire, as early as the year 1585. The **Unitarians** are the modern **Socinians** already alluded to. They are opposed to the doctrine of the Trinity; and, consequently, to the **Trinitarians**. The **Baptists** not only reject infant baptism, but hold that the adult subject should be baptized after the manner in which Christ was baptized by St. John. On this account the original Baptists, who arose about 1521, received the name of **Anabaptists**, because, having been already baptized during infancy, they of necessity went through the ceremony a second time on arriving at full age. The prefix *ana* is Greek, signifying twice. The followers of John Wesley (born 1703, died 1791) and his brother, Charles Wesley (born 1708, died 1788), were styled **Methodists**, owing to the methodical strictness of their lives and religious exercises. They were also denominated **Wesleyans**, or **Wesleyan Methodists**, in contradistinction to the **Primitive Methodists**, or **Ranters**, who separated from the original sect under Hugh Bourne, in 1810, and retained the style of open-air preaching peculiar to John Wesley in his early itinerant days.

The terms “High Church” and “Low Church” first came into prominence during the reign of Queen Anne. Nowadays, as then, that section is styled **High Church** which regards the Church of England as the only ark of salvation, while the less apprehensive and more moderate section is called **Low Church**. Those who take a still more liberal and comprehensive view of orthodox doctrine belong to what is known as the **Broad Church**, which is but another name for **Latitudinarianism**, as originally professed by a number of divines opposed alike to the Puritans and the High Church party in the time of Charles I. On the other hand, the **Ritualists** comprise the extreme High Church party who are anxious to return to the ritual of public worship in vogue during the reign of Edward VI. Prior to 1866, in which year the term arose, these High Churchmen bore the name of **Puseyites**, because

they agreed with the views set forth by Dr. Pusey in his celebrated “Tracts for the Times,” published at Oxford between 1833 and 1841. Those scholars who assisted Dr. Pusey in the composition of these **Oxford Tracts**, as they were called, as well as the public at large who believed in their teaching, were styled **Tractarians**; while the great Roman Catholic revival that took place in the Church of England at this period universally bore, and still bears, the name of the **Oxford Movement**.

TAVERN SIGNS

Hotel is a French term, derived from *hostil*, a lordly house, a palace. The designation **Public House**, signifying a house of public resort for refreshment and conviviality, is a modern substitute for **Tavern**, derived from the Latin *taberna*, a hut, a wooden booth; frequently also for **Inn**, or rather, as originally written, *Inne*, which expressed the Anglo-Saxon for a mansion. And here we may at once observe that by far the majority of our mediæval inns and **Hostelries** [see [Hotel](#)] grew out of the mansions of the nobility during the prolonged absence of their owners. At such times the privilege of utilizing the mansion for his own profit naturally fell to the family's most trustworthy dependent, viz., the head gamekeeper, whose green costume gave existence to the sign of **The Green Man**, when, after quitting the family's service, he set up an inn on his own account either in connection with his own cottage or abutting on the public highway. Nevertheless, this sign had nothing in common with that of **The Green Man and Still**, expressive of a herbalist bringing his herbs to a distillery, and which was doubtless the sign of a herbalist turned innkeeper.

As the family arms always occupied a prominent position on the front of the mansion these soon became known far and wide, though scarcely in accordance with their full heraldic significance. Briefly, the most conspicuous object in them sufficed to impress itself upon the minds of travellers as the distinguishing sign of the establishment; so that, instead of speaking of *lions gules* and *lions azure*, &c., they simplified matters by referring to red and blue lions, &c. Such was the origin, then, of **The Red Lion**, **The Blue Lion**, and many another familiar sign of this character. Moreover, as a variation of the same device entered into the arms of different families, it happened that the most conspicuous object in them became popular in different parts of the country at the same time. Another fruitful source of the rapid multiplication of a particular sign throughout the same county, and even upon the same estate, was the fact that as often as a retired dependent of a nobleman's family turned innkeeper, he was pretty certain to name his establishment in accordance with the popular description of the original inn or mansion. If it chanced, however, that that sign had already been appropriated by another innkeeper in the immediate vicinity, the full cognizance of the ground landlord was adopted. Thus, in the Midland Counties there is no sign so common as **The Bear and Ragged Staff**, which was the cognizance of the Earl of Warwick, the King Maker. Similarly, **The Boar's Head** was the cognizance of the Gordons; **The Black Bull**, that of the House of Clare; and **The Talbot**, that of the House of Shrewsbury. Another oft-to-be-met-with sign is **The Chequers**, which comprised the arms of the Earls of Fitzwarren who, in the time of the Plantagenets, held the right of granting the vintners their licences. Later in our history the same cognizance was adopted by the Stuarts. As every one is aware, **The Red Rose** was the recognized badge of the Lancastrians, and **The White Rose** that of the Yorkists. It may be assumed that these two signs were naturally more popular throughout the country at large during the **Wars of the Roses** than at any subsequent period. During that turbulent period of English history, too, the devices of the several adherents of the rival houses were not unfrequently chosen in commemoration of a particular event; as, for example, after the Battle of Barnet, when **The Star**, the badge of the Earl of Oxford who decided the fate of that day, sprang up as an inn-sign in all directions, except, of course, upon Yorkist ground.

Where the innkeeper was not bound by any ties of gratitude or regard to the ground landlord he evinced his loyalty to the reigning monarch by adopting a portion of the royal arms. As examples of this class:—**The White Swan** was the badge of Edward III. and of Henry IV.; **The White Swan and Antelope**, of Henry V.; **The White Hart**, and **The Sun**, both of Richard II.; **The White Lion**, of Edward IV. as Earl of March, and **The Three Suns**, of Edward IV. as King of England; **The Eagle**, of Queen Mary; **The Blue Boar**, of Richard III.; **The Red Dragon**, that of Henry VII., chosen for his standard after the Battle of Bosworth Field, and **The Greyhound**, his original badge as King. **The Rose** is the symbol of England, just as **The Thistle** stands for Scotland, **The Shamrock** for

Ireland, and **The Leek** for Wales. A very general expression of loyalty, again, was conveyed in the sign of **The Crown**, which, by the way, was shrewdly complimentary to the reigning house without offering offence to the partisans of a rival claimant to the throne. **The Rose and Crown** had reference originally to the union of the red and white roses in the House of Tudor by the marriage of Henry VII. with Elizabeth, the daughter of Edward IV., in the year 1486; **The Crown and Sceptre** must have originated in the mind of one who had been witness to the elaborate ceremonial peculiar to a coronation; while **The Crown and Anchor** signified the reliance which was placed in the exalted person that wore the crown.

If, on the other hand, our mediæval innkeeper chose to flatter the ground landlord without actually adopting his cognizance, he invariably named his establishment after his lordship's family title, *e.g.*, **The Earl of March**, in compliment to the Duke of Richmond, or else set up some such sign as **The Hare and Hounds**, **The Tally Ho!**, **The Fox in the Hole**, &c., in allusion to the sporting tastes of his patron. At times he even went so far as to enter into the religious enthusiasm of the latter by exhibiting a preference for **The Angel** or **The Salutation**, both referring to the Annunciation of the Virgin; **The Three Kings**, meaning the Magi who presented themselves to the Infant at Bethlehem; or **The Cross Keys**, the symbol of St. Peter, and the badge of the Archbishop of York. The sign of **The Mitre** was generally adopted by an innkeeper whose establishment stood in the vicinity of a cathedral; consequently, this particular sign abounds in cities, but is rarely to be met with in the rural districts.

During the period of the Holy Wars, if the innkeeper did not content himself with the sign of **The Turk's Head** or **The Saracen's Head**, that of **The Golden Cross**, which was the ensign carried by the Crusaders, was usually chosen. The modern sign of **The Half-Moon** originated in the crescent, the ensign of the Infidel. The signs of **The Swan**, **The Pheasant**, and **The Peacock** arose in the days of knight-errantry, when every knight selected one of these birds as an emblem of chivalry, and exerted a pride in the association. For example, one of the principal characters in the "Niebelungen Lied" is called "The Knight of the Swan." Then, again, many innkeepers assumed a sign in honour of the patron saint of England, or in commemoration of his combat with the dragon, *viz.*, **The St. George**, **The St. George and Dragon**, **The George and Dragon**, **The Green Dragon**, &c. **The George**, a common sign enough in our own day—it would be difficult to name a town that has not its "George" in the High Street—was originally connected with the dragon too; but at the commencement of the Hanoverian succession the heraldic device was painted out altogether, and the words *The George* were put up in its place. The like observation applies to all such signs as **The King's Arms**, **The Queen's Arms**, **The Freemasons' Arms**, **The Coachmakers' Arms**, **The Saddlers' Arms**, **The Carpenters' Arms**, &c., nowadays identified by name only, instead of their distinctive badge or crest. We must not omit to mention also that, since the especial function of tavern and other signs was to call attention to the character of an establishment in days when the people were unable to read, and when, therefore, the display of the owner's name or of the name of the house would have been useless, the misapprehension of the painted device was of common occurrence. Hence the corruption of many signs from their original meaning.

Perhaps the most glaring instance of this kind originated in the sign of **The Garter**, or the insignia of the Order of the Garter represented in its proper position on a leg (whence we have the intelligible sign of **The Star and Garter**); yet the vulgar mind quite failed to grasp the idea, with a result that a house exhibiting this sign was invariably referred to as **The Leg and Star**. Corruptions of a different character are of later date, when the name of the house instead of the device began to make its appearance on an innkeeper's signboard. Chief among these are:—**The Cat and Fiddle**, a perversion of "Caton le Fidele," in honour of Caton, the faithful Governor of Calais; **The Bag o' Nails**, of "The Bacchanals," in reference to Pan and the Satyrs; **The Goat and Compasses**, of the Puritan motto "God encompass us"; **The Iron Devil**, of "The Hironnelle," or swallow; **The Bull and Mouth**, and **The Bull and Gate**, of "The Boulogne Mouth" and "The Boulogne Gate," in compliment

to Henry VIII., who effected the siege of Boulogne and its harbour in 1544; **The Lion and Key**, of “The Lion on the Quay,” meaning a house bearing the sign of *The Lion*, and situated by the water-side, in order to distinguish it from other *Lions* in the same port; **The Cat and Wheel**, of “The Catherine Wheel,” the instrument of St. Catherine’s martyrdom; **The Plume and Feathers**, of “The Plume of Feathers,” in allusion to the Prince of Wales; **The Bully Ruffian**, of “The Bellerophon,” the vessel on board of which Napoleon surrendered his sword to Captain Maitland after his defeat at Waterloo; and **The Blue Pig**, a mere modification of “The Blue Boar.” **The Pig and Whistle** is a very old sign, the term *whistle* being a corruption of “wassail,” and *pig*, the Old English for a bowl or cup. Surely there could be no more fitting sign for a tavern than that which suggested the drinking of healths!

The original character of many of our country inns is at once indicated by their signs. Thus, **The Coach and Horses** was clearly, before the introduction of railways, a coaching establishment; while **The Pack Horse** announced the fact that pack-horses were let out on hire. Again, **The Bear**—subject to sundry modifications, such as **The Brown Bear**, **The Black Bear**, **The Grizzly Bear**—informed the frequenters of such resorts that bear-baiting might be witnessed on the premises; exactly as, nearer to our own day, **The Dog and Duck** called attention to the popular diversion of duck-hunting by spaniels in a pond. **The Skittles** and **The Bowling Green** indicated a more rational kind of sport. Once more, **The Grapes** conveyed the intelligence that a vinery existed in connection with the establishment; whereas **The Castle**, which constitutes the arms of Spain, **The Globe**, the arms of the King of Portugal, and **The Spread Eagle**, the arms of Germany, told that the wines of those respective countries were to be had there. In the north of England the sign of **The Yorkshire Stingo** is very common, the allusion being to an old beer of particular strength and sharpness for which the county of York has won considerable celebrity.

Among other familiar country inn and tavern signs may be mentioned **The Bell**, referring to the silver bell that formed the prize at races previous to the Restoration; **The Barley Mow**, denoting the premises where the barley was housed, *mowe* being the Saxon term for “a heap”; and **The Old Hat**, which in the olden time may have been the shop of a hatter rejoicing in the sign of “The Hat,” and subsequently converted into a place of refreshment. Another distinctly tradesmanlike sign is **The Ram and Teazle**, which was originally chosen in compliment to the Clothiers’ Company; the lamb with the golden fleece being emblematical of wool, and the teazle, a tool used for raising the nap of the wool when woven into cloth. **The Bricklayers’ Arms** merely indicate a house of call for bricklayers; while **The Cricketers’ Arms** derives its title from a neighbouring cricket-ground. The significance of **The Tankard**, **The Bottle**, and similar signs, need not detain us. We may, however, state that **The Black Jack** refers to a leathern pitcher for holding beer, which took its name from the defensive breastplate of strong leather formerly worn by horsemen, and known as a *Jacque*, whence the term Jacket has been derived.

Signs that betray a political bias, such as **The Royal Oak**, **The Boscobel**, **The Jacobite**, **The Hanover**, &c., are altogether too numerous to mention. In the early part of the present century, too, the names of political leaders were largely drawn upon as an attraction for tavern signs, as were those also of distinguished naval and military commanders, and of the battles won by them. **The Canning**, **The Palmerston**, **The Nelson**, **The Wellington**, **The Marquis of Granby**, **The Portobello Arms**, **The Trafalgar**, **The Waterloo**, and a host of others of the like character, are everywhere to be encountered; while the old sign of **The Ship** carries us back to the days of Elizabeth, when the circumnavigation of the globe by Sir Francis Drake was regarded as an exploit that could scarcely be too highly honoured.

Before concluding, let us add a few words of comment upon the signal loyalty of the English people in the times we live in; for whereas our forefathers were for the most part content to express their loyalty to the throne by the choice of such vague tavern signs as **The King’s Head**, or **The Queen’s Head**, we of the nineteenth century are not nearly so half-hearted. Not only are **The Victoria**, **The Prince Albert**, **The Prince of Wales**, and **The Prince of Wales’ Feathers** honoured

on every hand in the course of a day's perambulation, but **The Duke of Edinburgh, The Duke of Cambridge, The Duke of Connaught**, and other members of the Royal Family, are similarly memorialized. Perhaps in the future, when the Prince of Wales shall occupy the British Throne, his descendants may also in their turn form the subject of many a tavern sign in our midst.

ROYAL SURNAMES

Alfred the Great (reigned 871 to 901) fully merited his surname because he expelled the Danes, established a navy, founded schools, and effected the restoration of law and order during one of the most critical periods of early British history. Taking the remainder of the Saxon monarchs in chronological order, we have:—**Edward the Martyr** (975 to 978), treacherously murdered at Corfe Castle; **Ethelred the Unready** (978 to 1016), who, lacking *rede*, or council, fled to Normandy to escape the consequences of a threatened invasion by the Danes; **Edmund Ironsides** (reigned 1016), whose habitual precaution of wearing a complete suit of mail availed him nothing against the fatality of assassination; **Edgar Atheling** (born 1017, died 1120), otherwise “Edgar of Royal Descent”; **Harold Harefoot** (1035 to 1039), swift of foot as a hare; and **Edward the Confessor** (1042 to 1066), so called on account of his holy life. The distinction between a Confessor and a Martyr in the early days of Christianity was simply this: both made an open confession of their faith, and expressed their readiness to die for it; the former, however, was never called upon to do so, whereas the latter actually suffered martyrdom.

William I. (reigned 1066 to 1087), was styled **The Conqueror** because he defeated the Saxons at the Battle of Hastings, and founded the Norman Dynasty in England. William II. (1087 to 1100), received the name of **Rufus** from his florid complexion; *rufus* being Latin for ruddy. Henry I. (1100 to 1135), was surnamed **Beauclerc**, or good clerk, in recognition of his scholarly attainments. Richard I. (1189 to 1199), styled **Cœur de Leon**, otherwise “The Lion Hearted,” is traditionally said to have torn the living heart out of the mouth of a lion to whose fury he was exposed by the Duke of Austria for having killed his son in battle. This extraordinary exploit surpasses the bounds of reason; still there is no doubt that he performed prodigies of valour during the Wars of the Crusades. Another British monarch who rejoiced in a surname of the leonine order was **William the Lion**, King of the Scots (1165 to 1214), so called because he chose a red lion rampant for his crest. It is from this king that the lions distinguished in the Royal Arms of Scotland trace their origin.

King John (reigned 1199 to 1216) received the surname of **Lackland** on account of his improvidence, which at the time of the death of his father (Henry II.) left him entirely without provision. Edward I. (1272 to 1307) was styled **Longshanks**

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