

Æthelmarc College of Heraldry
Internal Letter of Intent Æ 128

June 1, 2010

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Commentary on these items will be due on: **July 1, 2010**

Commentary may be posted to the list-serve at: aethel-heralds@lists.andrew.cmu.edu

Commentary may be sent privately to: [garnetherald at aeheralds.net](mailto:garnetherald@aeheralds.net)

1: Dairina ó Ceallaigh - New Name

Submitter desires a feminine name.

It Came in the Mail! without any documentation whatsoever.

Can anyone help this gentle lady out?

Mind you, don't kill yourselves. I'll gladly return it. But any help you can give will be appreciated.

2: Dau mac Fáeláin - New Name & New Device

Gules, a wolf's head erased argent between three triquetras Or

Submitter desires a masculine name.

Culture (Gaelic) most important.

Meaning (byname = wolf) most important.

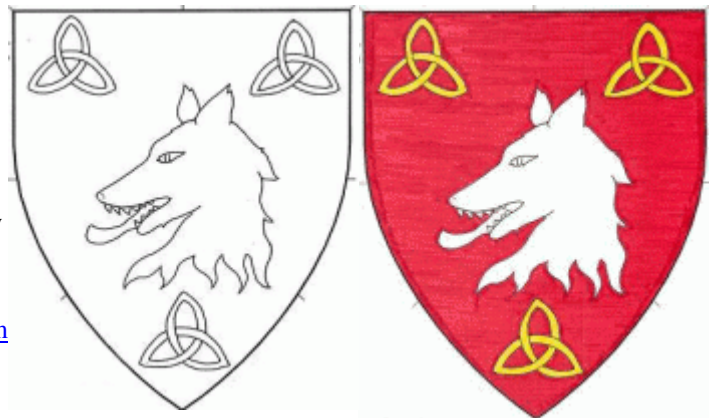
Dau - O'CM, p. 70, sub *Dau* - a subsidiary header form of early (pre 7th c.) name

mac - Krossa, *Quick and Easy Gaelic Names, 3rd ed.*

<<http://www.medievalscotland.org/scotnames/quickgaelicbyname>> - simple patronymic form

Fáeláin - O'CM, p. 92, sub *Fáelan* - "There were three kings of Leinster of the name between the seventh and ninth centuries." Genitive form from Jones, *100 Most Popular Men's Names in Early Medieval Ireland* <<http://www.s-gabriel.org/name/tangwystyl/irish100>>

Herald of Record: Myfanwy



3: Étienne Renard Argent - New Name & New Device

Azure, a fox rampant contouring argent, on a chief Or three fir trees proper

Submitter desires a masculine name.

Language (French) most important.

Étienne - Josh Mittleman (Arval Beicouer), *French Names from Two Thirteenth Century Chronicles* <<http://www.s-gabriel.org/names/arval/crusades/>>, shows four occurrences of this name.

Renard - Sara Uckelman (Aryanhwy mercy Catmael, *Surnames from Artois, 1601*

<<http://heraldry.sca.org/names/french/1601sur.html>>, cites one instance of *Renard* as a surname.

Argent - French for "silver". The submitter desires this as a descriptive byname. Josh Mittleman (Arval Benecouer) *French*



Names from Two Thirteenth Century Chronicles <<http://www.s-gabriel.org/names/arval/crusades/>> cites *le Brun* "the Brown" as a descriptive byname found in the chronicles. Another possibility is from Dauzat and Rostaing, p. 26, where it cites the place-name *Argent* saying "**Argent**, cast. Cher. (*Argentum* 1012)." From this it appears that *Argent* can be justified as a period placename.

Is it possible to change the submitter's name to *Étienne Renard le Argent* or *Étienne Renard du Argent* following that byname example?

Herald of Record: Elsbeth Anne Roth

4: Godfrey the Vigilant - New Name

Submitter desires a masculine name.

No major changes.

Meaning most important.

Godfrey - Academy of Saint Gabriel, Report 1854 <<http://www.s-gabriel.org/1854>>, cites one *Godfrey Aungewin* to 1247.

Vigilant - *The Oxford Universal English Dictionary*, v. X TOL-ZYM, p. 2356, cites *vigilant* "Wakeful and watchful" to 1480.

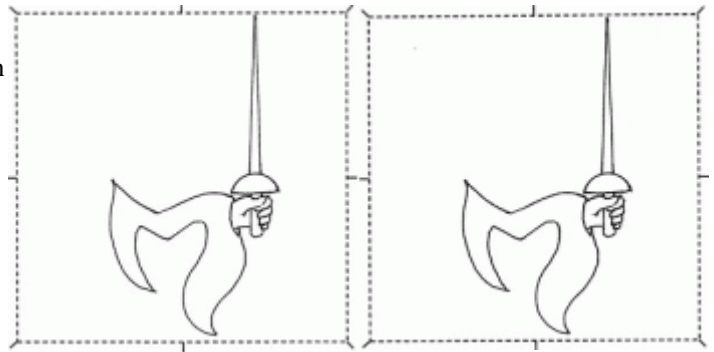
Herald of Record: Self/Garnet

5: Katryna Robyn - New Badge

OSCAR finds the name registered exactly as it appears in March of 1990, via the East.

(Fieldless) A dextrochere to sinister maintaining an epee argent

Herald of Record: Cadell Blaidd Du



6: Lavena de Franketon - New Name & New Device

Or, three hearts each per pale gules and sable

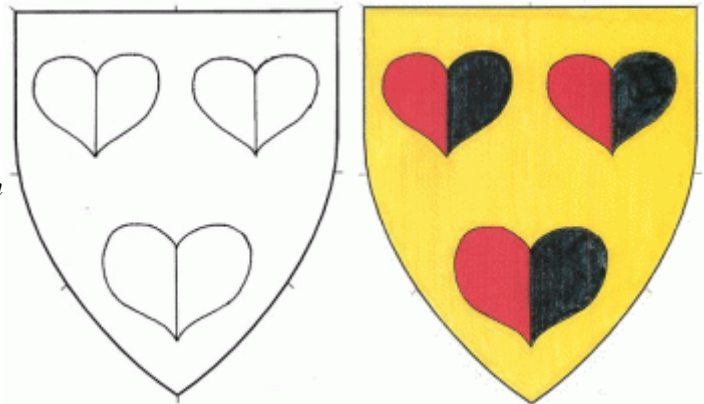
Submitter desires a feminine name.

Sound most important.

Lavena - Brian Scott (Talan Gwynek) *Feminine Given Names in a Dictionary of English Surnames* <<http://www.s-gabriel.org/names/talan/reaney/>> sub *Lavina* cites tis name to 1346.

de Franketon - Reaney & Wilson, p. 177, cites one *Roger de Franketon* to 1203.

Herald of Record: Cadell Blaidd Du



7: Rosalia Iuliana Andre - New Name & New Device

Argent, a bend sinister between two mullets of seven points vert

Submitter desires a feminine name.
Sound most important.

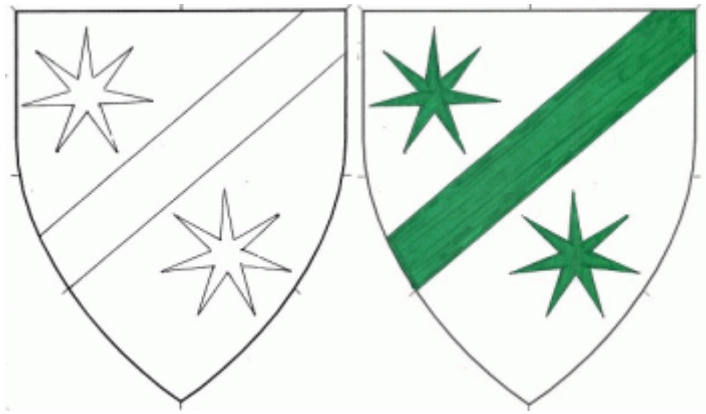
Rosalia - Catholic Encyclopedia website (found at <http://www.newadvent.org/cathen/13184a.htm> accessed on 26 June 2008) [under St. Rosalia]:

Hermitess, greatly venerated at Palermo and in the whole of Sicily of which she is patroness. Her feast is celebrated on 4 September. A special feast of the translation of her relics is kept in Sicily 15 June. There is no account of her before Valerius Rossi (about 1590), though churches were dedicated in her honour in 1237. Her Vita (Acta SS., 11 Sept., 278) which, according to the Bollandist J. Stilling, is compiled from local traditions, paintings, and inscriptions, says: She was the daughter of Sinibald, Lord of Quisquina and of Rosa, descended from the family of Charlemagne; in youthful days she left home and hid herself in a cave near Bivona and later in another of Monte Pellegrino near Palermo, in which she died and was buried. In 1624 her remains were discovered and brought to the Cathedral of Palermo. Urban VIII put her name into the Roman Martyrology. Whether before her retirement she belonged to a religious community, is not known. The Basilians, in their Martyrology, claim her as a member. She is often represented as a Basilian nun with a Greek cross in her hand. Many of her pictures may be found in the Acta SS.

Iuliana - *Iuliana* is the Latinized form of *Juliana* or *Giuliana*; You can see the parallel form of *Iulianus* in Juliana de Luna's *Masculine Names from Thirteenth Century Pisa* <<http://heraldry.sca.org/laurel/names/pisa/>>. *Giuliana* can be found twice in 1427 in Juliana de Luna's *Names in 15th Century Florence and her Dominions: the Condado* <<http://www.s-gabriel.org/names/juliana/condado/>>.

Andre - Juliana de Luna's *Names in 15th Century Florence and her Dominions: the Condado* <<http://www.s-gabriel.org/names/juliana/condado/>>, list *Andre* in the section *A Listing of All Names Given as Patronyms from the Condado Section of the Florence Catasto of 1427*. (We note that *Andrea* is far more common.)

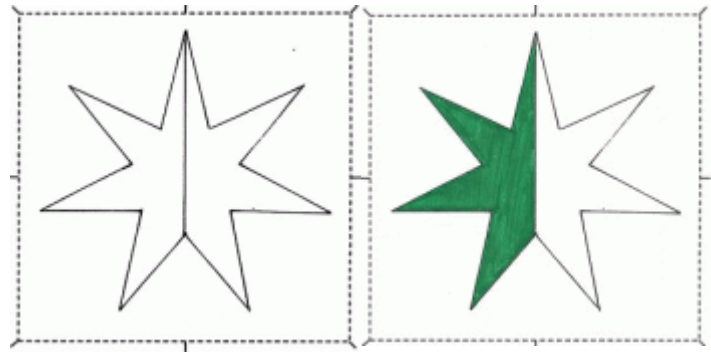
Herald of Record: Elsbeth Anne Roth

**8: Rosalia Iuliana Andre** - New Badge

OSCAR is unable to find the name, either registered or submitted.

(Fieldless) A mullet of seven points per pale vert and argent

Herald of Record: Elsbeth Anne Roth

**9: Vulcansmede, College of** - New Branch Name

Branch Name

No major changes.
Meaning (German) most important.

This group's previous name, *Vulcan's Forge*, was returned at Kingdom, July, 2009. At that time, Lady Garnet stated the following reasons for the return:

The materials that were provided offered evidence only that late period artists depicted the Roman god Vulcan in the visual arts. This does not document use of the name of a Roman deity in the name of a human community during our period.

Further, at that time, Lady Garnet quoted several returns of similar items by Laurel. First, a return of *Vulcan's Forge* from November, 2001:

The submitters have shown that native gods appear in British place names. However, they have not shown that Roman gods do so, even in cases where a Roman god was considered identical with a native one. Also, they have not shown that names of the form <name of god>'s <type of place associated with that god> appear in Britain. I'd expect to see some evidence to support both these points..... Barring evidence that the construction [Roman god's name] + [type of place associated with that god] is a period construction in Britain and that it was used for places that humans actually lived in, this name is not registrable.

Second, a return for *House Vulcan* (March, 1994): "Conflict with the fictional planet Vulcan.....".

In this resubmission, the submitters claim that Vulcan should be allowed as a Germanic naming element based on the following arguments:

1. Vulcan was worshipped in Germany in period times. They cite Allan Menzies, *History of Religion: A Sketch of Primitive Religious Beliefs and Practices*,

<http://books.google.com/books?id=luOZYckGidQC&pg=PA259&dq=roman+god+vulcan+german&hl=en&ei=6hv7S6TXE4O8lQee84XqDw&sa=X&oi=book_result&ct=result&resnum=6&ved=0CEEQ6AEwBQ#v=onepage&q=roman%20god%20vulcan%20german&f=false>, p. 259, where it says:

The Early German Gods.--There is a national god, then; and other gods of whom Tacitus tells us are national too, not local or tribal. The tribes to the south of the Baltic worship Herthus, which, Tacitus says, is their name for Terra Mater, Mother Earth. The other gods he mentions are called by Roman names. They worship Mercury, he says, as their principal god ; on certain days they worship him with human sacrifices. They also worship Mars and Hercules with animal victims; and a particular tribe, the Suevi, worship Isis. **Caesar says the Germans worship the sun, and Vulcan, and the moon.** Tacitus mentions other German gods; the two statements are both true. Tacitus gives the German gods Roman names according to a common practice of antiquity, which has been the source of much confusion ; we shall see afterwards how the Romans identified the gods of Greece also with those of Rome.

2. Places in Germany were named after gods, like Wodnesbeorge. They cite Frederick William Hackwood, *Wednesbury Ancient and Modern: Being Mainly its Manorial and Municipal History*

<http://books.google.com/books?id=oBYpAAAAyAAJ&pg=PA10&dq=places+named+after+gods+germany&hl=en&ei=gjn7S4iYO4KCIafktoXTDw&sa=X&oi=book_result&ct=result&resnum=1&ved=0CDAQ6AEwAA#v=onepage&q=places%20named%20after%20gods%20germany&f=false>, p. 10, on the etymology of Wodensbury:

The learned Professor of English, in reply, said :--" In the reprint of the "A. S. Chronicle" by B. Thorpe (Record Office Publications), the name *Woddesbeorge Wodnesbeorge* is, by Mr. Thorpe, taken to be that of Wansborough, and not of Wednesbury. The Anglo-Saxon 'beorge' is equivalent to 'burh,' a fortified town. The 'Wednes' is clearly from Woden, like our 'Wednesday.' "

We note here that this reference does **not** refer to Germanic naming practices.

3. Inscriptions from the 3rd century to Vulkanus Augustus have been found in Gaul. They cite *The Cults of Cisalpine Gaul as Seen in the Inscriptions*

<<http://books.google.com/books?id=Bz4cAAAAMAAJ&pg=PA35&dq=vulcan+gaul+inscription&cd=1#v=onepage&q&f=false>>, p. 35:

A collective dedication to Vulcan was made (4293) by the people of Brixia. At the same place, three men dedicated some small monument to Volkanus Augustus, and the guild of dray-men provided 400 sesterces for its maintenance (4294). Before the principal gate of Aquileia is a votive inscription by a man and a woman to Volcanus Augustus (838). Wissowa bases his interpretation of the cult of Vulcan, to a considerable extent, upon a Brixian inscription which begins: **VOLK MITI/SIVE . MVLCIBERO** The word *Mulciber* is taken by him as referring, not to the softening effect of heat upon metals, as has been held by some, but to the checking of conflagration by the god. He compares Aen.l 66, where Aeolus is said *fluctus mulcere*, and *Volcanus Quietus*, invoked with *Stata Mater* (= *quae sistit incendia*) by the *magistri vicorum* at Rome (VI 802). The epithet *Mitis* surely comports better with this interpretation than with any idea of smelting; and, like it, *mulcere* is a delicate word to be applied to a seething furnace. Vulcan becomes, on this interpretation, the god of the fire-element, considered especially as inimical to property and not the patron deity of metal workers. Only one combination with another god is found, in a votive inscription (5510): **VOLKANO/ET ERQVLI/DEI MANES**

4. Augustus (Octavian) had Gallic temples altered with Roman names including Vulcanus. They cite Victor Duruy, *History of Rome and of the Roman people from its origin to the establishment*, p. 174:

In 1711 there was discovered in Paris, under the choir of the Cathedral of Notre Dame, an altar consecrated to Tiberius by the boatmen of the Seine (Nautae Parisian); beside Gallic gods, whose names had been changed to Jupiter and Vulcan, is Esus cutting the sacred mistletoe, the god Taurus, Tarvos Tricarants, and the god Cernutmos. Upon the altar of Rheims, between the classic Mercury and Apollo, is carved, in the place of honor, a horned god, seated cross-legged, dispensing from a leathern sack the

beechnuts or acorns that an ox and a stag receive.

5. Latin names were used in Gaul. They cite Edith Mary Wightman, "Pagan Cults in the Province in Belgica", in Hildegard Temporini, Wolfgang Haase, *Aufstieg und Niedergang der römischen Welt ...*, Part 2, Volume 18, pp. 541-590 *Aufstieg und Niedergang der römischen Welt ...*, Part 2, Volume 18, at p. 558:

Vulcan... appears to have been adopted in Gaul because he filled a need, a Romanized form of god for metalworkers who apparently wanted someone more functionally specific than Mercury.

They also present the following further documentation for the use of a god's name in a place name: from Adrian Room, *Place Names of the World*, p. 113, *Dormagen* "German city using a Roman name"; p. 165, *Hesse* "German region from Roman name of local tribe"; p. 114, *Duisberg* "Diu's fort from the Greek god Zeus". Please note that no copies were provided and that the statements in quotation marks are the submitter's assertions.

On *-mede*, from the Old Dutch *-smede* "smith, forge". In support of this, they cite the following:

1. Johan van der Auwera, Ekkehard König, *The Germanic languages*

<<http://books.google.com/books?id=rp0hYcAjlIoC&pg=PA74&dq=german+place++name+smede&lr=&cd=7#v=onepage&q=german%20place%20%20name%20smede&f=false>>, p. 74.

2. Richard Beck, *The Nature of Ore Deposits*

<http://books.google.com/books?id=mt8JAAAAIAAJ&pg=PA586&dq=schmiedeberg+founded&hl=en&ei=1-L6S5uVA4S0lQf4htS_Cg&sa=X&oi=book_result&ct=result&resnum=2&ved=0CC0Q6AEwAQ#v=onepage&q=schmiedeberg%20founded&f=false>, p. 586, cites *Schmiedeberg*, a source of Iron Ore Deposits in the Riesengebirge, Germany. This place name is undated.

3. *Codex diplomaticus Saxoniae regiae, Volume 1*

<http://books.google.com/books?id=j0BNAAYAAJ&pg=PA208&dq=smedeberg&hl=en&ei=TeH6S5TTEYT7lwff8YXpCg&sa=X&oi=book_result&ct=result&resnum=1&ved=0CCcQ6AEwADgK#v=onepage&q=smedeberg&f=false>, p. 208, apparently cites *Smedeburg* to 16th c.

On the use of "forge" in German place names, further documentation: Adrian Room, *Place Names of the World*, p. 126, *Esse* "city in western Germany. In 9th c. established as *Astnide* "forge"; Inge Billy, *Orstnamenbuch des Mittelbegebietes*, p. 33, sub *Schmiedeberg*, "city in Saxony Anhalt, Germany. In the 14th century established as *Smedeberg* "forge city" " Again, no copies are provided and the statements in quotation marks are the submitter's assertions.

The appropriate petition is included.

Herald of Record: Roderigo el Rojo

This concludes the Æthelmarc Internal Letter of Intent for June 1, 2010.

[Standard Bibliography of Sources](#)