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## **Towards the History of Spanish Compound Anthroponyms with the Preposition *de* (Based on the 16<sup>th</sup> Century Baptismal Registers of Seville's Parishes)**

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АКАДЕМИИ НАУК

## **TOWARDS THE HISTORY OF SPANISH COMPOUND ANTHROPONYMS WITH THE PREPOSITION *DE* (Based on the 16<sup>th</sup> Century Baptismal Registers of Seville's Parishes)**

The paper focuses on Spanish compound names with the preposition *de* (e.g. *María de la Concepción*, *Juan de los Santos*, *Catalina de Santiago*, etc.) retrieved from baptismal books in Seville prior to 1600. This research was outlined years ago by Ramón Menéndez Pidal who studied names with Marian dedication, based mostly on the 17<sup>th</sup> and 18<sup>th</sup> centuries sources. The paper reprises the theme but in a more elaborate way: the study is based on baptismal registers from the century preceding 1600 when Menéndez Pidal began his research and on the baptismal books of all parishes of Seville, which makes it possible to draw reliable quantitative conclusions. Besides, the study considers all kinds of names with the preposition *de*. The corpus contain two kinds of such names: compounds with Marian dedications and those containing a saint's name (e.g. *Fernando de San Pedro*, *Elvira de San Vicente*, *Juan de Santo Agustín*, etc.). In the 16<sup>th</sup> century such names were relatively rare: only 115 children are found to have been baptised with a compound name containing preposition *de*, such names being based on the combination of a first name with one of only 30 dedicative elements (*de San Pedro*, *de la Concepción*, etc.). Female names with Marian dedications were almost twice as frequent as compounds with a saint's name. The analysis shows that in the last case, the choice of the name depended on the catholic calendar: in the overwhelming majority of cases, the newborn baby got baptised immediately on the corresponding saint's day or some days around this date (all deviances from this practice are discussed in the paper). It is also found that prior to 1600 names with *de* were characteristic of the most disadvantaged social groups, especially slaves and abandoned children, where the dedicative element that followed the preposition served as a substitute of a missing second name.

**Key words:** history of the Spanish language, anthroponymy, first name, compound names, parish registers, Seville, Marian dedications, catholic calendar.

## 1. Introduction

As is well known, one of the main features of Spanish anthroponymy is feminine names constituted by the name *María*, the preposition *de* ‘of’ and an occurrence with a religious reference (e.g. *María de la Concepción*, *María de la Encarnación*, *María de la O*, etc.). For the natives, these names go unnoticed because of their incidence, but they attract the attention of outsiders, as it happened in 1935 between Ramón Menéndez Pidal, the leading Spanish philologist, and the German romanist Karl Vossler.<sup>1</sup> This meeting was the origin of the paper published by Menéndez Pidal thirty years later [Menéndez Pidal, 1965] (reprinted in [Menéndez Pidal, 2005, 1317–1324]), where he studied the spread of Marian dedications based in the 16<sup>th</sup>, 17<sup>th</sup>, and 18<sup>th</sup> centuries baptismal books from Madrid parishes of San Ginés and San Sebastián and Seville parishes of San Vicente and Santa Ana de Triana, and — to a lesser extent — those of San Miguel de los Navarros (Saragossa) and Nuestra Señora del Pi (Barcelona). His study shows the custom of baptizing children with the name of the saint or the religious festivity celebrated on the same day, so that they were called e.g. *María de la Encarnación* (for a girl born around 25 March) or *María de la Concepción* (around 8 December) [Menéndez Pidal, 1965, 10–11]. The truth is that the influence of the Counter-Reformation, especially after the Council of Trent (1545–1563), was very important in this respect.<sup>2</sup> The dedications were attested, firstly, in the names of the cities founded by the Spanish in America (e.g. *La Asunción* in Paraguay, 1536) and in the names of the members of religious orders (e.g. *Antonius a Nativitate*, *Isabel de la Concepción*).

In relation to the Marian dedications among neophytes, examples appeared earlier in Madrid (*María de la Paz*, 1569; *María de las Nieves*, 1569; *María de la O*, 1578),

<sup>1</sup>“My interest in this subject was aroused by Karl Vossler’s trip to Madrid in 1935, when he published the first part of his study on *La poesía de la soledad en España* (*Poesie der Einsamkeit in Spanien*) in the *Acts of the Bavarian Academy in Munich* in 1935, 1936 and 1938; when I told him that *Soledad* was used in Spain as a female name, one of many forms of veneration of the Virgin Mary, he was very surprised. His curiosity about this subject was passed on to me and, to the benefit of the famous German critic, I undertook various investigations which he used in the first pages of his study when he published it as a separate book” [Menéndez Pidal, 1965, 9].

<sup>2</sup>Cf.: “The Reformation had a considerable impact on the evolution of the modern anthroponymic system. In Catholic countries, with the strengthening of discipline and regulation of religious practice that was characteristic of the Counter-Reformation, the Church introduced an effective principle of approving baptismal names that implied the elimination of those which, because of their pagan character or for any other reason, did not meet the criterion of establishing their religious nature, which became stricter as compared to the one previously in use” [Castro, 2014, 28].

then in Seville, where the first examples (namely *María de la Concepción* and *María de la O*) go back to 1615 [Menéndez Pidal, 1965, 13].

Boyd-Bowman also studied such names, but in the records of *criollas* — creole girls of Spanish extraction — baptized in Sagrario Metropolitano of the Cathedral of Mexico (from 1540 to 1950) [Boyd-Bowman, 1970, 19–21]. He concludes that in New Spain, whereas, the Marian dedications were uncommon until the 18<sup>th</sup> and 19<sup>th</sup> centuries.<sup>3</sup> The first examples date from 1665 (*María de la O*, *María de la Candelaria*, *María de los Angeles*, *María de la Concepción*, etc.).

More recent papers on the subject should also be taken into account: Díaz de Martínez has analysed the baptismal certificates of Humahuaca (province of Jujuy, Argentina) from the 18<sup>th</sup> century [Díaz de Martínez, 2003]<sup>4</sup> and García Gallarín — those of the parish of San Sebastián (Madrid) between 1600 and 1630 [García Gallarín, 2009; 2017a; 2017b].<sup>5</sup> Finally, Lončar's work has the added value of studying the current situation of the phenomenon based on data collected by the National Statistics Institute of Spain (INE) [Lončar, 2013].

As can be seen, it is a major issue in Spanish onomastics but only few works have yet been written about it. In fact, Menéndez Pidal, who had studied only four parishes in depth, advised that the corpus should be expanded to find out the origin of the compound names with Marian references [Menéndez Pidal, 1965, 13]. The aim of this essay is, for that very reason, to present the results of an analysis of compound names which consist of a first name, not only *María*, and a noun phrase (dedicative element) with the preposition *de* and based on all the 16<sup>th</sup> century baptismal certificates housed in the parish archives of Seville (Spain). Seville was the economic capital at that time (we must remember that it had a monopoly on trade with America, a newly discovered continent) and one of the most important in Europe [Morales Padrón, 1989; Núñez Roldán, 2004]; its archives possess an important collection of baptismal registers from the century preceding 1600 when Menéndez Pidal began his research.<sup>6</sup>

<sup>3</sup> Cf.: “Although in those times no one female name could rival that of *María*, the mother of Jesus, in popularity, among the names of girls born in Mexico before the end of the 17<sup>th</sup> century, those allusions to the Virgin, so characteristic of the onomastics of the 18<sup>th</sup> and 19<sup>th</sup> centuries, will be sought in vain. There are no traces of *Concepción*, *Encarnación*, *Carmen*, *Consuelo*, *Dolores*, *Mercedes*, *Rosario*, or *Soledad*” [Boyd-Bowman, 1970, 17].

<sup>4</sup> Cf.: “Marian dedications manifest themselves in the use of other names related to facts, virtues, mysteries, images of Mary: *Guadalupe*, *del Carmen*, *del Rosario*, *Dolores*, *Concepción*, *Visitación*, *Natividad*, *Magdalena*, etc.” [Díaz de Martínez, 2003, 246].

<sup>5</sup> Cf.: “The influence of Marian dedications on personal names is perhaps the most striking phenomenon of this period” [García Gallarín, 2009, 99].

<sup>6</sup> The parish archives of Seville are Sta. Ana de Triana, S. Andrés, S. Bartolomé, S. Bernardo, Sta. Catalina, Sta. Cruz, S. Esteban, S. Ildefonso, S. Isidoro, Sta. Marina, S. Juan de Acre, El Sagrario, Sta. María la Blanca, La Magdalena, S. Miguel, S. Martín, S. Nicolás, S. Pedro, S. Román, El Salvador, and S. Vicente [Morales Padrón, 1982].

As to the semantics, we distinguish between at least two kinds of these compound names: the first, certainly more heterogeneous, refers to general Christian virtues, devotions or symbols [Castro, 2014, 28], feasts of the liturgical year, immaterial entities [Ibid., 30–31] (see Section 2); the second contains the names of saints venerated in the religious calendar (see Section 3). We will consider the frequency of these names, the possible influence of the Church on their choice and certain social aspects that affect them (see Section 4).

## 2. Compound Names Dedicated to Mary and Names with Similar Motivations

LOS ÁNGELES,<sup>7</sup> eight examples: *Ana de los Ángeles* (S. Vicente 1–56, 11/8/1527), *Fernando de los Ángeles* (Sta. Ana 1–438v<sup>o</sup>, 24/10/1531), *Isabel de los Ángeles* (El Salvador 4–99, 10/11/1555), *Jerónima de los Ángeles* (El Sagrario 4–161v<sup>o</sup>, 10/10/1552), *Juan de los Ángeles* (Sta. Ana 2–110, 12/8/1537), *María de los Ángeles* (S. Pedro 1–17, 27/8/1531; El Sagrario 3–180v<sup>o</sup>, 8/8/1547; Sta. Ana 5–50, 8/8/1558): ‘Virgin Mary, queen of the Angels’ (2 August) [DHNAE, 128–129].

LA CONCEPCIÓN, two examples: *María de la Concepción* (S. Vicente 6–10, 14/12/1568; El Sagrario 13–30, 16/12/1578): ‘The Immaculate Conception of Mary’ (8 December) [DHNAE, 262–264].

LA (SANTA) CRUZ, nine examples: *Diego de la Cruz* (El Sagrario 17–10v<sup>o</sup>, 15/5/1589), *Felipa de Santa Cruz* (S. Bernardo 3–21, 10/5/1593), *Jacinto de la Cruz* (La Magdalena 12–278v<sup>o</sup>, 30/4/1596), *Juan de la Cruz* (S. Vicente 1–95v<sup>o</sup>, 11/5/1530; S. Vicente 1–167, 8/3/1535), *Magdalena de la Cruz* (S. Miguel 2–187v<sup>o</sup>, 26/2/1570), *Marcos de la Cruz* (La Magdalena 3–150v<sup>o</sup>, 2/5/1548), *María de la Cruz* (Sta. Ana 2–183, 4/4/1540; La Magdalena 4–71, 8/6/1550): ‘The Finding of the True Cross’ (3 May) [DHNAE, 283–284].

LA ENCARNACIÓN, two examples: *Clara de la Encarnación* (S. Miguel 3–216, 23/1/1590), *María de la Encarnación* (El Salvador 10–345, 9/4/1596): ‘Feast of the Incarnation (or feast of the Annuciation)’ (25 March) [DHNAE, 359].

ESPÍRITU SANTO, one example: *Ana de Espíritu Santo* (S. Martín 2–186v<sup>o</sup>, 4/6/1581): ‘Pentecost’ (moveable feast celebrated on the 50<sup>th</sup> day from Easter Sunday).

GABRIEL, one example: *Constanza de Gabriel* (Sta. M<sup>a</sup> la Blanca 1–66, 1/4/1538): ‘Archangel Saint Gabriel’ (18 March).

<sup>7</sup>We use small capitals to emphasize the characterizing elements of compound names that bear religious meaning and, thus, are the main object of study. The examples are italicized; in brackets, we indicate the source of the example (parish, book number and, separated by a dash, page number), and the date of baptism. We also indicate the corresponding religious meaning (image, character, holiday, etc.) that accounts for the motivation of the name.

GRACIA, two examples: *Inés de Gracia* (Sta. M<sup>a</sup> la Blanca 2–56, 4/5/1581), *Isabel de Gracia* (S. Ildefonso 3–64<sup>v</sup>, 9/7/1538): ‘Feast of the Annuciation’ (the salutation of Gabriel to Virgin Mary was “*Ave gratia plena*”).

JESÚS, seven examples: *Ana de Jesús* (S. Pedro 1–133, 20/8/1542), *Isabel de Jesús* (S. Vicente 5–4<sup>v</sup>, 26/1/1561), *Juan de Jesús* (Sta. Ana 5–458<sup>v</sup>, 24/1/1565), *María de Jesús* (Sta. Ana 5–11, 20/9/1557; S. Ildefonso 7–37<sup>v</sup>, 7/2/1597; El Sagrario 21–120, 25/10/1598), *Mariana de Jesús* (S. Miguel 4–45, 15/6/1594): ‘Jesus’. This male name was uncommon out of respect [Menéndez Pidal, 1965, 11].

LAS NIEVES, two examples: *María de Nieves* (El Salvador 3–142<sup>v</sup>, 13/8/1548), *Elvira de las Nieves* (Sta. Catalina 1–125<sup>v</sup>, 13/8/1550): ‘Feast of Our Lady of the Snow’ (5 August) [DHNAE, 697–698].

LA O,<sup>8</sup> ten examples: *María de la O* (Sta. Catalina 1–40, 27/12/1545; S. Miguel 1–118<sup>v</sup>, 22/12/1548; El Salvador 3–170, 17/12/1549; La Magdalena 4–50, 28/12/1549; El Salvador 4–102<sup>v</sup>, 30/12/1555; Sta. Ana 7–50<sup>v</sup>, 25/12/1570; El Salvador 9–25, 26/12/1583; Sta. Ana 15–72<sup>v</sup>, 18/12/1588; El Salvador 11–60<sup>v</sup>, 26/12/1597; El Salvador 11–61, 1/1/1598): ‘Feast of the Expectation of the Blessed Virgin Mary’ (18 December) [DHNAE, 703]. This celebration was instituted by the 10<sup>th</sup> Council of Toledo and approved in 656, it was the only holiday devoted to the Virgin that was celebrated before the 9<sup>th</sup> century and the first of the Marian festivals in the Mozarabic Calendar of Seville [Rubio Merino, 2002, 681].

RAMOS, two examples: *Gaspar de los Ramos* (El Sagrario 2–214<sup>v</sup>, 18/4/1541), *Juan Ramos* (Sta. Cruz 1–36<sup>v</sup>, 3/4/1553): ‘Palm Sunday’ (moveable feast, the Sunday before Easter).

LOS REYES, ten examples: *Baltasar de los Reyes* (La Magdalena 5–257, 20/1/1563), *Gaspar de los Reyes* (El Sagrario 2–132, 9/9/1539), *Inés de los Reyes* (El Sagrario 1–127, 11/1/1522), *Jacinto de los Reyes* (El Sagrario 20–33, 12/1/1596), *Juana de los Reyes* (S. Andrés 1–63<sup>v</sup>, 18/1/1549), *Melchor de los Reyes* (S. Isidoro 0–94<sup>v</sup>, 6/1/1554; Sta. María la Blanca 2–144, 21/1/1599), *Melchora de los Reyes* (Sta. Ana 9–213<sup>v</sup>, 11/1/1578; Sta. Ana 11–7<sup>v</sup>, 20/1/1581; Sta. Marina 1–201, 6/1/1597): ‘Epiphany or Three Kings’ Day’ (6 January).

LOS SANTOS, twelve examples: *Ana de los Santos* (Sta. Ana 5–288, 9/11/1562), *Guillermo de los Santos* (El Salvador 4–263, 31/10/1560), *Juan de los Santos* (Sta. Ana 2–90, 9/11/1536; El Sagrario 2–181, 3/11/1538; El Sagrario 21–123<sup>v</sup>, 9/11/1598), *Juana de los Santos* (Sta. Ana 1–256<sup>v</sup>, ?/11/1520; S. Bartolomé 2–58, 1/11/1596), *Luis de los Santos* (S. Andrés 2–85<sup>v</sup>, 8/11/1565), *María de los Santos* (S. Isidoro 0–89<sup>v</sup>, 8/11/1553; Sta. Ana 5–64, 12/11/1558), *Pedro de los Santos* (El Sagrario 3–191<sup>v</sup>, 9/11/1547), *Simón de los Santos* (Sta. Cruz 1–4<sup>v</sup>, 3/11/1547): ‘All Saints’ Day’ (1 November).

<sup>8</sup>The name is motivated by the *Great Advent Antiphons* (or *Great Os*) which all begin with the interjection “O.” The antiphons are sung or recited during the week preceding Christmas.

LA TRINIDAD, three examples: *Melchor de la Trinidad* (El Sagrario 3–105, 8/6/1545), *María de la Trinidad* (S. Juan de Acre 1–6v°, 28/2/1563; S. Román 3–130, 22/6/1590): ‘Holy Trinity’ (the first Sunday after Pentecost) [DHNAE, 866–867].

VICTORIA, one example: *María de Victoria* (El Sagrario 7–299, 4/3/1566): ‘The use of *Victory* and *Victor* shows the extent to which both Marian and Christic feasts (Nativity, Circumcision, Presentation, Incarnation, Palms, Easter, Invention of the Cross) are experienced as victories of Christ over darkness, death, sin, etc.’ [Billy, 2017, 58].

LAS VÍRGENES, one example: *Margarita de las Vírgenes* (S. Martín 2–173v°, 26/7/1580): ‘Margaret, virgin and martyr’ (20 July).

### 3. Names Derived from Names of Saints

SAN BARTOLOMÉ, one example: *Agustina de San Bartolomé* (S. Esteban 1–38v°, 31/8/1570): ‘Bartholomew the Apostle’ (24 August).

SAN BLAS, one example: *María de San Blas* (La Magdalena 3–4, 9/2/1544): ‘Blaise, bishop of Sebastea and martyr’ (3 February).

SAN FRANCISCO, two examples: *Catalina de San Francisco* (S. Miguel 4–24v°, 6/12/1592), *Isabel de San Francisco* (S. Pedro 4–165, 15/10/1589): ‘Francis of Assisi, founder the men’s Order of Friars Minor, confessor’ (4 October).

SAN JOSÉ, one example: *María de San José* (El Salvador 10–129v°, 28/3/1591): ‘Joseph, the husband of Mary, the mother of Jesus’ (19 March).

SAN JUAN, three examples: *Francisca de San Juan* (S. Andrés 2–316, 9/3/1594), *Juan de San Juan* (Sta. Ana 1–75v°, 29/6/1510), *María de San Juan* (El Salvador 5–160, 25/6/1568): ‘Nativity of John the Baptist’ (24 June).

SAN MIGUEL, two examples: *Juana de San Miguel* (S. Nicolás 1–4, 8/10/1536), *Micaela de San Miguel* (S. Miguel 2–20v°, 10/10/1554): ‘Archangel Michael’ (29 September).

SAN PEDRO, four examples: *Fernando de San Pedro* (S. Pedro 1–47v°, 12/3/1534), *Juana de San Pedro* (S. Ildefonso 5–26v°, 10/7/1567), *María de San Pedro* (El Sagrario 21–89v°, 5/7/1598), *Melchor de San Pedro* (La Magdalena 3–155, 4/7/1548): ‘Peter the Apostle’ (29 June).

SAN ROQUE, one example: *María de San Roque* (Sta. Ana 10–177, 23/8/1580): ‘Roch (or Rocco) confessor’ (16 August).

SAN VICENTE, one example: *Elvira de San Vicente* (S. Vicente 2–45v°, 1/1/1538): ‘Vincent martyr’ (22 January).

SANTA ANA, six examples: *Catalina de Santa Ana* (S. Nicolás 1–117v°, 5/8/1548), *Juan de Santa Ana* (Sta. Ana 1–65, 8/9/1508; S. Vicente 1–56, 28/7/1526; S. Isidoro 0–122v°, 4/8/1555), *Leonor de Santa Ana* (Sta. Ana 1–436v°, 22/9/1531), *María de Santa Ana* (El Salvador 10–346v°, 21/4/1596): ‘Anne, the mother of Mary and the maternal grandmother of Jesus’ (26 July).

SANTA MARÍA, five examples: *Domingo de Santa María* (El Sagrario 13–29<sup>v</sup>, 15/12/1578), *Gregorio de Santa María* (El Salvador 3–90, 15/12/1544), *Juan de Santa María* (S. Isidoro 0–25, 14/9/1551; El Sagrario 12–98<sup>v</sup>, 2/2/1577), *Melchora de Santa María* (S. Vicente 1–157<sup>v</sup>, 3/9/1534): ‘The Immaculate Conception of Mary’ (8 December) or ‘The Nativity of the Blessed Virgin Mary’ (8 September).<sup>9</sup>

SANTIAGO, twelve examples: *Ana de Santiago* (S. Nicolás 1–2, 6/8/1536; El Sagrario 16–4, 17/8/1586; S. Esteban 2–104, 18/11/1596), *Catalina de Santiago* (Sta. Ana 1–435, 6/8/1531; S. Ildefonso 5–5, 24/7/1565; El Sagrario 8–168<sup>v</sup>, 25/7/1568), *Felipa de Santiago* (S. Miguel 1–140, 11/5/1550; El Salvador 10–221, 9/5/1593; El Salvador 10–264, 8/5/1594), *Felipe de Santiago* (El Salvador 10–221, 9/5/1593), *Francisco de Santiago* (Sta. Ana 2–78<sup>v</sup>, 31/7/1536), *Juan de Santiago* (El Salvador 3–38<sup>v</sup>, 9/8/1542): ‘James the Great, apostle’ (25 July) or ‘James the Less, apostle’ (1 May).

SANTO AGUSTÍN, one example: *Juan de Santo Agustín* (El Sagrario 19–118<sup>v</sup>, 5/6/1594): ‘Augustine, bishop of Hippo, Church Father, confessor’ (28 August).

SANTO DOMINGO, two examples: *Gaspar Alonso de Santo Domingo*<sup>10</sup> (El Sagrario 2–174<sup>v</sup>, 8/8/1538), *Juan de Santo Domingo* (Sta. María la Blanca 1–57, 19/9/1536). ‘Dominic, founder of the Order of Preachers’ (4 August).

## 4. Discussion

### 4.1. The Frequency of Compound Names with *de*

Until the 16<sup>th</sup> century, among Christians (Catholics and Protestants) and Jews, first names were usually single [Billy, 2014, 56]. In the Hispanic countries (e.g. Spain, Mexico) compound names were rare, although since the Golden Age they have become more frequent [Boyd-Bowman, 1970, 15–16; Castro, 2014, 51].

We have registered a total of 476 compound names (in 1,311 baptismal certificates) in Seville’s 16<sup>th</sup> century baptismal books. In most cases (423 names from 1,073 baptismal certificates) are double names (e.g. *Ana María*, *Juan Francisco*), while compound names with the preposition *de* are found only in 115 baptismal certificates, 73 with a Marian dedication (or similar) and 42 with a saint’s name. The total number of dedicative elements is 30, the most frequent of them are *los Santos* and *Santiago* (12 instances each), *la O* and *los Reyes* (10 instances each), *la Cruz* (9 instances), *los Ángeles* (8 instances), *Jesús* (7 instances) and *Santa Ana* and *Santa María* (6 instances each).

These elements are attached to both male and female names, although content-wise, from the 115 instances, 76 (66.1%) are female names and 39 (33.9%) are male names. The most frequent name is *María* (33 instances; 28.6%), *Juan* is the second with 17 instances. It should be noted that, according to the sacramental books studied, around 25% of Seville’s neophytes at that time were baptised as *María* and *Juan*. Furthermore,

<sup>9</sup> The name *Santa María* can also be considered as a Marian dedication (Section 2).

<sup>10</sup> Here, the dedicative *de*-element is attached to a double name, which is unusual in our corpus.



*María* appears exclusively with *la O* and *la Concepción* (these compound Marian names have already been analysed, among others, by Menéndez Pidal and Boyd-Bowman).

#### 4.2. The Influence of the Catholic Calendar of Saint's Days on the Choice of Compound Names with *de*

The influence of the liturgical year on the compound names analysed is undoubtedly its main characteristic. The data obtained in this respect are very revealing: 84 of the 115 instances — i.e. 73% of the total corpus<sup>11</sup> — are neophytes who were baptised on the eve of the celebration of a saint's feast (or a few days before), on the day of the celebration or 7–14 days later. This last possibility is by far the most frequent in the corpus studied. Perhaps there was a quarantine preventing newborn babies from being brought to the temple immediately after the birth.

The predominance is even more marked in the most repeated names: all the instances of *los Santos* were registered around All Saints' Day, all the girls called *María de la O* were baptised around the feast of the Expectation of the Blessed Virgin Mary, and the baptisms with names followed by *los Reyes* are dated 6, 11, 12, 18, 20, and 21 January (there was only one person, *Gaspar de los Reyes*, who was baptised in a different month, 9 September 1539). It should be noted that most of the children with *los Reyes* had the name of one of the Magi (*Baltasar*, *Gaspar*, *Melchor/Melchora*), which further strengthens the association with the corresponding feast.

That said, some feasts do not have a fixed date in the catholic calendar, e.g. Palm Sunday, Pentecost or Trinity Sunday. However, *Gaspar de los Ramos* and *Juan Ramos* were baptised in April (18 April 1541 and 3 April 1553, respectively) which corresponds to the traditional period of celebrating Palm Sunday; *Ana de Espíritu Santo*, *Melchor de la Trinidad*, and *María de la Trinidad* (S. Román 3–130) — in June, which corresponds to the period of celebrating Trinity Sunday. For this reason, in our opinion, these are also valid examples of the impact that the catholic calendar had on the naming practices.

As to the names of saints, we must point out that both *Santa María* and *Santiago*, two of the most frequent *de*-elements in our corpus, could depend on two different dates: *Santa María* refers to the feast of the Conception and the Nativity of Our Lady, while *Santiago* might be related to James the Great and James the Less.

Among the *de*-compounds that were not influenced by the calendar, there are four in which the second part of the name coincides with the name of the temple where the sacrament was administered, namely *Fernando de San Pedro*, *Elvira de San Vicente*, *Juan de Santa Ana* and *Leonor de Santa Ana*. At least two of them, *Elvira de San Vicente* and *Juan de Santa Ana*, were abandoned children taken in by the parish.

<sup>11</sup> The percentage would be higher if the name *Jesús* were removed. This name is very common and lacks a specific date of celebration, the baptisms being registered in different months (January, February, June, August, September, and October).

### 4.3. Social Dimension of Compound Names with *de*

Considering the social information of the baptismal certificates studied, we see quite clearly that giving names with *de* was characteristic primarily of the most disadvantaged population groups of the 16<sup>th</sup> century Seville, namely abandoned children and slaves. There are very few examples of such names among people belonging to upper classes.

Abandoned children are usually registered in baptismal books as “hijo (hija) de la Iglesia” — ‘son (or daughter) of the Church’ — and as “hijo (hija) de Dios y de Santa María (o de Nuestra Señora)” — ‘son (or daughter) of God and Saint Mary (or Our Lady).’ There are 14 such examples in our corpus (in alphabetical order): *Ana de Jesús*,<sup>12</sup> *Ana de Santiago* (S. Esteban 2–104), *Catalina de Santiago* (S. Ildefonso 5–5), *Elvira de las Nieves*, *Elvira de San Vicente*, *Jacinto de los Reyes*, *Juan de la Cruz* (S. Vicente 1–167), *Juan de Santo Domingo*, *Juana de San Pedro*, *María de la Concepción* (El Sagrario 13–30), *María de los Santos* (S. Isidoro 0–89v<sup>o</sup>), *María de la Trinidad* (twice), and *Melchora de los Reyes* (Sta. Marina 1–201).

Boys named *Guillermo de los Santos* (“no dixerón quién eran sus padres” — ‘nobody said who were his parents’), *Juan de Santa Ana* (who is registered as “un echadillo” — ‘a little foundling,’ Sta. Ana 1–65), *Luis de los Santos* (“hijo de Isabel García y de Dios” — ‘son of Isabel García and God’) — would also be abandoned children.

In addition, *Catalina de Santiago* (El Sagrario 8–168v<sup>o</sup>), *Domingo de Santa María*, *Fernando de los Ángeles*,<sup>13</sup> *Isabel de los Ángeles*, *Juan de la Cruz* (S. Vicente 1–95v<sup>o</sup>), *Juan de Santa Ana* (S. Vicente 1–56), *Juan de Santa Ana* (S. Isidoro 0–122v<sup>o</sup>), *Juan de Santa María* (“esclavo de don Remón, de la galera *Porfiada*” — ‘Don Remon’s slave, from the galley *Porfiada*,’ El Sagrario 12–98v<sup>o</sup>), *Juan de Santo Agustín* (“adulto, moro de nación, de edad de setenta años” — ‘adult, Moorish, 70 years old’), *Juana de los Santos* (“berberisca esclava” — ‘Berber slave,’ S. Bartolomé 2–58), *Juana de los Santos* (“criadita” — ‘little maid,’ Sta. Ana 1–256v<sup>o</sup>), *Magdalena de la Cruz*, *María de la Cruz* (La Magdalena 4–71), *María de la O* (S. Miguel 1–118v<sup>o</sup>), *María de San Roque*, and *Mariana de Jesús* (“negra” — ‘black woman’) — are all slaves (or servants) and children of slaves.

In total, 33 compound names with *de* (28.7% of all compounds) — 17 abandoned children and 16 slaves — belong to lower classes. Whereas only three little girls belong to the upper class: *Ana de Espíritu Santo* (daughter of Luis de Hortiz and “doña Bernardina Montedoca,” goddaughter of “Gaspar de León, escribano público de Sevilla”), *Catalina de San Francisco* (daughter of Pedro Juan de Ribera and “doña Beatriz de Gallegos,” goddaughter of “capitán Francisco Ramírez de Guzmán y doña Catalina de Reinosá”), and *Francisca de San Juan* (daughter of Pedro Navarro Villena

<sup>12</sup> “La cual tomó Antón de Salamanca y su mujer por amor de Dios para crialla” (‘Anton de Salamanca and his wife took her to nurse for the love of God’).

<sup>13</sup> His owner was also called *Fernando*.

and “*doña Francisca de Salazar*,” goddaughter of “Antonio de Padilla, presbítero capellán de San Andrés”).

Finally, although we cannot know if they also belonged to the upper class as it is not explicitly registered, the preference that two couples show for compound names with *de* is of interest: in the 1540s, the merchant “Juan de Jerez” and “Mencía de Mecirgilio” (or “Miçargilio”) baptised three of their children as *Gregorio de Santa María*, *Juan de Santiago*, and *María de Nieves*; in the last decade of the 16<sup>th</sup> century, the blacksmith “Juan de Nieva” and “Isabel Adame” also used this naming pattern for their two children: *María de San José* and *Felipe de Santiago*.

## 5. Conclusions

In order to answer the difficult (and very old) question about whether proper names are only identifying labels or have as much conceptual or ideological significance as common names, Morera and Pérez Vigaray [2018, 12–13, 19] argue that we must consider not only the “meaning in its abstract or general sense” but also four levels of idiomatic meaning (primary, categorical, morphological, and syntactic). Beyond these levels, there are “meanings that depend <...> on more or less diverse contextual factors” that impose, *inter alia*, the “connotation of prestige,” i.e. a piece of “ideological information” so important that “people’s preference for specific names is often based on it.”<sup>14</sup>

This is exactly the perspective that the study undertakes, focusing on the baptismal register books in Seville prior to 1600, we have tried to show the influence that the Catholic Book of Saints would have had on the use of compound first names during the 16<sup>th</sup> century and to outline the social distribution of this type of names.

The study enables us to draw the following conclusions:

In Spain, compound names with the preposition *de* start to become a common phenomenon in the 16<sup>th</sup> century. In this period in Seville, most of such names were female names that contained a reference, direct or indirect, to Mary. The lesser part of such compounds contained a saint’s name.

The analysis shows that in the last case, the choice of the saint’s name largely depended on the catholic calendar: children were baptised immediately on the corresponding saint’s day or some days around this date. In most cases, the baptism took place in about one or two weeks after the saint’s feast which leads us to believe that children generally got baptised 7–14 days after the birth (the date of the birth would, in this case, coincide with the respective saint’s day).

The most striking observation relates to the social status of such children: names with *de* were characteristic of the most disadvantaged social groups, where the dedicative element that followed the preposition served as a substitute of a missing

<sup>14</sup> On this subject, see also [Bahr & Hernández Arocha, 2018].

second name. This feature is especially salient in the names of slaves and abandoned children. The use of this naming pattern for children belonging to the upper classe was extremely rare and can be explained by the religious devotion of some families and their specific deference to the Virgin conveyed in the names of their children.

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**К ИСТОРИИ ИСПАНСКИХ СОСТАВНЫХ АНТРОПОНИМОВ  
С ПРЕДЛОГОМ *DE*  
(по материалам приходских книг Севильи XVI в.)**

Настоящая статья посвящена испанским составным антропонимам с предлогом *de* (*María de la Concepción, Juan de los Santos, Catalina de Santiago* и т. п.), извлеченным из приходских книг Севильи XVI в. Изучение этого материала было начато много лет назад

патриархом испанской филологии Рамоном Менендесом Пидалем, который исследовал составные имена с посвящением Деве Марии, опираясь преимущественно на источники XVII–XVIII вв. Данная статья продолжает эту тему, но в несколько иной перспективе: в данном случае материал извлекался из приходских книг, предшествующих 1600 г., что позволяет зафиксировать этот тип антропонимов на начальном этапе его бытования. Кроме того, данные извлекались методом сплошной выборки из приходских книг всех церковных приходов Севильи, что, в свою очередь, позволяет делать достоверные количественные выводы. Кроме того, в данном исследовании рассматриваются все имена с предлогом *de*. Полученный корпус имен содержит два типа составных антропонимов: антропонимы, содержащие посвящение Деве Марии, и антропонимы, содержащие имя святого (например: *Fernando de San Pedro*, *Elvira de San Vicente*, *Juan de Santo Agustín* и т. п.). Исследование показывает, что в XVI в. такие имена были относительно редки: за столетие в Севилье лишь 115 детей получили составное имя с предлогом *de*, причем в таких именах использовалось лишь 30 почитательных формул (т. е. элементов типа *de San Pedro*, *de la Concepción* и пр.). Имена с посвящением Деве Марии обнаруживаются почти в два раза чаще составных имен, посвященных святым. Последние, впрочем, позволяют видеть влияние церковного календаря на выбор имени: в подавляющем большинстве случаев ребенок получал крещение либо непосредственно в день памяти соответствующего святого, либо на несколько дней раньше или позже этой даты (все отклонения от этой практики обсуждаются в статье). Исследованные данные также показывают, что в XVI в. составные антропонимы с предлогом *de* были в первую очередь характерны для представителей низших социальных групп, в частности для рабов и брошенных детей, в этом случае почитательная формула, следовавшая за предлогом *de*, служила своеобразным субститутотом отсутствующей фамилии.

**Ключевые слова:** история испанского языка, антропонимия, личное имя, составное имя, приходские книги, Севилья, культ Девы Марии, католический календарь.

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