

PERSONAL NAMES:

an introduction to Brazilian anthroponymy

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| LIST OF ACRONYMS

DAD – Dicionário Aurélio Digital
(Aurélio Digital Dictionary)

DEHLP – Dicionário Eletrônico Houaiss da Língua Portuguesa
(Houaiss Electronic Dictionary of the Portuguese Language)

GDH – Grande Dicionário Houaiss
(Houaiss Big Dictionary)

IBGE – Instituto Brasileiro de Geografia e Estatística
(Brazilian Institute of Geography and Statistics)

SN – sintagma nominal
(nominal phrase)

SPrep – sintagma preposicionado
(prepositional syntagma)

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PREFACE

Naming is an activity inherent to the human species, therefore, a privilege of humans! Since the dawn of humanity, human beings have named people, sensations, things, and spaces as a way to identify them, to ensure belonging, to mark territories, and to imprint their mark on everything around them. Thus, proper names arise from different motivations and follow a historical and cultural logic that stimulates, from the choice of the name for the child that is born, for the new territory conquered, for the new property acquired, for the terrestrial paths recently discovered and traveled, to referents of physical space as elements of hydronymics, zoonimics, oronymics, hodonymics...

In this naming process, practices and rules have varied over time – in a historical process and according to different naming logics – and have been motivated by various lines of thought. From the philosophy of earlier times to contemporary ones, the theme of the nature of the name, particularly that of the proper name, has been the subject of reflections, instigating discussions and, consequently, generating different interpretations according to the various lines of thought and the historical moment. From Mythology, Philosophy, Anthropology, History of Religions, and Linguistics, different conceptions have emerged regarding the nature and concept of proper names.

In this sense, the personal names can be examined from the perspective of the sacred, as occurs among many peoples for whom the name is confused with the being itself and is, therefore, sacred: to tarnish the name means to tarnish the being named. Thus, the lexical repertoire of the language, in addition to storing the common lexicon that results from the naming of everyday physical, human and intellectual elements of a society, which, in turn, translates the way reality is perceived and represented, contains the personal names and place names, with all the cultural, ideological, mythological, and referential load impregnated in them. In this context, the referential and denotative function of proper names, as well as their symbolic and representative value of a motivational reality, cannot be disregarded.

Onomastics is the area of knowledge that studies proper names in general, in their most profound dimensions (linguistic-etymological, anthropological, socio-historical, geographic aspects...), examining the process of naming in different times and places through its two main areas of investigation: Anthroponymy, which studies the origin of people's first names, individual and parental names, last names, surnames, and nicknames; and Toponymy, whose object of study is place names, the linguistic statements that name and identify spaces in rural (rivers, streams, creeks, canals, *igarapés*, waterfalls, mountains, hills, ridges...) and urban areas (cities, towns, villages, neighborhoods, streets, boulevards, squares...). The International Congress

of Onomastic Sciences (ICOS 2011) listed Toponomastics and Anthroponomastics among the onomastic terms to name the two areas of Onomastics, traditionally identified by the terms Toponymy and Anthroponymy. The authors of this work, following this trend, have opted for the term Anthroponomastics.

To summarize, the proper name of a person or a place registers and perpetuates beliefs, values, origins of social groups, and, by extension, of society at different times in its history with its ideologies, devotions, motivations, and also its fads and values. Thus, the study of proper names, beyond the linguistic dimension of the anthroponymic and toponymic signs, implies considerations about the particularities that surround them, such as historical and ideological issues, including processes of renaming (substitutions, additions, word reductions), very common especially in place names, and transfers between place and personal names, a frequent phenomenon particularly in the naming of places, in which anthroponyms move into the universe of place names acquiring the status of toponyms. This is, therefore, an area of research with a strong interdisciplinary character, insofar as that Onomastics, as an autonomous and solidified field of knowledge, dialogues with Linguistics, a broader area to which it is linked, with History, Geography, Anthropology, Sociology...

In this scenario, it is understood that the work *Personal names: an introduction to Brazilian anthroponymy*, authored by Eduardo Tadeu Roque Amaral and Márcia Sipavicius Seide, Brazilian researchers specialized in the area of lexical studies, specifically focused on the discussion of personal names, fills an existing gap in Linguistics in Brazil, more specifically regarding onomastic studies, since it condenses different epistemological approaches on the subject without disregarding the historical and ideological dimension. Finally, it disseminates theoretical bases and methodological guidelines that support research in the field of Anthroponymy/Anthroponomastics.

It is also worth mentioning that the work is the result of theoretical reflections of the authors based on the results of research projects developed within the Postgraduate Programs to which they are linked. Most of these reflections were shared and discussed at the annual meetings of the Lexicology, Lexicography and Terminology Work Group (GTLEX), which is linked to the National Association of Graduate Studies and Research in Literature and Linguistics (ANPOLL), and congregates researchers associated to graduate programs in Linguistics with research lines that contemplate lexical studies in its different perspectives, including onomastic studies.

A broader look at the work's plan shows that, besides the theoretical discussion, there is latent attention to its didactic dimension, which is evident in the book's structure as a whole, but especially at the end of each chapter through the topic "chapter summary".

The course of the work follows this line of reasoning, and each chapter discusses one dimension of the study of proper names. The first two chapters provide the reader with more general information about the theme of the work. The first chapter provides an “Overview of onomastic studies”, thus preparing the reader for his or her immersion in the specific content of the book, which begins in the second chapter – “The category of proper names”. The six subsequent chapters focus directly on anthroponyms, the central theme of the work: “Typology of anthroponyms” (Chap. 3); “Morphosyntax of anthroponyms” (Chap. 4); “Semantics of anthroponyms – part 1” (Chap. 5); “Semantics of proper names – part 2” (Chap. 6); “Anthroponyms and lexicon” (Chap. 7) and “Anthroponyms and other areas” (Chap. 8). The chapters are preceded by the “Introduction” and succeeded by the “Final considerations and perspectives”, the “Bibliography” and the “Information about the authors”.

Having presented these preliminary considerations about the content of the work, we will now consider each chapter in particular, highlighting aspects deemed most relevant to the content of this introductory text of the work in focus – *Personal names: an introduction to Brazilian anthroponymy* – whose broader purpose is to “present the reader with a description and analysis of personal names in the Brazilian Portuguese language” (p. 28).

The first chapter of the book, “Overview of onomastic studies”, offers the reader a “panoramic flight” over the investigations related to Onomastics, focusing on two great axes: the international and the national. For this, the authors seek to highlight contributions from “scientific entities, research groups, and important events for the area” (p. 31). This is an extremely important chapter for scholars of themes related to Onomastics, especially for those who are taking their first steps in this universe, which is both broad and instigating.

In the topic *Brief history of onomastic studies*, the authors recover information related to pioneer studies on the study of proper names, highlighting initially the contribution of the Egyptians, who already “differentiated appellative names from proper names in inscriptions”, which is confirmed with the hieroglyph that “represents Cleopatra’s name”, reproduced in Figure 1.1 (p. 32). Following this line of reasoning, the authors systematize data that allow the construction of a timeline of onomastic studies. To achieve this goal, they recover cases of the presence of proper names in myths, legends, and literary texts produced thousands of years ago. Among others, the *Holy Bible* of the Christians and the *Theogony: the origin of the gods* (Hesiod), the contribution of Greek philosophers (Plato), the dictionaries of the 16th century that recorded trilingual lists of proper names (Greek, Latin, and German), and the role of Christian calendars and martyrology in the attribution and dissemination of proper names. They also highlight the concern with the etymological study of names that marked early onomastic research in some European countries in the 18th century. The study of the history of names also gained

momentum in the 19th century as philological research methods developed. According to the authors, “the turn of the 19th to the 20th century witnessed a general increase in the research of proper names around the world” (p. 35).

In this context, the contributions of Albert Dauzat (1877-1955) in France, and José Leite de Vasconcelos (1858-1951) in Portugal, have become a reference for onomastic studies. In the 20th century, the importance of associations or civil societies for the development of onomastic research was highlighted, especially the *International Congress of Onomastic Sciences (ICOS)*, promoted by the *International Council of Onomastic Sciences*. The information related to this last approach is synthesized in Chart 1.1 – Foreign institutions for onomastic research (p. 38). The interdisciplinary character marks onomastic research in the 20th and 21st centuries, which shows the interface between “linguistic studies and Anthropology, Sociology, Literature, etc.” (p. 39).

Following the chapter, Amaral and Seide discuss very pertinently the *Anthroponomastic studies at the international level* to which the following topics are associated: *Fictional anthroponomastics; Comparative anthroponomastics; Anthroponomastics applied to translation studies; Anthroponymic language policy and anthroponymic jurisdiction, and Historical anthroponomastics*.

As for the national axis, established here, the first chapter, in the topic *National anthroponomastic studies*, highlights the recent character of anthroponymic research in Brazil in comparison with the ones aforementioned, a phenomenon also observed concerning linguistic descriptions in general.

The authors also point out, based on Pinto (1978), the emergence of the “assumption of the existence of a Brazilian linguistic reality in opposition to the Portuguese one” (p. 46). They also point to i) the beginning of dialectal studies of the Brazilian Portuguese language in the early 20th century, focused only on common nouns¹; ii) the creation of the first philosophy faculties in Rio de Janeiro and São Paulo, which led to “a process of ‘scientification’ of linguistic studies in Brazil”; iii) the study of indigenous-based proper nouns carried out by researchers from various areas, among others by Carlos Drummond using Bororo names (DRUMOND, 1954; 1965). In this context, the doctoral thesis *A Motivação Toponímica: princípios teóricos e modelos taxionômicos (Toponymic Motivation: Theoretical Principles and Taxonomic Models)* by Maria Vicentina de Paula do Amaral Dick was defended at the University of São Paulo in 1980, and became a watershed in onomastic research in Brazil linguistic research in the area of toponymy; iv) the publication of the books *Digressões Antroponímicas (Anthroponymic Digressions)* in 1951, by Henrique Fontes (1885-1966), which dealt with etymological aspects of Brazilian personal names, and *Dicionário etimológico de nomes e sobrenomes (Etymological Dictionary of Names*

¹ It is understood that the authors refer here to the publication of *Dialeto Caipira*, by Amadeu Amarau in 1920.

and Surnames (1949), by Rosário Farâni Mansur Guérios (1907-1987), already in its third edition (1981) – according to Amaral and Seide about the latter work, its “contribution to onomastic studies in Brazil is extremely relevant for many contemporary works” (p. 47); v) the register of a greater approximation between onomastic and linguistic studies starts to occur from the second half of the 20th century, these “usually [...] developed by teachers and students from Brazilian higher education institutions” (p. 47) and by graduate students from the late 1960s and early 1970s, when graduate courses began to be created in Brazil; vi) the creation of the Lexicology, Lexicography and Terminology Work Group (GTLEX) of the National Association of Graduate Studies and Research in Literature and Linguistics (ANPOLL), in 1986, and the creation of the electronic journal GTLEX (2015), by this group, initiatives that represented a breakthrough for research on proper names in Brazil, in view of the fact that GTLEX brings together “researchers from different institutions that focus on proper names, especially toponyms and anthroponyms” (p. 48).

In the item *Articles on anthroponyms in Brazil*, Amaral and Seide present an overview of the art status of “publications on anthroponym studies conducted in Brazil,” discussing data from 45 papers, 43 surveys² and “two chapters from the series *Ciências do Léxico* that deal with Brazilian anthroponymy” (p. 48). The authors consider that “the researches presented together [...] adopt the same approach or follow the same research paradigm, or focus on similar objects of study” (p. 48). Following the chapter, these publications are described and discussed.

It is important to note that, at various times throughout chapter two, the authors make references to different chapters of the work that deal with the theme in question in a more specific way, which adds positively to the book as a whole, since it ensures dialogue between its different chapters. This resource is recurrent in the other chapters. Another positive feature is the strategy of presenting at the end of the chapter a summary of the theme covered, which is shown in Chart 1.2 – Chapter 1 Summary.

The second chapter of the book, “The category of proper names”, focuses the discussion on this class of names and provides basic information about the category of proper names. To do so, the authors draw on contributions provided by both traditional and descriptive grammars. The chapter seeks to answer the question: “what are proper names? To achieve this purpose, Amaral and Seide discuss the topic based on four parameters: *Proper names and traditional grammar*, recovering, for the task, the position of traditional grammarians such as Dionysius of Thrace (II-I century b.C.) and João de Barros (1496-1570), as well as of contemporary grammarians such as Cunha and Cintra (2008), and Bechara (2015). The authors consider that “the descriptive grammars of the Portuguese language slightly extend the traditional view, but

² Data obtained by the authors through research conducted in December 2018, referring to the period from 2011 to 2018, through the Google Scholar search tool.

do not get to address the specific properties of proper names” (p. 57) and recall the positions of contemporary Brazilian linguists such as Castilho (2010) and Neves (2000).

In this same topic, Amaral and Seide highlight the interest of different areas of knowledge on the nature of proper names, such as Psychology, Psychopedagogy, History, Anthropology, Logic, and Philosophy, indicating specific sources of each of these branches of knowledge in terms of approaching the proper name. Then, focusing on linguistic elements, the authors list areas of study that focus on the subject in question, such as Sociolinguistics, Semantics, Dialectology, Historical Linguistics, Lexicology and Lexicography, Translation, and Corpus Linguistics, also indicating bibliographic references related to each of them that focus on proper names.

In the following topic, *Characterization of proper nouns*, the authors assume that “proper names are linguistic units devoid of class identifying semantic features, which are part of the linguistic repertoire of the speaker, allowing him to refer to a single entity in a universe of knowledge” (p. 57). In a very didactic way, through Chart 2.1 – General features of proper names, they systematize the basic features that identify names of this nature: “a) they enable the direct identification of a unique referent in a universe of knowledge shared by sender and receiver; b) they have the ability to refer, regardless of the presence of determiner; c) they have no class identifying semantic features; d) They are spelled with initial capital letters” (p. 58).

In chapter two, the topic *Typology of proper names* deserves to be highlighted as it provides a significant contribution to the field of onomastic studies. Since this is a very heterogeneous class of names, any attempt to establish typologies requires comparative studies on the differences between various categories of proper names based on different parameters. The authors examine different taxonomies to finally present the proposal adopted in the work. Among others, they describe, for example, Allerton’s (1987) semantic classification proposal, which contains six subcategories; Wilmet’s (1995a), which distinguishes essential appellative names, essential proper names, accidental appellative names, and accidental proper names; Bajo Pérez’s (2008), which presents a classification with eight categories; and Van Langendonck’s (2007), which distinguishes between prototypical and non-prototypical proper names. In this set of proposals, according to the authors, one fact is undeniable: “the presence of anthroponyms and toponyms. Everyone recognize that personal names and place names constitute important categories, that is, classes of elements within the set of proper names” (p. 62).

Having concluded their considerations about the typology proposals presented in Chart 2.2 – Typological proposal of proper names, Amaral and Seide share the proposal defended by them in this work, elaborated based on linguistic and social criteria, as well as considering the principle that “proper names, being transdisciplinary objects, cannot be identified only by one specific criterion” (p. 62).

Based on these assumptions, Amaral and Seide's typology proposal is organized according to six major categories of proper names: 1. *Anthroponyms* (people names), with five subcategories; 2. *Toponyms* (place names), with four subcategories; 3. *Public or private social organizations*, with six subcategories; 4. *Products of human activity*, with four categories; 5. *Individualized animals*, with two subcategories; 6. *Individualized events*, with four subcategories (p. 63).

Finally, the item *Proper names and legislation* focuses on the relationship between proper names and the legislation that regulates the attribution of names to people, places, and business companies at the national and international levels. The last topic – Chapter Summary – provides a summary of the chapter's contents, organized in Chart 2.4 – *Characterization of the category of proper names*.

As noted earlier in this text, from the third chapter on, the authors focus more specifically on the theme of the work, discussing the category of anthroponyms from different perspectives. Chapter three, for example, discusses the *Typology of anthroponyms*, which is organized according to two standpoints: presentation and discussion of proposals for classification of anthroponyms defended by different authors and presentation of the proposal for classification of anthroponyms focused on the "Brazilian anthroponymic reality" (p. 71).

The central theme of this chapter is also developed by Amaral and Seide in a didactic way, providing a detailing that seeks to cover the most varied manifestations of personal names. The third chapter brings, for example, a look at the *Internal diversity of the set of anthroponyms*. Being a very heterogeneous class, the anthroponyms show great structural diversity. In an attempt to elucidate this issue, the authors discuss different proposals for typologies, such as that of Leite de Vasconcelos (1928), focused on the reality of Portuguese anthroponomastics, based on synchronous data from the Middle Ages to the first decade of the 20th century, which, according to the authors of this book, "makes it difficult to apply to Brazilian Portuguese data" (p. 72). Other outstanding works concerning the typological classification of anthroponyms are pointed out by the authors, such as Van Langendonck (2007) and Bajo Pérez (2002; 2008) (p. 73).

The authors follow the same approach to anthroponyms as they did in the previous chapter, which is to present a proposed typology for this category of proper names for the Brazilian reality. To this end, they propose two major categories of anthroponyms, the *civil register (or civil name) anthroponyms* and the *anthroponyms outside the civil register*. The subcategories associated with them seek to contemplate the diversity of anthroponyms identified by the authors of the work through their research on this theme. Three subcategories are associated with the category of *civil names*: *given name*, *last name*, and *agnomen*. As for *anthroponyms that do not belong to the civil register*, the authors associate eleven subcategories: *nickname (or*

alias or cognomen); *hypocoristic*; *pseudonym*; *codename*; *heteronym*; *stage name (or artist name)*; *nom de guerre*; *religious name*; *social name*; *ballot name*; and *parliamentary name*. The proposal is widely discussed by the authors, and each subcategory is attested with a significant diversity of examples, which gives it solidity and possibilities of application to other *corpora* that can be organized in the Brazilian Portuguese context. The last topic, *Chapter Synthesis*, as in the previous chapters, fulfills its function of offering the reader a summary of the points of view discussed throughout the third chapter.

Following the plan established for the work, chapters four, five, and six discuss the morphosyntactic and semantic characteristics of anthroponyms in Brazilian Portuguese. Chapter four – “Morphosyntax of anthroponyms” – is structured in three topics to which are associated the various aspects of the theme addressed: *morphological aspects*, examining the anthroponyms, according to aspects related to the “use of capitalization, gender, number, and morphological derivation of proper names”; (p. 102) *the spelling*; *the grammatical gender*; *the grammatical number*; *the morphological derivation*, this subdivided into two others: *From one kind of anthroponym to another* and *From anthroponym to appellative name*. The abundance of examples, the organization of the data in charts, and the discussion of the topic based on linguistic theories appropriate to the phenomena examined give sustainability to the theme discussed in the topic in question.

Also in the fourth chapter, the authors discuss the names of people from the perspective of their syntax in sub-item 4.2 – *Syntactic aspects*, focusing on the following aspects of the theme: *Anthroponyms without determiner*; *The construction of the type president Lula*; *Anthroponyms with adjective*; *Anthroponyms with definite article*; *Anthroponyms with indefinite article*; and *Other configurations of the anthroponymic phrase*. The chapter is completed by the topics *The phenomenon of the absence/presence of the article before anthroponyms* and the *Chapter summary*.

The content of this chapter highlights in a special way how the anthroponymic phrase, a language sign, is subject to many rules that guide the formation of lexical units of the common lexicon, among others, the processes of word formation (formed by juxtaposition or by agglutination) and, from a syntactic point of view, the common noun and the anthroponym can appear as the nominal noun nucleus (subject nucleus or object nucleus) as confirmed by the examples presented and discussed by the authors from sentences 19a, 19b, 20a, and 20b (p. 113-114), just to mention two cases that are extensively discussed in the chapter in the light of distinct theoretical references and attested with enlightening examples. Still, in the same chapter, topic 4.3 brings up a question of the influence of a linguistic variation phenomenon in Brazilian Portuguese on the configuration of anthroponyms: *the absence/presence of the article before anthroponyms*.

In this topic, as in the others, the authors conduct a consistent discussion of the phenomenon based on the results of a significant and varied range of research findings guided by different theoretical currents, with greater emphasis on those of a sociolinguistic nature. The inclusion of statistical data in tables and the map presented on pages 130-132 (Map 4.1 – Realization of the presence of the definite article before anthroponyms in different localities in Minas Gerais) enrich the discussion. According to the authors, the factors discussed in this topic “show that the phenomenon of variation in the absence/presence of the article before anthroponyms in Brazilian Portuguese is influenced by different factors, both linguistic and extralinguistic. [...] Therefore, we believe that future research may contribute to the elaboration of a broader map of the theme throughout the Brazilian territory” (p. 133)³. Topic 4.4, *Chapter Summary*, brings a synthesis of the content that was the object of detailed discussion in Chart 4.3 – Chapter 4 Summary.

Alongside the focus on the morphosyntax of anthroponyms, the work also considers the no less complex issue of the semantics of proper names, which is discussed by the authors in two dense chapters. The fifth chapter focuses on the issue from the initial studies of Logic and Philosophy of Language without disregarding the contributions of Lexical Semantics and Enunciative Semantics, proposed, respectively, by Michel Bréal and Émile Benveniste.

According to Amaral and Seide, “one of the most discussed questions in studies on the proper name is whether or not it has a sense or a meaning (in German, *Sinn* or *Bedeutung*; in Portuguese, *sentido* or *significado*, in English, *meaning* or *sense*)” (p. 136). The authors acknowledge that, “although contemporary linguists accept the fact that the issue cannot be posed simply as presence or absence of meaning, [...] it is possible to distinguish at least three groups of authors” (p. 136), considering contributions from the classics: i) “the authors who argue that the proper name possesses a sense [...] Frege (1892 [2009]), Strawson (1985), and Searle (1958) and (1969)”; ii) “works that argue that proper names have no meaning [...] John Stuart Mill [...] proper names only denote and do not connote [...] proper name as a rigid designator, according to Kripke’s ideas (1980)”; and iii) “the works that belong more to the field of Linguistics, especially studies developed from the second half of the 20th century” (p. 137).

In *The descriptivist theory or theory of meaning*, the authors resume the thesis that “the proper name has meaning and reference – it is associated with the definite description(s) that allow(s) the referent to be identified [...] (FREGE, 1892 [2009])” (p. 137). Frege establishes the difference between “referent (the object itself), meaning (the way the object is presented), and

³ In this regard, the Morphosyntactic Questionnaire (QMS) of the Linguistic Atlas of Brazil Project (ALiB), through questions 1 and 2, documented the presence/absence of the article before a proper noun through interviews with 1,100 informants from 250 localities distributed over the five geographic regions of Brazil (https://alib.ufba.br/sites/alib.ufba.br/files/documentos_4.pdf). The linguistic charts that are in production by the ALiB Project researchers based on the documented data will provide an overview of the phenomenon at the national level.

representation (or image), which is subjective in nature” (p. 139). Following the chapter, the authors discuss the controversial relationship between meaning and reference based on classic authors who have dealt with this matter. To this end, they go through Russell, Strawson, and Searle in discussing the controversial relationship between meaning and reference. The authors conclude, after an exhaustive discussion of the topic, that “from Frege’s theory to Searle’s postulates, there has been a shift in both the terminological definitions and the characterizations of proper names. But all authors defend, in their own way, a sense attributable to these items” (p. 146).

Still within the scope of the fifth chapter, the focus of discussion shifts to another axis: *The direct reference theory or causal theory*, which has in Stuart Mill (1806-1873), philosopher and economist of much influence in the 19th century, a strong representative. Mill (1984 [1843], p. 97) proposed the “distinction between connotative and non-connotative names” (p. 146). Also, in this topic, Amaral and Seide discuss the principles and developments of the direct referential theory or causal theory and point to Saul Kripke as “the main representative of the causal theory” (p. 147), also calling attention to the fact that it is “considered the most influential among logicians, philosophers of language, and linguists regarding the meaning and reference of proper names” (p. 151). The topic concludes with the presentation of Figure 5.1, adapted from Amaral (2008), which gathers data on “the chronology of representative works on proper names, from 1843 to 1981, each with its original title and year of publication” (p. 153).

Still related to the *Semantics of anthroponyms*, Amaral and Seide discuss, within the theoretical framework of formal semantics, the issue of *proper names as predicate and the predicate theory of denomination*, which has Tyler Burge as its defender as this theorist considers proper names as predicates. According to Burge’s view, “proper names fulfill the semantic role of the **predicate** in all occurrences” (p. 155). Although questionable in some aspects, as shown in the discussion of this theoretical bias, the authors of this work argue that Burge’s work “is of fundamental importance in the development of later theories” and that “the author’s ideas pave the way for the studies of Kleiber (1981) and several later authors who would come to investigate the linguistic status of the uses of so-called *modified* proper names” (p. 155). Different theorists are visited by Amaral and Seide, some advocates and others opponents of this perspective of semantic interpretation of proper names, a theme also discussed in the sixth chapter of this book. The last topic fulfills its function of synthesis, as intended in the work’s plan. Chart 5.1 – Semantic features of the anthroponym – lists five topics that summarize the chapter’s content.

The discussion of the semantic dimension of personal names continues in the sixth chapter of this work based no longer on theoretical currents arising from logical and philosophical studies, but rather according to contributions by linguists who have dedicated themselves to

research on the meaning (semantics). Thus, following chapter five, the sixth chapter – *Semantics of proper names – part 2* – aims to “show the diversity of perspectives adopted in linguistic studies on the definition and conceptualization of proper names so that the reader can have a broader view of the subject” (p. 161). To achieve this, Amaral and Seide address theoretical issues related to the definition of proper names based on Bréal and Saussure, as well as recent theoretical perspectives that “incorporate and transcend the study of the descriptive meaning of anthroponyms” (Marie-Noëlle Gary-Prieur). They also establish a “bridge between linguistic and social aspects” from Lyons and Ullmann (p. 161).

The structural organization of the chapter includes five topics. The first one – *The personal name according to Bréal* – recalls the thought of the French semanticist. According to Amaral and Seide, for Bréal (1832-1915), “unlike appellative names, in proper names, there is a univocal relation between name and thing and a specific designation to individual beings” (p. 162). The second topic of the chapter – *The anthroponymic sign for Saussure and its relation to proper names* – highlights Saussure’s view (1857-1913), which also differs from the philosophical tradition. According to the authors of this work, “there is only one mention of proper names, in the chapter on analogy, studied from diachronic Linguistics” (p. 163) in the *Course in General Linguistics*, but the studies of Henriques (2011), based on Saussure’s manuscripts, brought new information regarding proper names. Amaral and Seide conclude that “the study of proper names is part of the scope designed by Saussure for Linguistics and [...] the issue of reference was not neglected by him, it was seen as a third element forming a triad with the signifier and the signified” (p. 166).

Recent semantic issues is the theme of the following topic in which the authors resume the thought of Kleiber (1981), considered by them “an important milestone in the history of linguistic studies on proper names” (p. 167). Other views on the matter are presented by the authors throughout this topic, such as Molino’s (1982), for whom the proper name is situated “in a field that is intermediate between deictics and representation” (p. 167); Jonasson’s (1994), for whom “the proper name has as a fundamental cognitive function to name, affirm and maintain individuality” (p. 168); Gary-Prieur’s (1994), for whom the proper name lacks “specific competence” to be interpreted and also understands that for the semantic understanding of the proper name two notions need to be considered: “the *initial referent* and the *content of the proper name*” (p. 168).

In the topic *Other perspectives*, still in the same chapter, the authors recall and discuss the position of Lyons (1979; 1987), for whom “while appellative names are universal terms, proper names are particular or singular terms” (p. 172), a position later revised by the semanticist, who now considers as necessary “the study of the expressive meaning and the social meaning of language” (p. 173). These types of meanings were retaken in the last chapter of this work.

Amaral and Seide also cite in this chapter the position of Ullmann (1914-1976), which is based on the descriptive meaning of anthroponyms, having defended Mill's approach, the precursor of the causal theory, which does not prevent him from "recognizing the existence of connotative meanings in proper names" (p. 173). Chart 6.1 – Definitions on the semantics of the anthroponym, summarizes the views defended in chapter six. It is considered here that the content of chapters five and six is of a complex and thought-provoking character and, like the others, has been treated carefully by the authors.

While in chapters three to six, the focus was on the nature of anthroponyms, a topic discussed from different dimensions and theoretical approaches, the penultimate one – "Anthroponyms and lexicon" – focuses on the relationship between proper names and appellative names, including the registration of personal names and appellative names derived from proper names, in dictionaries. Figure 7.1 – Position of proper names in the nominal system -, adapted by the authors from Nübling, Fahlbusch, and Heuser (2015, p. 28), visualizes in the foreground the relationship between concrete and abstract names to then demonstrate the different categories of concrete names. On the left side of the organizational chart are the proper names, and on the right side are the three categories of otherwise concrete names (appellative names, collective names, and mass names). Proper names are linked to Onomastics and appellative names to the language lexicon. The Onomastics block has uniqueness, individuality, and definiteness as its features, while the appellative names block has the countable/uncountable; pluralizable/non-pluralizable, and abstract features.

The chapter also discusses cases in which anthroponyms originate units of the common lexicon, which occurs in *Studies on lexical items derived from proper names*, focusing on cases of appellative names derived from proper names, such as *eponyms* and *deonyms*. However, the authors do not explore this terminological issue further, opting instead to call "all units that originate from a proper name as derivative forms" (p. 180).

Following this theme, in *The presence of anthroponym derivatives in Portuguese language data*, the authors highlight the registration of appellative names derived from proper names in dictionaries and discuss results of analysis of a data sample extracted from two monolingual online dictionaries – *Dicionário Aulete Digital* (DAD) and *Grande Dicionário Houaiss* (GDH) – to verify "whether the names are part of the entries of the works, how they are spelled and classified, and whether there is a convergence of information between them" (p. 180). In the topic *Names of inventions or discoveries*, the authors provide a list of anthroponyms that originated appellative names through Chart 7.2 – Examples of anthroponyms that originated names of units of measurement and Chart 7.3 – Examples of anthroponyms that originated names of parts of the human anatomy. The same chapter includes the topic *Brand names*, which discusses cases

of names derived from brands of products, such as the lexical item *gillette*, which generically refers to any razor blade and has its origin in the last name of the inventor of the blade, King Camp Gillette (1855-1932) (p. 184). The chapter also discusses two other topics: *appellative names derived from fictional anthroponyms* and *Names of theories, doctrines, and beliefs*. Tables 7.1, 7.2, and 7.3 gather the productivity of the adjectives *Herculean*, *Homeric*, and *Quixotic*, derived respectively from the fictional anthroponyms *Hercules*, *Homer*, and *Quixote*.

As for *Names of theories, doctrines, and beliefs*, Table 7.4 shows significant examples of anthroponyms and their derivative forms with “ism”, as occurs, among many other cases, with Buddha → *Buddhism*; Darwin → *Darwinism*. It is worth mentioning in this chapter that the authors have supported their arguments with the information provided by two online general dictionaries of the Portuguese language – *Dicionário Aulete Digital* (DAD) and *Grande Dicionário Houaiss* (GDH) -, besides data extracted from the Corpus do Português Web/Dialetos to support the statistical data on the contemporary usage of the examined phenomena that were presented in the tables mentioned above. Finally, Chart 7.5 – Chapter 7 Synthesis, as in the other chapters, in a didactic way, provides a synthesis of the content discussed in the seventh chapter.

Finally, the eighth and last chapter of the book departs from the linguistic study of the anthroponym to focus on the “fictional use of personal names and anthroponymic choice in migratory contexts” (p. 195). To this end, the theme was discussed from two major topics: *Anthroponyms and literature* and *Anthroponyms and migration*. The study of fictional anthroponyms is the object of investigation of literary anthroponomastics. The authors describe, in this topic, uses of fictional names and compare them with real names “based on the linguistic notion of norm”, also reflecting on the “specificities of the study of fictional anthroponymy” (p. 196), taking into account the particularities of the literary work. In order to accomplish this, Amaral and Seide examine “usage based on the etymology of names, usage based on the linguistic norm, and uses transgressing linguistic convention” (p. 197), as well as the analysis of examples that attest to Paulo Leminski’s aesthetic game. The examples examined by the authors show “cases in which the choice is etymologically motivated, there is convergence or irony between the character’s characteristics and the etymological meaning of the chosen name” (p. 199). The chapter also addresses the use of fictional anthroponyms in literature based on the linguistic norm, the study of which requires a parallel between real and fictional usage, which, according to the authors, in Brazil would still lack a larger contingent of systematic anthroponymic research.

Topic 8.1 concludes with two intertwining topics, as they discuss *transgressors of linguistic convention* in literature in terms of fictional anthroponyms based on the work of none better than Paulo Leminski. This is an enriching approach to understanding the relationship between anthroponymy and literature, in this case, based on specific literature about the work of the author from Curitiba.

The second approach presented by the authors in chapter eight raises and discusses the relationship between anthroponymy and migration, discussing data about the anthroponymy related to the Japanese and Lithuanian immigration in Brazil. To this end, they draw on the results of recent research on the subject, such as Nabão (2007): *The study of proper names of Japanese-Brazilians from Terra Roxa*, and Seide (2017): *Anthroponymy and migration: the names of Brazilians of Lithuanian descent*.

In a country marked by migratory processes like Brazil, this focus of anthroponym studies represents a fertile field of research. The reflections of linguistic contacts in the configuration of Brazilian anthroponyms lack further documentation, and the formation of databases represents a necessity to support the identification of trends of Brazilian anthroponymy in different regions of the country, particularly representative of areas of migration. Table 8.10 – Chapter Summary brings together the main topics covered in the chapter.

Throughout this text, the purpose was to point out, in each chapter, aspects considered relevant for an introductory text so that, in concluding it, the importance of this work for onomastic studies in Brazil is reiterated.

The perspectives presented by the authors in the conclusion of the work indicate the need to intensify research in the area of Anthroponymy/Antroponomastics in Brazil, a fertile field of research. It is hoped that the contents of this book, while arousing the interest of new researchers, will stimulate its authors to new challenges and new publications in the area. Finally, I would like to congratulate the authors for the quality of the product presented and thank them for the opportunity to preface it, a task carried out with great pleasure!

Campo Grande, november 2019.
Aparecida Negri Isquerdo

INTRODUCTION

Personal names are part of our everyday lives and are present in almost every activity we perform. In a personal presentation, whether in a formal or informal context, we use our names. To refer to a friend, a relative, a neighbor, a personality, etc., we quote the name of that person. To call someone, we usually use a proper name if we know one or more of the individual's names. These functions of naming, referring, or interpellating are common in the everyday life of any citizen.

We often find news in the media about the naming choices of famous people. Singer Sandy, for example, had to publicly explain why she chose the name of her son, *Theo*, and stated that she wanted a simple, short name that matched her last name (Lima), but that did not sound too strange in another language (GONZÁLEZ, 2015).

As the proper name is something very personal, its change is also a fact that arouses interest. One year after the regulation for the registration of the given name and gender of transgender people, *Folha de S. Paulo* published a survey conducted by Arpen-Brazil (National Association of Natural Person Registrars), according to which 2,033 people changed their names during this period. The ten most chosen names were *Bernardo, Bruna, Maria, Pedro, Fernanda, Victor, Rafael, Gabriela, Rafaela, and Julia* (MAIA, 2019).

In election periods, there is also constant media repercussion for the ballot names chosen by candidates, as is the case of the analysis presented by Martins J. (2018), for whom the diversity and exoticism of many ballot names indicate a fragmented society and political poverty.

The above facts demonstrate the interest we all have in knowing the other's name and talking about it. These are not just examples of curious facts but an object of study that may be of interest to linguists, psychologists, sociologists, political scientists, jurists, etc. In language studies, personal names, called *anthroponyms*, have been a subject of research for several centuries.

Onomastics is the field of knowledge that focuses on proper names. Since anthroponyms are a subset of these names, we call *Anthroponomastics* the subfield of Onomastics that investigates the personal names. This book, therefore, is part of the body of work in Anthroponomastics and aims to present the reader with a description and an analysis of the Brazilian Portuguese personal names.

Besides this introduction, the book is organized into 8 chapters. In chapter 1, we present an overview of onomastic studies. After a brief history of research in the field, we discuss specific aspects of the history of anthropomastic studies both abroad and in Brazil. The goal is to provide the reader with a sample of what has been researched on person names.

In Chapter 2, we address proper names as a category of language words that include different entities that receive an individualized name. The main features of proper names are presented and discussed, which leads us to a typological proposal of proper names. In the same chapter, we discuss the presence of proper names in Brazilian legislation.

The typological proposal of proper names presented in chapter 2 is the starting point for chapter 3, in which we look specifically at the internal diversity of the set of anthroponyms. Considering the division between civil register and non-civil register names, we present a classification of anthroponyms that includes, in the first case, given name, last name, and agnomen, and, in the second case, nickname, hypocoristic, pseudonym, codename, heteronym, stage name (or artist name), nom de guerre, religious name, social name, ballot name, and parliamentary name. Although the criteria employed for distinguishing the types of anthroponyms are different which is justified by the linguistic and extralinguistic nature of the proper name, we believe that the proposal has captured much of the relevant characteristics of Brazilian anthroponymy.

Morphological and syntactic aspects of anthroponyms are addressed in Chapter 4, which begins with spelling, a subject always recalled when talking about proper names. Next, we talk about gender, number, and morphological derivation. In the section on syntax, we analyze the different syntagmatic compositions in which the anthroponym can occur. The chapter presents a final section focusing on the absence/presence of the article before anthroponyms, which has been the object of graduate research in Brazil since the 1990s.

Due to the proficiency of the topic, the semantic aspects of anthroponyms are treated in two chapters. In chapter 5, we start from the theories of logic and philosophy of language that have dealt with the proper name. The theories that have troubled researchers since the 19th century are discussed, including the so-called descriptivist or theory of meaning, the direct reference theory, or causal theory, and the theory of the predicate denomination.

Chapter 6 continues the discussion of proper name semantics, exploring the contributions of one of the area's precursors, Michel Bréal, as well as those of Saussure. More recent semantic issues are then addressed, and other perspectives of analysis that go beyond the theoretical framework of more formal semantics are pointed out.

The relationship between proper names and the common lexicon is examined in Chapter 7. First, we discuss the derivation process of proper names. Then, we analyze cases of items derived from anthroponyms in Portuguese, taking as examples the names of inventions or discoveries, brand names, names of fictional anthroponyms, and names of theories, doctrines, and beliefs.

Chapter 8 is focused on the interface between linguistic study and other areas of research. The study of anthroponyms in literary texts is the focus of the first section, in which we analyze etymology-based use, norm-based usage, transgressive uses, and also present an analysis of the work of the Curitiba poet Paulo Leminski. After that, we examine cases of anthroponyms in migration processes, referring to Japanese and Lithuanian migrants.

Throughout the work, we analyze data from different sources. Whenever possible, we try to discuss those presented in several papers on Onomastics and related areas, published in Brazil and abroad, in scientific articles, books, dissertations, and theses. In addition, we collected and analyzed data from several sources, either from institutional sites, such as the portal Nomes no Brasil (Names in Brazil), from the Brazilian Institute of Geography and Statistics (IBGE), and the Civil Register Transparency Portal (Portal da Transparência do Registro Civil), or from texts from the national press, such as the newspaper Folha de S. Paulo, or literary texts. In other situations, we also used introspection data, which were always checked with Brazilian Portuguese speakers. We believe that the diversity of data contributes to a better understanding of our anthroponymy.

Besides the diversity of data, we also had a didactic concern: the eight chapters end with a section in which we try to synthesize, in a didactic way, the content treated. At the end of the book, we present the final considerations and perspectives, with which we intend to stimulate the reader to continue reading about the theme. At several points in the book, there are indications of subjects that deserve further research. This is due to the fact that research in Onomastics in Brazil, especially in Anthroponomastics, needs more investment and dissemination. For this reason, we also seek to stimulate the interested reader to explore this field of study.

To conclude this introduction, we would like to register that this work is the result of an inter-institutional partnership developed by the authors. On one hand, the Postgraduate Program in Linguistic Studies at the Federal University of Minas Gerais (UFMG) and, on the other hand, the Postgraduate Program in Languages and Literatures at the Western Paraná State University (UNIOESTE). As an intermediary, there is the Lexicology, Lexicography, and Terminology Work Group (GTLEX) of the National Association of Graduate Studies in Literature and Linguistics (ANPOLL), of which the authors are members. We would like to thank the colleagues of the GTLEX, who always collaborated with criticism and suggestions to what we presented to the group. A special thanks to Professor Aparecida Negri Isquerdo (UFMS), who kindly agreed to preface this work. We also thank the students of the Onomastics courses who always raised questions and made suggestions during the classes, both at UFMG and UNIOESTE.

CHAPTER 1

OVERVIEW OF ONOMASTIC STUDIES

A man's name is not like a mantle, which merely hangs about him, and which, perchance, may be safely twitched and pulled; but is a perfectly fitting garment, which has grown over and over him like his very skin, at which one cannot scratch and scrape without wounding the man himself.

Goethe (*Truth and Poetry: From my own life*)

When does scientific interest in proper names begin? Where did the first studies begin? What have Brazilian researchers done to develop research in this area? In this chapter, we present an overview of the history of onomastic studies. We start with international researches and then turn our focus to the work developed in Brazil. We try to highlight, whenever possible, the contribution of scientific entities, research groups, and important events to the area.

By *onomastics*, besides the meaning of 'relation of proper names', we understand the study of proper names, analyzed in their different aspects: grammatical, etymological, socio-historical, geographic, etc. In this sense, it constitutes an autonomous field of knowledge but has an interface with different areas, such as linguistics, history, anthropology, etc. Although some authors have tried to differentiate the terms *onomastics* and *onomatology*⁴, and some consider them synonyms, in this work, we will use the first one, which has been used for a long time.

1.1. BRIEF HISTORY OF ONOMASTIC STUDIES

The interest in proper names is ancient, although its systematic study is recent in the history of knowledge. According to Hajdú (2002), the birth of Onomastics should be traced back to ancient Egypt, five to six thousand years ago, at least when it comes to the identification of its object of study. When identifying the gods and pharaohs in their inscriptions, the Egyptians differentiated the appellative names from the proper names, as can be seen in the hieroglyph in Figure 1.1, which represents Cleopatra's name⁵:

Figure 1.1 – Reproduction of an Egyptian hieroglyph representing Cleopatra's name



Source: Hajdú (2002, p. 7).

⁴ Letelier (1906, p. 3) distinguished onomastics from onomatology, considering the first as a "legal system of denominations used in each country to designate people" and the second as "a science that studies the etymological origins and the social causes of the formation and development of proper names."

⁵ Cf. also Gardiner (1957, p. 14-15).

Interest in proper names can be found in myths, legends, and literary texts created thousands of years ago. There are several biblical passages in which authors are concerned with explaining the origin of certain names. In the book of Genesis, the name of the city of Enoch is explained: “And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch⁶” (Genesis 4:17). Similarly, the name Peter is linked to the meaning of ‘stone’ in Matthew (16, 18): “And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”⁷ (in Greek, Πέτρος, *Petros*, from πέτρα <stone, rock>; in Hebrew, אפיכ).

Hesiod also showed interest in explaining the origin of a proper name. In the following passage from *Theogony: the origin of the gods*, it can be seen that the name of the winged horse Pegasus is explained by the fact that he was born near the waters of Ocean (in Greek πηγή means ‘source’), and that of Aurigladium (also called Chrysaor) for carrying a golden sword (in Greek, χρυσό means ‘gold’):

When Perseus cut the head from her neck, Great Chrysaor leaped out, and Pegasus the horse,
So-called from the springs of Ocean nearby. Chrysaor is named from the gold sword he holds.
Pegasus left earth, the mother of flocks, and flew Off to the gods, and there he lives, in the house
Of wise Zeus, and brings him thunder and lightning.

(HESIOD, 1995, p. 121, verses 280-286⁸)

The Greek philosophers were interested in the relationship between names and referents, as can be seen, for example, in Plato’s *Cratylus*. At the beginning of the work, Socrates and Hermogenes discuss what would be the properties of the name. This relationship has been the object of study of many logicians and philosophers throughout Western scientific studies. The interest in the specific study of proper names, in what is peculiar about them, that is, in their unique characteristics, is more recent. The fact that the concern with proper names is old, but the specific research on this object of study is recent leads Hough (2016, p. 1) to state that onomastic studies are both old and new.

In the 16th century, as Hajdú (2002, p. 14) points out, nomenclatures, as a special genre of dictionaries containing rich material of proper names, began to become common. As an example, Nicodemus Frischlin, philologist, poet, and professor at the University of Tübingen (Germany), published in Frankfurt am Main in 1586 a trilingual (Greek, Latin, and German) *dictionary* of names, entitled: *Nomenclator trilinguis, graeco-latinogermanicus, continens omnium rerum*,

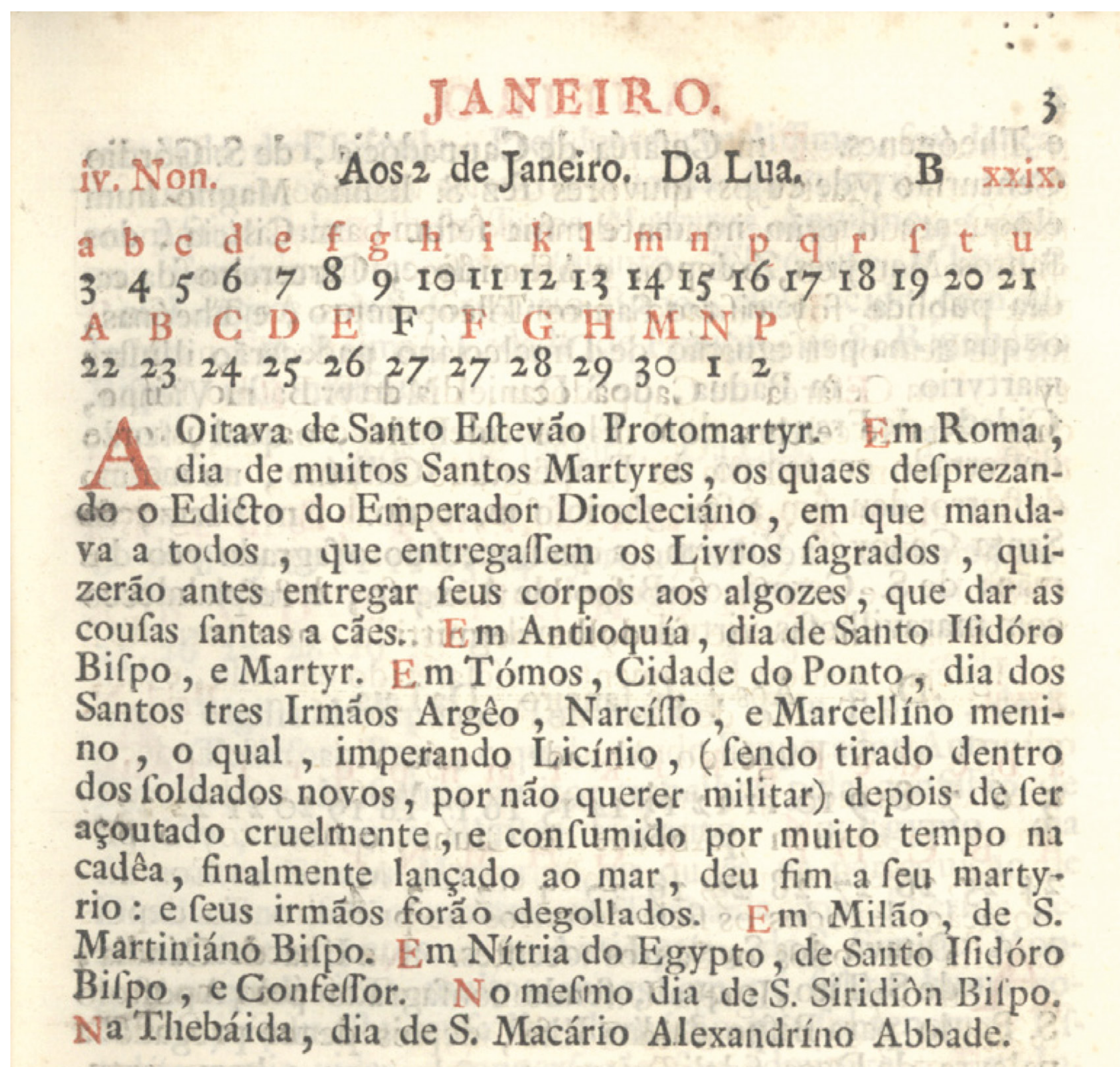
6 Source: King James version. [N.T.]

7 Source: King James version. [N.T.]

8 Source: <https://users.pfw.edu/flemingd/Hesiod%20Theogony.pdf>. [N.T.]

quae in probatis omnium doctrinarum auctoribus inveniuntur, appellationes. It is also necessary to point out the importance that Christian calendars and martyrology had in the attribution of names throughout history. The first martyrology, erroneously attributed to St. Jerome, was written in the 4th century A.D. In the example below, taken from an 18th-century copy, it is possible to read the content referring to January 2nd.

Figure 1.2 – Fragment of the Roman Martyrology published in Lisbon in the year 1748



Source: Biblioteca Nacional de Portugal.⁹

The names of saints and martyrs of the Church have always had importance in naming and, as will be seen in chapter 3, names whose origin relates to Christianity are to this day among the most chosen.

In many European countries, much of the early onomastic studies concentrate on research on the origin of names, that is, on etymological aspects, looking at the evolution of names over time and across languages. This interest is present in works from the 18th century, such as *Onomástico etimológico de la lengua gallega*, published in 1758 by Father Martín Sarmiento (1695-1772), and continues in vogue in the following century.

⁹ Available in: <http://purl.pt/17321>. Accessed on: Jan 25, 2020.

In 1824, the French poet and politician Eusèbe Salverte (1771-1839) published *Essai historique et philosophique sur les noms d'hommes, de peuples et de lieux, considérés principalement dans leur rapports avec la civilisation*. In the work, the author discusses not only socio-historical issues, but also includes grammatical and pragmatic comments on the anthroponyms in different languages.

With the development of philological research methods in the 19th century, comparativist studies, which also deal with the history of names, are accentuated. According to Hajdú (2002, p. 22), in several countries, onomastic studies began in the early years of the 19th century (England, Ireland, Norway, Sweden, Denmark, the Netherlands, Italy, Hungary, South Africa, Japan, Australia, etc.). In others, such studies began in the middle of the century (Switzerland, Slovenia, Croatia, United States, Estonia, Russia, etc.) and, at the end of the same century, onomastic studies began in other countries (Scotland, Iceland, Romania, Finland, Lithuania, Poland, Bulgaria, Spain, Portugal, Mexico, etc.). Concerning onomastic studies in Lithuania, we must highlight the pioneering study of Būga, whose greatest contribution to the field consisted in recovering the names of Lithuanian dukes mentioned in historical chronicles narrated in other languages (namely: Russian, German, and Polish) (ZINKEVIČIUS, 1979, p. 93).

This gradual increase of interest in the study of proper names from the 18th century onwards caused the term *onomastic*, from the Greek ὀνομαστικός, *onomastikós*, used as 'list of proper names', to be used later as 'study of proper names'¹⁰. In fact, the etymological dictionary of Cunha (1986) dates back to the 19th century the feminine noun *onomástica*.

The turn of the 19th to the 20th century witnessed a general increase in the research of proper names around the world. Until then, the names of antiquity were the focus of scholars. Charles Bardsley (1843-1898) is one of the authors of this era. The picture below shows the cover of one of the author's works: a dictionary of English and Welsh surnames published in England in 1901.

¹⁰ See etymological information for the French word *onomastique* at the *Centre national de ressources textuelles et lexicales*, available at: <http://www.cnrtl.fr/etymologie/onomastique>.

Figure 1.3 – Bardsley's dictionary cover (1901)

A DICTIONARY
OF
ENGLISH AND WELSH
SURNAMENES

WITH SPECIAL AMERICAN INSTANCES

BY THE LATE

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In the 20th century, under the influence of various linguistic fields, researchers began to study proper names considering grammatical, social, discursive aspects, etc. In contrast to the previous century, the focus was on national names. In general, the preference was for research on place names and personal names. In France, Albert Dauzat (1877-1955), who was influenced by the works on toponymy published by the historian Auguste Longnon (1844- 1911), became a reference for onomastic studies.

¹¹ Available in: <https://archive.org/details/adictionaryengl00goog/page/n2>. Accessed on: Jan 25, 2020.

Dauzat studied Law and Letters (Language and Literature) at the Sorbonne and defended his thesis in 1906. He continued his research at the Ecole Pratique des Hautes Etudes, where he served as professor and director. He is considered a reference in onomastic studies. Among the many works of the author, we can mention: *Les noms de personnes: origine et évolution* (1925); *Les noms de lieux: origine et évolution; Villes et villages, pays, cours d'eau, montagnes, lieuxdits* (1926); *La toponymie française* (1939); *Les noms de famille de France. Traité d'anthroponymie française* (1945); *Dictionnaire étymologique des noms de famille et prénoms de France* (1951). In Western Europe, Onomastics became more widespread after the publication of the first work.

The earliest publication on Onomastics available in the *Capes Journal Portal* is by Holmes (1930). This researcher investigated the personal names of students in a public school in the United States that served a community of African descendants. In his paper, Holmes refers to a doctoral thesis defended in 1927 in Sweden (MICHAELS-SON, 1927).

In Portugal, José Leite de Vasconcelos (1858-1951) stands out in the history of Onomastics. The author received his PhD in Philology in 1901 at the University of Paris, with the thesis *Esquisse d'une dialectologie portugaise*. He is considered a pioneer in Portuguese language onomastic studies, especially for the publication, in 1928, of *Antroponímia Portuguesa: tratado comparativo da origem, significação, classificação, e vida do conjunto dos nomes próprios, sobrenomes, e apelidos, usados por nós desde a Idade Média até hoje*. The work presents a systematic and detailed study of the anthroponyms of the Portuguese language, including etymological and grammatical aspects, among others, with abundant examples (VASCONCELOS, 1928).

It was Leite de Vasconcelos who, according to the author himself, used for the first time, in 1887, the term *Anthroponymy* to refer to the study of anthroponyms. In his work, the author recognizes the existence of many types of proper names, the study of which falls to what he calls *Onomatology*.

This would be subdivided into *Toponymy* ("study of local names"), *Anthroponymy* ("study of personal names"), and *Pantheonmy* ("study of various other proper names"), including the *Theonymy* (study of "the names of the gods") (VASCONCELOS, 1928, p. 2)¹²⁶. Some aspects of the author's typological proposal for personal names will be resumed in Chapter 3.

In the 20th century, important associations or civil societies arose in different countries to develop onomastic research. As an example, some of these institutions are listed in Chart 1.1.

¹² In this work, as we pointed out in the Introduction, we are adopting another nomenclature, based on the ICOS terminological proposal published in 2011, we call anthroponomastics the study of anthroponyms and anthroponymy the set of these names. According to this same proposal, the field of toponym studies is called Toponomastics and the set of toponyms, toponymy.

Chart 1.1 – Foreign institutions for onomastics research

Foundation year	Country	Institution name
1923	England	English Place-Name Society
1926	Belgium	Commission royale de Toponymie et de Dialectologie
1951	United States	American Name Society
1961	France	Société française d'Onomastique
1967	Canada	Canadian Society for the Study of Names
1981	South Africa	Names Society of Southern Africa
1990	Germany	Deutsche Gesellschaft für Namenforschung

The scientific production in the area has led to the creation and maintenance of several specialized journals in Onomastics. Below are some of them:

- 1) *Acta Onomastica* (Czech Republic)
- 2) *Beiträge zur Namenforschung* (Germany)
- 3) *Journal of the English Place-Name Society* (England)
- 4) *Journal of Scottish Name Studies* (Scotland)
- 5) *Namenkundliche Informationen* (Germany)
- 6) *Names: A Journal of Onomastics* (United States)
- 7) *Nomina Africana: The Journal of African Onomastics* (South Africa)
- 8) *Noms: Revista de la Societat d'Onomàstica* (Spain)
- 9) *Nouvelle revue d'onomastique* (France)
- 10) *Onoma: Journal of the International Council of Onomastic Sciences* (Sweden)
- 11) *Onomastica* (Poland)
- 12) *Onomastica Uralica* (Hungary)
- 13) *Problems of Onomastics* (Russia)
- 14) *Rivista Italiana di Onomastica* (Italy)

In the 20th and 21st centuries, interdisciplinary research is also emerging, creating an interface between linguistic studies and Anthropology, Sociology, Literature, etc. Indeed, many scholars from other fields have been concerned with the category of proper names. It can even be said that, historically, proper names have had greater influence in the studies of areas other than Linguistics. As an example, we can note their presence in Psychology (MARTINS, 1991; LEITE, 2004), Psychopedagogy (RUSSO, 2000), History and Anthropology (CHRISTIN, 2001), Logic and Philosophy (BRITO, 2003; FERNÁNDEZ MORENO, 2006; KRIPKE, 1980; PÉREZ OTERO, 2006) and several other areas.

This interdisciplinarity can also be observed in the recent work *The Oxford handbook of names and naming*, edited by Hough (2016). Besides the theoretical chapters and the parts dedicated to Toponomastics, Anthroponomastics, Literary Onomastics, and Socio-onomastics, the work presents different studies that relate Onomastics to other areas of knowledge, such as Archaeology, Psychology, Dialectology, Geography, History, Historical Linguistics, Linguistic Contact, Law, Lexicography, and Religion. Examples of such research are discussed in chapter 8 of this book. Even more recent are different researches that include new types of names, besides the traditional anthroponyms and toponyms. The work cited includes chapters devoted to names of aircraft, animals, astronomical objects, dwellings, locomotives, and ships. Nübling, Fahlbusch, and Heuser (2015) also dedicate themselves to a wide variety of other types of names, such as social events and happenings, atmospheric phenomena, etc. (cf. chapter 2). Analyses of large data sets, comparative or not, have been facilitated by technological advances. Recently, Corpus Linguistics and the online availability of statistical data on name registration have contributed to onomastic studies.

International events have been significant for onomastic studies. We can mention the *International Congress of Onomastic Sciences*, held by the *International Council of Onomastic Sciences* members (<https://icosweb.net/drupal/>). The first edition happened in Paris in 1938, and it is now held every three years, especially, but not exclusively, in European cities.

The antepenultimate ICOS Congress took place in 2011 in Barcelona, and its proceedings were published in 2014. The next event was in 2014, in Glasgow, and the proceedings concerning the event were published in 2016. In 2017, the congress took place in Debrecen, Hungary, and the works presented there were published in the journal *Onomastica Uralica* the following year. The analysis of the last three proceedings allows us to have insight into what is currently being studied in the area internationally.

A literature review conducted on a sample of articles published in the 2014 proceedings evidenced, for example, the existence of recent anthropomastic research in the following subareas of the discipline: Fictional anthropomastics; Comparative anthropomastics; Anthropomastics applied to translation studies, Historical anthropomastics, Socioanthropomastics, and research studying legal changes in anthroponymy and its relationship to society (SEIDE, 2016b). A careful review of the ICOS proceedings published in 2016 reveals the existence of yet another subarea, applied anthroponomastics, and also research focused on certain categories of proper names. The subsequent section describes and exemplifies each of these.

1.2 ANTHROPONOMASTIC STUDIES AT THE INTERNATIONAL LEVEL

As pointed out in the previous section, the congresses held by ICOS have played an important role in the history of anthropomastic studies. The diversity of the themes addressed in the different editions allows us to group the works in different areas, as we do below, based on an extension of the research conducted by Seide (2016b).

1.2.1 Fictional Anthroponomastics

This study area gathers researches that focus on the names of fictional characters, whether they come from literature, cinema, theater, or television series. As an example of characters' fictional names from television series, we can cite Benati's (2014) research on the names of the characters from the American TV series *Lost*. There is also an analysis of fictional names from poetic works, as is the case of Duda's (2014) study on the uses of personal names in the works of Romanian author Mihai Eminescu. Focusing on fictional names in prose, Gonzales Cruz (2014) analyzes the given names and nicknames in Manuel Scorza's works, establishing a parallel between Peruvian anthroponymy and the author's fictional anthroponymy. Another notable research is La Torre's (2014), which shows how character naming practices in Paul Auster's *The New York Trilogy* subvert the assumption of univocity and referentiality of personal names. In this book, this area of study is covered in chapter 8.

1.2.2 Comparative Anthroponomastics

These studies compare two or more anthroponymic systems with each other. Estela Ruiz (2014) researches the personal names related to the semantic fields of joy, luck, and abundance in several languages: Latin, Greek, Hebrew, and the indigenous languages náuatle, Maya, and Purépecha. Although there are researches similar to Estela Ruiz's in which comparison as an end prevails, often the research is also of an applied nature, as is the case of Mutsukawa (2014), in which the expression of gender in personal names in the Japanese language is compared with the English language, considering the teaching of both languages as foreign languages. As an example of comparison between two anthroponymic systems, we mention López Franco's (2014) study of the most frequent names in Montpellier, France, and in Tlalnepantla de Baz, Mexico, in 1970 and 1975. Frequently, the comparison between anthroponymic systems is necessary as a means to other ends, as is the case of translation studies, the focus of the next subsection of this chapter, and of studies on naming in migratory contexts, a topic addressed in the second section of chapter 8 of this work.

1.2.3 Anthroponomastics applied to Translation Studies

Translation can be seen as the process of transposing a statement expressed in language A into language B so that the reader of text B can understand the information and make conclusions that are not identical but approximately equivalent. To do this, the translator uses various skills, among which is proficiency in both languages. Considering that proper names are part of language and that, in each language, these elements have their own characteristics (although some may be shared when considering close languages), it is necessary to know them so that texts with proper names can be translated appropriately. Thus, we can see the relationship between Anthroponomastics and Translation, also when it comes to literary texts, between literary Anthroponomastics and the disciplines previously mentioned¹³. The research conducted by Kvašytė (2014), for example, shows how fictional names derived from common plant names were translated from the official Latvian language into the Lithuanian language in a fairy tale. Not related to literary genres, but resulting from language policies – which we will discuss in the next subsection of this chapter – is the investigation by Azhniuk and Azhniuk (2014) on how the compulsory transposition of the civil name of citizens of Eastern European countries under Soviet domination into the Russian language and the consequent transliteration into the Cyrillic alphabet resulted in the proliferation of variant forms of given and last names. Since the Russification of anthroponymic systems was part of Soviet linguistic policy, the study of these researchers also falls into another area of study, as we explain further below.

There is also the study by Bušs (2016), in which several translation strategies are described, including orthographic and morphosyntactic adaptation, a resource that was usually not seen as being translational. In the propositions and discussions, attention is drawn to the argument that if proper names are translatable, they are so because they have some meaning and are characterized by following a peculiar orthography, morphological, and syntactic structure. Although this book does not focus on translation, linguistic issues involving the characterization of personal names are dealt with in chapters 4, 5, and 6, in which we recover the controversy over the meaning of proper names.

1.2.4 Anthroponymic language policy and anthroponymic jurisdiction

Rules concerning how names and last names may be attributed to their bearers, and how they should be spelled and pronounced, even in the case of those that are not in the official

¹³ For the specific topic of the translation of proper names, see Moya (2000).

language of the country, can lead to controversies, which in Europe are usually settled by anthroponymic language policies. If, on the one hand, diachronically, language policy changes were motivated by broad changes involving the sovereignty of nation-states and their official languages, on the other hand, today such changes are usually motivated by the intense and increasing migration flows that have characterized the continent since about 1960.

An example of historical research on past anthroponymic policies is Tomescu's (2014) investigation, which covered the period from the 18th century to the present day in Romania. In her work, the researcher shows that there was a relativization of the system of people's names in the region as a result of an earlier policy established to force Romanians to adopt Hungarian names. As they were in disagreement with such policy, there was a reaction of resistance: "the use of names whose translation into this language was impossible and the use of Latin names" (SEIDE, 2016b, p. 1163). A similar reaction was motivated by a language policy adopted at the end of the 19th century in the province of Posen, in a region whose territory was disputed by Germans and Poles (WALKOWIAK, 2014). This region was part of the German Empire from 1871 to 1910 and is now part of Poland. Given the German imperialist anthroponymic policy of not registering Polish names and encouraging the adoption of German names, the population reacted by choosing "names that were Polish and/or Slavic and that had no equivalents in the German language" (SEIDE, 2016b, p. 1163).

In Brazil, there are no anthroponymic linguistic policies, only a set of civil norms on name attribution and name change, as we show in chapter 2 of this book, specifically in section 2.4. As happens in Brazil, there are some legal possibilities for name changes in some European countries; when this occurs, the interest arises in verifying either the social circumstances that motivated the changes or whether they have altered in any way the traditional method of naming.

Addressing recent legal changes in Finland, Leino (2014) investigated the impact of a law allowing transsexuals to change their given names, and Paikkala (2014) the impact of a law that disobliges a wife to adopt her husband's last name upon marriage (SEIDE, 2016b, p. 1163).

Examples of research that bring together language policy and legal norms are Havlik's (2016) and Jilková's (2016), both related to normative issues regarding how foreign proper names should be incorporated into the Czech language. According to the anthroponym policy adopted in the Czech Republic, foreign names should be pronounced as in the original language, and there are specific rules aimed at orthographic adaptation. In addition to this phonological principle, the orthographic principle (reading names from the writing, according to the Czech language's interpretation of grapheme-phoneme relationships) is also followed, at least when it comes to the pronunciation of Polish (HAVLIK, 2016) and Hungarian (JILKOVÁ, 2016) names.

1.2.5 Historical anthroponomastics

The research by Tomescu (2014) and Walkowiak (2014) could also be part of this subsection since they deal with past attributive habits. Next, we present some research with a historical bias according to the object of the study investigated.

As further explained in Chapter 3 of this book, a given name is a person's first name, the name by which parents or representatives want them to be called and identified in the social group to which they belong. An example of historical research on the given name can be found in Kallio (2016), who investigates the emergence and use of Finnish female given names formed by the suffix *-iina* from the 19th to the 20th century, based on documentary research of names registered in registry offices.

Other historical research focuses on last names, which, in many languages, are juxtaposed to the first name and indicate a person's ancestry. Abramowicz and Dacewicz (2014), for example, investigate the emergence and evolution of last names in the Jewish community in the northeastern region of Poland from the 16th to the 18th century. As their research shows, in this community, "given names only gained hereditary and stable status in the second half of the 19th century, under pressure from tsarism" (SEIDE, 2016b, p.1162). Also adopting a historical viewpoint regarding last names, Balodis (2016) investigates Latvian last names that are etymologically related to names of professions (as is the case for example, of the Portuguese last name *Ferreiro*) and compares their usage with that of last names of the same etymological origin in countries close to Latvia: Germany, Poland, Estonia, and Lithuania.

There is also research that covers the historical study of the evolution of people's full names. This is the case of the research conducted by Tonda and Rossebastiano (2014), who investigate the names of Italians and descendants of Italians who emigrated from Piedmont, Italy, to the Argentine pampas in three periods, covering the names of the migrants in 1886, and of the first, second, and third generations of those born in Argentina, from 1886 to 1889, from 1966 to 1990, and 1991 to 2006, respectively. Another example of research with this bias is the study by Jordà, Pujadas-Mora, and Cabrè (2016), relating the evolution and diversification of last names to migratory movements in Barcelona from 1451 to 1900.

In chapter 3 of this book, we describe the various categories of personal names, among which are the names that are not official, that is, that are not part of the civil name registered in the notary's office, as is the case of nicknames. There has been increasing research on these unofficial names, as well as on the officialization of hypocoristic names when they are registered as given names.

This topic is addressed by Nair and Scherr (2016), who investigate the occurrences of hypocoristics of English names recorded in parishes from 1540 to 1800. Specific to nicknames, Felecan (2016) investigates how high school teachers are called by their students. Naming processes in *online* and *offline* contexts have also been the subject of investigations. There is also an interesting research developed by Kałużyńska (2016) on what the stage names of Chinese singers and prostitutes look like over the past century.

Much of the research disseminated at the congresses hosted by ICOS seeks to relate language and society. In Chapter 8, in which we deal with naming in migratory contexts in Brazil, we follow this approach. One such research is that of Frändén (2016), on how immigrant last names are adapted to the Swedish anthroponym system, which considers the hypothesis that – as occurred with Swedish names in the United States – the given names that indicate ethnic identity may no longer be used over time, but the last names remain.

A different research, as it approaches a non-Western onomastic system, was developed by Mabuza (2014) in South Africa. In many African cultures, the assignment of names is made with great care and after careful observation of the newborn's behavior, because it is believed that the name itself should be consistent with the personality of the nominee, considering the belief that the name has the power to shape the behavior of the nominee. In this context, Mabuza investigates the influence of this belief on people's behavior. He administered 500 questionnaires to undergraduates at a South African university and also analyzed lists of student names from the same institution. His research contains evidence that in South Africa, given social expectations of how the bearers of a given name should behave, they tend to act under these expectations. It is this conformity that leaves students with the impression that their name has the power to determine their personality.

To conclude this presentation of recent research at the international level, there is also an investigation into the full names of article authors and the names of authors of articles cited on the PubliMed medical journal platform. The researchers aimed to check whether there was ideological bias in the citation policy of Chinese authors compared to Western authors in general, and especially authors whose names indicate that they are native English-speaking researchers. The results of the research show that Chinese authors are mostly quoted by Chinese authors and that an article published by Chinese authors is mentioned three times less by others (CARSENAT; SHOKENMAYER, 2016). It is perceived, in this article, that the study of proper names is done as a means to elucidate the power relations implicit in the scientific knowledge making in the field of Medicine. This is research that shows that the study of anthroponyms can be applied as a way to discover and investigate political and ideological phenomena indicated by names based on research supported by bibliometric indexers.

1.3 NATIONAL ANTHROPONOMASTIC STUDIES

The interest in onomastic studies in Brazil is very recent when compared to the researches cited in this chapter. This is also due to the history of linguistic studies in the country, which are tributary to the creation of the Literature and Language (Letras) courses and intensified with the beginning of graduate programs.

In general, the concern with linguistic description in Brazil is historically recent. As Pinto (1978) comments on the Brazilian thought about the Portuguese language during the time of 1820 to 1920, the lack of training and linguistic information of the authors of the time is explained by the little institutional interest in the subject. According to the author, the works were influenced by polemics and usually contained subjective arguments “put at the service of the personal convenience of the interested party, or of his nationalistic ideals” (PINTO, 1978, p. XLV). However, it should be noted that this experience led to the beginning of the assumption of the existence of a Brazilian linguistic reality in opposition to the Portuguese one, whose incentive would have come from Leite de Vasconcelos. According to the same author, it was “under the aegis of a Portuguese that a new cycle of research on regional speech and, consequently, new debates on the nature of the language in Brazil began in the 1920s” (PINTO, 1978, p. LVIII). From the 1920s on, dialectal studies of the Portuguese language in Brazil started to gain strength. However, the authors of that time did not dwell on the characteristics of Brazilian proper names.

In the 1930s, with the creation of the first Philosophy Faculties in Rio de Janeiro and São Paulo, a process of “scientification” of linguistic studies in Brazil began (ALTMAN, 1998). But, although there was interest for the inclusion of the linguistic discipline in the academic curricula, as commented by Cavaliere (2014, p. 103) regarding the position of Antenor Nascentes, the Brazilian university only had the discipline of Linguistics institutionalized in 1962 by federal resolution, as stated by Altman (2012, p. 17).

Studies on proper names were conducted by researchers from different areas (CARDOSO, 1961; DRUMOND, 1954; 1965). Carlos Drumond, for example, an ethnographer at the University of São Paulo, conducts ethnolinguistic studies of place names from the Bororo. He was the research advisor of Maria Vicentina de Paula do Amaral Dick, who, in 1980, defended her thesis *A motivação toponímica: princípios teóricos e modelos taxionômicos (Toponymic Motivation: Theoretical Principles and Taxonomic Models)* and initiated a series of linguistic researches that would follow the path opened by her.

Concerning anthroponyms, Henrique Fontes (1885-1966) published *Digressões Antroponímicas (Anthroponimic Digressions)* in 1951, a work that presents etymological aspects

of a large set of Brazilian anthroponyms. But it is fundamental to highlight here the work of Rosário Farâni Mansur Guérios (1907-1987). Inspired by European researchers, such as A. Dauzat and Leite de Vasconcelos, the author published, in 1949, the *Dicionário etimológico de nomes e sobrenomes* (*Etymological dictionary of first names and surnames*), a work which had its second edition in 1968 and its third in 1981 (GUÉRIOS, 1981). Mansur Guérios was a professor at the Federal University of Paraná and a member of the Academia Paranaense de Letras. His contribution to onomastic studies in Brazil is extremely relevant for many contemporary works.

Studies on proper names in Brazil in the second half of the 20th century were more closely related to Linguistics and are usually developed by teachers and students from Brazilian higher education institutions. Thus, graduate research is even more recent since graduate programs in linguistic studies only began in the late 1960s and early 1970s. In 1968, the Federal University of Rio de Janeiro created the first graduate program in Linguistics, and in the following years, important institutions, such as the University of São Paulo and the Federal University of Minas Gerais, created their graduate programs in the Linguistics area. From then on, masters and Ph.D. research focused on lexical studies began to be developed, including, although timidly, onomastic studies.

Currently, research in Onomastics is also conducted in graduate programs at the Federal University of Bahia, the Federal University of Minas Gerais, the Federal University of Tocantins, the Federal University of Mato Grosso do Sul, and the Western Paraná State University, among others.

In 1986, it was created the Lexicology, Lexicography, and Terminology Group of the National Association of Graduate Studies and Research in Literature and Linguistics (ANPOLL), which is still active today. The group's activities include researchers from different institutions that focus on proper names, especially toponyms and anthroponyms. In 2015, the same group created the electronic journal GTLEX, based at the Federal University of Uberlândia and dedicated to the topics of Lexicology, Lexicography, Terminology, Terminography, and Onomastics.

1.3.1 Anthroponomastic studies in Brazil

In this section, we present an overview of publications on anthroponym studies conducted in Brazil. To do so, we used the Google Academic search tool to gather recent research in the area. The search was conducted on December 10, 2018, covered the period from 2011 to 2018, and used, as a keyword, the term *anthroponym*. After excluding the papers that were not conducted by Brazilians, were not about anthroponymy in Brazil, were abstracts or research projects, or about which the year of publication could not be known, we got to a listing of 43

surveys. Complementing the literature review presented here, we gathered two chapters from the series *Ciências do Léxico* that deal with Brazilian anthroponymy¹⁴.

We thus arrive at a set of 45 recently published papers on Brazilian anthroponymy. Below, they are presented as follows: first, we describe the book chapters, followed by the chronological order of publication, and then the publications available online, which were grouped according to the object of study and methodology adopted. The surveys presented as a whole, therefore, adopt the same approach or follow the same research paradigm, or focus on similar objects of study.

In the *Ciências do Léxico* collection, we find published results of anthroponymic research in volume VII, published in 2014, and volume VIII, published in 2018. In volume VII, on Brazilian anthroponymy, there is a chapter in which Seide and Schultz present a theoretical and applied proposal of the use of a cognitive and psychological bias based on Relevance Theory (SPERBER; WILSON, 2001 [1995]) to cover the meanings attributed to names according to the presumed characteristics of their bearers (SEIDE; SCHULTZ, 2014). In the last, VIII, Seide analyzes and describes two anthroponymic trends – mode and translation in the choice of names in a speech community – based on a sample of names registered in the notary’s office of Marechal Cândido Rondon municipality in the second half of the last century (SEIDE, 2018).

In 2011, an article is published that proposes a comprehensive classification of the anthroponymy of Brazil (AMARAL, 2011a). The research of Henriques (2011), who discusses Ferdinand de Saussure’s conceptions of proper names, the discussion on the existence of meaning of proper names for linguists and grammarians by Mendes (2012), and Frai’s (2016) presentation of the area of Socio-Onomastics also represent a contribution to the theoretical and/or methodological improvement of anthroponomastics.

We also found research of the literature review type, such as the work of Seide (2016b), already mentioned, and that carried out by Simões Neto and Rodrigues (2017). Seide seeks to disseminate to the Brazilian public the international studies carried out and classify them based on the methodologies employed by the researchers and their objects of study. Simões Neto and Rodrigues gather and analyze research conducted in Brazil on the morphological processes involved in the creation of unofficial names, based on a survey comparing the most frequent names and last names in Portugal and Brazil by a Portuguese researcher (CASTRO, 2004), a book by Mexias-Simon and Oliveira (2004) on the Fluminense anthroponymy of the 20th century, and publications related to the research project “Todos os nomes: análise histórica, etimológica e mórfica da antroponímia baiana” (All the names: historical, etymological and morphic analysis

14 The first volume was published in 1998, and the eighth and last one in 2018. The series, published by the Federal University of Mato Grosso do Sul, brings together research developed by the Lexicology, Lexicography, and Terminology WorkGroup of the National Association of Graduate Studies in Linguistics and Literature (ANPOLL), commented on in the previous section.

of Bahian anthroponymy), coordinated by professors from the Federal University of Bahia and which includes the study of Bahian anthroponymy of the 20th century.

Some researches, among those listed in this literature review, aim at the linguistic description of personal names. Massini-Cagliari (2011) analyzes how names of foreign origin are spelled and probably pronounced in medieval Iberian songs and currently in Brazilian Portuguese to elucidate processes of phonological adaptation. Gonçalves (2004), in turn, proposes an analysis of the morphological processes of name abbreviation (hypocorization) from the interface between phonology and morphology. Lima (2017) studies the specificities of hypocoristics formation of compound names such as *Malu*, an abbreviated form of *Maria Luíza*. Only one survey adopts a prescriptive bias: Simões (2013) describes and analyzes the linguistic use in disagreement with the rules of capitalization in texts of Brazilian college students.

There are also eight articles from Sociolinguistics that seek to clarify the use of the definite article before the proper name in Brazilian Portuguese and try to relate its use to geographical and social variables. There is an investigation of this linguistic phenomenon in Espírito Santo state capital, based on a sample of twenty oral interviews conducted in 2002 (CAMPOS JÚNIOR, 2012) and another based on oral data collected in Serra Talhada, a municipality located in the backlands of Pernambuco (SIQUEIRA, 2014).

Still based on oral language data, Menon (2016) compares the uses recorded in two databases, one generated in Curitiba and another in João Pessoa in 1990. Also of a comparative nature and based on oral data, the research by Sedrins, Pereira, and Silva (2017) contrasts the use of the article in two cities in Pernambuco and the one conducted by Dias and Faria (2017) does the same by comparing oral data from two cities in Minas Gerais.

Slightly distinct is Carvalho's (2017) research. Of a socio-interactional nature, her work highlights the influence of context and interlocutor on the use of the definite article with anthroponyms in the speech of young people from Barra Longa (MG) and residents in the capital of Minas Gerais. Again focusing on two cities in Minas Gerais, but with a historical bias, Mendes (2017) analyzes written language data from 1875 to 1950 to understand how the uses of articles before personal names in the two neighboring cities became divergent. The last paper on this topic focuses on the judgments and beliefs of residents of the Pernambuco municipality of Serra Talhada about the use of the article before names (PEREIRA; SILVA, 2018). This topic will be further explored in section 4.3 of chapter 4 of this book.

A greater amount of research has focused on analyzing a segment of contemporary Brazilian anthroponymy. One of them stands out by focusing on the anthroponymic system of an indigenous nation, an autochthonous population of Brazil. Lopes and Ferreira (2018) analyze, from a

semantic and cultural perspective, the personal names used by the inhabitants of the villages of the Mãe Maria Indigenous Reserve (about 627 people, according to data collected from the community's health center), located near the municipality of Marabá, in the state of Pará. They are indigenous speakers of the Parkatêjê language, a language affiliated to the Timbira dialectal complex, which is part of the macro-jê trunk. The other articles analyze samples of non-indigenous names naming citizens inhabiting different parts of Brazil.

The research by Rodrigues and Coelho (2016) analyzes the Germanic names from a list of names of those approved in the 2005 college admission exam of the Federal University of Bahia. Other surveys focus on the proper names of people born in the southern region of the country: there are three that analyze samples of names collected in the western region of the state of Paraná (SEIDE; GRESPAN, 2013; VESCOVI, 2014; VESCOVI, 2016) and four based on names collected in municipalities in the northeastern and central-eastern regions of the state of Rio Grande do Sul (ECKERT, 2013; ECKERT; RÖHRIG, 2016a; ECKERT, 2017).

In addition to being all affiliated with Onomastics, the researches are based on name samples collected from written records. The Paraná studies rely on samples of names registered in registry offices in the municipalities of Toledo (SEIDE; GRESPAN, 2013), Palotina (VESCOVI, 2014), and Maripá (VESCOVI, 2016), which are neighboring municipalities, all belonging to the western region of the state. Based on a sample of university students' names, Eckert (2016; 2017) describes and analyzes the most frequent names and last names of students at the Bento Gonçalves campus of the Federal Institute of Education, Science, and Technology of Rio Grande do Sul (IFRS). Focusing on another region of the state, the northeastern region, Eckert investigates the names of the residents of Lajeado using a list of names in a 2012 directory of the municipality (ECKERT, 2013). Years later, also using as source names registered in a directory, he analyzed with Röhrig the names of the inhabitants of the municipality of Estrela, a neighbor of Lajeado (ECKERT; RÖHRIG, 2016a).

Also, with the intent of describing a portion of Brazilian anthroponymy, is the research conducted by Amaral and Machado (2015), in which are described and analyzed the ballot names and the parliamentary names of councilors of the City Council of Ouro Preto, located in the state of Minas Gerais. Equally focusing on unofficial names in the state, Camilo (2011) investigates the use of nicknames in funeral announcements printed in the cities of Ouro Preto and Mariana and compares how men and women are referenced in these texts.

Focusing on the process that results in the assignment of a name to an individual, two studies analyze the motivations why parents choose one name over others for their child. Seide describes contemporary motivations for the choice of names based on reports and questionnaires written by university students born in the 1990s in the Language and Literature

teaching training course of a public university in western Paraná (SEIDE, 2013a) and analyzes in-depth a cut of the data collected to correlate the original religious meaning of names like *Cristina* (whose etymological meaning is “Christian”) and *José* (as the name of Jesus Christ’s progenitor), to the motivation informed for the choice of these names and to the changes in the religious field occurred in the region according to data from IBGE and anthropological research (SEIDE, 2016a).

We also found other descriptive-analytical researches which adopt a historical and diachronic bias. Sacerdote (2012) analyzed, in a corpus of Portuguese medieval notarial texts from the 13th to the 16th century, how the formation, adoption, and diffusion of last names occurred. Even not being a work that describes the personal names in Brazil, we consider her study relevant to Brazilian anthroponymy, considering that Portuguese anthroponymy was transplanted here from the 16th century onwards. Mariano (2013), in turn, analyzed data from a Bahian brotherhood of the second decade of the 20th century, which show how its members – men of African descent, free and with a defined profession, therefore an elite of the black population of the time – reveal the constitution of the anthroponymy adopted by this population. Also seeking to describe, historically, the Brazilian anthroponymy, Almeida (2015) relied on the information available in an etymological onomastic dictionary of the Portuguese language by the Portuguese philologist José Pedro Machado to study the motivations for the adoption and maintenance, in the Brazilian anthroponymy, of names whose origin goes back to the Greek or Latin languages. There is also a more recent study that analyzes a sample of letters from the 1960s and 1970s addressed to the senator of Acre at the time, Guiomard Santos, which presents some characteristics of the anthroponymy of Acre at that time (NOLASCO; HOSOKAWA, 2012).

Another strand of study focuses on the names of literary characters, that is, fictional anthroponymy. Camara (2013) investigates the social characterization of characters performed through naming via hypocoristic attribution to characters in the works *Memórias Póstumas de Brás Cubas*, *Quincas Borba*, and *Dom Casmurro*. Queiroz (2015) analyzes the etymology of the names and last names of the characters in the work *Terras do Sem Fim*, by Jorge Amado, published in 1987. David and Siqueira (2014) investigate the fictional names of the short story “João Boi” by the Goiás writer Bernardo Élis, which was published in the book *Apenas um violão*, in 1984. Eckert and Röhrig (2016b), in turn, analyze the names of characters in José de Alencar’s novel *Ubirajara*, published in 1874, and Eckert and Röhrig (2018) in the works *São Bernardo* and *Vidas Secas*, published by Graciliano Ramos in 1934 and 1938, respectively.

Focusing on fictional texts as well, Silva (2016) compares and analyzes how three Brazilian translators translated the proper names of a set of Mafalda’s comic strips, created by Quino, and verifies the different strategies adopted, as well as the divergences between the translations.

On the boundaries between reality and fiction are Camargo's (2018) reflections on the use of heteronyms and pseudonyms by a contemporary Brazilian journalist and a Portuguese chronicler. Another research on the uses of proper names' functions in non-literary written texts is that of Bassetto (2013), who discusses the role of anthroponyms in the process of referential construction.

In this section, we have referred to 45 pieces of research on personal names that have been published from 2011 to 2018, which highlight the diversity and richness of this area of study. Throughout this book, many of the areas of study mentioned here will be covered.

1.4 CHAPTER SUMMARY

Chart 1.2 exposes some important topics discussed in this chapter about the history of onomastic studies.

Chart 1.2 – Chapter 1 Summary

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1. The interest in proper names is old, but its systematic and scientific study is recent since it began in the 19th century and became more pronounced in the 20th century.
 2. José Leite de Vasconcelos (1858-1951) was a pioneer in onomastic studies in the Portuguese language, and his publications are a reference for many later studies.
 3. In Brazil, onomastic studies developed with the institutionalization of Linguistics and the development of graduate programs in Letters (Language and Literature) and Linguistics in the second half of the 20th century.
 4. Among the first Brazilian researchers on Onomastics, Rosário Farâni Mansur
 5. Guérios (1907-1987) and Maria Vicentina de Paula do Amaral Dick stand out. There are several specialized journals, organizations, and international congresses that promote onomastic studies. In Brazil, this promotion is done by some graduate programs in Linguistics and/or Literature and by the Lexicology, Lexicography, and Terminology Work Group of the National Association of Graduate Studies in Linguistics and Literature (ANPOLL).
 6. A review of national and international literature for the period from 2011 to 2018 evidenced, in addition to Socio-Onomastics as a research field of the study of personal names (Socioanthroponomastics), other different areas, such as:
 - a) Fictional anthroponomastics;
 - b) Comparative anthroponomastics;
 - c) Anthroponomastics applied to translation studies;
 - d) Anthroponymic language policy and anthroponymic jurisdiction;
 - e) Historical anthroponomastics.
-

CHAPTER 2

THE CATEGORY OF PROPER NAMES

In this chapter, we present basic information about the category of proper names. Since grammars always contain some explanation, however minimal, about these linguistic units, we resume the discussion in both traditional and descriptive works of grammar.

In a second step, we will answer the following question: What are proper names? We start from the characteristics raised by several authors and then propose a definition that will serve for the discussions throughout this work. In the last section, we present some of the different typologies of proper names found in the literature on the subject. In the end, we propose a typological classification that covers a very diverse range of proper names.

2.1 PROPER NAMES AND TRADITIONAL GRAMMAR

It is attributed to Dionysius of Thrace (2nd-1st century BC) the distinction found to this day in traditional grammars between the appellative name and the proper name¹⁵. In one of the earliest grammars of the Portuguese language, the classical distinction between appellative name and proper name can already be seen. João de Barros (1496- 1570), revisiting the Latins, states that the proper name is attributed to a single thing, such as *Lisbon*, and an appellative name is that by which we understand many things of the kind, such as a *city*. In the words of the author:

A proper name is one that cannot be attributed to more than one thing, like the name Lisbon, because it is proper to this city, and does not suit Rome: nor Cęsar, to Cipiam, but if we say city, which is a general name for all, then it will be common. And by this name of man, so I understand Cęsar and Cipiam, like all other men. So that with certainty, we will say that proper name is that by which we understand one thing, and appellative name by which we understand many of that kind. (BARROS, 1540, p. 5¹⁶).

The grammarians of Port-Royal maintained the classical distinction, although they associated it with ideas that human beings have, as the fragment below shows. Note, moreover, that the authors already announce a list of entities that are given proper names or that, in their words, represent a singular thing: human being, city, etc.

We have two sorts of ideas. First of all, the ones which represent only a single thing to us like the idea that each person has of his father and of his mother, of a friend, of his horse, of his dog, of himself, etc.

¹⁵ Chapanski (2003), on the other hand, states that the difference between proper name and appellative name and many of the examples of Dionysius Thrax are actually from the Stoic philosophers.

¹⁶ In the original: "Nome próprio ę aquelle que se nam póde atribuir a mais que a hũa só cousa, como este nome Lisboa, por ser próprio desta cidade, e nam convem a Roma: nę ô de Cęsar, a Cipiam, però se disseřmos cidade, que ę geral nome a todas, entam será comũ. E por este nome hómę, assy entendo Cęsar e Cipiam, como todolos outros hómęes. Assy que com razam diremos nome próprio ser aquelle per que entędemos hũa só cousa, e comũ pelo qual entędemos muitas da quelle gęnero". [N.T.]

The other sort is that which represents to us several similar things, to which the idea is equally suitable, as the idea that I have of man in general, of horse in general, etc.

Men needed different names for these two different sorts of ideas.

They have called those which are suitable to singular ideas *proper nouns*, like the name *Socrates*, which refers to a certain philosopher; or the name *Paris* which refers to a certain city.

They have called those nouns which signify common ideas *general nouns* or *appellatives*, like the word *man* which refers to all men in general, and similarly the words *lion*, *dog*, *horse*, etc.¹⁷ (ARNAULD; LANCELOT, 1975, p. 73).

Normative grammars of the Portuguese language usually include proper names in the category of nouns, dividing them into proper names (or proper nouns) and common or appellative names (or nouns)¹⁸. As we can see, this classification has a long tradition in grammatical studies.

Among the grammars published in the last decades, that of Cunha and Cintra (2008, p. 192), for example, states that proper names designate a certain individual of the species (specific designation), such as *Pedro*, *Brasil*, and *Lisboa*, which apply to a certain man, a country and a city, and appellative names, designate the totality of beings of a species (generic designation) or an abstraction, such as *man*, *country*, *city*, which are employed to name all beings and all things of the respective classes. Bechara (2015, p. 119) also points out that proper nouns can apply to an object or a set of objects, but always individually. Thus, for the author, each *João*, each *Isabel*, and each *Açores* is a person or island considered as unmistakable by other people.

The descriptive grammars of the Portuguese language slightly extend the traditional view, but do not get to address the specific properties of proper names. They resort to the difference between denotation and connotation, suggesting that the common noun (that is the appellative name) denotes and connotes, while the proper noun only denotes (CASTILHO, 2010, p. 468). They also identify as possible characteristics: a) identification of unique referent; b) absence of identifying features of a class; c) no description of its referents; d) restrictions concerning the property of the name being quantified or counted, that is, being used in plural; e) possibility of transcategorization (from proper noun to common noun); f) variation in form (simple or compound); g) variation as to the use of the article; h) possibility of syntactic behavior as a appellative name when receiving possessives, demonstratives, modifiers, etc. (NEVES, 2000).

17 Translated by Rieux et al. In: ARNAUD, A.; LANCELOT, C. *General and rational grammar: The Port-Royal grammar*. The Hague / Paris: Mouton, 1975. [N. T.]

18 In a Spanish grammar work, Di Tullio (2005) distinguishes between proper nouns and proper names, although she recognizes that they usually coincide, as in *Gabriel García Márquez*. The argument supporting the author's distinction is that there are proper names formed by common nouns, as in *One Hundred Years of Solitude (Cien Años de Soledad)*, or by a combination of common nouns and proper nouns, as in the *National University of Comahue (Universidad Nacional del Comahue)*. On the other hand, still according to the author, proper nouns can appear in NP that is not a proper name, since it does not designate a single entity: the *Buenos Aires of my childhood (el Buenos Aires de mi infancia)*; *all the García's in the phone book (todos los García de la guía telefónica)*; *a certain Pérez (un tal Pérez)*. Constructions like the latter will be discussed in chapter 4.

In the next section, we present a proposed characterization of proper names, which will also serve as a basis for the analysis of anthroponyms in the following chapters.

2.2 CHARACTERIZATION OF PROPER NAMES

In this work, we consider that proper names are linguistic units devoid of class identifying semantic features, which are part of the linguistic repertoire of the speaker, allowing him to refer to a single entity in a universe of knowledge. In written texts, they have the initial capital letter as a graphic mark. The characteristics of proper names are described in Chart 2.1.

Chart 2.1 – General features of proper names

PROPER NAMES
They enable the direct identification of a unique referent in a universe of knowledge shared by sender and receiver.
They have the ability to refer, regardless of the presence of a determiner.
They have no class identifying semantic features.
They are spelled with initial capital letters.

When two speakers, for example, talk about Elis Regina, they identify a unique referent, which is the Brazilian singer Elis Regina Carvalho Costa (1945- 1982). In this situation, both speakers share some information, present in their universe of knowledge, about the artist¹⁹. They may use a definite article before (*the Elis Regina*), but this article is dispensable. The anthroponym, in turn, has no semantic feature that identifies a class of individuals, that is, there is no feature in *Elis Regina* that identifies all possible individuals who have received or will receive this name²⁰. For people who have had some information about the singer (including her name), the anthroponym *Elis Regina* is part of their lexical repertoire. When writing her name, these speakers should – in the normative sense – spell it with a capital initial. Capitalization is, as Gary-Prieur (2016, p. 51) states, a necessary but not sufficient condition for categorizing the proper name: it applies only to written language, and the rules about its use may vary from one language to another (cf. chapter 4).

Issues concerning accounting, transcategorization and syntactic variation are important to the study of proper names, but they are not definitive. In this sense, although it is not customary to quantify the names as in *two, three, four Elis Reginas*, it would be possible to have a construction like this in situations where there is more than one person with the same name. Likewise, the

¹⁹ If there is no shared information about the referent, there will be an initial association of the anthroponym to the individual. In this situation, the introduction of the referent in the discourse is made by constructions such as *is called, is known by*, etc., which configure what Amaral (2009a) calls the *primary function* of the anthroponym, namely, the use of the anthroponym to introduce someone's name.

²⁰ On the possibility of the anthroponym containing the trait [masculine] or [feminine], see chapter 5.

fact that it is possible to change the category (from a proper name to an appellative name) is not a defining characteristic of the proper name since other members of other categories allow it as well. Finally, the fact that the proper name can integrate syntactic constructions with other determiners or with modifiers, as in *This Elis Regina* and *The Elis Regina from the 1970s*, does not contribute to characterizing it as a category, since other units of the language also have a similar possibility²¹.

2.3 TYPOLOGY OF PROPER NAMES

Many entities in our society are given proper names. The possibility of a being receiving a proper name is related to historical, legal, administrative, social, and even personal issues. Therefore, when many authors discuss proper names, they are generally analyzing a rather heterogeneous class. Several attempts to classify them have been made. Below, we will highlight some of them and then present the proposal adopted in this work.

Allerton (1987, p. 73) presents a semantic classification, in which he includes the following subvarieties:

- a) Human beings (as well as certain animals): *Socrates; Jeremy Blenkinsop; Fido; Pegasus*.
- b) Ships, vehicles and machines: *the Mayflower; (the) Discovery; the Orient Express; etc.*
- c) Geographical locations: *Mars; Africa; the Adriatic (sea); (mount) Everest; etc.*
- d) Social organizations: *I.B.M.; Rolls Royce; etc.*
- e) Publications and artwork: *The Times; The Barber of Seville; etc.*
- f) Languages and dialects: *English; Hindi; etc.*

Although he presents these six categories, the author himself acknowledges that the boundaries between them are difficult to establish. Moreover, they do not exhaust the class of all proper names. In this work, we do not treat names from languages and dialects as proper names, apart from the fact that they are not capitalized (in Portuguese), as is the case in English and other languages, they are names that have lexical content and can therefore constitute entries in lexicographical works.

Wilmet (1995a), in turn, distinguishes between essential appellative names, essential proper names, accidental appellative names, and accidental proper names. These are some of the examples presented by the author:

²¹ These issues will be covered in more detail in chapters 4 and 5.

- a) *Essential appellative names*: names of alphabet letters and mathematical symbols; of entities considered unique (*heaven, firmament, paradise, etc.*); of cardinal points; of holidays (*Christmas*); of historical periods; of months, days, etc.; of words *street, boulevard, etc.* in, for example, *living on Lepic Street*; of constituted bodies (*Senate*); of historical periods (*Antiquity*); of geological periods (*Miocene*); of zoological and botanical classes (*feline, lily*); of derivatives of toponymic (*an Englishman*) or patronymic (*a Jesuit*)²² proper names; of poetic allegories (*the Suspects*).
- b) *Essential proper names*: names of people and animals; of cities; of continents, countries, regions, rivers, etc.; of planets or stars, etc.
- c) *Accidental appellative names*: result of metonymy (*to listen to Mozart*); of metaphor (*a Judas*); and also cases like *a Peugeot (car)*.
- d) *Accidental proper names*: names of films, novels, plays, etc. (*Graziella, Si Versailles m'était conté*²³..., etc.); signs for restaurants, cafes, hotels (*Georges Blanc* – the owner's essential personal name –, etc.).

Jonasson (1994), although not aiming to present a classification of proper names, recognizes the difference between the members of the class. Thus, the author speaks of central members, which would constitute a core of the category and possess a large number of typical properties, such as *Socrates* and *Paris*. On the other hand, there would be more peripheral and less typical members, such as *the Polar Star, the National Lottery, etc.*²⁴ (JONASSON, 1994, p. 22).

Among Spanish-speaking authors, Bajo Pérez (2008) presents a more extensive classification, in which are included:

- 1) anthroponyms (*Mónica; García*);
- 2) entities (*Iberia; Armani*);
- 3) supernatural and fantastic beings (*Jehovah; Beelzebub*);
- 4) animals and plants (*Rocinante; Yggdrasil*²⁵);
- 5) objects (*Colada (sword); La Cencerrona (bell)*);
- 6) toponyms or geographical names (*León; India*);
- 7) chrononym (*August; 1961*);
- 8) other proper names to some extent (the letter α ; the operation Q).

²² In French, gentile names are written with capital letters.

²³ Name of a French-Italian film production from the 1950s.

²⁴ In the original, *l'étoile Polaire e la Loterie N(n)ationale*.

²⁵ Tree from a Norwegian legend.

The list presented by the author is extensive, and we could question whether all the elements are, in fact, proper names, based on the characteristics shown in Chart 2.1. For example, when it comes to the names of months (*January, February, etc.*) or letters (*a, b, c, etc.*), these elements are spelled with lowercase letters²⁶ and have similar semantic features as common nouns. Proof of this is that they constitute dictionary entries with a very clear meaning. According to DAD, in the entry *janeiro* (January), we read: “O primeiro mês do ano, (com 31 dias)” (The first month of the year, with 31 days.) and in the entry *a*, we find: “A primeira letra do alfabeto; 2. A primeira vogal do alfabeto”. (1. The first letter of the alphabet; 2. The first vowel of the alphabet) listed in the dictionaries.

Another major classificatory work is that of Van Langendonck (2007). The author distinguishes between prototypical and non-prototypical proper names. Among the former would be the following classes:

- a) personal names (*Kevin* (given name); *Johnson* (last name); etc.);
- b) animal names (*Fido*);
- c) names of hurricanes (*Edna*);
- d) place names (*London*);
- e) names of astronomical objects (*Venus*);
- f) names of buildings, ships, etc. (*the Eiffeltower*; *the Queen Elizabeth* (ship));
- g) names of organizations and associations (*the United Nations*; *the Association for Linguistic Typology*).

The author subdivides the non-prototypical names into countable proper names and uncountable proper names. Among the first ones are:

- h) temporal names (*1997*; *January*; *Easter*; *the French Revolution*; *the Second World War*; etc.);
- i) names of artworks, books, newspapers, movies, etc. (*Mona Lisa*; *Hamlet*; *New York Times*; *Gladiator*; etc.);
- j) names of institutions connected to buildings (*the Bank of England*);
- k) trade and brand names (*Ford*);
- l) currency names (*dolar*);
- m) number and letter names (*five*; *b*). Among the latter, the following are identified:

²⁶ In Portuguese (N. T.).

- a. language names (French);
- b. color names (*blue*);
- c. disease names (*Aids*).

What is indisputable among all authors' classifications is the presence of anthroponyms and toponyms. Everyone recognizes that personal names and place names constitute important categories, that is, classes of elements within the set of proper names. Considering the different proposals above and the characteristics of proper names presented in Chart 2.1, we can identify the following types of proper names in Chart 2.2. As seen below, the proposal considers not only linguistic but also social criteria. It is based on the assumption that proper names, being transdisciplinary objects, cannot be identified only by one specific criterion²⁷.

Chart 2.2 – Typological proposal of proper names

-
1. Anthroponyms (people's names)
 - a) Civil name: *Alfredo da Rocha Vianna Filho* (Brazilian musician)
 - b) Non-civil name: *Pixinguinha* (stage name of musician Alfredo da Rocha Vianna Filho).
 - c) Name from the fictitious world: *Capitu* (a character from the book *Dom Casmurro*).
 - d) Name of the religious world (hieronym or hagionym): *São Joaquim* (*Saint Joachim*).
 - e) Name of the mythological world (mythonym): *Zeus*.
 2. Toponyms (place names)
 - a) Public street: *25 de Março* street, *Paulista* avenue, etc.
 - b) Political-administrative locations as cities, states, countries: *Cuiabá*, *Mato Grosso*, *Brazil*, etc.
 - c) Geographic accident: *Serra do Espinhaço*, *Chapada Diamantina*, *Ilha de Marajó*, etc.
 - d) Planet, star: *Mars*, *Sirius*, etc.
 3. Public or private social organizations
 - a) Political entity: *Distrito Federal* (Federal District).
 - b) Administrative entity: *Banco Central do Brasil* (Central Bank of Brazil).
 - c) Association: *Associação Brasileira de Linguística* (Brazilian Association of Linguistics).
 - d) Corporate entity: *Latam Airlines Group S/A*.
 - e) Religious organization: *Igreja Católica Apostólica Brasileira* (Brazilian Catholic Apostolic Church).
 - f) Political party: *Partido Socialismo e Liberdade* (Socialism and Freedom Party).

²⁷ For a critique of this, see the work of Gary-Prieur (2016).

4. Products of human activity
 - a) Work (including objects) that the speaker decides to name: *Grande Sertão: Veredas* (book), *Abaporu* (canvas), *Jerônimo* (bell).
 - b) Unique (fictional) objects: *Excalibur* (sword), etc.
 - c) Brand: *Colcci*.
 - d) Business name (commercial establishments and companies): *Pernambucanas*, *Letícia Bakery*, etc.
 5. Individualized animals
 - a) Pet or featured animal: *Dolly* (cloned sheep).
 - b) Fictitious animal: *Bidu* (a comic book dog).
 6. Individualized events
 - a) Individualized period: *11 de setembro* (September 11).
 - b) Historical events: *Revolução Farroupilha* (Farroupilha Revolution).
 - c) Festival: *Festa do Peão de Barretos* (Barretos Country Festival).
 - d) Weather phenomenon: *Irma* (hurricane).
-

In Brazilian linguistic studies, toponyms have increasingly been the subject of sub-classifications. Although foreign literature presents several typological proposals for anthroponyms, discussions about them in Brazil are still incipient. Regarding fictional anthroponyms, their investigation has been done by literary scholars (cf. chapter 8 of this book). By the way, it should be noted that mythological names have characteristics in common with fictional ones, but they differ from each other. While mythological beings form a closed system and it is not possible to go back to the act of baptism of the beings named, the set of names and fictional characters is always expanding, and the baptismal act is recoverable since the author of the literary work is the one who names the characters he creates.

2.4 PROPER NAMES AND LEGISLATION

Several categories of proper names are provided by law. Just think of the existing norms for the naming of places, companies, and, above all, human beings. In the following, we will comment on some legal norms that serve to demonstrate the importance of proper names in national and even international legislation.

Regarding toponyms, in the late 1940s of the 20th century, the United Nations Economic and Social Council verified the need to establish rules for the standardization of geographical names (TEUTSCH, 2016, p. 561). After discussions held in the following decade, the United Nations Group of Experts on Geographical Names (UNGEGN) is formed, a collegiate and

advisory body of the Council. The group, composed of specialists in linguistics and geography, holds periodic congresses to discuss topics related to the standardization of toponyms. It is currently one of the seven groups of experts of the UN Council, with more than 400 members from 100 countries (UNITED, 2017).

Regarding Brazilian legislation on the attribution of place names, we can cite Complementary Law no. 1, of November 9, 1967, which establishes the requirements for the creation of new municipalities. See below some of its provisions:

Article 9 – With the objective of eliminating the repetition of toponyms of cities and villages, the following rules are established:

I – when two or more localities have the same denomination, the alteration of the toponym will be promoted, with the original denomination remaining with that of the highest administrative or judicial category, in the following order of precedence: capital, county seat, municipal seat and district seat;

II – In the case of more than one locality having the same name, the one that has had it the longest will prevail;

III – In the designation of new toponyms, date designations or names of living people will not be used.

Article 10 – Exceptions to the rules in the previous article will be admitted, regarding the right of priority to the nomenclature, if imperious reasons occur, by means of an agreement between the interested Federal Units (BRASIL, 1967). (BRASIL, 1967²⁸).

Among the established norms, the prohibition of the use of designations of dates or names of living persons stands out (Article 9, point III). Besides, the legal text establishes criteria for the alteration of homonymous localities (Article 9, clauses I and II), but Article 10 admits exceptions. For this reason, we find municipalities in different states with the same names, as examples shown in Chart 2.3. Still, on the elimination of the repetition of toponyms, Article 13 determines that projects for creating or altering the name of a municipality or district must be accompanied by information from the IBGE Foundation on the non-existence of a correlated toponym in the same or another unit of the Federation.

28 In the original: “Art. 9º - Visando a eliminar a repetição de topônimos de cidades e vilas, são estabelecidas as seguintes regras:

I - quando duas ou mais localidades tiverem a mesma denominação, promover-se-á a alteração do topônimo, ficando com a denominação original a de mais elevada categoria administrativa ou judiciária, na seguinte ordem de precedência: capital, sede de comarca, sede de município e sede de distrito;

II - no caso de haver mais de uma localidade com o mesmo nome, este prevalecerá para a que o possuir há mais tempo;

III - na designação de novos topônimos, não serão utilizados designações de datas ou nomes de pessoas vivas.

Art. 10 - Serão admitidas exceções às regras do artigo anterior, quanto ao direito de prioridade à nomenclatura, se ocorrerem motivos imperiosos, mediante acordo entre as Unidades Federativas interessadas”. [N. T.]

Chart 2.3 – Examples of homonymous Brazilian municipalities²⁹

2 occurrences	3 occurrences	4 occurrences	5 occurrences
Humaitá (AM)	Viçosa (AL)	Santa Luzia (BA)	Bom Jesus (PB)
Humaitá (RS)	Viçosa (MG)	Santa Luzia (MA)	Bom Jesus (PI)
	Viçosa (RN)	Santa Luzia (MG)	Bom Jesus (RN)
		Santa Luzia (PB)	Bom Jesus (RS)
			Bom Jesus (SC)

Another category of proper names relevant to the legal system is the business name. According to Article 1,155 of the Civil Code, a company name is considered the firm or the denomination adopted for the exercise of business activity³⁰. Also, according to the Code, “the businessman operates under a firm consisting of his name, complete or abbreviated, adding to it, if he wishes, more precise designation of his person or the genre of his activity” (Article 1,156). Some examples are *José Fernando da Silva Filho* (individual firm); *Souza e Rodrigues Ltda*; *Teixeira Comércio de Livros & Cia*. It can be seen that the civil registration name is also relevant for the definition of the corporate name, and the entrepreneur cannot use someone else’s anthroponym.

Based on Article 34 of Law No. 8934/1994, Article 4 of DREI Normative Instruction No. 15/2013 states that the business name must comply with the principles of veracity and novelty, identifying the legal type of individual company or partnership, whenever the law so requires. The sole paragraph of the same article provides that this name may not contain words or expressions that are offensive to morals and good customs (DEPARTAMENTO, 2013). It should be recalled, however, that there is no legal description of what is offensive to morals and good customs, which gives a subjective character to this provision.

Still, on the choice of corporate name, the Normative Instruction prohibits the use of agnomens such as *Filho* (son), *Júnior* (junior), *Neto* (grandson), and *Sobrinho* (nephew) (see chapter 3):

I – the individual entrepreneur and the holder of an individual liability company Ltda – Eireli may only adopt as a firm their own name, later adding, if want or when there is already an identical or similar business name, a more precise denomination of their person or their activity, do not

²⁹ A complete survey of the homonymous municipalities can be accessed at: <https://www.embrapa.br/manual-de-referenciacao/anexo-cidades-homonimas>.

³⁰ Normative Instruction No. 15/2013, of the Department of Business Registration and Integration, differentiates firm and denomination as follows:

Article. 2 Firm is the name used by the individual entrepreneur by the company in which there is a partner with unlimited liability and, optionally, by the limited liability company and by the individual liability company Ltda.

Article 3 - Denomination is the name used by the incorporated company and cooperative and, optionally, by the limited liability company, in limited partnership by stocks, and by the individual liability company Ltda (DEPARTAMENTO, 2013).

constitute the last name and cannot be abbreviated: FILHO, JÚNIOR, NETO, SOBRINHO, etc., which indicate a family order or relationship³¹ (DEPARTAMENTO, 2013).

Unlike the company name, the denomination may be formed by any word or expression of the common lexicon, but must be accompanied by the object, in other words, a word or expression related to the business activity developed: *Restaurante Bom Sabor Ltda*; *Calçados Conforto S.A.*; *Cia. de Seguros Atual*.

Finally, in compliance with the novelty principle, it is forbidden for two identical corporate names to coexist in the same federative unit (Point V, Article 35, Law No. 8.934/1994).

Concerning personality rights, it is known that, in many legal systems, there are rules that regulate the assignment of names to individuals. As Teutsch (2016) highlights, the obligation and desire to give a name to a newborn are universal. The motivation for choosing a name, which may stem from personal, social, or cultural aspects, is generally up to the parents.

But the act of naming an individual, which at first glance seems simple, is not without its conflicts. The issues below may give rise to legal proceedings, and for this, it will be necessary to consult the legislation (where it exists) and the jurisprudence of each community:

- a) Choosing names that do not fit into the legal systems of particular legal jurisdictions – in many countries, there is a legal obligation to choose a name from a predetermined list.
- b) Creation of extravagant names that are not part of the history of the respective community or that collide with sociolinguistic aspects.
- c) Changing names due to a change in marital status, which can lead to conflict between couples.
- d) Registration name changes and civil name adoption by transsexuals and transvestites.

In Brazil, the Civil Code (Law no. 10,406/2002) in the chapter on personality rights regulates the person's name. According to Article 16, every person has the right to a name, which comprises the given name and the last name. It is, therefore, a legal guarantee of a personal right. The name attributed to each individual receives legal protection, and according to the same law, it may not be used in publications or representations that expose the person to public contempt, even if there is no defamatory intent (Article 17). Besides, it cannot be used in commercial advertising without authorization (Article 19). The pseudonym used in licit activities enjoys the same protection (Article 19).

31 In the original: "I - o empresário individual e o titular de empresa individual de responsabilidade Ltda - Eireli só poderão adotar como firma o seu próprio nome, aditando posteriormente, se quiser ou quando já existir nome empresarial idêntico ou semelhante, designação mais precisa de sua pessoa ou de sua atividade, [...] não constituem sobrenome e não podem ser abreviados: FILHO, JÚNIOR, NETO, SOBRINHO etc., que indicam uma ordem ou relação de parentesco" (DEPARTAMENTO, 2013). [N. T.]

But it is Law n. 6,015/1973 that states on the registries of persons, known as the *Law of Public Registries*. Article 55 determines that, in addition to other elements, the birth certificate must contain “the name and given name attributed to the child” (“o nome e o prenome, que forem postos à criança”). The 1973 law adopted a different terminological criterion than the one adopted by the 2002 Civil Code, which already distinguishes between given and last names (see Chapter 3). From the content of the rules cited, we observe that assigning a name is not only a right for each individual but also a duty to be fulfilled upon civil registration.

Regarding the choice of name, the Public Records Law states that “civil registry officials shall not register names likely to expose their bearers to ridicule” (“os oficiais do registro civil não registrarão prenomes suscetíveis de expor ao ridículo os seus portadores”). However, as the issue is subjective, it is common to see cases of names that expose their bearers to ridicule due to sociocultural factors, often after registration.

As will be discussed in Chapter 3, the bearer officially uses the given name for life, but Article 1 of Law No. 9,708 of November 18, 1998, allows for its substitution: “The given name shall be permanent, although it may be replaced by a well-known public nickname” (“O prenome será definitivo, admitindo-se, todavia, a sua substituição por apelidos públicos notórios”). About the social name, Decree No. 8,727/2016 ensures that the organs and entities of the direct, autonomous, and foundational federal public administration must adopt the social name of the transvestite or transsexual person under their request and the other provisions of the Decree. We see yet another anthroponym category receiving legal protection, this time through a decree.

As can be seen, there is no terminological uniformity in the legislation regarding the anthroponyms that are part of our daily lives, and there is also no uniformity in many anthropomastic works. In this work, we intend to propose a typology that is representative of contemporary Brazilian social reality and that can be used in anthroponomy studies. This will be the subject of the next chapter.

2.5 CHAPTER SUMMARY

To conclude this chapter, the chart below presents information about the characterization of the category of proper names, elaborated from what was exposed in the previous section.

Chart 2.4 – Characterization of the category of proper name

The definition of proper names and the distinction between proper names and appellative names has always been present in grammars, from the Greeks to the present.

In Portuguese grammars, descriptive or normative, the definitions and examples converge.

Proper names are characterized by their use as a direct reference to a single being without indicating a characteristic that would be peculiar to the being referred to and, in written language, must be written with an initial capital letter (a characteristic that is valid for the Portuguese language, but not for all languages).

In the classifications of proper names made by linguists, the extent of the class of proper names is quite varied since the number of types of proper names presented by the authors differs widely.

Despite the divergences, a synthesis of existing classifications allows us to perceive the existence of six sets of proper names: anthroponyms, toponyms, names of social organizations, names of products of human activity, names of individualized animals, and names of individualized events.

Most of the proper names in our culture are provided by law.

CHAPTER 3

TYOLOGY OF ANTHROPONYMS

Pero acordándose que el valeroso Amadís no sólo se había contentado con llamarse Amadís a secas, sino que añadió el nombre de su reino y patria, por hacerla famosa, y se llamó Amadís de Gaula, así quiso, como buen caballero, añadir al suyo el nombre de la suya y llamarse don Quijote de la Mancha, con que a su parecer declaraba muy al vivo su linaje y patria, y la honraba con tomar el sobrenombre della.

Miguel de Cervantes (*El ingenioso hidalgo don Quijote de la Mancha*)

In chapter 2, we proposed a typological classification of proper names. Among them are the personal names or *anthroponyms*. Although they form a group, their elements are internally very diverse. In Brazilian anthroponymy, this internal diversity is attributed to several factors, such as mandatory civil registration of two or more anthroponymic elements; the choice of a different anthroponym made by the bearer of the anthroponym or by another individual; the possibility of choosing another anthroponym for certain professional activities, etc. As we can see, the factors are not restricted to linguistic issues but are mainly based on personal, sociological, legal, etc. factors.

In this chapter, we first discuss the proposals by different authors for classifying anthroponyms. Then, we propose a classification that we believe to be useful in analyzing the Brazilian anthroponymic reality.

3.1 INTERNAL DIVERSITY OF THE SET OF ANTHROPONYMS

As mentioned above, anthroponyms are not a homogeneous subclass. Part of this set of anthroponyms is: given names, last names, nicknames, and several other elements that will be described later. It may even be possible to agree with Van Langendonck (2007, p. 187), for whom people's names constitute the most diversified category of proper names. Let's look at some classification proposals.

In *Systematic study of the name (Estudo sistemático do nome)* (Book 1), part of the classic work *Anthroponímia Portuguesa*, Leite de Vasconcellos recognizes the various meanings that the term name may have. This element could be used for: a) the name of baptism or registration (also *name of font* or *Christian name*); b) the full name; c) any of the elements of a person's name; d) the nickname (VASCONCELLOS, 1928, p. 8). Next, the author seeks to differentiate other terms such as *alcunha* (nickname), *sobrenome* (last name) and *apelido* (family name).

In the same part of the work cited, the author distinguishes a) *nickname* (in Portuguese "alcunha" with variant form "alcunho") and other terms that have a similar meaning: *anexim*, *crisma*, *apelido*, *nomeada*, *lomeada*, *apodo*³²; b) *last name*, defined as "a patronymic, person's

³² Most of these forms are more frequent in Portugal than in Brazil.

name, religious or another expression, which is immediately attached to the individual's name" (VASCONCELLOS, 1928, p. 11); c) *family name*, considered as the family designation. Vasconcellos seeks to differentiate between *last name* and *family name*:

[...] the fundamental difference between *last name* and *family name*, in the current and more usual nomenclature, is that the former is individual, or only common to several siblings, although sometimes transmissible to children, and the family name is genealogical, that is, common in essence to the whole family. The alias is adventitious (VASCONCELLOS, 1928, p. 11)³³.

Then, the author mentions the confusion that has existed for centuries, both among scholars and layperson, about the use of all these terms. This confusion among the anthroponymic terms can still be seen in Brazilian Portuguese, especially when comparing the usage in lexicographical works, in legal texts addressing proper names, and in research on the subject. In this chapter, we intend to clarify and update the terms, considering Brazilian reality

Moreover, we must take into account that the work of the mentioned author, of valuable importance for Anthroponomastics, as pointed out in Chapter 1, has as object of study data from Portugal, from the Middle Ages to the time contemporary to the researcher, that is, the first decades of the 20th century (VASCONCELLOS, 1928, p. 5). This fact makes it difficult to apply to Brazilian Portuguese data, as can be seen by the terms exposed above. In Portugal, for example, the *nickname* is applied to what is commonly called the *last name* (compare with *apellido*, in Spanish), and many terms listed as corresponding to the *alias* are not used in Brazilian Portuguese.

Van Langendonck (2007), when analyzing more recent data, mainly from Dutch, starts from pragmatic parameters, such as primary versus secondary and official versus unofficial use, and identifies:

- a) primary official personal names (first names and family names);
- b) secondary official personal names (for example, family name used as an individual name: Johnson was a *former president*); and
- c) unofficial personal names / bynames.

About this last group, the author states that it is difficult to define and classify them and includes in it names assigned by people other than the anthroponym bearer himself (VAN LANGENDONCK, 2007, p. 192). The analysis he presents uses the distinction between official and unofficial names, which will also be important for the content of the following chapters.

³³ In the original: "[...] a diferença fundamental entre *sobrenome* e *apelido*, na nomenclatura actual, e mais corrente, está em que aquele é individual, ou apenas comum a vários irmãos, embora às vezes transmissível a filhos, e o apelido é genealógico, isto é, comum na essência à família toda. A alcunha é adventícia". [N.T.]

However, the author does not include elements such as pseudonyms and others that will be discussed in this work.

Other prominent works that deal with the typological classification of anthroponyms are those by Bajo Pérez (2002; 2008), whose object of description is the proper names of the Spanish language. Despite the relevance of these works, the author, in her typological proposals, includes among the anthroponyms the names of relatives without determiner used as the subject, such as *daddy*, *mommy*, *godmother*, *godfather*, etc. In this work, we do not include, among the anthroponyms, these items, as they differ from proper names by having lexical meaning, which is not the case with proper names as defined in chapter 2. We will also not include in the set of anthroponyms items such as *fulano*, *beltrano*, and *sicrano*³⁴, treated by Bajo Pérez (2002) as proper names.

In both cases, we have items that, although they can be used to refer to individuals, present a basic meaning regardless of the context in which they are used and even have entries in non-encyclopedic dictionaries, which does not happen with the typical anthroponym (see chapter 7).

In the following, we present a proposal for the classification of anthroponyms. As already explained, the examples are relative to Brazilian Portuguese. Whenever possible, we use more recent data and names of individuals that may be known to most readers.

3.2 CIVIL REGISTER (OR CIVIL NAME) ANTHROPONYMS

The first set of anthroponyms to be identified is the civil name, composed of the given name and the last name, as shown in example (1). In some cases, we also find an agnomen, more frequent in male names, as shown in example (2):

(1) Ariano Vilar Suassuna

Given name: *Ariano*

Last names: *Vilar* and *Suassuna*

(2) Oduvaldo Vianna Filho

Given name: Oduvaldo

Last name: Vianna

Agnomen: Filho

According to the DAD, the civil name corresponds to “nome de uma pessoa como registrado no registro civil” (the name of a person as recorded in the civil register). Amaral (2011a) calls this name orthonymous (from Greek *ort(o)* = correct, normal + *ónoma* = name of a person), which corresponds to what, in informal language, is called a full name.

³⁴ *John Doe* and *so-and-so*. [N. T.]

Below, we will discuss the properties of each component of the civil name.

3.2.1 Given name

The given name (also a *first name* or *baptismal name*) is the first name that precedes the last name. It generally distinguishes the individual within more intimate social groups. It can be simple or compound (some are considered juxtaposed names when they bring together names once used as a single name). In the first case, there is only one anthroponymic lexical item (*Ana*; *Paulo*), and in the second, more than one (*Ana Clara*; *Paulo José*). To avoid cases of homonymy between siblings, the legislation requires the registration of either a compound given name (called *double name*) or different last names (Article 64 of Law No. 6,015 of December 31, 1973).

According to Brazilian legislation, the given name, along with the last name, constitutes the personal name guaranteed by law, as stated in Article 16 of the Civil Code: “Everyone has the right to a name, including given name and last name” (BRASIL, 2002). The given name is officially used by the bearer for his entire life, but there are situations in which it may be changed. As examples, there are those in which the objective is to:

- a) correct spelling errors (Article 110 of Law No. 6,015/1973);
- b) change the given name after reaching the age of civil majority (Article 56 of Law No. 6,015/1973);
- c) replace the given name with a well-known public nickname (including the so-called *social name*) (Article 58 of Law No. 6,015/1973);
- d) prevent the person from being exposed to ridicule (sole paragraph of Article. 55 of Law No. 6,015/1973);
- e) meet the request of the adopter or the adopted (Article 47, § 5º of Law No. 8,069/1990);
- f) avoid coercion or threat arising from cooperation in the prosecution of a crime (§ 7º of Article 57 of Law No. 6.015/1973).

In the case of (c), Article 1 of Law No. 9.708, of November 18, 1998, allows for its substitution: “The given name will be definitive; however, it may be substituted by notorious public last names”. In the case of (f), the sole paragraph of Article 58 of the same law states: “The substitution of the given name will also be admitted in reason of founded coercion or threat arising from collaboration with the prosecution of a crime, by determination, in a sentence, by a competent judge, after hearing the Public Prosecution Service.”

The table below shows the ten most frequent given names in Brazil in the 2000s, according to data made available by IBGE (INSTITUTO, 2017). We observe that the most frequent given names for men and women were, respectively, *João* and *Maria*³⁵.

Table 3.1 – Most frequent given names in Brazil in the 2000s

	Male name	Number	Female name	Name
1º	João	787.738	Maria	1.105.524
2º	Gabriel	577.365	Ana	931.115
3º	Lucas	499.972	Vitória	282.734
4º	Pedro	439.612	Júlia	264.647
5º	Mateus	327.290	Letícia	208.527
6º	José	313.584	Amanda	175.868
7º	Gustavo	302.475	Beatriz	170.464
8º	Guilherme	276.608	Larissa	168.755
9º	Carlos	264.446	Gabriela	168.390
10º	Vítor	242.220	Mariana	142.606

Source: IBGE, 2010 Demographic Census.³⁶

As mentioned at the beginning of this section, there are cases in which the law requires that a newborn be given two first names (Law No. 6,015/1973, Article 63). This occurs when there is already someone in the family with the same name that is to be given to the new member. If there is a brother named *João* and the family wants the new son to have the same name, he will need to have a compound name, *João Paulo*, for example. The IBGE data collection followed this same criterion. If the IBGE censor interviewed this family, the IBGE would register the name *João* and the name *João Paulo*. In cases of homonymy in the family, the second given name was considered but counted as a single given name in the statistics. On the other hand, when there is only one person named *João Paulo* in the family, IBGE registers only the name *João*.

On the Civil Register Transparency Portal (TRANSPARÊNCIA, 2019), it is possible to obtain lists of the 50 most registered compound names in the country by year. We consulted the listing for the year 2018 and selected the top ten most used male compound names and the top ten most used female compound names, which can be seen in Chart 3.1. Its analysis shows the

³⁵ Note that the second name was not counted except in cases where there were two identical first names in the same family. So, for example, *José Carlos* was counted as *José*.

³⁶ The data published by IBGE do not consider diacritical marks (acute, circumflex, or grave accent, cedilla, umlaut, and tilde). In the table presented, however, such signs are used following the current graphic norms of the Portuguese language. It should also be considered that the variant graphical forms are counted as different names by the IBGE.

coexistence of traditional compound names, such as *Maria Luiza* and *João Pedro*, with names in which the first name was already used as the first element of a compound name, but not the second, as is the case of *João Miguel* and *Maria Alice*, and cases in which the joining of names is more innovative, as in *Enzo Gabriel* and *Arthur Miguel*.

Chart 3.1 – Most frequent compound names in Brazil in 2018

Male names		Female names	
1	Enzo Gabriel	1	Maria Eduarda
2	João Miguel	2	Maria Clara
3	Pedro Henrique	3	Ana Clara
4	João Pedro	4	Maria Luiza
5	David Lucas	5	Maria Alice
6	João Lucas	6	Maria Cecília
7	Davi Lucca	7	Maria Vitória
8	João Guilherme	8	Maria Julia
9	João Gabriel	9	Ana Julia
10	Arthur Miguel	10	Ana Laura

Source: Civil Register Transparency Portal.

Although legally, a name like *João Paulo* is a compound given name or double name, some researchers differentiate between compound and juxtaposed given names (LÓPEZ FRANCO, 2011). In the compound given name, the set of two names is consecrated by usage and is therefore considered a single name. In addition to *João Paulo*, examples of compound names are: *José Carlos*, *Maria José*, and *Ana Júlia*. Juxtaposed names are formed by the juxtaposition of two unique names that constitute an unusual set. Chart 3.2 shows recent examples of people born in the 1980s to 2000s to whom juxtaposed names were assigned in the municipality of Marechal Cândido Rondon, according to Frai (2016).

Chart 3.2 – Examples of juxtaposed names

Male	Female	Decade in which it was assigned
Tiago Alan	Tatiana Daniele	1980
César Alexandre	Gabriela Natasha	1980
Luan Felipe	Bruna Camila	1990
Eduardo Daniel	Daiane Regina	1990
Cristiano Adriano	Amanda Gabriele	2000
Braian Gustavo	Bianca Rafaela	2000

Source: Frai (2016).

3.2.2 Last name

As mentioned in the previous section, the last name is part of the civil name (or orthonymous) and corresponds to the element(s) that follow(s) the given name. It is also called a *family name* and is usually passed from parents to children, as illustrated in the following example. In (3), we have the full name of the Brazilian writer Erico Lopes Verissimo. The first last name was inherited from his mother, Abegahy Lopes, and the second, from his father, Sebastião Verissimo da Fonseca:

(1) Erico Lopes Verissimo

Last name 1 (inherited from the mother): Lopes

Last name 2 (inherited from the father): Verissimo

As an equivalent to the last name, we find the items *apelido* or *apelido de família*, as seen in Law n. 6,015 of 1973, which disposes about public registries. In this work, however, we reserve the term *apelido* for other anthroponyms, as will be seen below. This decision is the same as the one adopted by the *DUPC* (BORBA, 2004, p. 92), which presents the following synonymic definition for the *apelido* “nickname: The Australian did not accept the nickname”.

Within the set of last names are included the patronymics – anthroponyms that originate from the father’s name or a male ancestor – and the matronymics – originating from the mother’s name. In this sense, *Rodrigues* would be the son of *Rodrigo*. But the formation of patronymics is no longer as common as it was in other centuries. According to Vasconcellos (1928), from the 15th to the 16th century, medieval patronymics started to function as simple last names (called *apelidos* by the author). Thus, *Durãez* meant ‘son of Durão’ and, in contemporary Portuguese, it is a last name that can be adopted by a person even if the father is not called Durão (VASCONCELLOS, 1928, p. 151).

In Brazil, when registering an individual's full name, it is customary that the mother's last name comes before the father's last name. In example (3), of the writer Erico Lopes Verissimo (better known by the given name *Erico* accompanied by the last name *Verissimo*), the last name *Lopes* comes from the mother and the last name *Verissimo* comes from the father. But it is also possible that more than one last name is transferred to the child.

Regarding the change of the last name, Article 1,565 of the Civil Code (Law No. 10,406, January 10, 2002) states that during the marriage, either one of the spouses may add to his/her last name that of the other spouse. Thus, both the husband and the wife may choose and add the last name of the future spouse to their name, although it is more common for the woman to do so. In addition, the possibilities for change mentioned in the previous section should be considered when they apply to the last name.

In the case of civil name changes by well-known people, familiar examples are those of the samba singer Neguinho da Beija-Flor, presenter Xuxa, and former president Lula, as shown in the chart below:

Chart 3.3 – Examples of civil names changed by notorious public persons

Initial civil name	Changed civil name
Luiz Antônio Feliciano Marcondes	Luiz Antônio Feliciano Neguinho da Beija-Flor Marcondes
Maria da Graça Meneghel	Maria da Graça Xuxa Meneghel
Luiz Inácio da Silva	Luiz Inácio Lula da Silva

3.2.3 Agnomen

A special subtype of name is formed by items such as *Filho* ('son'), *Neto* ('grandson'), *Sobrinho* ('nephew'), *Júnior* ('junior'), *Segundo* ('second'), which mark a relationship between the individual bearing that name and another, who is generally a relative. Known as *agnomen*, they are frequently used in Brazilian anthroponymy and serve both to indicate the ancestry of the named and to differentiate the son from the father and grandfather, who are also called by the same name. In (4), (5), and (6), we see the agnomen of members of the Arantes family. *Neto* and *Júnior* mark the relation grandfather/grandson and father/son, respectively:

- (1) Rômulo Duncan Arantes Neto
Neto: agnomen of Rômulo Arantes' grandson
- (2) Rômulo Duncan Arantes Júnior
Júnior: agnomen of Rômulo Arantes' son

(3) Rômulo Arantes

Rômulo Arantes: civil name of Rômulo Duncan Arantes Neto's grandfather and Rômulo Duncan Arantes Júnior's father

To understand where these designations came from, we need to go back to how names were assigned to children in the Roman Empire. At that time, the nobility used a ternary naming system: there was a given name (*praenomen*), a *gens* name (*gentilicum*) indicating the clan to which the individual belonged, and a nickname. An example is the name of one of the last Roman emperors *Caius Iulius Caesar*, which could be understood as *Gaius of the Julius clan*, called (that is, nicknamed or titled) *Emperor*. In addition to these, a fourth name began to be used to register the filiation of the nominee. Thus, emerged names such as *Procilius Regulus, filius M. Procilii Nocetae*, meaning *Procilius Regulus son of M. Procilii Nocetae* (PETKOVA, 2016, p. 17; CAMARA JR., 1975, p. 208). This fourth nomination is the origin of the use of the names *Filho*, *Neto*, and *Júnior*. According to Siqueira (2010), names like these can only be assigned to avoid homonymy:

In the hypothesis of the agnomen, for example, care must be taken by the registrar since its semantic function is well-defined. For this reason, it should not be used in cases where the name of the father, uncle, or grandfather does not expressly correspond to the name to be registered. It must be clear that its function is to resume genealogical ties. Thus, the father's prerogative to assign the agnomens Junior or Son to his offspring only arises in cases where the names are identical, different only by suffix. The same applies to grandfather and uncle, whose names will be affixed to their grandchildren or nephews.

For reasons of semantic systematization, the correspondence referred to must be experienced since it makes no sense under the Law for a father named Ignácio Loiola da Costa to have a son named Anderson Júnior da Costa. In this case, the use of the agnomen would be unreasonable, conceivable for the average natural person, but not for the registrar, who knows legal techniques. As the interpreter of the law in the concrete case, he must act so that the wishes of the individual are subsumed to the legal guidelines (SIQUEIRA, 2010, s. p.³⁷).

The prescription of the author above does not find complete fulfillment in the Brazilian anthroponymic reality since there are cases of registration of agnomen without correspondence

37 In the original: "Na hipótese do agnome, por exemplo, um cuidado deve ser tomado pelo registrador, já que sua função semântica é bem delimitada. Por tal razão não deve ser usado fora dos casos de expressa correspondência do nome do pai, tio ou avô com o que se pretende registrar. É preciso se ter claro que a função deste é retomar laços genealógicos. Assim, a prerrogativa do pai de apor o agnome Júnior ou Filho à prole só exsurge nos casos em que os nomes são idênticos, diferenciados apenas pelo sufixo. O mesmo se diz do avô e do tio que terão seus nomes apostos no neto ou sobrinho.

Por razão de sistematização semântica a correspondência aludida deve ser vivenciada, eis que não faz nenhum sentido à luz do Direito um pai chamado Ignácio Loiola da Costa ter um filho com o nome de Anderson Júnior da Costa. Neste caso, restaria despropositada a utilização do agnome, concebível para a pessoa natural média, mas não para o registrador, conhecedor da técnica jurídica. Como intérprete da lei no caso concreto, deve atuar de forma que o anseio do particular seja subsumível aos liames legais." [N. T.]

of identity of anthroponyms. Thus, we find individuals with *Júnior* without the other anthroponyms of the father being identical to those of the son. When analyzing a sample of names registered in the registry office of the Paraná municipality of Toledo, in the period from 1950 to 2000, Grespan found an occurrence of *Fábio Junior* in which “the name *Júnior* was used as a second given name without correspondence with the paternal name” (GRESPLAN, 2012, p. 79).

3.3 ANTHROPNOMS OUTSIDE THE CIVIL REGISTER

In this section, we present the anthroponyms that do not belong to the civil register. Amaral (2011a) groups them in the set of allonyms (from Greek *al(o)* = different + *ónoma* = name of a person). As it is possible to see, the typological relation is much more extensive since it derives from social relations that the human being has in the family environment, in the artistic environment, in the professional sphere, etc. To this group of anthroponyms, belong the following elements: *nickname* (or *alias*, or *cognomen*), *hypocoristic*, *pseudonym*, *codename*, *heteronym*, *stage name* (or *artist name*), *nom de guerre*, *religious name*, *social name*, *ballot name*, and *parliamentary name*. To exemplify some cases, we use a sample of online news data.

In some cases, these new anthroponyms may become part of the civil register. But if they do, they will lose their status as allonyms and have to be treated as given names or last names. So if a person obtains the right to change his or her given name to a social name, the social name will become his or her civil name and will fall under the cases in the previous section.

3.3.1 Nickname (or alias or cognomen)

Dictionaries present several synonyms for this type of anthroponym. The GDH, for example, in the entry *alcunha* (“alias”) identifies: *agnomen*, *alcunho*, *antonomásia*, *apelido* (“nickname”), *apodadura*, *apodo*, *cognomen*, *cognomento*, *cognominação*, *epíteto* (“epithet”), *prosônimo*, *titulatura*, *velacho*. However, in this work, the most frequent forms in contemporary Brazilian Portuguese are prioritized: *nickname*, *alias*, and *cognomen*³⁸. Comments on the *epithet* will be made later on.

The nickname (*alias* or, more rarely, *cognomen*) is the anthroponym attributed to an individual, usually by another person. Often it alludes to a physical characteristic: *Cabeção* (‘Big Head’), *Bigode* (‘Moustache’), *Fofão* (‘Fluffy’), *Zoinho* (‘Small Eyes’), etc., or an intellectual one *Coruja*, *Nerd* (‘Einstein’, ‘Nerd’), or even a social fact or behavior, *Baiano*, *Titia* (‘Auntie’). It may or may not be derogatory. In the examples below, it is possible to see that the motivations for the nicknames *Shrek* and *Viúva Negra* (‘Black Widow’) are explained.

³⁸ In a survey conducted in the *Corpus of Portuguese (Web/Dialects)*, the frequency of these names, per million words, is as follows: *nickname* (11.59); *alias* (1.97); *cognomen* (0.15). The other forms presented lower values or null frequency (DAVIES; FERREIRA, 2016).

- (7) O *Música em Letras* viajou no ônibus dirigido por Edney Ramos dos Santos, conhecido como Shrek [...]. Edney Ramos dos Santos, 40, com 1,85 metro e 135 quilos, ganhou o apelido no trabalho. “Um colega falou que eu parecia o Shrek [o simpático ogro verde, personagem de uma animação homônima] e o apelido pegou. Saí da firma, o apelido morreu, mas depois esse colega foi até o estacionamento de ônibus da firma em que eu estava trabalhando, só para falar que eu tinha esse apelido. Aí pegou de novo. Hoje, sou conhecido como Shrek; se alguém me chamar pelo nome, acho que nem atendo”, contou (BOZZO JÚNIOR, 2017).

‘Música em Letras traveled in the bus driven by Edney Ramos dos Santos, known as Shrek [...]. Edney Ramos dos Santos, 40, 1.85 meters tall, and 135 kilos, earned his nickname at work. “A colleague said that I looked like Shrek [the friendly green ogre character from an animated film of the same name], and the nickname stuck. I left the company, the nickname died, but later this colleague went to the bus parking lot where I was working, just to say that I had this nickname. Then it caught on again. Today, I am known as Shrek; if someone calls me by my name, I don’t even listen to it,” he said’ (BOZZO JÚNIOR, 2017).

- (8) Nascida no Complexo da Maré, conjunto de favelas da zona norte carioca, Danúbia tem outros dois chefões do tráfico no currículo amoroso: Luiz Fernando da Silva, o Mandioca, e o substituto dele, Marcélio de Souza Andrade. Ambos morreram em confrontos com a polícia, o que lhe rendeu o apelido de Viúva Negra (VETORAZZO; BIANCHI, 2017).

*‘Born in Complexo da Maré, a group of favelas in the northern zone of Rio de Janeiro, Danúbia has two other drug lords in her love life: Luiz Fernando da Silva, known as Mandioca, and his substitute, Marcélio de Souza Andrade. Both died in confrontations with the police, which earned her the nickname *Black Widow*’ (VETORAZZO; BIANCHI, 2017).*

Brazilian personalities are also often nicknamed, as demonstrated in example (9) below. This is the nickname of the singer Roberto Carlos, used in his family environment.

(1) Zunga

Zunga: Roberto Carlos Braga’s nickname.’

The artist still has the epithet “the King”, used in the media (ARAÚJO, 2003). The epithet has characteristics very close to the nickname. It is attributed to the individual by another person and serves to qualify the bearer of the proper name. But unlike the other types of anthroponyms, it tends to maintain its original lexical content. Moreover, the main difference between the epithet and the various types of anthroponyms analyzed is syntactic. In many cases, it is not a name but a nominal phrase composed of a name and other elements. Thus, in the epithet *Bruxo*

do Cosme Velho, attributed to the writer Machado de Assis, we observe a name followed by a prepositional phrase. In Chart 3.4, it is possible to see some cases of epithets of Brazilian personalities.

Chart 3.4 – Examples of epithets of Brazilian personalities

Personality	Epithet	Civil name
Ruy Barbosa	Águia de Haia [‘Eagle of The Hague’]	Ruy Barbosa de Oliveira
Gregório de Matos	Boca do Inferno [‘Hell’s Mouth’]	Gregório de Matos Guerra
Machado de Assis	Bruxo do Cosme Velho [‘Wizard of Cosme Velho’]	Joaquim Maria Machado de Assis
Chacrinha	Velho Guerreiro [‘Old Warrior’]	José Abelardo Barbosa de Medeiros
Xuxa	Rainha dos Baixinhos [‘Queen of the Little Ones’]	Maria da Graça Xuxa Meneghel

3.3.2 Hypocoristic

The hypocoristic is often called a *nickname*. But it is possible to distinguish the two types of anthroponyms by morphological criteria. The hypocoristics can be understood as an item formed from a morphological alteration (abbreviation, diminutive, augmentative, etc.) of another anthroponym. In hypocoristics, there is a correlation between the altered form and the given name (or last name), so that speakers are able, given a hypocoristic, to point to a possible anthroponym of origin and vice-versa, that is, from a given name, they can point to a hypocoristic form for it. With nicknames, this does not occur, as there is no formal relationship between the given name and the nickname.

The hypocoristic is generally used in family contexts, although it can become a stage name, parliamentary name, or other. In this sense, it differs from a nickname because it originates from another proper name. But there are also cases of hypocoristics that become given names, as is the case of *Terezinha* (< *Tereza*) or *Malu* (< *Maria Luiza* / *Maria de Lourdes*).

A hypocoristic can be formed by acronyms of civil names (*Mabel* < *Maria Isabel*), by syllable duplications (*Dudu* < *Eduardo*), by diminutives (*Luizinho* < *Luiz*) or by augmentatives (*Paulão* < *Paulo*), although some studies argue that only the first two examples above, in which some part of the civil name is lost, should be considered as hypocoristics³⁹. In Chart 3.5, we can see

³⁹ About the theme, see Monteiro (1991), Bajo Pérez (2002), Silva and Silva (2000), and Lucini (2010).

the hypocoristics of Brazilian personalities. It can be seen that these hypocoristics, derived from components of the civil name, also become part of the names by which people become known.

Chart 3.5 – Examples of hypocoristics of Brazilian personalities

Personality	Hypocoristic	Civil name
Maju	Maju	Maria Júlia Coutinho
Lulu Santos	Lulu	Luiz Maurício Pragana dos Santos
Betinho	Betinho	Herbert José de Sousa
Faustão	Faustão	Fausto Corrêa da Silva

The creativity of speakers in the formation of hypocoristics is enormous. What is recorded here is only a small sample of the different possible processes that language users use. There is already some research on some of these hypocoristics formation processes, as well as on the frequency of each process.

In Pernambuco, a data collection was done on the hypocoristics possessed by students of the Letter course at the Federal University of Pernambuco. Sixty given names and 105 hypocoristics were analyzed. The results indicate the frequency of the processes by which hypocoristics are formed: 54% by abbreviation (as in the first example in Chart 3.5), 29.5% by suffixation (last two examples in Chart 3.5), and 16.5% by doubling (second example in Chart 3.5) (SILVA; SILVA, 2000).

Ten years later, another research was conducted focusing on hypocoristics formed by abbreviation, based on data from a collection conducted in a private confessional school in Porto Alegre (RS) with 160 students aged 11 to 17 years (LUCINI, 2010). The results of this research show that the proper names that have more hypocoristics are the trisyllabic or polysyllabic ones, 73% – as is the case of the polysyllabic anthroponym *Lisiane* – followed by the disyllabic ones, 49.3% – as is the case of the anthroponym *Carlos*. As for the hypocoristics, they usually have two or three syllables – for example, a person whose name is *Luciana* can be called *Luci* (LUCINI, 2010, p. 46). The most common is for the hypocoristics to keep the pretonic syllable, for example, the hypocoristics *Ro* for the given name *Roberta*, or the tonic and the pretonic syllable, for example, the hypocoristics *Moni* for the given name *Monique* (LUCINI, 2010, p. 48).

3.3.3 Pseudonym

A *pseudonym* is an anthroponym used by an individual in place of his civil name, which may or may not be concealed. It can be differentiated from the nickname by the fact that it is chosen by the bearer of the proper name. It also receives legal recognition, according to Article

19 of the Civil Code: “The pseudonym adopted for licit activities enjoys the protection given to the name” (BRASIL, 2002).

In the text below, it is observed the occurrence of *Stanislaw Ponte Preta*, pseudonym of the writer, broadcaster, and composer Sérgio Marcus Rangel Porto (1923-1968).

- (10) A literatura sempre esteve presente na vida de Duda [Porto de Souza]: seu avô é Sergio Porto (1923-1968), que ficou conhecido assinando crônicas em jornais e revistas sob o pseudônimo Stanislaw Ponte Preta (TINTI, 2013).

‘Literature has always been present in Duda [Porto de Souza]’s life: his grandfather is Sergio Porto (1923-1968), who became known by signing chronicles in newspapers and magazines under the pseudonym Stanislaw Ponte Preta’ (TINTI, 2013).

In the case of Brazilian writer Ferreira Gullar, the pseudonym chosen is formed from an adaptation of his family’s last name, as he explains. In this regard, Ferreira Gullar recognizes the possibility of inventing his pseudonym:

- (11) *Gullar* é um dos sobrenomes de minha mãe, o nome dela é Alzira Ribeiro Goulart, e *Ferreira* é o sobrenome da família, eu então me chamo José Ribamar Ferreira; mas como todo mundo no Maranhão é *Ribamar*, eu decidi mudar meu nome e fiz isso, usei o *Ferreira* que é do meu pai e o *Gullar* que é de minha mãe, só que eu mudei a grafia porque o *Gullar* de minha mãe é o *Goulart* francês; é um nome inventado, como a vida é inventada eu inventei o meu nome (CUBA, 2010).

‘*Gullar* is one of my mother’s last names, her name is Alzira Ribeiro Goulart, and Ferreira is the family’s last name, so my name is José Ribamar Ferreira; but as everyone in Maranhão is *Ribamar*, I decided to change my name and did this, I used my father’s *Ferreira* and my mother’s *Gullar*, only I changed the spelling because my mother’s *Gullar* is the French *Goulart*; it is an invented name since life is invented, I invented my name’ (CUBA, 2010).

In migratory contexts, pseudonyms may also be created to facilitate communication and interaction between the migrant and the locals, as is the case of the first generation of Japanese migrants in Brazil (cf. chapter 8).

It is important to emphasize that in the literary field it is common to choose pseudonyms. Thus, this category is not to be confused with the stage name, usually used by individuals in areas such as music, cinema, theater, and television, as will be seen later on.

3.3.4 Codename

The term *codename* is used to conceal or name a plan of action or an organization, as Brazilian dictionaries attest. DAD presents, for example, “Nome falso para ocultar a identidade de uma pessoa, um grupo, um plano, etc.” (A false name to conceal the identity of a person, a group, a plan, etc.) (DAD, 2019). As a type of anthroponym, it is employed to conceal the identity of an individual. Therefore, it resembles the pseudonym since the creation of a pseudonym can also serve to conceal an identity. However, an analysis of the use of a codename reveals that its choice can be made either by the bearer or by someone else and often has a negative connotation. In the following examples, we observe the occurrence of two codenames. The first, *Beira-Mar*, used by Luiz Fernando da Costa, leader of a criminal organization, and the second, *Mergulhador*, used by a Navy admiral:

- (12) Beira-Mar comandava a principal facção criminosa do Rio. O codino-me *Beira-Mar* tem origem nesta favela da Baixada Fluminense, onde ele despontou como chefe do tráfico no início da década de 1990. Nos anos seguintes, passou a ser reconhecido como um dos principais articuladores da facção Comando Vermelho (FOLHA, 2016).

‘Beira-Mar commanded Rio’s main criminal faction. The codename *Beira-Mar* originated in this favela in Baixada Fluminense, where he emerged as a drug lord in the early 1990s. In the following years, he became recognized as one of the leading articulators of the Comando Vermelho faction’ (FOLHA, 2016).

- (13) Ocorre que a limpeza, assim como as investigações da Lava Jato que a ela deram origem, tem numerosos inimigos. O mais notório deles é o almirante reformado Othon Luiz Pinheiro da Silva, codinome “Mergulhador” nas planilhas da Odebrecht (SPEKTOR, 2017).

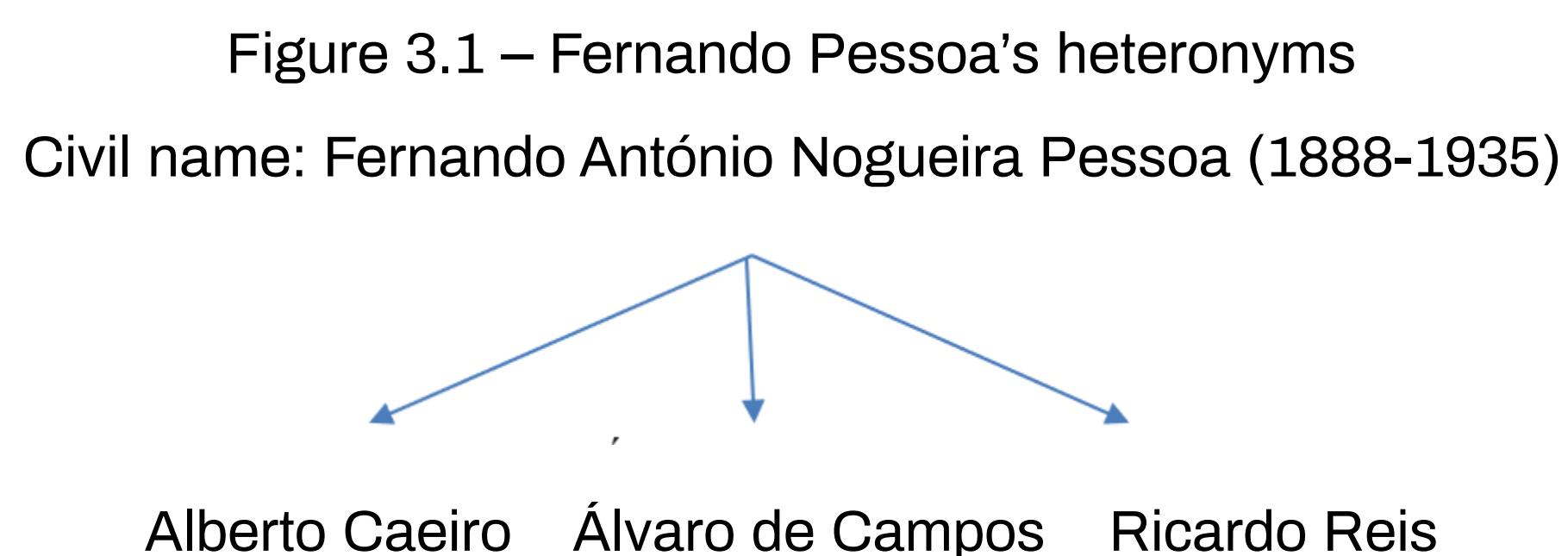
‘It turns out that the cleanup, as well as the Lava Jato investigations that gave rise to it, has numerous enemies. The most notorious is retired Admiral Othon Luiz Pinheiro da Silva, codenamed “Mergulhador” in the Odebrecht spreadsheets’ (SPEKTOR, 2017).

3.3.5 Heteronym

The GDH defines a *heteronym* as “nome de alguém usado por outrem para autoria do que não fez” (someone’s name used by someone else to author something he did not do). The *literature* entry presents a second meaning: “nome imaginário que um criador identifica como

o autor de obras suas e que, à diferença do *pseudônimo*, designa alguém com qualidades e tendências marcadamente diferentes das desse criador”.(an imaginary name that a creator identifies as the author of his works and which, unlike a *pseudonym*, designates someone with qualities and tendencies markedly different from those of that creator). Considering these characteristics, we can define the heteronym as that type of anthroponym that is attributed to a fictitious individual created by the bearer of another anthroponym.

In literary studies, the heteronyms of the Portuguese writer Fernando Pessoa are known. The figure below shows some of the author’s heteronyms:



Regarding the difference between pseudonym and heteronym, it is worth noting the autobiographical words of the writer Fernando Pessoa himself:

What Fernando Pessoa writes belongs to two categories of works, which we may call orthonymous and heteronymous. It cannot be said that they are anonymous and pseudonymous because they really are not. The pseudonymous work belongs to the author in his own person, except for the name he signs; the heteronymous work belongs to the author outside his person, to a complete individuality fabricated by him, as would be the words of any character in any of his dramas (PESSOA, 1928, s. p.⁴⁰).

3.3.6 Stage name (or artist name)

The stage name corresponds with the anthroponym employed by an individual in place of his civil name and by which he makes himself known in his professional activity, especially in areas such as music, cinema, theater, television, and so forth. It is a type of anthroponym that generates much curiosity among people because it is common for artists, for various reasons, to choose other names with which they want to make themselves known. Such reasons are based on attempts to avoid names considered unattractive, to obtain originality by avoiding homonymy or even to meet numerological beliefs and predictions. Below is a chart with the stage names of contemporary Brazilian personalities and their respective civil names.

⁴⁰ In the original: “O que Fernando Pessoa escreve pertence a duas categorias de obras, a que poderemos chamar ortónimas e heterónimas. Não se poderá dizer que são anónimas e pseudóni- mas, porque deveras o não são. A obra pseudónima é do autor em sua pessoa, salvo no nome que assina; a heterónima é do autor fora de sua pessoa, é de uma individualidade completa fabricada por ele, como seriam os dizeres de qualquer personagem de qual- quer drama seu”. [N. T.]

Chart 3.6 – Stage names of contemporary Brazilian personalities and their respective civil names

	Stage name	Civil name
1	Anitta	Larissa de Macedo Machado
2	Cazuza	Agenor de Miranda Araújo Neto
3	Fiuk	Filipe Kartalian Ayrosa Galvão
4	Latino	Roberto de Souza Rocha
5	Leonardo	Emival Eterno da Costa
6	Fafá de Belém	Maria de Fátima Palha de Figueiredo
7	Fernanda Montenegro	Arlette Pinheiro Esteves Torres
8	Lima Duarte	Ariclenes Venâncio Martins
9	Sílvio Santos	Senor Abravanel
10	Tati Quebra-Barraco	Tatiana dos Santos Lourenço

As can be seen in Chart 3.6, the stage names may or may not have a relationship with the civil name. In the cases of *Fiuk*, *Fafá* and *Tati*, there is a morphological relationship with the civil anthroponyms (*Filipe Kartalian*, *Maria de Fátima*, and *Tatiana*), but in all the others, there is no relationship. It is noted that several artists have civil names that are uncommon in Brazilian anthroponymy, such as *Emival*, *Ariclenes*, and *Senor*.

In Chart 3.6, the first five names are composed of only one element, which may or may not resemble a traditional given name, but it is possible to state that stage names tend to follow the formation given name + last name, such as *Fernanda Montenegro*.

The formation of new personalities' anthroponyms by only one element seems to be much more common in the sports environment, especially because they are names that often derive from nicknames or hypocoristic names. Examples are the names *Tande*, for the former volleyball player Alexandre Ramos Samuel, and *Kaká*, for the soccer player Ricardo Izecson dos Santos Leite. These cases, however, do not fit into the so-called stage names due to the difference in their bearers' fields of activity. We could fit them into the group of common hypocoristics, but we leave the caveat that they are anthroponyms that need to be further studied because we do not know if there is any particularity of use or linguistic constitution related to the sports environment in which such hypocoristics are created and used.

Of similar origin to the stage name is the so-called *nome de palco*. This term, however, has a much lower frequency in the language and can be considered a hyponym. Below, we can see a usage example of a stage name, *Emicida*, belonging to the Brazilian rapper and music producer Leandro Roque de Oliveira.

(14) Batizado Leandro, o rapper assina contratos e cheques da empresa com seu nome de palco. “Minha rebeldia é essa aí, agora”, ri Emicida. “Fiquei anos da minha vida tentando inventar assinatura de respeito” (ARAGÃO, 2012).

‘Named Leandro, the rapper signs company contracts and checks with his stage name. “My rebellion is that right there, now”, laughs Emicida. “I spent years of my life trying to invent a respectful signature”’(ARAGÃO, 2012).

3.3.7 Nom de guerre

The so-called *nom de guerre* is similar to the *nickname*, the *pseudonym*, and the *stage name*. The DAD defines it as follows: “pseudônimo, apelido de alguém, geralmente num determinado âmbito (seu grupo, sua atividade, etc.)” (pseudonym, the nickname of someone in a certain context, his group, his activity, etc.)”. The GDH, in one of its meanings, presents: “pseudônimo ou apelido pelo qual alguém é mais conhecido na sociedade, no meio artístico, etc.” (pseudonym or nickname by which someone is better known in society, in the artistic world, etc.). The same work informs that the *nom de guerre* also corresponds to the pseudonym used by Masons in their meetings⁴¹.

But, unlike the pseudonym, the *nom de guerre* contains single features that the other does not tend to carry. In fact, not all individuals who create pseudonyms for themselves would say that they have created a *nom de guerre*. One explanation for the difference is that the *nom de guerre* is employed in restricted environments, that is, it is not usually used in different social spaces (family, professional, media, etc.).

The military environment is one of the spheres in which this anthroponym is found. As Leirner (2008, p. 198) explains, the *nom de guerre* is used to identify those who join the Brazilian army:

When you join the Brazilian army, after a short period (which can vary from a few days to a few weeks), you get, based on the individual’s suggestions and later approval/choice made by the immediate superior who commands the unit in which you are (serving; or, in the case of the military academy, joining), an abbreviation of your personal/family name that will become your *nom de guerre*.⁴²

41 An example of its use in Freemasonry is commented by Ribeiro (2012): “The venerable master Bento Gonçalves directed the first Masonic lodge in the state, the Philantropia e Liberdade, in Porto Alegre. His *nom de guerre* in the order was Sucre, a reference to General Antonio José Sucre, Latin American liberation leader alongside Simón Bolívar, another Freemason.”

42 In the original: “Quando se entra para o exército brasileiro, logo após um curto período (que pode variar de dias a poucas semanas), se ganha, a partir das sugestões do indivíduo e posterior aprovação / escolha feita pelo superior imediato que comanda a unidade em que se está (servindo; ou, no caso da academia militar, ingressando), uma abreviação do nome pessoal / de família que passará a ser o nome de guerra.”. [N. T.]

Also according to the author, it is fundamental that homonymy does not occur among the *nom de guerre*, having, in each class, only one *Silva*, one *José*, etc. (LEIRNER, 2008, p. 199). Examples of Brazilian military *nom de guerre* are: *Médici*, from Emílio Garrastazu Médici (1905-1985) and *Marquês de Tamandaré*, from Joaquim Marques Lisboa (1865-1958).

Besides the freemasonry and military circles mentioned above, it is possible to speak of the *nom de guerre* in areas such as prostitution and organized crime. In the examples below, we observe a reference to the *nom de guerre* Ímola, attributed to an escort girl, and an explanation about the attribution of the *nom de guerre* in the world of crime.

- (15) Na biografia *Morri para Viver* (Planeta), sobre sua trajetória de “fama, drogas e prostituição”, Andressa Urach afirma ter sido uma das garotas de programa mais caras e desejadas do país, com o “nome de guerra” Ímola (FOLHA, 2015).

‘In the biography *Morri para Viver* (Planeta), about her trajectory of “fame, drugs, and prostitution,” Andressa Urach claims to have been one of the most expensive and desired escort girls in the country, with the “*nom de guerre*” Ímola” (FOLHA, 2015).

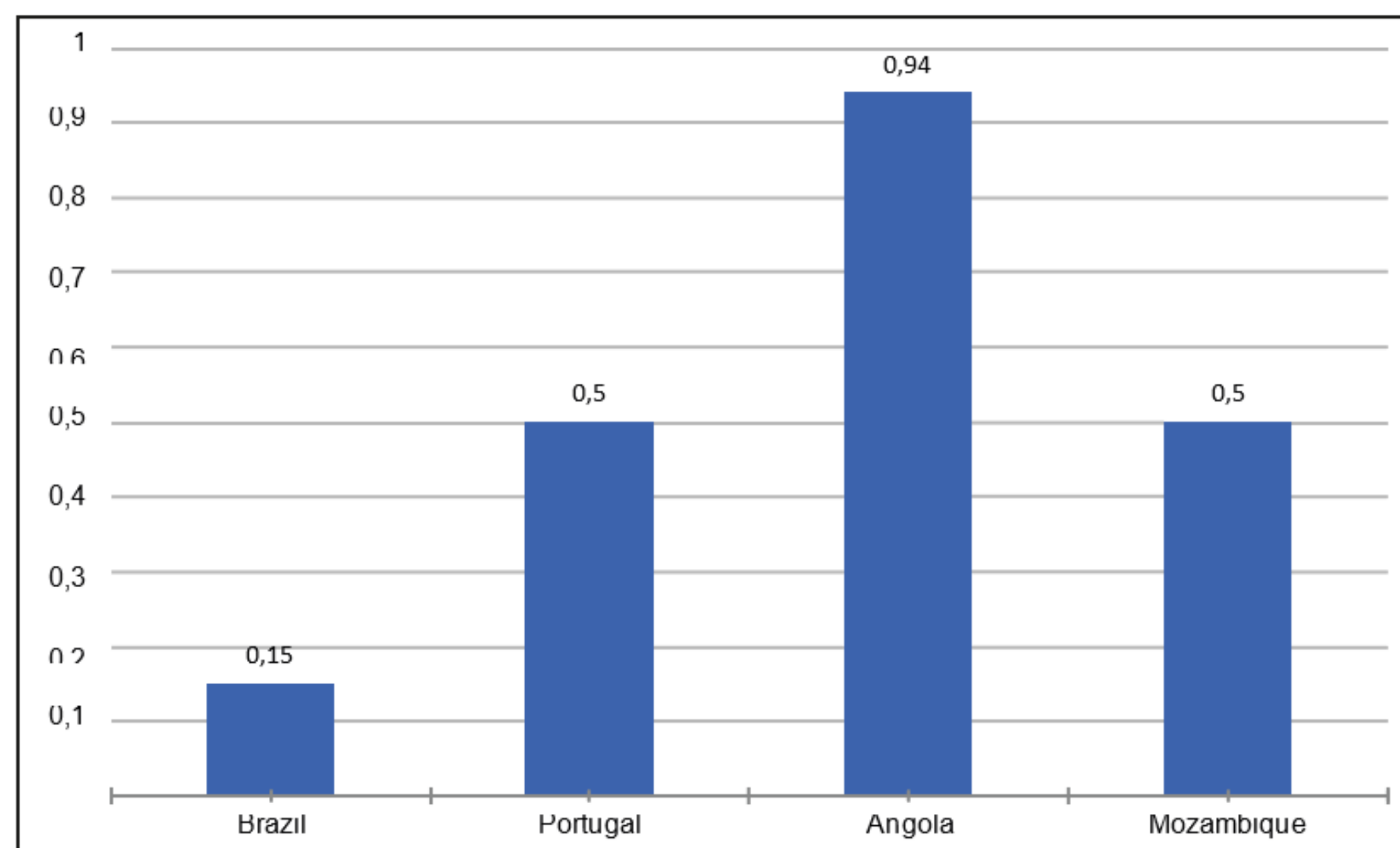
- (16) Para ser “batizado” pelo PCC, um criminoso precisa ser convidado por outro já pertencente à quadrilha, com aval de outros dois “batizados”. O nome do padrinho e o próprio nome de guerra se tornam uma espécie de RG do detento no grupo. Quem convida assume responsabilidade pelo afilhado e, também, pelos erros cometidos por ele. Um problema grave de indisciplina (como matar um colega sem autorização da cúpula) pode custar a vida de ambos (PAGNAN, 2017).

‘To be “baptized” by the PCC, a criminal must be invited by another criminal already belonging to the gang, with the endorsement of two other “baptized” criminals. The godfather’s name and his *nom de guerre* become a kind of ID of the inmate in the group. The person who invites assumes responsibility for the godchild and also for the mistakes made by him. A serious problem of indiscipline (such as killing a colleague without authorization from the leadership) can cost the lives of both’ (PAGNAN, 2017).

Considering the frequency of use of the term *nom de guerre*, Brazil reveals a lower value than other Portuguese-speaking countries. As observed in the graph below, prepared with data from the *Corpus do Português: Web/Dialetos*, the frequency of occurrence of *nom de guerre* is lower in Brazil if compared to those of Portugal, Angola, and Mozambique (DAVIES; FERREIRA, 2016). One reason that may explain this fact is the pejorative character that the term has in

the country, especially because it is frequent in prostitution and crime circles. But we evaluate that, to confirm this hypothesis, further research on this diatopic variation would be necessary.

Graph 3.1 – Frequency per million words of the term *nom de guerre* in Portuguese-speaking countries



Source: *Corpus do Português: Web/Dialetos* (DAVIES; FERREIRA, 2016).

3.3.8 Religious name

The religious name is the name used by members of religious communities in place of the civil name. It applies to different religions and has, for this reason, different rules for its choice. In the case of Catholic orders, the religious name is related to a saint. Thus, the religious name *Leonardo Boff*, attributed to Genézio Boff when he joined the Order of Friars Minor (Franciscans), pays homage to a Franciscan saint named Leonardo de Porto Maurício (1676-1751), as Costa (2016, p. 446) points out.

In this category is also found the so-called *papal name*, employed by the pope during his pontificate. After the conclave of the Catholic Church, the new pope decides with which name he should be called. The chart below shows the papal names and the respective civil names of the last five popes:

Chart 3.7 – Papal and civil names of the last five pontificates

Pontificate	Papal name	Civil name
06/21/1963 to 08/06/1978	Paulo VI	Giovanni Battista Enrico Antonio Maria Montini
08/26/1978 to 09/28/1978	João Paulo I	Albino Luciani
10/16/1978 to 04/02/2005	João Paulo II	Karol Józef Wojtyła
04/19/2005 to 02/28/2013	Bento XVI	Joseph Aloisius Ratzinger
03/13/2013 until today	Francisco	Jorge Mario Bergoglio

No caso da escolha deste antropônimo, é o próprio portador do nome que faz a escolha do nome. O atual papa Francisco escolheu seu nome papal em homenagem ao santo Francisco de Assis, como ele mesmo explica:

Some people wanted to know why the Bishop of Rome wished to be called Francis. Some thought of Francis Xavier, Francis De Sales, and also Francis of Assisi. I will tell you the story. During the election, I was seated next to the Archbishop Emeritus of São Paulo and Prefect Emeritus of the Congregation for the Clergy, Cardinal Claudio Hummes: a good friend, a good friend! When things were looking dangerous, he encouraged me. And when the votes reached two thirds, there was the usual applause, because the Pope had been elected. And he gave me a hug and a kiss, and said: “Don’t forget the poor!” And those words came to me: the poor, the poor. Then, right away, thinking of the poor, I thought of Francis of Assisi. Then I thought of all the wars, as the votes were still being counted, till the end. Francis is also the man of peace. That is how the name came into my heart: Francis of Assisi. (DISCURSO, 2013⁴³).

However, choosing a religious name is not restricted to the Catholic Church. In Judaism, another name is also chosen, as Galinkin (2008, p. 92) states: “through the naming rite and civil registration, each Jewish person has a religious or sacred name for ritual occasions and a civil or secular name for exercising his rights and duties as a citizen.

3.3.9 Social name

In Brazil, some laws recognize and regulate certain types of anthroponyms. The given name and last name, for example, are provided in the Law of Public Records (Law No. 6,015/1973). The ballot name is regulated by the Election Law (Law No. 9.504/1997). The social name, by contrast, is not regulated in any law but is defined and recognized by a decree. In 2016, the then

⁴³ Source: <https://catholicherald.co.uk/pope-francis-reveals-why-he-chose-name/>. [N. T.]

President of the Republic, Dilma Roussef, issued Decree No. 8,727, which provides for the use of the social name and the recognition of the gender identity of transvestites and transgender people within the direct, autarchic, and foundational federal public administration. In this decree, the social name is defined as: “designation by which the transvestite or transsexual person identifies and is socially recognized”.

Although there is still no specific law in the country regarding the social name, we must recognize the progress of the decree cited since it imposes on agencies and entities of the direct, autarchic, and foundational federal public administration the obligation to adopt the social name of the transvestite or transsexual person in their acts and procedures, according to their request. Before the decree, other initiatives by public agencies and entities had already been recognizing the use of the social name as a right.

In São Paulo, it was published in 2010 Decree No. 55,588, which provides for the nominal treatment of transsexuals and transvestites in public agencies of the State of São Paulo (SÃO PAULO, 2010). The text of the decree does not mention “social name” but states that the person concerned will indicate the name that corresponds to the way he or she is recognized, identified, recognized, and called by his or her community and in his or her social insertion. The text, therefore, equated what a social name would be to a new given name. Since then, the term that has been consolidated is *social name*.

At the Federal University of Minas Gerais, Resolution No. 9, dated July 7, 2015, already established internal rules for the autarchy. In its Article 2, it states:

It is ensured to employees, students, and, where appropriate, other users of the Federal University of Minas Gerais, whose civil registration name does not reflect their gender identity, the right to use and include their social name in records, documents, and acts of functional and academic life⁴⁴ (UNIVERSIDADE, 2015).

As an example of a social name, we can mention *Tarso Brant*, the name of the actor whose registered name is *Tereza Cristhina da Silva Borges*. *Ama Fialho* is the social name of André dos Santos Fialho (VASCONCELOS, 2015). In general, the individual who adopts the social name does so because he or she does not identify with the civil name that he or she has, assigned to a different gender from which he or she identifies. The differences between civil name and social name are not few and can be better understood from Chart 3.8, adapted from Cerqueira (2015):

44 In the original: “Fica assegurado a servidores, discentes e, no que couber, a demais usuários da Universidade Federal de Minas Gerais, cujo nome de registro civil não reflita sua identidade de gênero, o direito de uso e de inclusão do seu nome social nos registros, documentos e atos da vida funcional e acadêmica”. [N. T.]

Chart 3.8 – Differences between social and civil name

	Civil name	Social name
1	Obligatory for all persons.	Optional. Owned only by those who wish to do so.
2	Intended for all.	Intended specifically for the transgender audience.
3	It subsists on its own, regardless of the existence of a social name.	It does not subsist alone. Its bearer will have both a civil name and a social name. (In the event of a name change at the notary's office, the status of the social name ceases to exist, and the bearer will have a new civil name).
4	Acquired with birth registration, when the person is still not discerning enough to perform life's acts.	Conferred much later than birth, with the prerequisite that the person has preferred gender identification, which requires awareness.
5	Assigned by a third party to the bearer (as a rule, parents name their children).	It is the bearer's personal choice, and a third party cannot impute a social name to someone else.
6	It can be refused by the notary's office if it exposes the person to ridicule.	It cannot be refused by the notary's office because the citizen declares his acceptance of the name.
7	It is granted by registration in a notary's office but can only be changed by a court decision.	It can be changed administratively without the need for a court decision.
8	It binds the treatment of all people who interact with its bearer.	Currently, it is limited to binding the treatment given to its bearer within the public administration (and schools) and institutions that regulate it.
9	It must be related to the bearer's family, and it can be changed, for example, after recognition of paternity or adoption.	It does not need to be related to the bearer's family nucleus.
10	It does not need social approval (since personality is in its beginning).	As a rule, it is configured as an anthroponym already used by society to identify the bearer.
11	It can be changed upon marriage.	Marriage is indifferent to the social name. As a rule, the laws are silent on the subject.

Source: Adapted from Cerqueira (2015).

Although the term *social name* has become widespread in the description of Brazilian anthroponymy in recent years and its use also serves as a guarantee of the principle of human dignity (AMARAL; OLIVEIRA, 2019), the possibility of dispensing from its use with the consequent rectification of the registration name was first guaranteed by the Judiciary. In a judgment of the Direct Action of Unconstitutionality (ADI 4275), the Supreme Federal Court, in the year 2018, upheld the action to give an interpretation following the Constitution and the Pact of San José, to Article 58 of Law No. 6,015/1973, to recognize transgender people who so desire, regardless of transgenitalization surgery, or the performance of hormonal or pathologizing treatments, the right to the substitution of the given name and sex directly in the civil register. In June of the

same year, through Provision No. 73/2018, the CNJ regulates the annotation of the change of given name and gender in birth and marriage records of transgender persons in the Civil Registry Office of Natural Persons. From then on, the name change can be made in registries throughout the Brazilian territory without the need for judicial authorization. Respecting the social need for gender assignment, it is also possible to change the gender on the document according to the individual's identification by self-declaration.

3.3.10 Ballot name

In Brazil, Law No. 9,504, of September 30, 1997, establishes the rules for elections. Article 12 of this law provides for the formation of the ballot name. Its caput reads:

Article 12. The candidate for proportional elections shall indicate, in the registration request, in addition to his full name, the variations with which he wishes to be registered, up to a maximum of three options, which may be the given name, last name, cognomen, shortened name, nickname or name by which he is best known, provided that no doubt is established as to his identity, it does not attack modesty, and it is not ridiculous or irreverent, mentioning in which order of preference he wishes to be registered (BRAZIL, 1997, s.p.⁴⁵).

Paragraph 1 of the same article defines the criteria for the undoing of homonymy cases. Subparagraph I provides that, in case of doubt, the Electoral Justice may require proof from the candidate that he or she is known by a given choice of name. In addition, for the decision of homonymy cases, an important role is played by the fact that the candidate is identified by a certain name in his political, social, or professional life, which will prevent other candidates from using the same name (Article 12, § 1, III). If the ballot name could confuse the voter, the Electoral Justice may also demand proof from the candidate that he or she is known by a certain choice of name indicated by him or her (Article 12, § 2^o).

As can be seen, the ballot name originates from a legal act in which the candidate must indicate how he or she wishes to be identified. It is a type of anthroponym established by law, which applies to a restricted group of individuals. If elected, the politician may use the ballot name as a parliamentary name, but it will exist and fulfill its function during the electoral process.

The following are examples of ballot names of candidates for the 2014 elections.

45 In the original: "O candidato às eleições proporcionais indicará, no pedido de registro, além de seu nome completo, as variações nominiais com que deseja ser registrado, até o máximo de três opções, que poderão ser o prenome, sobrenome, cognome, nome abreviado, apelido ou nome pelo qual é mais conhecido, desde que não se estabeleça dúvida quanto à sua identidade, não atente contra o pudor e não seja ridículo ou irreverente, mencionando em que ordem de preferência deseja registrar-se". [N. T.]

Chart 3.9 – Examples of ballot names of candidates for the 2014 elections

Position applied for	Civil name	Ballot name
State Representative (SP)	Carlos Alberto Giannazi	Carlos Giannazi
State Representative (BA)	Crissostomo Antonio Lima	Zó
State Representative (MG)	José Celio de Alvarenga	Celinho do Sinttrocel
State Representative (PR)	José Rodrigues Lemos	Professor Lemos

Superior Electoral Court.

As it is possible to see, the ballot names can be formed from the candidate's own given and last name (*Carlos Giannazi*), as from the hypocoristics (*Zó*), from hypocoristics plus place of activity (*Celinho do Sinttrocell*), from activity plus last name (*Professor Lemos*), etc. The motivations for choosing a ballot name are many and deserve further study.

3.3.11 Parliamentary name

Upon taking office, the candidate elected to a legislative office must inform the respective legislative house of his or her parliamentary name. In the case of the House of Representatives, there is a legal provision that seeks to regulate this activity. The *caput* of Article 3 of the Internal Rules (Resolution no. 17/1989) reads:

Article 3 The candidate diplomated Federal Deputy shall present to the Bureau, personally or through his Party, by January 31st of the year of installation of each legislature, the diploma issued by the Electoral Justice, along with the communication of his **parliamentary name**, party legend, and unit of the Federation from which the representation proceeds.⁴⁶ (CÂMARA, 1989, s. p., our emphasis).

Paragraph 1 of the same resolution states: "The parliamentary name shall be composed, except when, in the judgment of the President, confusion should be avoided, of only two elements: a given name and the name; two names; or two given names."

In Chart 3.10, we can see examples of parliamentary names from the 2015-2018 legislature:

⁴⁶ In the original: "Art. 3º O candidato diplomado Deputado Federal deverá apresentar à Mesa, pessoalmente ou por intermédio do seu Partido, até o dia 31 de janeiro do ano de instalação de cada legislatura, o diploma expedido pela Justiça Eleitoral, juntamente com a comunicação de seu nome parlamentar, legenda partidária e unidade da Federação de que proceda a representação". [N. T.]

Chart 3.10 – Examples of parliamentary names and corresponding civil names of federal deputies (2015-2018)

UF	Parliamentary name	Civil name
RJ	Jandira Feghali	Jandira Feghali
BA	Bebeto	Adalberto Souza Galvão
MA	André Fufuca	André Luiz Carvalho Ribeiro
CE	Macedo	José Maria Macedo Júnior
MG	Padre João	João Carlos Siqueira
TO	Professora Dorinha Seabra Rezende	Maria Auxiliadora Seabra Rezende

A brief analysis of the parliamentary names of federal deputies allows us to observe that, if on the one hand, several names follow the rule cited above (only two elements), on the other hand, others are formed from various motivations. Thus, *Bebeto* is a hypocoristic of Adalberto; *André Fufuca* gets *Fufuca* from a nickname of his father (Francisco Ribeiro Dantas Filho, aka *Fufuca Dantas*); *Macedo* is one of the last names of José Maria Macedo Júnior; *Padre João* includes the deputy's activity before his given name; *Professora Dorinha Seabra Rezende* includes both a reference to her profession (teacher) and a hypocoristic of *Auxiliary*.

As with ballot names, parliamentary names are not widely researched. One work devoted to the topic is Amaral and Machado (2015). The authors analyze a set of anthroponyms of the councilmen of the City Council of Ouro Preto (CMOP) and verify an internal diversity in the formation of both ballot names and parliamentary names. Among the conclusions of the work, it is observed that the ballot names tend to preserve the names by which the candidates are known in the city of Ouro Preto, which occurs by maintaining hypocoristics and nicknames. Concerning the parliamentary names, Amaral and Machado (2015, p. 64) observe that, because there is no norm regulating their selection by the councilmen elected to the CMOP, there is a large variation in the forms that are chosen, leading some to keep, even, the different nicknames they received in pre-electoral periods, such as *Paquinha* < *Maurício Moreira* and *Kuruzu* < *Wanderley Rossi Júnior*.

The authors' work highlights the importance of nicknames in the political life of Ouro Preto councilmen. It is assumed that this importance can also be verified in data from other legislative houses in the country. Therefore, it is believed that there is a rich material that, if researched, would reveal many traces not only of the profile of candidates but also of the interests that move Brazilian citizens in choosing their representatives during elections.

3.4 CHAPTER SUMMARY

To conclude this chapter, the chart below shows the definitions of the different types of anthroponyms, based on what has been explained in the previous sections.

Chart 3.11 – Definitions of the types of anthroponyms

	Type	Definition and main characteristics
1	Given name	An anthroponym that distinguishes the individual within the most intimate social groups. It precedes the last name and can be simple, compound, or juxtaposed.
2	Last name	An anthroponym that identifies the individual's belonging to a family. It usually comes from the parents and succeeds the given name.
3	Agnomen	An anthroponym indicating a relation of kinship with another individual or a degree of generation, usually by patrilineal means.
4	Nickname (or alias, or cognomen)	An anthroponym that is attributed to an individual, usually by another person, and usually alludes to a physical or intellectual characteristic or a social fact or behavior.
5	Hypocoristic	An anthroponym formed from a morphological alteration (abbreviation, diminutive, augmentative, etc.) of another anthroponym. It is generally created in more intimate environments.
6	Pseudonym	An anthroponym employed by an individual in place of his civil name and chosen by the bearer of the proper name.
7	Codename	An anthroponym used to conceal an individual's identity. It can be chosen by the bearer himself or by someone else and often has a negative trait.
8	Heteronym	An anthroponym attributed to a fictitious individual, created by the bearer of another anthroponym.
9	Stage name (and artist name)	An anthroponym employed by an individual in place of his civil name and by which he makes himself known in his professional activity, especially in areas such as music, cinema, theater, television, and similar fields.
10	Nom de guerre	An anthroponym used as a substitute for the civil name in restricted environments, especially in the military, freemasonry, prostitution, and organized crime.
11	Religious name	An anthroponym employed by members of religious communities in place of their civil name.
12	Social name	An anthroponym by which a person, especially a transsexual and transvestite, identifies and is socially recognized.
13	Ballot name	An anthroponym chosen by the candidate for elections to register at the Electoral Justice.
14	Parliamentary name	An anthroponym chosen by the individual elected to legislative office to be used in official documents of the legislative house.

CHAPTER 4

MORPHOSYNTAX OF ANTHROPONYMS

In the previous chapters, we have seen that the category of proper names is formed by a heterogeneous set of units, which includes the various types of personal and place names. In this chapter, we will present the morphosyntactic characteristics of Brazilian Portuguese anthroponyms. In certain moments, comparisons will be made with other proper names or even with appellative names to help observe the peculiarities of personal names. Initially, we will highlight the morphological aspects. Then, we will address syntactic issues that contribute to characterizing the anthroponyms.

4.1 MORPHOLOGICAL ASPECTS

In Portuguese, as in many other languages, it is not possible to differentiate between appellative names and proper names by morphological markings. Thus, any word or sequence of words can become a proper name. The limits to this possibility, as Fernández Leborans (1999, p. 83) points out, are based on sociocultural conventions and not actually on the grammar of the language (cf. also Bajo Pérez, 2002, p. 45). It is the sociocultural issues that cause forms such as *rose* and *daisy* to be commonly transcategorized as anthroponyms, *Rose* and *Daisy*, but this is not the case for forms like *chrysanthemum* and *sunflower*. While the first two appellative names are feminine (in Portuguese), the last two are masculine. For cultural reasons, in Brazil men are not given flower names as their official given name, but women can be given flower names as is the case with the examples cited.

Indeed, it is possible to find proper names that originated from nouns “Recife” (*Reef*), adjectives “Bonito” (*Beauty*), verbs “Veja” (*See*), interjection “Oi” (*Hi*), or even sentences, which are more common in works of art “Quem matou Pixote?” (*Who kill Pixote?*), but are also found in commercial names “*quem disse, berenice?*”⁴⁷ (who said it, *berenice?*). When it comes to anthroponyms, the restriction for creating new names is limited and focuses more on nouns and adjectives. In the following sections, aspects of the use of capitalization, gender, number, and morphological derivation of proper names will be discussed.

4.1.1 The spelling

The use of capital letters is perhaps the most remembered formal aspect when talking about proper names. Any standard grammar includes, among the rules for capitalization, that of the initials of proper names. Although there may exist some marks or works which, in exceptional cases, by the will of their creator or author, are written in lowercase, all anthroponyms are written with capital letters: *Antônio Carlos*, *Chiquinho*, *Zé Pereira*, etc.

⁴⁷ Name of a beauty products company. The company itself spells its name in lowercase.

However, while it is true that proper names are written with capital letters, it is not possible to say that capital letters are exclusive to this category of names. Also capitalized are the first letters of words that begin sentences (and, in many cases, the verses of a poetic text); the names of high concepts or positions, such as *State, Nation, President of the Republic, Minister of Education*, etc., and other cases provided for by normative grammars. In addition, if the rule of initial capitalization serves to identify a proper name in languages such as Portuguese, French, Spanish, among others, there are languages, such as German, in which all nouns are written with capital letters, and others, such as many indigenous Brazilian languages, which do not have a written variety. In any case, as Fernández Leborans (1999, p. 52) points out, it is worth noting the tendency observed in many languages to highlight the proper name using some graphic procedure, which would constitute evidence of the speakers' linguistic awareness of the grammatical specificity of this category of names.

If traditional grammar establishes that high positions are written with capital letters, it must be clarified that this fact does not make the names of positions proper names. Thus, in contexts with the verb *chamar* (to call), which allows the anthroponym *Antonio Carlos* to be clearly identified in (1) and (2), it is not possible to place the name of a position, as in (3).

(1) O Presidente da República se chama *Antônio Carlos*.

'The President of the Republic is called *Antônio Carlos*.'

(2) Eu me chamo *Antônio Carlos*.

'I am called *Antônio Carlos*.'

(3) *Eu me chamo *Presidente da República*.

*'I am called *President of the Republic*.'

For the above reasons, names like *president, governor, secretary of state, pope, cardinal, king, duke*, etc., designate offices, dignities, or positions, but are not anthroponyms since they are descriptive names that do not fulfill the defining characteristics explained in chapter 2. On the other hand, names that originated from anthroponyms, but have become part of the common lexicon, are written with lowercase: *amelia, donjuán, quixote, maria*, etc., as will be discussed in chapter 7.

Another important graphical issue refers to the spelling of proper names in terms of variation. If in the case of toponyms, there is some official concern with the spelling of place names⁴⁸,

⁴⁸ About the name of municipalities, see, for example, Article 9 of Complementary Law No. 1, of November 9, 1967.

in the case of anthroponyms, the situation is less regulated. In Brazil, no entity standardizes the names attributed to Brazilians. For this reason, the graphical alterations that arise from an already known form can be extensive. A given name like *Felipe* (from the Latin *Philippus* and this from the Greek Φίλιππος) can be changed to *Fellipe*, *Felippe*, *Filipe*, *Felype*, among other forms.

In the case of foreign names that depart from graphics patterns of Portuguese, the variation can be wider, as with *Wellington*, which gave rise to *Welington*, *Wuellyngton*, *Wuellington*, *Uélinton*, *Huelinton*, among other given names, all these forms registered in the IBGE database. In the chart below, we can see examples of names created by alterations in the spelling of two very common given names in Brazil, also according to IBGE data.

Chart 4.1 – Alterations in the spelling of two given names of Brazilian anthroponymy

Most common given names in Brazil	Examples of given names created by alterations in the spelling
Maria	Marya, Mariah, Marhia, Mariha, Maryah
José	Jhosé, Joser, Joseh, Jozé, Jozer

Source: IBGE (INSTITUTO, 2017).

As argued in this work, in cases of alterations in the spelling, we could not strictly speak of a variant of an existing anthroponym. Considering that each anthroponym assigned to an individual creates a relationship between a name and its bearer, at each act of naming there would be a new anthroponym that may or may not have the same graphical aspect. Thus, if two women are named *Mary*, there are two naming relations and two anthroponyms, even though they are identical in form. If one is called *Maria* and the other *Marya*, these are also two different naming relations and two differently spelled anthroponyms (cf. Chapter 5).

Although there are reports of variations in the spelling of names recorded in the 1910s and 1920s in the *Genealogia Paranaense de Francisco Negrão* (GUÉRIOS, 1981, p. 29), recent research attests the use of double consonants, *y*, and *k* from 1980 to 2000 (GRESPLAN, 2012; VESCOVI, 2015), which indicates that this is a recent fad in Brazilian anthroponymy whose motivation may be related to the desire of parents to give their children a unique and singular name, or even the preference for forms that resemble the spelling of the English language, which would give a certain linguistic prestige to names given the positive values that are attributed to this language.

4.1.2 The grammatical gender

Although there is no language restriction for the formation of masculine or feminine proper names, they tend to follow the rules of appellative names. Thus, in the case of given names, it is not uncommon to find the masculine/feminine opposition in Portuguese, such as *Fernando/Fernanda*; *Paulo/Paula*; *Francisco/Francisca*. In these cases, the norm is to use the masculine gender morpheme *-o* for male names and the feminine gender morpheme *-a* for female names. We also find feminine given names which, as opposed to masculine ones, have gender marks added: *André/Andrea*; *Luís/Luísa*. The hypocoristic names also follow this trend: *Nando/Nanda*, *Chiquinho/Chiquinha*.

However, several names do not follow the above pattern. First, some do not correspond to another gender. Thus, some names are uniquely masculine, such as *Anderson* and *Arthur*, and others are uniquely feminine, such as *Beatriz* and *Ester*. In addition, other names are assigned to individuals of both genders, such as *Adair* and *Ariel*. Chart 4.2 presents some examples that fit into the previous classification. Note that the addition of feminine gender marks is not only *-a* but also *-e*, such as *Daniela* and *Daniele*.

Chart 4.2 – Exemplification of Brazilian Portuguese given names according to assignment to male or female persons and grammatical gender marks

Given names assigned to male or female persons		Given names assigned to male persons	Given names assigned to female persons	Given names assigned to males and females
Forms with gender mark alternation	Forms with feminine gender mark added	Forms without specific grammatical gender mark	Forms without specific grammatical gender mark	Forms without specific grammatical gender mark
Adriano/Adriana	André/Andrea(-ia)	Anderson	Beatriz	Adair
Alexandre/Alexandra	Daniel/Daniela(-e)	Artur	Ester	Ariel
Antônio/Antônia	Emanuel/Emanuela(-e)	Gustavo	Isadora	Darci
Bruno/Bruna	Gabriel/Gabriela(-e)	Lucas	Jéssica	Dominique
Fernando/Fernanda	Luís/Luísa(-e)	Mateus	Larissa	Francis
Francisco/Francisca	Manuel/Manuela(-e)	Oscar	Matilde	Iraci
Luciano/Luciana	Micael/Micaela(-e)	Pedro	Rebeca	Juraci
Marcelo/Marcela	Rafael/Rafaela(-e)	Rodrigo	Sofia	Valdeci
Paulo/Paula	Valentim/Valentina(-e)	Tiago	Taís	Valdenir
Sílvio/Sílvia	Vanderlei/Vanderlea(-ia)	Vinícius	Vanessa	Vanderci

For the cases in the second column of Chart 4.2, other alternations are also found in the language, such as *Henrique/Henriqueta*, *José/Josefa*, etc. Furthermore, it is noted that still in the second column, many examples are of masculine names ending in *-l*, and the feminine version receives the gender marking *-a*. However, some names offer a non-linguistic resistance to this productivity, such as *Ezequiel/Ezequiela* or *Natanael/Natanela*. Although there are people with the names *Ezequiela* and *Natanela*, these anthroponyms are not frequent in Brazilian anthroponymy.

In the case of hypocoristics, it is common to find forms used for both male and female individuals. Thus, *Dani* can be used as a hypocoristic for *Daniel* or *Daniela*; *Duda* can apply to *Eduardo* or *Eduarda*; *Lu* to *Luciano* or *Luciana*. To know the gender of any hypocoristics like these, it is necessary to resort to the linguistic or social context (BAJO PÉREZ, 2002, p. 42).

The relationships exposed above between grammatical gender and attribution to male or female individuals are most noticeable when it comes to the civil name. Obviously, for stage names or pseudonyms, for example, the situation may be different. In the case of the latter, we can see an opposite relationship since the pseudonym serves to conceal the identity, and it is possible to find female names chosen by female individuals or the opposite. When it comes to a social name, it is possible to choose a name that precisely does not have a gender mark, such as *Ariel*.

4.1.3 The grammatical number

Anthroponyms generally follow the morphological rules of appellative names in terms of plural formation. Thus, a given name like *Vanessa*, ending in *-a*, has the plural with *-s* (*Vanessas*), *Beatriz* has the plural with *-es* (*Beatrizes*), and *Daniel* has the plural with *-is* (*Daniéis*). As for the last names, although there seems to be some resistance to plural names in many cases (*Galvão/Galvões*; *Belém/Beléns*), it is also possible to obtain forms with the plural marks. Indeed, according to Bechara (2015), proper names used in the plural should obey the norms of appellative names, and the recommendation is that they should be spelled in the plural and not in the singular⁴⁹. However, the situation of the plural of anthroponyms (and of proper names in general) is much more complex, as it involves not only morphological but also syntactic and semantic issues.

When we are faced with a plural name that has the potential to be classified as a proper name, it may be, in fact, a proper name or a name that has lost some or all of the characteristics of a proper name. Thus, when observing the NP *umas amélias* ('a few Amélias'), we cannot

⁴⁹ According to the same grammarian, it is not uncommon to use the proper name in the singular form (accompanied by a plural determiner) in the literary language (*os Correia de Sá*) (BECHARA, 2015, p. 125).

say, *a priori*, whether or not we are facing a proper name. Certainly, if in a text the nominal phrase is written in lowercase, *umas amélias*, the tendency will be to interpret the NP as a case of recategorization, in which *amélia* presents the dictionary meaning related to 'dedicated and submissive woman'. If this is not the case, it could be a specific reference to a group of two or more women named *Amélia* or a non-specific or generic reference, metaphorical or not.

Bajo Pérez (2002, p. 76) advises that changing the grammatical number of the appellative name does not result in its recategorization as a proper name since the appellative name does not have the possibility of becoming proper when the number is changed. As the author reminds us, the recategorization of the proper name into an appellative name may be related to the grammatical number (*There are many Nelson Rodrigues in this room*), while the opposite is not observed, that is, the recategorization of the appellative name into a proper name (*latino* > *Latino*, stage name of the singer Roberto de Souza Rocha) has to do with determination, metalinguistic uses, etc.

In a classic article by Eugenio Coseriu (1921-2002) on the plural of proper names, the author argues that, although there are univocal proper names and others may be multivocal, they are not class names because two *Juan* names applied to different individuals have in common only the physical part and not the meaningful part, that is, they are not two occurrences of the same word, and there is not a unique representation (COSERIU, 1967, p. 268). Also according to the author, a proper name can apply to a plurality of objects, but this plurality is constituted from the point of view of the objects and not the designation: when named by a proper name (as is the case of *United States*), the plurality becomes an individual (COSERIU, 1967, p. 280).

Gary-Prieur (2001) explores the issue more thoroughly, aiming to describe the main types of plural objects that can be constructed from a proper name. In addition to the lexical plural (*the Maldives*), the author discusses a) the denominative plural, which only indicates the reiteration of acts of a denomination founded on the same form (*There are four Socrates in the Paris yearbook*); b) the discursive plural, which allows representing either the internal multiplicity of the individual (*the thousand and one Cézanne*) or a group consisting of entities relating to an individual by metaphor (*all future Hitlers*) or by metonymy (*the Picasso of the Louvre*). About the last name, the author highlights the diversity of interpretations as:

- 1) the Bourbons \cong the Bourbon family as a singular totality (or "group");
- 2) the Boulivet \cong Boulivet + his wife (and his children);
- 3) the Cohen \cong the Cohen brothers (GARY-PRIEUR, 2001, p. 46)⁵⁰.

50 In the original:

- a) les Bourbons \cong la famille Bourbon comme totalité singulière (ou 'groupe')
- b) les Boulivet \cong Boulivet + sa femme (et ses enfants)
- c) les Cohen \cong les frères Cohen.

According to the author, in (a) we have a lexical plural and the construction of a group as a collective individual. The entities in (b) and (c) are not collective individuals but the simple addition of several individuals. These would be based on a syntactic, not lexical, plural construction.

As we can see, although the proper name in plural form is usually associated with a appellative name, it is necessary to carefully observe aspects of reference to decide whether it is a name with the characteristics of a proper name. In this sense, we take the same stance adopted by Bajo Pérez (2002), for whom the mere fact that the proper name is in the plural does not mean that it is categorized as an appellative name. In the words of the author:

[...] the proper name is not a unique name, but a name that can be attributed to one, to several, or to many, but not to all members, not of a single class but any class; and consequently, when it comes to analyzing the number of the proper name, we shall not presuppose that any proper name, simply because it is in the plural, is recategorized as common, but that, on the contrary, we shall argue that what needs to be demonstrated every time a proper name appears in the plural is that it has ceased to be a proper name (BAJO PÉREZ, 2002, p. 61)⁵¹.

Amaral (2010) analyzes several occurrences of anthroponyms in plural contexts, observing mainly the reference of the anthroponymic phrase. In the following examples, cited by the author and extracted from the newspaper *Folha de S.Paulo*, we can observe the presence or absence of plural marks. It is possible to verify that the anthroponyms cited exhibit plural marks like appellative names.

In (4), the individuals carrying the proper name can be individualized, that is, identified by contextual (or cotextual) information. In this case, “os Jonas” (the Jonas) refers to the brothers Nick Jonas, Joe Jonas, and Kevin Jonas, members of the band Jonas Brothers⁵².

(4) Em apresentação ontem no estádio do Morumbi, para 45 mil pessoas, **os Jonas** fizeram tudo igualzinho ao DVD.

[...]

Apresentando-se pela segunda vez no Brasil (o show no Rio foi no sábado), os irmãos Nick, 17, Joe, 19, e Kevin Jonas, 21, fizeram uma apresentação correta e animada, mas idêntica à da noite anterior e à de outros shows na América do Sul (FELITTI, 2009).

51 In the original:

[...] el nombre propio no es un nombre único, sino un nombre que puede darse a uno, a varios o a muchos, pero no a todos los miembros, no de una clase sino de cualquier clase; y, consiguientemente, a la hora de analizar el número en el nombre propio, no presupondremos que cualquier nombre propio, por el mero hecho de ir en plural, esté recategorizado como común, sino que, por el contrario, defenderemos que lo que hay que demostrar cada vez que un nombre propio aparezca en plural es que ha dejado de ser nombre propio.

52 If *the Jonas* is interpreted as referring to the name of the musical group, we no longer have a case of an anthroponym.

'In a performance yesterday at the Morumbi stadium, for 45 thousand people, **the Jonas** did everything just like the DVD.

[...]

Performing for the second time in Brazil (the show in Rio was on Saturday), brothers Nick, 17, Joe, 19, and Kevin Jonas, 21, made a correct and lively presentation, but identical to the previous night and other shows in South America' (FELITTI, 2009).

In example (5), on the other hand, the anthroponym is introduced by a definite article, but it is not possible to identify the bearing members of the name. In this case, the reference of the anthroponymic nominal phrase corresponds to the family, as the interpretation (a) commented above by Gary-Prieur (2001):

- (5) "Os barões do tempo da escravidão passaram a coronéis, o preconceito foi amansando, mas um ranço racista continuou existindo", diz o historiador Luizito Pereira, 64.

Amigo e biógrafo de Ataulfo, Pereira é integrante da família mais tradicional de Miráí, **os Alves Pereira**, em cuja fazenda Cachoeira o sambista nasceu e trabalhou – o seu Alves veio da rica família (VIANNA, 2009a).

"The barons of the time of slavery became colonels, the prejudice was tamed, but a racist rancidness continued to exist," says historian Luizito Pereira, 64.

Friend and biographer of Ataulfo, Pereira is a member of the most traditional family of Miráí, **the Alves Pereira**, in whose farm Cachoeira the sambista was born and worked – his Alves came from the rich family' (VIANNA, 2009a).

Unlike what happens in other languages, in Portuguese, there are occurrences of last names with plural marks, as is the case in (6) and (7), which corroborates the need for the study of the number characteristics of the anthroponym to also consider the typological diversity of anthroponyms.

- (6) Os principais executivos da Globo passaram as últimas quinta e sexta confinados em uma fazenda no interior de Minas Gerais, pertencente a um **dos Marinhos**. Foram discutir o futuro dos negócios das Organizações Globo (CASTRO, 2009).

'The main executives of Globo spent the last Thursday and Friday confined in a farm in the countryside of Minas Gerais, belonging to one of **the Marinhos**. They went to discuss the future of the business of Organizações Globo' (CASTRO, 2009).

(7) A ação do “Simplicissimus” está situada na Guerra dos 30 Anos (1618- 1648), na qual se jogava a limitação do poder **dos Habsburgos**, o destino do Sacro Império e o ajuste dos interesses dos senhorios alemães à sorte da luta entre católicos, luteranos e calvinistas (PÉCORA, 2009).

‘The action of “Simplicissimus” is situated in the 30 Years’ War (1618-1648), in which the limitation of **the Habsburgs’** power, the fate of the Holy Empire, and the adjustment of the interests of the German landlords were put to the fate of the fight between Catholics, Lutherans, and Calvinists’ (PÉCORA, 2009).

In the examples above, the anthroponyms were preceded by a plural definite article. But it is possible to find them with demonstratives (*these Adrianas*), possessives (*my Pedros*), numerals (*two Andrés*), indefinite articles (*some Franciscos*), as well as any other element that precedes the name in the language. In section 4.2 of this chapter, the different constructions with anthroponyms will be discussed.

4.1.4 The morphological derivation

4.1.4.1 From one kind of anthroponym to another

The addition of suffixes to anthroponyms is very frequent for the creation of hypocoristics. The diminutive suffix, such as *-inho/a*, and the augmentative suffix, such as *-ão*, seem to be the most common. Examples (8) to (11) show given names which, by suffixation, originate hypocoristics. It can also happen that the hypocoristics themselves receive a suffix, creating new hypocoristics, as shown in examples (12) to (15).

(8) Luis > Luisinho, Luisão.

(9) Carlos > Carlinhos, Carlão.

(10) Sandra > Sandrinha, Sandrão.

(11) Silvana > Vaninha.

(12) Francisco > Chico > Chiquinho.

(13) Roberto > Beto > Betinho.

(14) Fernanda > Nanda > Nandinha.

(15) Isabel > Bel > Belzinha.

Brazilian anthroponymy also registers given names that, being derived from others by suffixation, are already constituted as given names in the language. This is the case of *Carlota* (< *Carla*), *Marieta* (< *Maria*), *Terezinha* (< *Tereza*), *Ernestino* (< *Ernesto*).

In Brazil, it is not common for a person to be addressed by their last name, except in specific pragmatic situations (academic authors, for example) or by the interest of the name bearer himself. This explains the lesser formation of hypocoristics based on last names. However, suffixes may be added to the last names, such as *Liminha* (< *Lima*), *Costinha* (< *Costa*). The agnames *Júnior* and *Neto* easily accept the diminutive morpheme, producing *Juninho* and *Netinho*; on the other hand, *Sobrinho* and *Filho* reject this process.

Regarding the value of the preceding suffixes, they may be assigned with the notional value of greatness. Thus, it is possible that *-inho* is part of a hypocoristic of a child or someone of short stature and *-ão* of hypocoristics of individuals of greater physical stature, though never of greater age (BAJO PÉREZ, 2002, p. 88). Obviously, a hypocoristic with a diminutive suffix for a child can stick and be used when the child is an adult. This is the case of the music producer Arnolpho Lima Filho, professionally known for his hypocoristics *Liminha*. Other values generally attributed to suffixes can also be used in hypocoristic constructions. Thus, an affectionate, affective, ironic, or pejorative intention, etc., may lead the speaker to create a hypocoristic with some suffix. From the examples in (10), it is more likely that *Sandrinha* is a form used in an affective situation and *Sandrão* in an ironic or pejorative situation.

Other morphological processes can also be observed in the analysis of anthroponyms. There are cases of acronyms, that is, formation by the letters or syllables of other names. In examples (16) to (18), it is possible to observe the joining of parts of other names (they are usually from the parents) to form the new anthroponym. On the other hand, abbreviation occurs in situations where there is suppression of one or more segments of a name, as in *Tere* (< *Teresa*) or *Cida* (< *Aparecida*), and there may be a graphic change, as is the case of the hypocoristic *Zé*, spelled with “z” and not with the “s” of the original name *José*.

(16) Jucimara – daughter of **Jucimar** and Lucimara.

(17) Lealdo – son of **Lea** + **Geraldo**.

(18) Juldrene – daughter of **Julmar** and **Pedro** (G1 Grande Minas, 2013).

One characteristic that the anthroponym shares with the appellative name is the possibility of being formed by juxtaposition or by agglutination: *beija-flor* and *Ana Maria* are compound names by juxtaposition; *aguardente* and *Mariana* by agglutination. Moreover, it is worth noting that in Brazilian anthroponymy, there are also cases of inversion of letters to form new anthroponyms,

that is, reading from back to front. Examples known to the authors of this work are *Odlanier*, formed from *Reinaldo*, and *Airam*, formed from *Maria* in reverse. In a similar process, the names called palindromes stand out, meaning those that present the same composition regardless of the order of letters in which they are read (from left to right or from right to left): *Ana*, *Natan*, *Rener*.

4.1.4.2 From anthroponym to appellative name

Anthroponyms may receive affixes to form words of another class, which falls within the object of study of Deonomastics, as researched by Schweickard (1992) and other authors. When it comes to anthroponyms, we talk about *deanthroponyms* and generally seek to observe the formation and productivity of affix elements that join person names to form nouns, adjectives, and even verbs. Boulanger and Cormier (2001) state that the word created by the affixation process acquires the status of part of discourse, as a noun, adjective, etc., which automatically and obligatorily gives it a meaning. For this reason, these names will be dealt with in more detail in chapter 7.

It should be noted that the description in this section was limited to the functional characteristics of the anthroponyms, and no detailed examination was made of changes in register or affectivity resulting from usage, nor were made analyses that considered the etymological meaning or the language of origin of the names. Thus, *Pedrinho* was cited to show that proper names accept to be inflected in the diminutive degree and nothing was said about the affection that implies its use, nor to the fact that names in the diminutive degree are used in informal registers among friends. *Tati* is a name mentioned to show that proper names can be abbreviated. It has not been mentioned that the name *Tatiane* goes back to the diminutive of the Russian name *Tania*. Finally, if etymology had been considered, it would have been necessary to say that *stone* and *Peter* have the same root. However, we know that the average language user is unaware of etymological information and uses anthroponyms regardless of this knowledge. For information on the etymology of names, we refer the reader to etymological works on proper names such as those by Faure (2002) and Guérios (1981).

4.2 SYNTACTIC ASPECTS

The reference to a given being, besides allowing the use of definite nominal phrases (*my mother*), can be made by personal pronouns as well as by proper names. However, the connection between a personal pronoun and what it refers to only occurs at the level of linguistic usage, unlike proper names, whose connection to the referent occurs at the level of the linguistic

or extralinguistic convention. This distinction shows the inconvenience and impertinence of including both in the same category (VAN LANGENDONCK, 2007, p. 35-36). The approximation between personal pronouns and proper names, which finds supporters within the philosophy of language (cf. Chapter 5), does not hold in a descriptive linguistic analysis. Moreover, according to Coseriu, the claim that proper names are part of the category of pronouns disregards a basic difference between these word classes: while pronouns are always abstract, proper names are always concrete (COSERIU, 1967, p. 206).

The noun word class can be defined by its syntactic functions and morphological features. In the Portuguese language, the noun acts as the nucleus of nominal phrases, can be preceded by determiners (article, demonstrative, etc.), and flanked on the left and right by adjectives. The comparison, from a syntactic point of view, of a noun with an anthroponym, allows us to observe that both can act as the nucleus of a nominal phrase, as evidenced in sentences (19a) and (19b), in which the common noun and the anthroponym act as the subject nucleus, and in sentences (20a) and (20b), in which they act as the object nucleus.

(19a) (O) / Meu / Aquele **menino** comprou dois cachorros.

'(A) / My / That **boy** bought two dogs.'

(19b) (O) **Pedro** comprou dois cachorros.

'(A) **Pedro** bought two dogs.'

(20a) Ele viu (o) / meu / aquele **menino**.

'He saw (a) / my / that **boy**.'

(20b) Ele viu (o) **Pedro**.

'He saw (a) **Pedro**.'

Despite these similarities, the use of other elements preceding the anthroponym can lead to changes in the interpretation of the sentence and even favor a reading of class change. In sentence (21), saying *a Pedro* may presuppose that there are several people named *Pedro* and one of them is the one the speaker refers to. The situation is the same when the determiner is a possessive or a demonstrative: *my Pedro* and *that Pedro* can also lead to the same operation of selecting a member of the same group, the one with individuals who have the same first name.

(21) Ele viu **um** / **meu** / **aquele** / **Pedro**.

'He saw **a** / **my** / **that** / **Pedro**.'

The above question is quite complex since it involves not only the selection of determiners but also the observation of other elements of the nominal phrase in which the proper name is found, in addition to the type of anthroponym itself. Next, we will discuss the syntactic behavior of anthroponyms, observing the elements that can compose the nominal phrase in which it occurs⁵³. Such syntactic constituent will be called *anthroponymic phrase*.

4.2.1 Anthroponyms without determiner

The anthroponym, in the so-called *denominative* constructions, occurs without determiner or complements. This is a non-referential function, or, according to Jonasson (1994, p. 69), a function in which the proper name expresses the denominative link between the name and a particular entity (cf. also Lyons, 1977). In this case, the anthroponymic phrase is formed exclusively by a proper name, as can be seen in examples (22) to (25), where we have constructions like *to be called X, to have the name (the nickname, last name, etc.) of X, to be registered as X*, where X is equivalent to an anthroponym.

(22) Meu pai se chama **Alfredo**.

‘My father is called **Alfredo**.’

(23) A garota é chamada de **Rosinha**.

‘The girl is called **Rosinha**.’

(24) O aluno tem o nome (apelido, sobrenome, etc.) de **Francisco**.

‘The student has the name (nickname, last name, etc.) **Francisco**.’

(25) Fui registrada como **Natália**.

‘I was registered as **Natália**.’

In the examples above, an individual’s anthroponym is reported, and there is no way to include while retaining the denominative function, the determiner, or the complement, as exemplified in (26a) and (26b):

(26a) *Meu pai se chama **o/este/um Alfredo**.

‘*My father is called **the/this/a Alfredo**.’

⁵³ An extensive discussion of the topic can be found in Fernández Leborans (1999) and Gary-Prieur (1994; 2001).

(26b) *Meu pai se chama **Alfredo trabalhador/de Cuiabá/que mora longe**.

*My father is called **Alfredo worker/from Cuiabá/who lives far away.**'

In the case of the vocative, another function of the proper name according to Lyons (1977), this element usually occurs without a determiner. In (27) and (28), there are examples where anthroponyms are used to invoke an individual. However, in examples (29) and (30), there are examples of vocatives accompanied by possessives and adjectives. These constructions are found in particular pragmatic situations, either of intimacy, as in (29), or of formality, as in (30).

(27) **Alberto**, venha aqui!

'**Alberto**, come here!'

(28) **Ju**, me ligue mais tarde.

'**Ju**, call me later.'

(29) **Meu Dudu**, venha cá.

'**My Dudu**, come here.'

(30) **Prezado José Alberto**, bom dia.

'**Esteemed José Alberto**, good morning.'

Regarding the postposition of elements, the anthroponym does not accept complements with a restrictive value, either adjective (31a) or relative clause (32a). For the anthroponym to maintain its referential character and syntagmatic independence, adjectives must be non-restrictive (31b), and adjectival clauses must be explanatory (32b). Likewise, an appositive would be possible because it does not constitute part of the anthroponymic phrase (33).

(31a) *Luciana *cansada* deitou-se no sofá.

*Luciana *tired* lay down on the sofa.'

(31b) Luciana, *cansada*, deitou-se no sofá.

'Luciana, *tired*, lay down on the sofa.'

(32a) *Fábio *que estuda muito* vai ser aprovado.

*Fábio *who studies hard* will be approved.'

(32b) Fábio, *que estuda muito*, vai ser aprovado.

'Fábio, *who studies hard*, will be approved.'

(33) Ontem me encontrei com Mariana, *a esposa de João*.

'Yesterday I met Mariana, *João's wife*.'

In cases like *Joan the Mad*; *Ivan the Terrible*; *Alexander the Great*, there are two possibilities: either the second element is considered an epithet, syntactically independent from the anthroponym, or, which would be less common but defended by Fernández Leborans (1999, p. 105) for the Spanish language, these would be examples of the unitary character of the construction, culturally formed and consecrated. If the second position were adopted, we would be facing a peculiar configuration of a proper name, only observed for notorious people who received some characteristic that marked their existence (*being mad, terrible, etc.*).

Still, regarding the uses without article, the anthroponym may appear in predicative constructions, in which it does not function as a syntactic argument, and it is not a referential expression. It is a way to present the proper name of an individual, a construction that resembles other denominative constructions. In (34), the civil name of the player known as Pelé is simply informed, and the sentence can be paraphrased as *Pelé is called Edson Arantes do Nascimento*. In (34a), the inversion of the elements between the copula verb favors the presence of the definite article, a common construction in Brazilian anthroponymy, as will be discussed in section 4.3 of this chapter.

(34) Pelé é **Edson Arantes do Nascimento**.

'Pelé is **Edson Arantes do Nascimento**.'

(34a) Edson Arantes do Nascimento é (o) **Pelé**⁵⁴.

'Edson Arantes do Nascimento is (**the**) **Pelé**⁵⁴.'

4.2.2. The constructions of the type president *Lula* and dona *Maria*

A controversial structure in linguistic studies about proper names is the one that presents an anthroponym postponed to an appellative name, both being part of a nominal phrase with definite

⁵⁴ This is not about the interpretation in which the bearer of the proper name *Edson Arantes do Nascimento* plays (in a movie, series, play, etc.) the character named by the second name.

determination. In general, these are constructions in which the appellative name designates profession, position, etc., as exemplified in (35) and (36)⁵⁵:

(35) O presidente Lula.

‘The president Lula.’

(36) A escritora Clarice Lispector.

‘The writer Clarice Lispector.’

Gary-Prieur (1994, p. 84) considers that cases such as *President Pompidou* or *Colonel Gaddafi*⁵⁶ constitute a non-referential use of the proper name, that is, the proper name would not be responsible for the act of reference. For the author, examples like the above would be in an intermediate stage between the referential use of the proper name and its attributive use. In the sentence *President Pompidou is on an official visit to Japan*⁵⁷, the proper name *Pompidou* would not have the function of designating an individual – as would be the case of *Pompidou is visiting Japan*⁵⁸ – but it would play a strictly determinative role, as they do, respectively, of *the Republic* and *French* in *The President of the Republic* and *The French president*. Gary-Prieur also argues that the proper name does not intervene in the interpretation of prior structures by its content (cf. Chapter 5), as occurs in attributive constructions. The linguist argues that the interpretation for *President Pompidou* would be “the president who is *x*, named /Pompidou/”⁵⁹ (p. 85). In other words, the intention of who enunciates the sentence would be to refer not to the person of Pompidou himself, but to the one who, at that moment, occupies the position of president, in other words, Pompidou as president, the semantic charge being on the *president*, hence the predicative function of this usage.

On the other hand, Noailly (1991) and Jonasson (1994) present different analyses. For Noailly (1991, p. 110), in the structure *the promoter Molinier*, the two names, common and proper, seem to balance each other with regard to the referential load and share the designative capacity. For Jonasson (1994, p. 47), in constructions like the previous one, the function of the appellative name is to indicate something like the social role of the referent of the proper

55 Examples (35) and (36) are not to be confused with cases like *Camões style*, *Rui Costa government*, etc. In these cases, the proper name has a descriptive character, that is, it acts as a qualifying adjective. It is not talking about an individual, but about a style, government, etc., that has the properties associated with a person. As Fernández Leborans (1999, p. 110) points out, it requires pragmatic or encyclopedic knowledge about the bearer of the proper name and, due to this qualificative character, it is even possible to have constructions with adverbs such as *Madonna half style*.

56 In the original: “le président Pompidou” and “le colonel Kadhafi”.

57 In the original: “Le président Pompidou est en visite officielle au Japon”.

58 In the original: “Pompidou est en visite au Japon”.

59 In the original: “le président qui est le *x* appelé /Pompidou/”.

name. The author considers *Doctor Knock* and *President Kennedy*⁶⁰ as the juxtaposition of two autonomous referential expressions within the same nominal phrase. The appellative name and the proper name would both function, according to Jonasson, as the nucleus of a complex nominal phrase, neither of them being modifiers or complements of the other. The proper name would indicate the valeur (or referent) of the designated element, and the appellative name would classify it by indicating a social role it assumes (p. 48).

A criticism of the previous view, already exposed by Fernández Leborans (1999, p. 108), would be based on the difficulty created to explain how it would be possible an apposition of a referential expression (the proper name) to another referential expression (article + appellative name), if, in the end, there is only one argument and only one referent. We agree with the criticism since we assume that the anthroponymic phrase refers to a single referent. Gary-Prieur's (1994) proposal seems to be the one that best explains the construction.

In analyzing cases like this in Spanish data, Amaral (2007a) finds that the semantic-discursive role of this construction is, primarily, to introduce the referent in discourse, meaning that the construction [article + appellative name + *anthroponym*] serves as a tool for the language used to remind his interlocutor of an act of naming before the discourse. The interpretation of construction such as *The deputy José Maria Pereira* would be something like *the deputy of which I am going to speak is the deputy named José Maria Pereira*.

Other syntactic restrictions arise when one observes the use of forms like *tia/tio* ('aunt/uncle'), *dona* ('Ms.'), and *seu* ('Mr.'). Frequently, such forms are apposed to anthroponyms, as shown in examples (37-39):

(37) (a) *tia Dulce*.

'aunt Dulce'

(38) (a) *dona Maria*.

'Ms. Maria'

(39) (o) *seu Francisco*.

'Mr. Francisco'

However, if the case of (37) is similar to the other constructions in this subsection, this does not apply to (38-39). In this sense, if it is possible to simplify the phrase (37) using only the kinship designation *aunt*, as shown in (40), the same simplification cannot be made from (38-39), as seen in (41) and (42):

60 In the original: "le docteur Knock" and "le président Kennedy".

(40) A tia nos visitou no fim de semana.

'The aunt visited us at the weekend.'

(41) *(A) dona nos visitou no fim de semana.

'*(The) Ms. visited us at the weekend.'

(42) *(O) seu nos visitou no fim de semana.

'*(The) Mr. visited us at the weekend.'

Regarding the forms that precede the proper name, Biderman (1972- 1973) includes *seu* (Mr.) as one of the corruptions of *senhor* (sir), very frequent in Brazil of the 20th century (and still today). According to the author:

Senhor coexists with many corruptions and variants in Portugal (*sinhôr, siôr, siô, sôr, sô, s'nhor, nhor*), as in Brazil (*sinhô, siô, nhôr, nhozinho, nhonhô, nhô, sô, seu*). Some of them characterized the speech of black people in colonial Brazil. Preceding the proper or family name, *seu* is highly frequent in modern Brazil (*Seu Antônio, Seu Correia*). The corresponding feminine variants are rare today. [...]. For the woman, the respectful way to address her is to use *dona* preceding her name: *Dona Maria*. Sometimes this usage has a popular flavor. *Dom* disappeared from Brazilian speech, surviving exclusively in the treatment of bishops: *Dom Aloísio*.⁶¹ (BIDERMAN, 1972-1973).

Despite the above, we believe that the question of the use of these units in front of the anthroponyms, including a variation about the names of kinship, still needs to be better researched.

4.2.3 Anthroponym with adjective

Concerning the syntagmatic relations that the proper name can present with the adjective, it is observed that only for the appellative name this combination is normal, as illustrated in sentences (43) and (43a). For proper names, however, the adjective must become a noun, a configuration that turns it into an epithet (44) or a usage that diachronically gave rise to several last names, as evidenced by (45):

(43) O menino branco nunca tinha visto um indígena.

'The white boy had never seen an indigenous person.'

61 In the original: "O senhor coexiste com muitas corruptelas e variantes em Portugal (*sinhôr, siôr, siô, sôr, sô, s'nhor, nhor*), como no Brasil (*sinhô, siô, nhôr, nhozinho, nhonhô, nhô, sô, seu*). Algumas delas caracterizaram a fala dos negros no Brasil colonial. Antecedendo o nome próprio, ou de família, *seu* é altamente frequente e no Brasil moderno (*Seu Antônio, Seu Correia*). As variantes femininas correspondentes já se rarefazem hoje. [...]. Para a mulher a forma respeitosa de tratar é usar *dona* antecedendo o nome: *Dona Maria*. Às vezes tal uso tem um sabor popularesco. *Dom* desapareceu da fala brasileira, sobrevivendo exclusivamente no tratamento dado aos bispos: *Dom Aloísio*". [N. T.]

- (43a) *Pedro branco nunca tinha visto um indígena.
 ‘*Pedro the white boy had never seen an Indian.’
- (44) Pedro, o branco, nunca tinha visto um indígena.
 ‘Pedro, the white boy, had never seen an Indian.’
- (45) Pedro Branco nunca tinha visto um indígena.
 ‘White Peter had never seen an Indian.’

4.2.4 Anthroponyms with definite article

In works on proper names in languages such as English or Spanish, the referential function is considered to be one of the typical uses of the proper name without a determiner. While it is true that, in these languages, sentences like (46) and (47) are constructed without an article (or, as is the case in Spanish, tend to be constructed without an article), this is not true for Portuguese, where there is an alternation between the absence or presence of the article before the person name, as shown in examples (48) and (49).

- (46) ∅ **Ana** works in London.
- (47) ∅ **Ana** trabaja en Londres.
- (48) (A) **Ana** trabalha em Londres.
 ‘**Ana** works in London’
- (49) Eu sei que (o) **Pedro** não volta hoje.
 ‘I know **Pedro** is not coming back today’

In all of the above cases, the referential function of the proper name is present since it is not possible to make any other interpretation of the examples. This occurs independently of the use of the article in the Portuguese language. Thus, if with a appellative name it is possible to have a generic interpretation as in *The man eats poorly* (the man = all men), with an anthroponym this is not possible: *Pedro eats poorly* only allows the interpretation as a proper name that there is an individual named *Pedro* and that this individual eats poorly.

The predicative constructions, with copula verbs, allow, on the other hand, the alternation between the absence or presence of the article: *Esse rapaz parece (o) Manuel Bandeira* (‘This

boy looks like Manuel Bandeira’); (o) *Caetano não seria (o) Caetano se não tivesse interpretado aquela música* (‘Caetano wouldn’t be Caetano if he hadn’t interpreted that song’). A particular case is the one that allows metaphorical interpretation, as discussed by Gary-Prieur (1994, p. 82). In *Joãozinho é (o) Neymar* (‘Joãozinho is Neymar’), there is a search for properties of the initial referent of the predicative proper name (“Neymar” in this case) to be applied to the referent of the subject of the sentence (“Joãozinho”).

The possibility of variation between the absence or presence of the article before person names is a topic that has been arousing the interest of Brazilian researchers for several years. For this reason, a special section (4.3) of this chapter is devoted to the topic, whose research has already shown considerable progress in describing the phenomenon.

As a substantive element, the anthroponym may be preceded by other determiners. In this case, some authors include the anthroponymic phrase in the set of so-called *modified proper names* because, in addition to the presence of other elements in the constituent, a notion of class may arise, which is typical of the appellative name. We will return to this point later.

When the anthroponym is accompanied by a complement with a restrictive value, the article (or another determiner) must be employed and a contrastive reading between two or more referents is obtained. Note that in examples (50) to (52), where the anthroponym is followed by an adjective, a prepositional phrase, and an adjectival clause, the article is indispensable, and the reading is always of the opposition of an image (or facet) to another of the individual. But other interpretations are also possible, such as a denominative (*The John who attended me is another*) or metaphorical (*This is the Camões of our days*).

(50) **O Luís infantil** não existe mais.

‘**The childish Luís** no longer exists.’

(51) **A Camila dos anos 1990** não é mais a mesma.

‘**The Camila of the 1990s** is no longer the same.’

(52) **A Priscila que eu conheci** está muito diferente.

‘**The Priscilla I knew** is very different.’

When it comes to the plural article, there are occurrences in which the individuals bearing the proper name can be individualized or identified by contextual (or cotextual) information, as in *As Marinas já chegaram* (*The Marinas have arrived*), in a situation in which the speaker expects the arrival of two or more people with the name *Marina*.

It must be taken into account, however, that the construction of an anthroponym preceded by a plural article is also used for situations in which it is not possible to identify the members bearing the name. This happens, for example, when talking about family members: *Os Pereiras viveram muitos anos nesta fazenda* (*The Pereira's lived on this farm for many years*). Contrary to what happens in other languages, it is possible that the last name, in this context, is also pluralized, as commented above and exemplified again in (53):

(53) Os principais executivos da Globo passaram as últimas quinta e sexta confinados em uma fazenda no interior de Minas Gerais, pertencente a um **dos Marinhos**. Foram discutir o futuro dos negócios das Organizações Globo (CASTRO, 2009).

'The main executives of Globo spent the last Thursday and Friday confined in a farm in the countryside of Minas Gerais, belonging to one of **the Marinhos**. They went to discuss the future of the business of Organizações Globo' (CASTRO, 2009).

To identify particular members of a family, constructions such as plural definite article + kinship name + anthroponym are used. The bearing individuals can be two or more. In examples (54) and (55), *the Gallagher brothers* refers to Liam Gallagher and Noel Gallagher, founders of the band Oasis, and *the Marx brothers* refers to comedians Leonard Marx, Adolf Arthur Marx, Julius Marx, Milton Marx, and Herbert Marx, who were successful in the first half of the 20th century.

(54) Durante todo o show do Oasis, uma bandeira inglesa aparecia na plateia. Era de Patrick Caniche, 23, que "ama" a banda e queria homenagear **os irmãos Gallagher** (FOLHA, No Oasis, 2009).

'Throughout the Oasis concert, an English flag appeared in the audience. It belonged to Patrick Caniche, 23, who "loves" the band and wanted to pay homage to **the Gallagher brothers**' (FOLHA, No Oasis, 2009).

(55) Um compêndio de clássicos que se preze não poderia dispensar pelo menos um filme **dos irmãos Marx** – ainda que a palavra "clássico" não combine muito com o estilo anárquico dos humoristas (FOLHA, ColeçãoFolha, 2009).

'A well-respected compendium of classics could not dispense at least one **Marx brothers**' film – even though the word "classic" does not really match the anarchic style of the comedians') (FOLHA, Coleção Folha, 2009).

As Amaral (2010, p. 80) points out, it is possible to find other kinship names in constructions like the previous ones, but it seems to be more recurrent the use of *brother(s)/sister(s)* before a proper name to refer to individuals with the same anthroponym.

4.2.5 Anthroponyms with indefinite article

Unlike the anthroponym preceded by a definite article, which may or may not retain most of the features of a proper name, when preceded by an indefinite article, its use causes the loss of the properties of a proper name, as defined in chapter 2. The cases of anthroponyms with indefinite articles clearly illustrate the so-called *modified proper name*. Disregarding the problems raised by the *modified* term, as Gary-Prieur (1994; 2001) points out, the fact is that, following Fernández Leborans' (1999, p. 115) proposal, we can say that the question arises in terms of lexical and syntactic perspectives. For this author, "the appellative name means a class in the lexicon and the syntax, while the proper name can only be read as a class contextually, in the syntax, without ceasing to be categorically a proper name"⁶². In chapter 7, this discussion is resumed and deepened.

Considering the studies that are devoted to indefinite constructions (HASPELMATH, 1997), it is possible to find the occurrence of the indefinite article preceding proper names in different interpretations, such as:

- a) Specific indefinite interpretation (known referent)

(56) Já chegou uma Alice. Faltam as outras duas.

'**One Alice** has already arrived. The other two are missing.'

- b) Specific indefinite interpretation (referent not known)

(57) Encontraram um (tal de) Paulo Marques entre os escombros.

'They found **a** (so-called) **Paulo Marques** among the rubble.'

- c) Non-specific unrealistic interpretation

(58) Seria bom perguntar para uma Jussara se ela gosta do nome que tem.

'It would be good to ask **a Jussara** if she likes the name she has.'

- d) Generic interpretation

(59) Uma Eija-Riitta não deve ser brasileira.

'**An Eija-Riitta** must not be Brazilian.'

⁶² In the original: "el NC [nombre común] significa una clase en el léxico y en la sintaxis, mientras que el NP [nombre propio] sólo puede obtener lectura de clase contextualmente, en la sintaxis, sin dejar de ser categorialmente NP".

The presence of an indefinite article before an anthroponym may imply a metaphorical interpretation, as in (60) and (61), or a reading concerning a facet (or aspect) of an individual, as in (62) to (64). In the last three cases, it is necessary for the phrase to present, after the name, an element of restrictive character, which can be an adjective (62), a restrictive adjective clause (63), or a prepositional phrase (64).

(60) Paulo escreve tão bem que é possível dizer que estamos diante de **um Drummond**.

‘Paulo writes so well that it is possible to say that we are dealing with **a Drummond**.’

(61) Esse edifício só pode ser obra de **um Niemeyer**.

‘This building can only be the work of **a Niemeyer**.’

(62) Marcela esteve junto durante anos com **um Lucas muito trabalhador**. Agora ele está tão preguiçoso!

‘Marcela has been together for years with **a very hard-working Lucas**. Now he is so lazy!’

(63) Ela se casou com **um Paulo que não sabia cozinhar**. Hoje, o marido é praticamente um *chef*.

‘She married **a Paulo** who couldn’t cook. Today, her husband is practically a chef.’

(64) E eis que me chega para a festa **uma Bárbara de vestido vermelho**. Logo ela, que nunca gostou de cores extravagantes.

‘And then **a red-dressed Barbara** arrives for the party. She, who never liked extravagant colors.’

In example (65), we also find a proper name accompanied by an indefinite article and an expansion on the right. But the referents correspond neither to the bearer of the proper name nor to an aspect of him, but to one of his productions (a song). The interpretation that is obtained is metonymic since it is a reference to songs by Noel Rosa, Chico Buarque, and Luiz Gonzaga:

(65) Com seu registro agudo, a cearense Lúcia Menezes atira para vários lados: sambas (“Uva de Caminhão”) e modas de viola (“Os Grilos São Astros”, “Viola Cantadora”), **um Noel pouco conhecido** (“Estátua da Pa-ciência”) e **um Chico muito gravado** (“Samba do Grande Amor”), mas predomina o acento nordestino, como nas faixas dos conterrâneos Ednar- do (“Terral”) e Belchior (“Os Profissionais”), além de **um Luiz Gonzaga falando do Rio** (“Mangaratiba”) (VIANNA, 2009b).

‘With her sharp register, Ceará’s Lúcia Menezes shoots for several sides: sambas (“Uva de Caminhão”) and modas de viola (“Os Grilos São Astros”, “Viola Cantadora”), **a little-known**

Noel (“Estátua da Paciência”) and **a much-recorded Chico** (“Samba do Grande Amor”), but the northeastern accent predominates, as in the tracks by fellow countrymen Ednardo (“Terral”) and Belchior (“Os Profissionais”), besides **a Luiz Gonzaga talking about Rio** (“Mangaratiba”)’ (VIANNA, 2009b).

4.2.6 Other configurations of the anthroponymic phrase

Anthroponyms, like appellative names, can be preceded, in addition to articles, by demonstratives or possessives. But, in general, we get a reading that is far from the univocity characteristic of the proper name. Thus, when a mother, referring to her son named *João Pedro*, produces a sentence like (66) or (67), even though there is no other individual with the same name, she ends up creating a contrast between the bearer of the proper name and another possible individual bearing the same name.

(66) **Este João Pedro** não me deixa descansar!

‘**This João Pedro** won’t let me rest!’

(67) **Meu João Pedro** é muito lindo.

‘**My João Pedro** is very beautiful.’

But the situation here is also more complex. As Kleiber (1991, p. 84) points out, a nominal phrase with a proper name preceded by a demonstrative always requires observing the context to identify who the referent is. Thus, *this Machado de Assis* may well refer to a style or phase of the writer or even to one of his works, to name a few possibilities. For Gary-Prieur (1994, p. 210), the construction constitutes “a type of minimal commentary on a situation in which the referent of the proper name is the object of a judgment, favorable or unfavorable, by the enunciator”⁶³. In the same stance, Fernández Leborans (1999, p. 122) adds that the resulting interpretation “is based on a previous event that implies the bearer of the proper name and is accessible in the communication situation or is mentioned in the preceding context”⁶⁴.

Regardless of the controversial interpretations proposed for the cases of proper names with demonstratives, especially when a particular intonation is included, as in *This Francisco!* (FERNÁNDEZ LEBORANS, 1999, p. 123), there are cases in which the employed demonstrative has an essentially deictic value, as in (68), or an anaphoric value, as in (69). With certain

63 In the original: “une sorte de commentaire minimum d’une situation où le référent du nom propre est l’objet d’un jugement, favorable ou défavorable, de l’énonciateur”.

64 In the original: “se basa en un acontecimiento anterior que implica al portador del NP y es accesible en la situación de comunicación, o se menciona en un contexto precedente”.

expansions, it is possible to obtain a reading referring to a phase of the referent (70) or metaphorical (71).

(68) Te apresento esta Renata, mais uma entre tantas que você conhece.

‘Meet **this Renata**, different from the many you know.’

(69) Ontem você conheceu o Roberto e acho que **esse Roberto** pode te ajudar muito.

‘Yesterday you met Roberto, and I think **that Roberto** can help you a lot.’

(70) **Aquela Gabriela que você conheceu** não é mais a mesma, ela mudou muito.

‘**That Gabriela you met** is no longer the same, she has changed a lot.’

(71) Quando meu filho está no banho, é sempre assim: **esse Tom Jobim desafinado!**

‘When my son is in the bath, it’s always like this: **that Tom Jobim out of tune!**’

Regarding possessives, according to Fernández Leborans (1999, p. 123), they can include a relation of commitment or affective proximity. Gary-Prieur (1994) points out, in turn, the differences between a possessive preceding a appellative name and a possessive preceding a proper name. For the author, in the first case, the possessive has the role of restricting the extension of the meaning of the name. Thus, *my brother* identifies the one who, among others, is *one’s* brother. In the second case, the possessive introduces intersubjective relations between the speaker, the other protagonists of the discourse, and the referent of the proper name.

In addition to articles, demonstratives, and possessives, other items may precede the anthroponym. It is possible to find constructions such as *a certain Otávio* or *the same Geraldo*. The interested reader may consult specific works on such constructions, such as Schnedecker (2005) or Kleiber (2005).

4.3 THE PHENOMENON OF ABSENCE/PRESENCE OF ARTICLE BEFORE ANTHROPNYMS

As mentioned in subsection 4.2.1, the absence/presence of the definite article before an anthroponym constitutes a case of linguistic variation in contemporary Brazilian Portuguese. Anthroponyms can occur without or with a definite article, as shown in examples (72) and (73):

(72) Eu sei que Ø Paulo não veio aqui ontem.

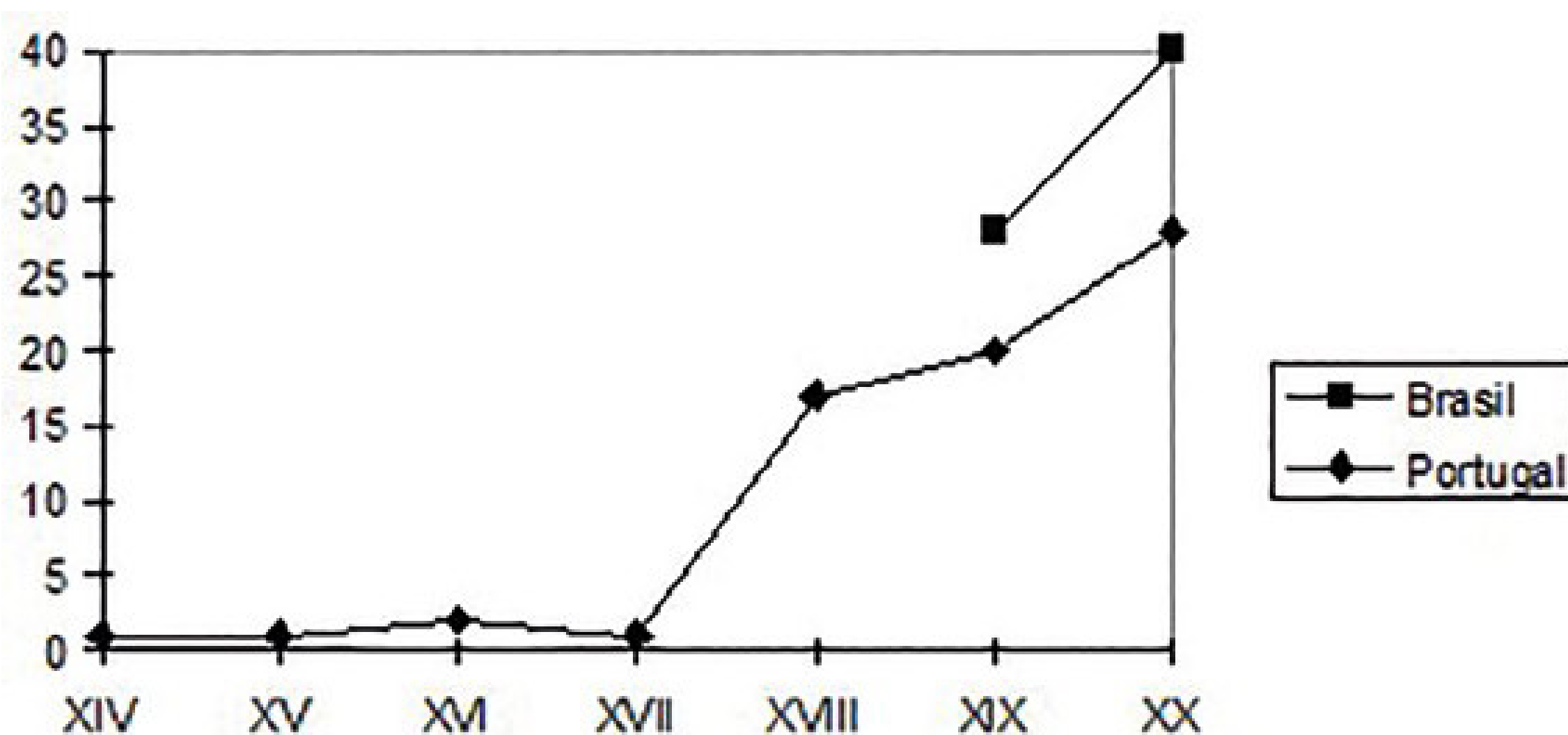
‘I know that **Paulo** didn’t come here yesterday.’

(73) Eu sei que **o Paulo** não veio aqui ontem⁶⁵.

'I know that **Paulo** didn't come here yesterday.'

This phenomenon has been well investigated in the last years. There are studies with different theoretical approaches, such as, for example, a functional-discursive approach (MOISÉS, 1995), a historical linguistic perspective (CALLOU; SILVA, 1997; COSTA, 1998; MENDES, 2000), or with a focus on language acquisition (ALENCAR, 1998). Regarding the historical perspective, Callou and Silva (1997) present the results of a diachronic analysis of the use/non-use of the definite article before possessives and anthroponyms, based on *corpora* from the written language in Portugal and Brazil. European Portuguese texts from the 13th to the 20th century and Brazilian Portuguese texts from the 19th century onward are analyzed⁶⁶. The results of the authors regarding anthroponyms can be seen in Graph 4.1, which shows a significant increase in the use of the article before anthroponyms from the 17th century on in Portugal. The same graph also shows that in both countries, from the 19th to the 20th century, there was an increase in the use of the article in the same context:

Graph 4.1 – Frequency of use of the article before anthroponyms



Source: Callou and Silva (1997, p. 14)

65 An analysis of this phenomenon should disregard the occurrences of anthroponyms where there is no variation, as, for example, the cases of vocative function (i); didactic nomination, that is, those in which, according to Lyons (1977) the name of another is informed to someone (ii); formation of the appellative name derived from the proper name (iii); metonymic use (iv); occurrence with another determiner incompatible with the article (v); antecedent interrogative (vi); the context in which, in oral language data, it is not possible to distinguish the presence or absence of the article due to homophony (vii). The following examples, taken from Amaral (2019) and obtained in Caeté (MG), illustrate these cases in which it is not possible to talk about variable context.

- (i) *como que é o nome da mina ali... **Fatinha**? (what's the name of the girl there... Fatinha?)*
- (ii) *é **Marmota** que ele chamava... (tinha o apelido) de **Marmota** (he was called Marmota... (had the nickname Marmota)*
- (iii) *eu cheguei a romper o **tendão de Aquiles**... (I even ruptured my Achilles tendon...)*
- (iv) *áí tem que colocar **Luan Santana** umas música mais animadinha (then you have to put Luan Santana, some upbeat songs) [= Luan Santana's song]*
- (v) *mais acho que esse **Zezé** agora... ele... acho que ele vai trazer uma melhoria pra Caeté (but I think this Zezé now...he...I think he will bring an improvement to Caeté)*
- (vi) ***que Toninho**? (which Toninho?)*
- (vii) *áí eu liguei **pra Fatinha** (then I called Fatinha)*

66 The authors warn, however, that the texts from previous centuries do not accurately portray Brazilian Portuguese (CALLOU; SILVA, 1997, p. 13).

Mendes (2000), in turn, investigates the absence of the definite article before anthroponyms in the Portuguese of Barra Longa, a municipality located 172 km from Belo Horizonte. The data used by the author are from preterite language (notarial and ecclesiastical documents from the 18th and 19th centuries) and oral language of the late 20th century (10 interviews with elders born in the municipality). Among the results obtained, the author notes that the community researched retained a structure of the preterite language of the 18th and 19th centuries, that is, the absence of the article in front of proper names, employed by almost 80% of the informants. Since this structure dates back to the Latin language, this fact supports the thesis that the use of the article is a linguistic innovation.

But the vast majority of works on the subject present an approach based on variationist sociolinguistics, as seen in Alves (2008), Amaral (2003; 2007b), Braga (2012), Campos Júnior (2011), Faria (2012), Mendes (2009; 2011), and Silva (1996a, 1996b). In these studies, the variation is conditioned by different factors. Here are some of the main results of these studies.

With sociolinguistic data collected in the early 1980s and constituting the *Census Corpus* (Rio de Janeiro), Silva (1996a) investigates the absence/presence of the article before anthroponyms and possessives⁶⁷. Among the results regarding the variables of public domain character and familiarity in the treatment, principles that the author considers antagonistic are observed. In the first place, the familiarity that the speaker assumes that the listener has about the entity mentioned makes the listener try to define it better when he considers that the latter does not share this knowledge, that is when it is a person not known by the listener. So there is an increase in the use of articles. Second, the familiarity that the speaker has with the entity causes him to increase the realization of the article. Thus, proper names of familiar entities receive the article more than less familiar names. This result is in line with the speaker's intimacy with the bearer of the proper name, which will be commented on below.

Callou and Silva (1997) also analyze the same phenomena under a sociolinguistic perspective, but with data from the speech of informants with complete university education belonging to the project *Norma Urbana Culta* (NURC Project) and obtained in the cities of Porto Alegre, São Paulo, Rio de Janeiro, Salvador, and Recife⁶⁸. Among the different factors that favor the use of the article, the authors verify that the region of origin of the informant statistically favored the data, with the southern capitals being the ones that use the article the most, as shown in Table 4.1. Callou and Silva relate the lower use of the article to greater linguistic conservatism: “the

67 It should be noted that, from the data analyzed by the author, those of the type *O livro do Pedro está na minha casa* (*Pedro's book is in my house*) were eliminated. According to Silva (1996a, p. 128), cases like in this example, in which articles are preceded by a preposition with which they can contract, proved to favor the presence of the article. This, however, is not the case in most other works.

68 The NURC Project, started in the 1970s, had the goal of studying polite speech - used by people with a complete college education - in urban centers through sound documentation capable of providing accurate data about our language (PENHA, 1970; PROJETO, n.d.). [Brazilian Portuguese]

older the colonization, the lower the percentage of use of the article” (CALLOU; SILVA, 1997, p. 22).

Table 4.1 – Realization of the article before anthroponyms according to geographical origin

	Recife	Salvador	Rio de Janeiro	São Paulo	Porto Alegre
Frequency	12/71	10/24	27/85	20/23	50/63
(%)	(17)	(32)	(43)	(87)	(79)
Relative weight	0,2	0,3	0,52	0,88	0,81

Source: Callou and Silva (1997, p. 22).

In the same line as the previous work, Campos Júnior (2011) analyzes the speech of 20 informants from the city of Vitória (ES), stratified into four age groups (7-14 years; 15-25 years; 26-49 years; 50 years or more) and three levels of education (elementary, high school, and university). The author’s results show that, in terms of overall percentages of article use, “Capixabas” (people from Espírito Santo) use fewer articles than other regions of the country. From a set of 300 occurrences, 39% are produced with the article, which puts Vitória in an intermediate position between Salvador (32%) and Rio de Janeiro (43%). This result leads the author to suggest that the phenomenon of variation of the article before an anthroponym (and also before a possessive) is an identity mark of the “Capixabas”. However, the results found in other locations contribute to drawing a more heterogeneous picture of the phenomenon throughout the country, as will be shown below.

Most of the recent studies analyze data from municipalities in Minas Gerais, a state where the phenomenon is widely observed and even constantly remembered by speakers when speaking about variation. Also in the 1990s, Moisés (1995) presents the first results (although not with a sociolinguistic bias) from Belo Horizonte, and Mendes (2000) analyzes data from speakers in Barra Longa. Broadening the scope of the data, Amaral (2003) incorporates a dialectological contrast in his research and observes the phenomenon in three localities: Campanha, in southern Minas Gerais; Minas Novas, in Vale do Jequitinhonha, and Paracatu, in the northwestern part of the state. These researches are followed by the studies of Alves (2008), with data from Barra Longa; the one by Mendes (2009), who collected speech data from Abre Campo and Matipó; Braga (2012), who analyzes recordings from Mariana and Uberaba; Faria (2012), who investigates the behavior of article before anthroponyms in Ponte Nova; and Amaral (2019), who presents results regarding Caeté (see Map 4.1).

The methodological criteria employed by the authors for data classification differ, which makes it difficult to compare the researches. Indeed, Scherre and Naro (2008, p. 174) point out

that comparisons between different sociolinguistic researches require caution⁶⁹. In any case, considering the absolute values for the absence and presence of articles before anthroponyms, it is difficult to compare the results. In any case, considering the absolute values for the absence and presence of the article before anthroponyms, it is possible to reach interesting conclusions. Table 4.2 shows that there are localities where the presence of the article in the context examined predominates, while in others, it is scarce. This fact corroborates the above statement that the phenomenon is quite variable across geographical space.

Table 4.2 – Percentage of realization of the article before anthroponyms in different localities of Minas Gerais

Locality	Percentage of realization of the article
Abre Campo (MENDES, 2009; 2011)	48%
Barra Longa (ALVES, 2008)	15%
Belo Horizonte (MOISÉS, 1995)	62%
Caeté (AMARAL, 2019)	23%
Campanha (AMARAL, 2003)	76%
Mariana (BRAGA, 2012)	36%
Matipó (MENDES, 2009; 2011)	83%
Minas Novas (AMARAL, 2003)	38%
Paracatu (AMARAL, 2003)	47%
Ponte Nova (FARIA, 2012)	16%
Uberaba (BRAGA, 2012)	82%

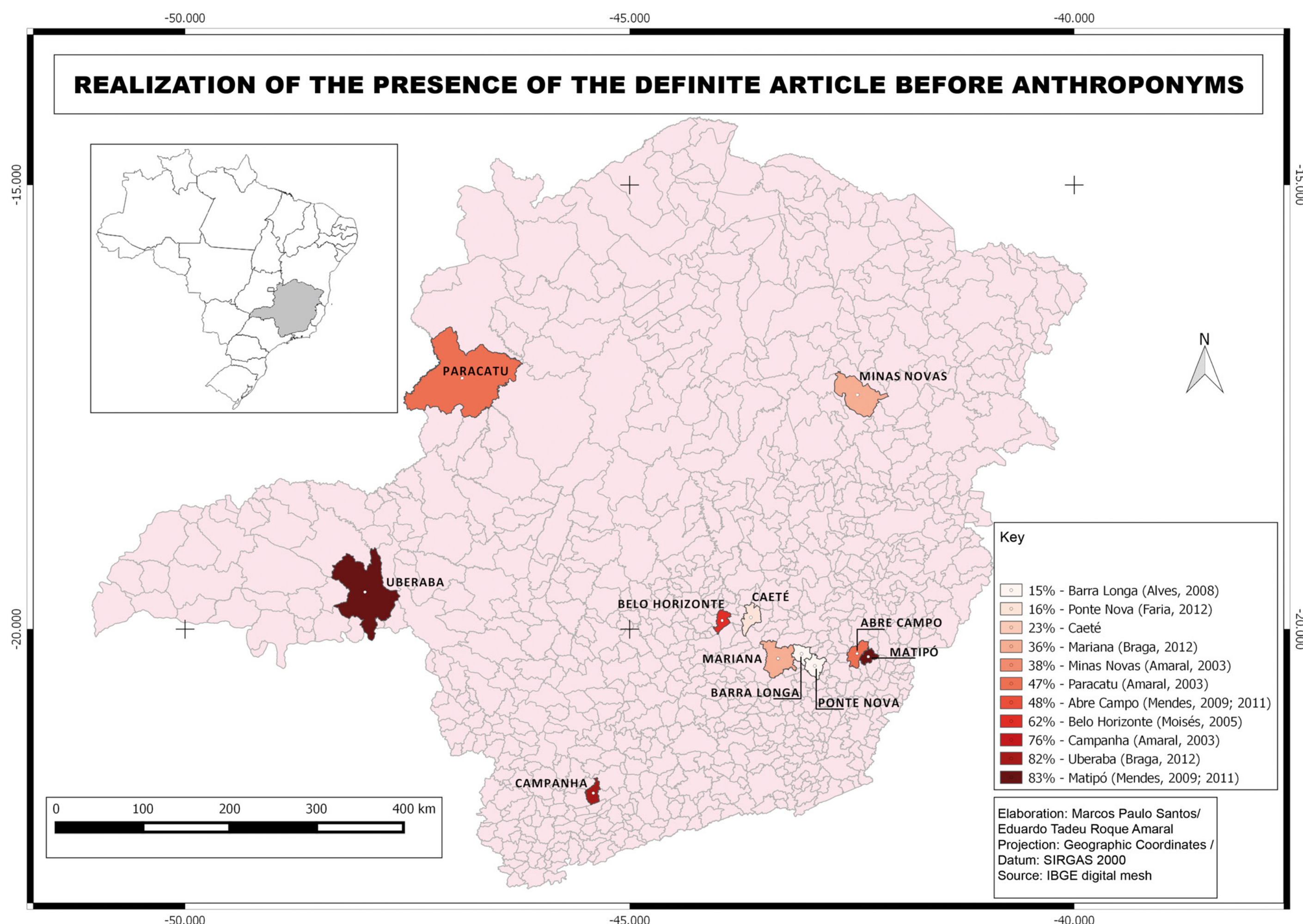
The above result, if visualized in a map of the state (Map 4.1), allows us to conclude that the phenomenon does not seem to be distributed in dialectal areas, which had already been indicated by Amaral (2003) when comparing the results of three localities with the dialects identified by the dialectologist Mário Zágari (ZÁGARI, 1998)⁷⁰. If we compare the linguistic and extralinguistic factors that influence the realization of one variant or another (the absence or presence of the article before an anthroponym), we also see that there is no homogeneity among the results. In any case, it is interesting to note that, with the statistical results achieved by the studies cited above, the factor that influences most of the works is the intimacy that the speaker has with the bearer of the proper name. This factor showed statistical relevance

69 According to the authors: "It is necessary to observe whether the two [or more] surveys are dealing with data of the same nature, whether they are considering the same variables or have introduced new ones, and whether they are using, insofar as this is possible, the same analysis criteria" (SCHERRE; NARO, 2008, p. 174).

70 The author, based on criteria especially phonetic and lexical, presents a proposal for the division of Minas Gerais into three speech languages, which *roughly* correspond to the regions in parentheses: Bahian (Northwestern, Jequitinhonha, and part of the Vale do Rio Doce); paulista (Triângulo Mineiro, Sul de Minas, and part of the Alto São Francisco); mineiro (Metalúrgica, Campo das Vertentes, and Zona da Mata).

in Campanha and Minas Novas (AMARAL, 2003), Barra Longa (ALVES, 2008), Abre Campo and Matipó (MENDES, 2009). This result shows that a social relationship between individuals interferes in the language's grammar, especially when using an element with such personal importance as the proper name.

Map 4.1 – Realization of the presence of the definite article before anthroponyms in different localities in Minas Gerais



Source: Amaral (2019, p. 72)

Besides the factor of the intimacy of the speaker with the bearer of the proper name, it is interesting to observe the profile of the localities where there is a high rate of absence of the article (above 60%), such as Barra Longa, Caeté, Mariana, Minas Novas, and Ponte Nova. This result seems to be explained by the antiquity of the localities (all of them have a history of settlement dating back to the colonial period) and by the little linguistic influence of large centers where the presence of the article predominates, in this case, a capital city like Belo Horizonte or São Paulo, where forms with the article predominate.

The results above show that the phenomenon of variation in the absence/presence of the article before anthroponyms in Brazilian Portuguese is influenced by different factors, both linguistic and extralinguistic. Although the phenomenon has been the focus of several studies, it is unknown how it occurs in many parts of the country. Therefore, we believe that future research

may contribute to the elaboration of a broader map of the theme throughout the Brazilian territory. In regions bordering Spanish, it would be possible to verify to what extent language contact influences the norms of one or the other language.

4.4 CHAPTER SUMMARY

In Chart 4.3, we present a summary of the contents of this chapter.

Chart 4.3 – Chapter 4 summary

There is no standardization of the spelling of anthroponyms and the consequent diversity of forms for names with the same origin.

In Brazilian anthroponymy, some anthroponyms follow the grammatical gender distinction (male X female), but, in addition, there are cases of names attributed exclusively to men, others attributed exclusively to women, and others attributed to both.

Through processes of suffixal derivation, acronyms, juxtaposition, agglutination, inversion of letters, and abbreviation, new anthroponyms are created. Especially through suffixation, anthroponyms allow the frequent creation of nouns, adjectives, and verbs.

In the nominative and vocative uses, anthroponyms are used without an article. In the vocative, eventually, a demonstrative or possessive may appear.

The anthroponym, when it is pluralized or receives other elements in the anthroponymic phrase, tends to lose its characteristics of a proper name. The analysis, however, must be done taking into account contextual elements.

The absence or presence of an article before an anthroponym is a very variable phenomenon in Brazilian Portuguese, which is influenced by linguistic and extralinguistic factors.

CHAPTER 5

SEMANTICS OF ANTHROPONYMS – PART 1

*A proper name is but an unmeaning mark which we connect in our minds with the idea of the object, in order that whenever the mark meets our eyes or occurs to our thoughts, we may think of that individual object.*⁷¹

John Stuart Mill (*A system of logic*)

In Chapter 2, we identified the characteristics of proper names. Among such features, we saw that they possess the referential ability, regardless of the presence of a determiner. It was also seen that they do not have semantic features that identify the class. In this chapter, we return to the study of the meaning of proper names from the initial studies of Logic and the Philosophy of Language. In addition to these theoretical streams, others also deal with the meaning of proper names, such as the studies of Lexical Semantics proposed by Michel Bréal, developed from Structuralism, and Enunciative Semantics, promoted from Benveniste's enunciative studies. In chapter 6 of this book, we show how these other study streams approach anthroponyms. In this chapter, we resort to different theoretical proposals that, since the 19th century, have been presented from research in the field of Philosophy.

Among philosophers, especially those concerned with the Philosophy of Language, proper names, along with singular definite descriptions (e.g. *the owner of apartment 205*) and personal pronouns (e.g. *he*), belong to the class of so-called singular terms (as opposed to general terms), constituting expressions that allow **singular reference** to objects. Based on this division, the question is: How can we differentiate between proper names and other singular terms? To try to answer these questions, there has been a discussion about the properties of proper names. This discussion is based essentially on semantic issues, which go back to work done before the classical studies of Michel Bréal (1832-1915)⁷², considered to be the founder of modern semantics.

One of the most discussed questions in studies on the proper name is whether or not it has a sense or a meaning (in German, *Sinn* or *Bedeutung*⁷³; in Portuguese, *sentido* or *significado*; in English, *meaning* or *sense*)⁷⁴. Although contemporary linguists accept the fact that the issue cannot be posed simply as presence or absence of meaning, going back to the classical works on proper names, it is possible to distinguish at least three groups of authors⁷⁵.

71 Source: <https://www.gutenberg.org/files/26495/26495-pdf.pdf>. [N. T.]

72 In this chapter, when a reference is made to a researcher considering his or her body of work, the year of birth and year of death will be given in parentheses.

73 The German term is taken in its contemporary sense.

74 Here, we use the names *sense* and *meaning* as equivalents.

75 This division, also adopted by Fernández Leborans (1999), will guide the content of the following sections - for a more refined division, see García Suárez (1997). It must be clear that such division has more of a didactic character and that, when presented, it may obscure important differences in arguments of authors of the same group. As Brito (2003, p. 40) states, the differences between *sense* and *meaning* and also the conception of what a proper name is, are issues that make it difficult to compare the theories. It is hoped, however, that the next sections will clarify these differences as much as possible. For further information on the comparison between philosophical theories, see García Suárez (1997), Brito (2003), and Fernández Moreno (2006).

In the first group are those who argue that the proper name possesses meaning. The arguments of this group are in line with the proposal of Russell (1956), who considers that proper names are abbreviated definite descriptions, that is, *Aristotle* would be an abbreviation of the definite description of *Alexander the Great's master Greek philosopher*. This group includes authors such as Frege (1892 [2009]), Strawson (1985), and Searle (1958; 1969).

The second group includes works that argue that proper names have no meaning. Advocates of this view are usually related to the proposal of the philosopher John Stuart Mill, for whom proper names only **denote** and do not connote. This group is related to the proposal to consider the proper name as a **rigid designator**, according to Kripke's (1980) ideas (see also Recanati (1983) and Martin (1987)).

In a third, there would be the works that belong more to the field of Linguistics, especially studies developed from the second half of the 20th century. Most of the authors do not pose the question as simply the presence or absence of meaning. Some start from the work of Kleiber (1981), who associates the meaning of the proper name with the *predicate of denomination*, although this notion, as will become clearer later, has received several objections and a reformulation by the author himself.

Given that linguistic studies are tributaries of a long debate held by logicians and philosophers about the proper name, this chapter, as pointed out, recovers the main arguments of theorists of different theories. In the following sections, the term *proper name* is used, but considering what applies to anthroponyms, the object of study of this work.

5.1 THE DESCRIPTIVIST THEORY OR THEORY OF MEANING⁷⁶

For the so-called *descriptivist theory* (or theory of meaning), the proper name has meaning and reference – it is associated with the defined description(s) that allow(s) the referent to be identified. Through the meaning to which the names are linked, they play their referential role. However, it should be noted that the differences between the conceptions of meaning make the theory different from author to author.

In the literature of descriptivist conception, attempts are made to solve the problem that reveals statements such as *Tulio is Cicero* or *Machado de Assis is the Bruxo do Cosme Velho* – which would be tautological if one considers proper names as exclusively designators, that is, they do not inform anything since they imply the same as saying $a = a$. *Tulio* and *Cicero* and, in the same way, *Machado de Assis* and *Bruxo do Cosme Velho* would have, for this theory, the same reference but different meanings.

⁷⁶ This and the other sections of this chapter are adapted from Amaral's (2008) thesis.

The German philosopher Gottlob Frege is considered the pioneer author of this theory, and his work *Über Sinn und Bedeutung*, translated into English as *sense and reference* (FREGE, 1892 [2009]), has been inspiring for other authors. Initially, it is necessary to clarify that *proper names*, for him, relate to the so-called singular terms and include both ordinary proper names and *definite descriptions*. In his work, the author considers as proper names words, or other signs that designate a singular object. According to Frege: “A proper name (word, sign, sign combination, expression) expresses its sense, *stands for* or *designates* its reference. By means of a sign we express its sense and designate its reference.”⁷⁷ (FREGE, 1892 [2009], p. 136). It is observed, thus, that proper names, as singular terms carrying meaning, are no different from definite descriptions.

The German author elaborates his theory by differentiating meaning (*Sinn*) from reference (*Bedeutung*). See the following fragment, taken from *Ausführung über Sinn und Bedeutung*:

The name (Eigennamen), as I use the term, must have at least one meaning. Otherwise, it would be an empty sequence of waves and would have no right to be called a name. For scientific usage, one must require that the name also has a meaning⁷⁸ (*Bedeutung*), that it refers to or names an object. In this way, the name relates to the object through the senses and only through the senses (FREGE, 1892-1895 [1971], p. 34)⁷⁹.

Also, according to the author, “The sense of a proper name is grasped by everybody who is sufficiently familiar with the language or totality of designations to which it belongs⁸⁰” (FREGE, 1892 [2009], p. 132). In a footnote, Frege explains that, for the case of a genuine proper name like *Aristotle*, the following can be taken as meanings: *the disciple of Plato* and *the master of Alexander the Great*. According to the author, variations in meaning can be tolerated, although they should be avoided in the theoretical framework of demonstrative science and should not exist in a “perfect language”. As will be seen below, a similar notion of meaning for the proper name was later extended by other authors.

On the matter of reference, in Frege’s analysis, an identity statement is true when the names that appear in it have the same reference, that is, designate the same object, and it is informative when they have different senses. Consider the example: *The morning star is the evening star*. The reference is the same (the planet Venus), but the meanings are different (FREGE, 1892

77 Source: <http://www.scu.edu.tw/philos/98class/Peng/05.pdf>. [N. T.]

78 In Brito (1999, p. 48), *Bedeutung* is translated as *meaning*. However, this German word could be translated here as *reference*, to mark the distinction that Frege wishes to make between meaning and reference, as pointed out by Brito himself (1999, p. 48).

79 In the original: “Der Eigennamen muß wenigstens einen Sinn haben (wie ich das Wort gebrauche); sonst wäre er eine leere Folge von Schällen und mit Unrecht Namen zu nennen. Für den wissenschaftlichen Gebrauch muß aber von ihm verlangt werden, daß er auch eine Bedeutung habe; daß er einen Gegenstand bezeichne oder benenne. So bezieht sich der Eigennamen durch Vermittlung des Sinnes und nur durch diese auf den Gegenstand” (FREGE, 1892-1895 [1971], p. 34).

80 Source: <http://www.scu.edu.tw/philos/98class/Peng/05.pdf>. [N. T.]

[2009], p. 131). One description presents the referent under one aspect and the other under another. This way, the author would explain constructions like *Edson Arantes do Nascimento is Pelé*, because, as we have seen, his distinction applies to both definite descriptions and ordinary proper names, exemplified, in this case, with a civil name and a nickname of a Brazilian soccer player.

Frege distinguishes between referent (the object itself), meaning (the way the object is presented), and representation (or image), which is subjective in nature. According to Frege, understanding a sense does not guarantee the reference. Thus, for him, *the heavenly body farthest from the Earth* has a meaning, but it is doubtful that it has a reference⁸¹ since we would not be able to locate the referent denoted by the expression.

As Nerlich and Clarke (1996, p. 2) show, Frege adopted an anti-psychological position. In fact, in Europe, by the end of the 19th century, under the influence of this philosopher, Logic became a discipline distinct and independent from Linguistics (NERLICH; CLARKE, 1996, p. 128), since it defended the separation of psychological studies from semantic studies. Oliveira explains this position as follows:

This author [Frege] states that the scientific study of meaning is only possible if we differentiate its various aspects to retain only those that are objective. He excludes from Semantics the study of the individual representations that a given word can provoke. When I hear [...] *morning star*, I form an idea, a representation that is mine alone since it depends on my subjective experience in the world. The study of this aspect of meaning belongs to Psychology. Semantics is responsible for studying the objective aspects of meaning, that is, those that are open to public inspection.⁸² (OLIVEIRA, 2001, p. 20).

It is possible to see clearly that it was not Frege's goal to build a theory on ordinary proper names, nor to present particularities of the class of these items in relation to others, or even to defined descriptions. A crucial problem in the philosopher's work is that of true identity statements, namely, how to explain that sentences of the form $a = b$ relative to those of $a = a$ would have informational value. Moreover, according to Brito (2003, p. 44), Frege's interest was focused on the project of developing a scientific language and, concerning proper names,

81 The notion of meaning in Frege is a controversial topic. Fernández Moreno (2006, p. 37) points out that it is a notion of epistemic character ("el sentido de una expresión es una propiedad de la expresión que conocemos, aunque implícitamente, cuando entendemos la expresión"), but also semantic ("el sentido de una expresión *determina* su referente"). For Burge (1977), there is no coherent notion of meaning in Frege's theory (*apud* FERNÁNDEZ MORENO, 2006, p. 37).

82 In the original: "Esse autor [Frege] afirma que o estudo científico do significado só é possível se diferenciarmos os seus diversos aspectos para reter apenas aqueles que são objetivos. Ele exclui da Semântica o estudo das representações individuais que uma dada palavra pode provocar. Ao ouvir [...] estrela da manhã, formo uma idéia, uma representação que é só minha, uma vez que ela depende de minha experiência subjetiva no mundo. O estudo desse aspecto do significado cabe à Psicologia. À Semântica cabe o estudo dos aspectos objetivos do significado, isto é, aqueles que estão abertos à inspeção pública". [N. T.]

on the “semantic function that these terms play in the sentences that are relevant to a scientific language” (BRITO, 2003, p. 45).

However, the importance of Frege’s work is explained by the fact that it served as a basis for later studies on proper names. In this sense, the main purpose of taking it as a starting point in this work is to expose the reader to the initial bases of semantic discussions about proper names, still outside the theoretical framework of anthroponomastics in the strict sense.

The ideas of Bertrand Russell (1872-1970), Peter Strawson (1916-2006), and John Searle (1932-) are usually associated with those of Frege. The latter and Russell, together with Ludwig Wittgenstein (1889-1951), Rudolf Carnap (1891-1970), and Williard Quine (1908-2000), are, as Pérez Otero (2006, p. 13) points out, the main representatives of the analytic philosophical tradition, in which the logical analysis of language plays a key role.

According to the English philosopher Russell (1956, p. 200), a proper name condenses a definite description: “The names that we commonly use, like ‘Socrates’, are really abbreviations for descriptions”. Thus, when we use the name *Socrates*, we are indeed using a description. For the author, the name *Socrates* condenses a description as “Plato’s master”.

Since the proper names known as such are, for Russell, abbreviations of descriptions, they cannot be authentic names. According to the author, the only elements that could be called proper names in the logical sense would be words like *this* and *that*. In *This is white*, the word *this* can be used as a proper name, functioning as a deictic. In this case, according to Russell, *this* serves the function of pointing to a specific place where something is (*to be by a particular*). From what we have seen, it is possible to notice, as Brito (2003, p. 59) explains, that Russell’s theory of denotation applies to definite descriptions and, derivatively, to proper names since the author reduces the latter to descriptions.

Fernández Moreno (2006, p. 46) argues, on the other hand, that Russell would have constructed two theories on proper names. The first, about proper names “in the logical sense” (logically proper names), and the other, about ordinary proper names (in the usual sense of proper names). In the first case, proper names would be identified with demonstrative pronouns, and in the second, characterized as abbreviated definite descriptions.

One of the questions that arise when considering that proper names are abbreviated descriptions is: what description, or descriptions, does a proper name abbreviate? Russell considers that different speakers may associate different definite descriptions with a proper name and that the same speaker may associate different descriptions with a name on different occasions⁸³. See the following excerpt:

⁸³ This *variation* in the definite descriptions associated with a proper name, as seen above, was also tolerated by Frege, although with some rejection. Later on, when discussing the notion of proper name *content*, we will see that the variation is related to discourse factors.

Common words, even proper names, are usually really descriptions. That is to say, the thought in the mind of a person using a proper name correctly can generally only be expressed explicitly if we replace the proper name by a description. Moreover, the description required to express the thought will vary for different people, or for the same person at different times. The only thing constant (so long as the name is rightly used) is the object to which the name applies. But so long as this remains constant, the particular description involved usually makes no difference to the truth or falsehood of the proposition in which the name appears⁸⁴. (RUSSELL, 2005 [1912], p. 45).

It should be noted that what Russell considers as the expression of a person's thought about a proper name would correspond to what Frege considered to be the psychological meaning of a name, whose examination would not belong to Logic but Psychology. Moreover, the distinction between meaning and reference was rejected by Bertrand Russell, yet both were followers of the current of studies in the philosophy of language that gave rise to Formal Semantics and Pragmatics (NERLICH; CLARKE, 1996, p. 203).

Frege and Russell are considered the forerunners of more recent theories of proper name reference and the first representatives of the descriptivist theory. Strawson and Searle, in turn, are representatives of the classical version of the contemporary descriptivist theory. According to Nerlich and Clarke, Searle's theory of speech acts is a return to Frege (NERLICH; CLARKE, 1996, p. 203).

According to Fernández Moreno (2006, p. 59), Strawson's theory of proper name reference falls under a theory of linguistic communication, which is concerned with the use of expressions so that we can refer to objects or individuals. There is, for example, a concern with the prior knowledge of the speaker and the listener. Strawson argues that proper names, along with singular demonstrative pronouns, personal and impersonal pronouns in the singular⁸⁵, and also phrases that begin with the definite article followed by a noun, qualified or unqualified, in the singular (*the table; the old man*), are often used to mention or *refer* to a person, singular object, event, place, or process, or to do something like performing a *statement* about that person, object, place, event, or process. The author calls this use *uniquely referencing use* (STRAWSON, 1985, p. 261). In this work, we consider referential use to be that in which the anthroponym refers to an individual. Thus, for example, when a student says to the teacher about a classmate: *Professor, o André não veio à aula porque está doente (Teacher, André didn't come to class because he is sick)*, the nominal phrase *o André* refers to an individual in the class named André.

84 Source: <https://www.wmcarey.edu/crockett/russell/v.htm>. [N. T.]

85 The author uses as examples: *he, she, I, you, it*.

The English philosopher recognizes that some words have predominantly, if not exclusively, a referential role, such as pronouns and proper names. Thinking about a scale of dependence on context for reference, according to Strawson (1985), pronouns would be in a maximum dependence, occupying one end of the scale, while, at the other end, would be expressions like *the author of Waverley* and *the eighteenth king of France* (STRAWSON, 1985, p. 276). Thus, from this point of view, proper names would be between pronouns and expressions (i.e., definite descriptions).

Concerning the degree of descriptive meaning⁸⁶, proper names would be at one end of the scale, while nominal phrases (*the round table*) would have the maximum descriptive signification. For the author, the “pure name” would have no descriptive meaning, except that which it acquires during use. Among the other expressions that Strawson (1985) places on this scale of descriptive meaning would be pronouns such as *he* (with minimal descriptive meaning) and proper names that the author calls *impure*, such as the *The Round Table* – “substantival phrases which have grown capital letters” (STRAWSON, 1950, p. 338⁸⁷).

Finally, the author places proper names in the class of expressions whose referential use is not governed by general conventions but by *ad hoc* conventions. Strawson adds: “Ignorance of a man’s name is not ignorance of the language. This is why we do not speak of the meaning of proper names. (But it won’t do to say they are meaningless)” (STRAWSON, 1950, p. 338).

In Strawson’s work (1985), an important point about reference is worth emphasizing. According to the author, it would not be possible to say that an expression – and here proper names are also included – refers, nor would it be possible to say that a sentence is true or false. For Strawson, mentioning or referring is something that someone can do when using the expression in other words, it is a “characteristic of a use of an expression” (STRAWSON, 1950, p. 326)⁸⁸. In this book, when we use the verb *refer* and state, for example, that an anthroponym X refers to an individual, we also assume that referring is an act performed by the speaker, that is, it is he who refers to someone utilizing a proper name, either speaking or writing.

From the previous ideas, we arrive at Strawson’s theory of the bundle of descriptions, based on Wittgenstein’s ideas. For this theory, the meaning of the proper name is not associated with a single description but with a bundle of descriptions. It would then be completed or saturated by a presuppositional set formed by propositions about the individual bearing the name. Strawson further asserts that the speaker and hearer must have the same person in mind.

86 By *descriptive meaning*, the author means: “the conventional limitation, as to application, to things of a certain general type or things possessing certain general characteristics” (STRAWSON, 1985, p. 276).

87 Source: <https://semantics.uchicago.edu/kennedy/classes/f09/semprag1/strawson50.pdf>. [N. T.]

88 A similar argument will be made later by Lyons (1977).

As García Suárez (1997) points out, Searle was the one who popularized the theory of the bundle of descriptions. For this author, the meaning of a proper name is equivalent to the logical disjunction of a given number of descriptions⁸⁹. In *Speech Acts: An Essay in the Philosophy of Language*, Searle (1969) discusses, among others, the following question: Do proper names have meaning?⁹⁰ First, he presents three arguments against the view that proper names have no meaning.

According to the former, proper names are used in existential propositions (affirmative or negative sentences) such as *There is such a place as Africa* and *Cerberus does not exist*. According to the author, an existential proposition does not refer, it expresses a concept and states that this concept is instantiated (or applied). Therefore, he concludes, if a proper name occurs in an existential position, as in the examples, it must have some conceptual or descriptive content.

The second argument is based on the fact that sentences with proper names can be used in identity propositions that contain factual and not merely linguistic information, such as *Everest is Chomolungma*, a proposition that can have an informative character. For the author, if proper names had no meaning, such a sentence would be equivalent to *Everest is Everest*. The American philosopher himself points out that this is Frege's argument that the proper name has meaning (SEARLE, 1969).

Searle's third argument against the thesis that the proper name has no meaning is based on the idea that a proper name occurrence, just like an occurrence with a definite description, must, by the principle of identification, contain a description. Without detailing or exemplifying his third objection, the author claims that proper names could be abbreviated definite descriptions (*shorthand*). But he makes a contrary argument, the fact that, in general, there are no definitions of proper names, as there are for appellative names.

The presentation of these objections leads the author to formulate his own theory about proper names. For him, if we were to ask the users of the name *Aristotle* to say what they consider to be its essential and consensual characteristics (about which there is no arguing or questioning), we would hear answers that could constitute a set of identifying descriptions. Searle maintains that, although a single description is not analytically true of Aristotle, their disjunction is. According to the author, it would be necessary, for an object to be Aristotle, that it satisfies at least some of these descriptions. This argument leads him to conclude:

89 Fernández Moreno (2006, p. 72) claims that Searle's theory of proper name reference comprises two theories developed in different periods. One theory would complement the other, but there would also be differences. Among the differences, Fernández Moreno indicates that the first would be part of a theory about the use of language in communication, while the second would form part of a theory about how the mind represents the world (p. 72). Here ideas of the former are exposed, starting with Searle (1969), considered to be the work that contains a more complete formulation of the theory.

90 The author emphasizes that he uses the term *sense* in Frege's context: "For according to Frege the sense of a proper name contains the 'mode of presentation' which identifies the referent, and of course a single descriptive predicate does not provide us with a mode of presentation; it does not provide an identifying description" (SEARLE, 1969, p. 168).

My answer, then, to the question, “Do proper names have senses?” – if this asks whether or not proper names are used to describe or specify characteristics of objects – is “No”. But if it asks whether or not proper names are logically connected with characteristics of the object to which they refer, the answer is “Yes, in a loose sort of way”. (SEARLE, 1969, p. 170).

Searle (1969) could thus position himself in contrast to other theorists. According to the author, what he states would be between Mill and Frege. Searle maintains that Mill was correct in saying that the proper name does not imply any particular description, that it has no definition, but that Frege was correct in assuming that any singular term must have a mode of presentation and, therefore, a meaning. Frege’s mistake, for Searle, was to consider the identifying description replaceable by the name as its definition. Based on this, the author directs his proposal to the following:

The uniqueness and immense pragmatic convenience of proper names in our language lies precisely in the fact they enable us to refer publicly to objects without being forced to raise issues and come to an agreement as to which descriptive characteristics exactly constitute the identity of the object. They function not as descriptions, but as pegs on which to hang descriptions (SEARLE, 1969, p. 172).

Searle’s central thesis is that the *meaning* of the proper name is formed by a set of descriptions. These, however, would not form a closed group. Finally, the author distinguishes paradigmatic proper names from the “*degenerate*” ones – *the Bank of England*, or, in the case of Brazil, *Banco do Brasil*. According to the author, in this case, the meaning would be given as in a definite description. For the previous cases, Searle (1969, p. 173) states that *Homer* just means “*the author of the Iliad and the Odyssey*”. We clearly see in this quotation from Searle the attribution of a descriptive sense to the proper name *Homer*. As will be seen later, such a notion does not hold in linguistic works related to anthroponomy studies.

Fernández Moreno (2006, p. 89), in analyzing what he calls *Searle-Strawson’s descriptive theory*, claims that descriptions are also often substituted for properties. Searle (1969, p. 164), in fact, states: “descriptions stand for *aspects* or *properties* of an object”. Considering the above, Fernández Moreno concludes:

[...] it would be possible to characterize Searle-Strawson’s descriptive theory, as it applies to proper names, as the theory according to which the referent of a proper name is determined by a set of properties that speakers associate with the name; the sufficient conditions for an object to be the referent of a proper name consist in the object possessing a sufficient number – or most – of

the properties of that set, many of which will be identifying properties (FERNÁNDEZ MORENO, 2006, p. 90)⁹¹.

As can be seen, from Frege's theory to Searle's postulates, there has been a shift in both the terminological definitions and the characterizations of proper names. But all authors defend, in their own way, a sense that attributable to these items. In the next section, we will look at another group's position on the *meaning* of proper names.

5.2 THE DIRECT REFERENCE THEORY OR CAUSAL THEORY

Stuart Mill (1806-1873) was a philosopher and economist of great influence in the 19th century. In *A System of Logic, Ratiocinative and Inductive*, among the divisions that Mill (1984 [1843], p. 97) proposes for names, is the distinction between connotative and non-connotative names. The latter are those that “signifies a subject only, or an attribute only⁹²” and the former are those that “denotes a subject, and implies an attribute⁹³”. For the author, names like *John*, *London*, or *England* denote a subject only, and names like *whiteness*, *length*, and *virtue* denote only one attribute. On the other hand, *white*, *long*, and *virtuous* would be connotative because *white*, for example, denotes all white things, such as *snow*, *paper*, *the foam of the*⁹⁴, etc., and implies or connotes⁹⁵ the attribute *whiteness*. Thus, according to the author, proper names “are not connotative: they denote the individuals who are called by them; but they do not indicate or imply any attributes as belonging to those individuals” (MILL, 1984, p. 99⁹⁶). They are, still according to Mill, “marks used to enable those individuals [a child named Paul or a dog named Caesar] to be made subjects of discourse” (MILL, 1984, p. 99⁹⁷).

It is worth noting, as does Fernández Moreno (2006, p. 25), that Mill's ideas about names are framed in a theory of proposition – which constitutes, for the British author, “a subject which stands on the very threshold of the science of logic” (MILL, 1984, p. 89⁹⁸). For the analysis of the proposition, Mill maintains that it is constituted by the meeting of names and, from this, the author elaborates his theory, which includes the division between connotative and non-connotative names mentioned above.

91 In the original: “cabría caracterizar la teoría descriptiva de Searle-Strawson, en tanto que aplicada a los nombres propios, como la teoría según la cual la referencia de un nombre propio viene determinada por un conjunto de propiedades que los hablantes asocian con el nombre; las condiciones suficientes para que un objeto sea el referente de un nombre propio consisten en que el objeto posea un número suficiente –o la mayoría– de las propiedades de dicho conjunto, muchas de las cuales serán propiedades identificadoras”.

92 Source: <https://www.gutenberg.org/files/26495/26495-pdf.pdf>. (p. 37). [N. T.]

93 Idem.

94 Idem.

95 The term *connotate* is used in the sense of “to mark along with”, “to mark one thing with or in addition to another” (MILL, 1984, p. 98).

96 Source: <https://www.gutenberg.org/files/26495/26495-pdf.pdf>. (p. 44). [N. T.]

97 Idem.

98 Source: <https://www.gutenberg.org/files/26495/26495-pdf.pdf>. (p. 28). [N. T.]

As it is possible to see, Mill (1984) does not construct a specific theory on proper names. But his ideas will be taken up several decades later by authors who propose new analyses. Thus, a theory of proper names emerged in the 1970s, which has been related to the ideas of philosophers such as Keith Donnellan (1931-2015), David Kaplan (1933-), Hilary Putnam (1926-2016), Saul Kripke (1940-), among others. For proponents of this thesis, the proper name cannot be reduced to a definite description, as it would only serve to fix the reference, not to give the meaning. It is also argued that it is not possible to establish any synonymic relationship between proper names and a description or a set of descriptions. We can observe that this proposal excludes the Fregean sense of the proper name.

Saul Kripke can be considered the main representative of the causal theory. This American philosopher is seen as one of the creators of the *formal semantics of possible worlds*⁹⁹ (cf. PÉREZ OTERO, 2006, p. 15). In his work *Naming and Necessity*, the relations between a proper name and its denotation and between a proper name and defined descriptions play a fundamental role.

Before discussing the author's ideas, it is useful to clarify a terminological issue related to what this author calls a *name*:

By a name here I will mean a proper name, i. e., the name of a person, a city, a country, etc. [...] We will use the term 'name' so that it does *not* include definite descriptions of that sort, but only those things which in ordinary language would be called 'proper names'. If we want a common term to cover names and descriptions, we may use the term 'designator' (KRIPKE, 1980, p. 24).

By the quote above, present in the first pages of his work, it is possible to see that Kripke already moves away from other authors, such as Frege, who gathered the definite descriptions and the ordinary proper names in a single group. It is also possible to perceive the notion of *designator*, which will be developed by the author in his work and commented on later. Concerning Kripke's criticism of Frege (and also of Russell), his position is quite explicit: about the reference of proper names, Kripke states that "the view of Frege and Russell is false" (KRIPKE, 1980, p. 29)¹⁰⁰.

According to Kripke (1980), proper names are rigid designators: they designate the same individual in every possible world in which this individual exists, that is, in situations which, although they have not occurred (they are not facts), could occur¹⁰¹. Resuming his words about

99 The concept of the *possible world* was introduced, according to Pérez Otero (2006, p. 103), by Leibniz.

100 Cf. also in Kripke (1980, p. 134) the author's stance towards Frege, Russell, and Mill regarding the characterization of singular terms and general terms.

101 On a second definition of rigid designator in Kripke's work, see the discussion in Fernández Moreno (2006, p. 94), which also presents the definition that Kripke referred to Kaplan in a letter: "un designador *d* de un objeto *x* es *rígido* si designa *x* con respecto a todo mundo posible en el que *x* existe y *no designa ningún objeto distinto de x con respecto a ningún mundo posible*" (KAPLAN, 1989, p. 569 apud FERNÁNDEZ MORENO, 2006, p. 95, author's emphasis).

rigid designator: “When I say that a designator is rigid, and designates the same thing in all possible worlds, I mean that, as used in *our* language, it stands for that thing, when we talk about counterfactual situations” (KRIPKE, 1980, p. 77).

In the quote above, Kripke argues that when people talk about situations that have not occurred in real life but could occur (this kind of situation is called by him a counterfactual situation) and use a rigid designator, this designator represents what is referred to in the conversation. This would be Kripke’s fundamental thesis about the reference of proper names. Definite descriptions, on the other hand, would be non-rigid designators: they change the reference from one possible world to another possible world. Because it is not associated with any description, the proper name refers independently to the attributes of the referent. It is for this reason above that Kripke’s thesis is related to Mill’s.

The example of Pérez Otero (2006, p. 109) is quite enlightening. This author explains that the philosopher Aristotle is known to have been the master of Alexander the Great. Thus, this information about his biography can be associated with Aristotle. Supposing a possible world in which the philosopher was not the master of Alexander the Great, in that world, it would be impossible to associate Aristotle with “having been the master of Alexander the Great,” but the name *Aristotle* would still refer to the philosopher:

We can reason and talk about what Aristotle would have done if he had not been the master of Alexander the Great. When we do this, we speculate about other possible worlds. In such speculations, we use the name *Aristotle* (or some other mental sign that functions as a proper name that refers to Aristotle), and this should not be interpreted as denoting in every possible world the Stagyrian master of Alexander the Great (for in that case it would be impossible that Aristotle had not been Alexander the Great’s master). The name *Aristotle* denotes Aristotle in every possible world¹⁰².

For Kripke, a proper name is established through a first act of naming (metaphorically called *initial baptism*), in which there is an ostensible, or evident, naming. Once this first reference is established, the subsequent uses of the name form links in a chain. These links follow one another so that at the end of the chain, the speaker who refers to the “baptized” is referring to the same individual, even if he or she is unaware of the baptismal act and ignores the previous uses of the name. To illustrate his reasoning, Kripke presents the following example:

102 In the original: “Podemos razonar y hablar sobre lo que habría hecho Aristóteles si no hubiera sido el maestro de Alejandro Magno. Cuando hacemos eso especulamos sobre otros mundos posibles. En tales especulaciones usamos el nombre ‘Aristóteles’ (o algún signo mental que funcione como un nombre propio que refiere a Aristóteles) y éste no debe interpretarse como si denotara en cada mundo posible al maestro estagirita de Alejandro Magno (pues en ese caso sería imposible que Aristóteles no hubiera sido maestro de Alejandro Magno). El nombre ‘Aristóteles’ denota en cada mundo posible a Aristóteles”.

Someone, let's say, a baby, is born; his parents call him by a certain name. They talk about him to their friends. Other people meet him. Through various sorts of talk the name is spread from link to link as if by a chain. A speaker who is on the far end of this chain, who has heard about, say Richard Feynman, in the marketplace or elsewhere, may be referring to Richard Feynman even though he can't remember from whom he first heard of Feynman or from whom he ever heard of Feynman. He knows that Feynman is a famous physicist. A certain passage of communication reaching ultimately to the man himself does reach the speaker. He then is referring to Feynman even though he can't identify him uniquely (KRIPKE, 1980, p. 91).

Arguments like the above lead the author to state that it is false that we determine the object of a reference thanks to the available qualitative properties that allow us to singularize it (p. 82), in a clear criticism of the descriptivist theory, especially about the bundle of descriptions or properties. What Kripke aims at is to provide a more faithful representation of the reference: "it's not a theory, but is supposed to give a better picture of what is actually going on" (KRIPKE, 1980, p. 96).

In this sense, it is important to note that the author speaks of a sketch of a theory, the so-called *theory of initial baptism*, according to which one can name an object by ostension or fix the reference by description. In a note, Kripke warns that in the case of the introduction of a proper name through a description during an initial baptism, this description **would not be synonymous with the proper name** but would serve to fix the reference, which can be interpreted as a new criticism of descriptivism.

The notion of initial baptism is as follows:

<p style="text-align: center;">Initial baptism: "an operation that fixes the reference by description or by ostension".</p>
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Theorists in the field have come to call Kripke's theory the causal theory, currently considered the most influential among logicians, philosophers of language, and linguists regarding the meaning and reference of proper names. Fernández Leborans (1999, p. 93) acknowledges that this theory presents a social explanation of the reference relation – although it does not satisfactorily explain the semantic condition of proper names. At this point, it should be noted that in the *Supplement* to his work, Kripke (1980) makes it clear that, concerning proper names, an initial baptism cannot always be located and that one would then have a somewhat caricatured representation of the act of baptism.

Despite the criticisms regarding the notions proposed by the author (cf. FERNÁNDEZ LEBORANS, 1999), it is possible to defend the idea of baptism but a baptism associated with

the notion of **naming**. We consider that the existence of a proper name necessarily implies an act of nomination and that, for the use of an anthroponym in a text, the speaker must recover the relation established in the act of baptism, which, obviously, must be taken as a metaphorical notion.

In the theory defended by Kripke, it is also possible to include the French philosopher François Recanati, whose work helps clarify some points in the work of the American author. For Recanati (1983, p. 112), the understanding of the sentence *Mitterrand is a leftist man*¹⁰³ is dependent on the knowledge of which state of affairs must be realized for it to be true, that is, it requires being able to say what must happen in a world *M* for the sentence to be true in *M*. In his analysis, there is a unique individual so that, for anyone, the sentence is true in this world if and only if this individual is a leftist man. *Mitterrand*, therefore, would be a rigid designator.

On the other hand, the description *the president of the Republic* in the sentence *The president of the Republic is a leftist man*¹⁰⁴ (RECANATI, 1983, p. 112) is not rigid. This sentence is true in every world where a certain individual is at the same time president of the Republic and a leftist, whomever this individual may be. The interpretation would be: for every world *M* and every individual *X*, if *X* is president of the Republic in *M*, then the previous statement is true in *M* if, and only if, in *M*, *X* is a leftist man. The description *the president of the Republic* is not rigid (RECANATI, 1983, p. 112-113).

In Recanati's terms, therefore, the rigidity of the designator is related to a larger number of existence presuppositions. In the case of the first sentence, it is necessary the existence of an individual named *Mitterrand* and that he is a leftist, whereas, in the case of the second sentence, there is no such assumption, any individual who is president satisfies the existence assumption.

Still on rigidity, Recanati (1983) points out that Kripke recognizes that mathematical descriptions are rigid, which implies that rigidity is not what distinguishes proper names from definite descriptions. Confronting Kripke and Mill, Recanati also indicates that one cannot identify connotative with rigid and non-connotative with non-rigid. However, the author continues, rigidity, if not a sufficient condition for a designator to be non-connotative, is a necessary condition (RECANATI, 1983, p. 115).

In the analysis of the theory, García Suárez (1997, p. 103) states that the way an object receives a name is a sociological matter without semantic relevance. According to García Suárez, the notion of initial baptism seems unnecessary. But the criticism is made by taking the notion of initial baptism literally and, as already exposed, one cannot take the expression literally, which would generate a *caricature* view of the theory, to use Kripke's own term.

103 In the original: *Mitterrand est un homme de gauche*.

104 In the original: *Le président de la république est un homme de gauche*.

García Suárez questions what to do with the mechanism of initial baptism: “Should the notion of initial baptism disappear since it does not have the necessary general application?”, “Or should we admit that, although it is not a baptism in a *restricted sense*, there must at least be some ‘naming activity’?” (GARCÍA SUÁREZ, 1997, p. 104¹⁰⁵).

On the second question, the Spanish author notes that the activity of naming collides with the fact that many names are acquired simply through use, which would be the case with nicknames, pseudonyms, etc. What is not clear is how usage, without passing through a first nomination, could establish the necessary relation between proper name and referent. Again, we argue that there must be an act of naming that relates the individual to his or her first name, whether established by the individual or by someone else.

Relying on Kripke, we argue in this work that **the notion of initial baptism** should not only not be taken literally but has to be interpreted as an activity of naming. The author of the **naming process** may or may not be the bearer of the proper name, as is shown in Chapter 3 of this book, in which a typology of anthroponyms is proposed.

By way of summary, Figure 5.1, adapted from Amaral (2008, p. 38), shows the chronology of representative works on proper names, from 1843 to 1981, each with its original title and year of publication. Starting from the central column, on the left are the original titles and years of publication of the works of the descriptivist theory, and on the right are the titles and years of the direct referential or causal theory.

Figure 5.1 – Representative works of theories on proper names published between 1843 and 1981

Descriptivist theory	Year of publication	Direct reference theory or causal theory
	1843	MILL, <i>A system of logic</i>
FREGE, <i>Über Sinn und Bedeutung</i>	1892	
RUSSELL, <i>Logic and Knowledge – Essays</i>	1950	
SEARLE, <i>Speech acts: an Essay in the Philosophy of Language</i>	1969	
STRAWSON, <i>Logic-Linguistics Papers</i>	1971	
	1972	KRIPKE, <i>Naming and Necessity</i>
1981 – KLEIBER, <i>Problèmes de référence: descriptions définies et noms propres</i>		

Source: Adapted from Amaral (2008, p. 38).

105 In the original: “¿Debe desaparecer del cuadro la noción de bautismo inicial, puesto que no tiene la requerida aplicación general?” “¿O hemos de admitir que, aunque no se trate de un bautismo *sensu strictu*, tiene que haber al menos alguna ‘actividad de nombrar’?”.

In addition to the descriptivist theory, or meaning theory, and the direct referential theory, or causal theory, there is yet another set of research whose thesis can be distinguished from the previous ones and which relates proper names to predicates. It should be clarified that in logical studies, the predicate is a value or characteristic assigned to a variable “x” in a mathematical formula. In this case, the main studies are already developed by researchers in the field of linguistics, as will be seen below.

5.3 THE PROPER NAME AS PREDICATE AND THE THEORY OF THE PREDICATE DENOMINATION

Within the theoretical framework of formal semantics and concerned primarily with the question of the logical role of proper names in a formal theory of language, the American philosopher Tyler Burge argues that they are predicates. Criticizing Russell’s approach that proper names are abbreviated descriptions, he states: “I shall argue first that proper names do not abbreviate predicates but are predicates in their own right” (BURGE, 1973, p. 428).

Burge criticizes the idea that a proper name abbreviates the description “the object called PN [PN = proper name]¹⁰⁶”. For the author, this explanation would be anti-intuitive since, intuitively, proper names do not describe. The philosopher further claims that it is undesirable to postulate abbreviation rules if they can be avoided. Moreover, Burge argues that the flaw of the previous conceptions lies in the fact that they focus attention on the unmodified singular use of proper names and presents some examples of *modified* uses of proper names (so-called by him):

- a) plural: *There are relatively few Alfreds in Princeton;*
- b) preceded by indefinite and definite article: *An Alfred Russell joined the club today; The Alfred who joined the club today;*
- c) preceded by quantifiers: *Some Alfreds are crazy; some are sane.*

Burge (1973) points out that such usages are grammatical and literal (not metaphorical or ironic) and should not be called special usages. For the author, it is mistaken to think that modified and unmodified occurrences are semantically independent. These arguments lead him to claim that proper names fulfill the semantic role of the **predicate** in all occurrences.

Another point made by the philosopher concerns the comparison between the use of proper names and constructions with demonstratives. For the author, proper names in the singular, functioning as singular terms, would have the same semantic structure as *that book*, as in *Jim is 6 feet tall* and *That book is green* (BURGE, 1973, p. 432). Burge highlights the importance of the extralinguistic content for the interpretation of such sentences. In his words: “in their most common uses proper names involve a demonstrative element” (BURGE, 1973, p. 433).

106 Source: <https://philosophy.ucla.edu/wp-content/uploads/2018/08/Burge-1973-Reference-and-Propor-Names.pdf>. (p. 428). [N. T.]

When criticizing Burge (1973), García Suárez (1997) discusses a point that this author considers innovative in his theory. García asks: why explain the modified predicative uses, which are rarer, and then appeal after this explanation to account for singular uses? García Suárez's criticism is pertinent since the so-called *modified* usages are rarer and cannot be used to explain ordinary usages. In any case, it is precisely these *secondary* usages that have fostered several theoretical discussions about the semantics of proper names, as will be developed further and resumed in the next chapter.

Regardless of how Burge presents his thesis, his work is of fundamental importance in the development of later theories. The author's ideas pave the way for the studies of Kleiber (1981) and several later authors who would come to investigate the linguistic status of the uses of so-called *modified* proper names, as in *The Lula of the 1980s* and *A new Castro Alves*.

In this sense, the so-called *predicate theory of names* has had a relative acceptance among linguists and has been spreading in works of the last decades. Its ideas are attributed to the French linguist Georges Kleiber, who relied on the work of researchers John Algeo and Tyler Burge. According to this proposal, the sense of a proper name can be described as a predicate of a denomination that does not describe the denoted object. The meaning of a name like *John* would be understood with the help of the formula *be called John*. For Kleiber (1981), the proper name has the status of a true linguistic sign, carrying signifier and signified.

Analyzing Kleiber's thesis, Jonasson (1994, p. 118) asks: why postulate a meaning to proper names if we have the impression that they are devoid of meaning? Simply to keep the status of a linguistic sign and integrate it into the language system? But, continues the author, numerous linguists have already highlighted the exceptional character of the proper name. Another problem with Kleiber's theory (1981) raised by Jonasson (1994) is that the thesis cannot explain uses such as *I am called Bernardo*, *His name is Paulo*, etc., nor the vocative use. In both cases, it is not possible to replace the proper name with the formula *be called a proper name*.

Gary-Prieur (1994, p. 44) also identifies some usages that are not explained by the predicate of denomination, especially those that, according to the author, come from the multiplication of images of the same individual, as in: "Initially scattered, divided among all the Tuscanies that form Tuscany, it will, little by little, concentrate in a single Tuscany (P.-J Rémy, *Toscanes*, p. 361)" (GARY-PRIEUR, 1994, p. 46)¹⁰⁷.

Jonasson further argues that if Kleiber (1981) is right in considering Kripke's causal theory insufficient, it seems that that author was also mistaken. For Jonasson, what is missing in Kripke's description is an explanation of the speakers' ability to select the right referent in an act

107 In the original: "D'abord éparse, écartelée entre toutes les Toscanes qui font la Toscane, elle va peu à peu se concentrer sur une seule Toscane... (P.-J Rémy, *Toscanes*, p. 361)".

of reference performed by a proper name (JONASSON, 1994, p. 120). This leads the author to elaborate a cognitive-based theory, according to which the property common to proper names is that they are associated in stable memory with an individual entity and not with a type, a concept.

In the 1995 and 1996 texts, Kleiber acknowledges some weaknesses of his 1981 theory, abandoning, as he states, one of the pillars of his thesis, which is the idea that proper names are predicates. In the 1981 proposal, the author argued that a proper name would correspond to a denominative predicate *being called /N/* (*être appelé /N/*) and that an unarticulated proper name would represent the abbreviation of a denominative description of the type *le x appelé /N/*. Among the merits of that proposal, Kleiber (1996) points to the fact that it allows “a single treatment for unarticulated proper names and articulated or *modified* proper names¹⁰⁸” (p. 571).

But among the various criticisms of Kleiber’s proposal, the one that questions the presence of the N in the *être appelé /N/* formula is worth mentioning. If N represents a proper name, then it would be a case of another proper name to explain the first one, which would create the problems explained by Wilmet (1995a): the statement *I am called Socrates* (*Je m’appelle Socrate*) would be false – since “my name is not the x that is called Socrates” – or redundant – because we would have the interpretation “I am called the x that is called Socrates” (*Je m’appelle le x qui est appelé Socrate*) – and liable to infinite reading – *I am called [the x that is called {the x that is called <the x that is called >, etc., etc.}] Socrates* (*je m’appelle [le x qui est appelé {le x qui est appelé <le x qui est appelé >, etc., etc.}] Socrate*).

After recognizing the problems of the theory, Kleiber (1995; 1996) abandons the thesis that proper names are predicates of denomination but retains the hypothesis of a sense of denomination for the proper name. This sense of denomination would not be a property or description of the referent, but an *instructional sense*: in his words, it would be the “instruction to search for and to find, in stable memory, the referent bearing the proper name” (p. 573)¹⁰⁹.

To refute the criticism that the sense of denomination would also apply to appellative names, Kleiber (1996) states the following: in the use of proper names, “the relation of denomination constitutes the sense of the proper name” because it is at the same time a relation of designation. For the author, in this case, the designation is made on the denominative mode. With appellative names, however, according to Kleiber (1996), the relation of denomination and the relation of designation do not coincide most of the time. The designation, for appellative names, is made

108 Note that at this point, Kleiber associates the modified proper name with the articulated proper name. This simplistic way of considering proper name modification will be criticized by other authors, as will be seen below.

109 By meaning, the author considers what is conventionally attached (*attaché*) to the expression, its intrinsic content. Still for Kleiber (1995, p. 27), proper names would be a denominative symbol: symbols because they have a conventional sense and denominative markers (*marqueurs*) because this sense leads to search in the stable memory for the referent bearing the name. (Cf. also Kleiber (2006; 2016).

in the descriptive mode: if one wishes to speak of instructional meaning for the name *tree*, one could say that *tree* leads the listener to search in the stable memory for “an x that has the defining or prototypical properties or traits or attributes of the concept or category named *tree*¹¹⁰” (p. 576).

In a later article, Kleiber (2006) revisits the theme of *modified* proper names. The author returns to the main aspects of the *corrected* version of his theory of proper names formulated in Kleiber (1995; 1996), describes Noailly’s (2000) criticisms, and refutes them. Thus, he maintains the binary distinction between bare, *standard*, or *unmodified versus modified* proper names. To argue that *standard* proper names are not defined in relation to *modified* proper names, Kleiber (2006, p. 38) states that the definition of *modified* proper names presupposes the existence of *unmodified* ones: “one can only speak of *modified* proper names if there are proper names on which one can exercise a modification”¹¹¹.

Among the aspects of his theory that are revisited are: the abandonment of the thesis of the *predicate of denomination*; the maintenance of the sense of denomination for proper names (instructional rather than descriptive sense); the idea that proper names cannot refer to the Spatio-temporal *instances* of individuals, meaning that unmodified proper names only apply to the individual as an accumulator of such instances – hence the need for the modified usage called *fractionation, image, phase, or manifestation*. In more recent work, Kleiber (2016) maintains the main postulates of his theory on the sense of denomination of the proper name and seeks to demonstrate that *denomination* and *categorization* are two notions that legitimize the difference between proper names and appellative names.

Concerning the use of the term *modified*, Gary-Prieur (2005) seeks to avoid it because this term introduces, according to the author, the idea that the proper name is no longer truly itself. Moreover, she argues that the *modification* that linguists address is syntactic, semantic, or semantic and syntactic, and usually does not say what is modified and how¹¹². In this work, we do not adopt the term *modified* either. In chapter 4 of this book, we discussed the cases in which anthroponyms may receive, within the anthroponymic phrase, determiners or postpositive elements, which may or may not imply a change in the reference. We return to this subject in chapter 7 of this book, in which we show the changes from proper to appellative names and

110 In the original: “*arbre* invite a retrouver en mémoire stable un X qui a les propriétés ou traits ou attributs définitoires ou prototypiques du concept ou de la catégorie nommée *arbre*”.

111 In the original: “on ne peut parler de noms propres modifiés que s’il y a déjà des noms propres sur lesquels peut s’exercer une modification”.

112 Another problem related to the use of the expression *modified proper name* is presented by Noailly (2000, p. 22), who criticizes the opposition between *modified* and *unmodified proper names*, claiming that it is curious that Kleiber designates the referential (ordinary) proper names – which are the most frequent in the language – through an indirect and negative denomination. Therefore, she argues that it would be more logical to adopt Flaux’s suggestion (1995, p. 65), according to which one would speak of *proper names* and *derived uses of proper names*. Noailly’s (2000) critique is pertinent and has even been acknowledged by Kleiber (2006, p. 40), who, as noted above, retains the label *modified proper name* and claims that it is difficult to adopt a pair of denominations that is not criticizable.

their contribution to the constitution of the lexicon of the Brazilian Portuguese language.

5.4 CHAPTER SUMMARY

To conclude this chapter, the chart below shows the main semantic characteristics of the anthroponyms, based on the previous sections.

Chart 5.1 – Semantic characteristics of the anthroponyms

It allows the speaker to make a direct reference to a human being – this reference can take place independently of the presence of other elements in the nominal phrase in which it is used.

It presupposes an *initial baptism*, that is, a nomination in which the relationship between individual and name is established.

It constitutes a rigid designator, in Kripke's terms.

It cannot be reduced to definite descriptions about the name bearer.

It has no class-identifying semantic features (cf. Chap. 2).

CHAPTER 6

SEMANTICS OF PROPER NAMES – PART 2

*To lose our name is like losing our shadow; to be only our name is to reduce ourselves to a shadow. The absence of a relationship between things and their names is doubly unbearable: either meaning evaporates, or things vanish.*¹¹³

Octavio Paz (*Traducción: literatura y literalidad*)

In the previous chapter, important currents of studies on proper names, resulting from logical and philosophical studies, were presented. On the one hand, there is linguistic research based on these currents, but on the other hand, there are others that go beyond them, oppose them, or are independent of them. This chapter aims to present an overview of the latter, that is, to show the diversity of perspectives adopted in linguistic studies on the definition and conceptualization of proper names so that the reader can have a broader view of the subject.

Throughout this chapter, we return to important theoretical questions about the definition of proper names based on Bréal and Saussure. Also discussed are recent linguistic studies that incorporate and transcend the study of the descriptive meaning of anthroponyms, among which the work of Marie-Noëlle Gary-Prieur stands out. A bridge between linguistic and social aspects of proper names is presented based on Lyons and Ullmann.

6.1 THE PERSONAL NAME ACCORDING TO BRÉAL

Michel Bréal (1832-1915) proposed that the mismatch between *name* and *thing*, generator of semantic changes, has, as its origin, the “individual mental representations” which, according to Frege, would not be the object of study of Semantics, but of Psychology (SEIDE, 2006, p. 59). Although at this point, Bréal and Frege are incompatible, both share the referential conception of language because the French semanticist “assumes that, in its origin, the name carries only one of the notions associated with the referent. If for the author of the essay, the referent is a complex quantity that language cannot embrace, the reference is external to language” (SEIDE, 2006, p. 59). In fact, at the end of the second part of his essay, we read:

[...] there is no doubt that language designates things in an incomplete and inexact way. Incomplete, because it has not exhausted all that can be said of the sun when it is said that it is bright, or of the horse when it is said that it runs. Inexact, because one cannot say of the sun that it shines when it is hidden, or of the horse that it runs when it is at rest or when it is wounded or dead (BRÉAL, 1992 [1904], p. 123).

¹¹³ In the original: *Perder nuestro nombre es como perder nuestra sombra; ser sólo nuestro nombre es reducirnos a ser sombra. La ausencia de relación entre las cosas y sus nombres es doblemente insoportable: o el sentido se evapora o las cosas se desvanecen.*

According to the French semanticist, at the moment a name is created, there is a correspondence between what was thought about the designated object and what the name expresses, but soon after this act of creation, at each linguistic use, the name begins to represent what the user of the language represented at that instance, which generates the mismatch between name and thing, a distancing that makes the word created to become a sign:

When I take the two words, *compressibilité*, *immortalité*, everything that is found in the idea is found in the word. But if I take a real being, an object existing in nature, it will be impossible for language to bring into the word all the notions that this being or this object awakens in the spirit. Language is obliged to choose. Among all the notions, language chooses only one: it thus creates a name that soon becomes a sign (BRÉAL, 1992 [1904], p. 123).

Bréal argues that, unlike appellative names, in proper names, there is a univocal relation between name and thing and a specific designation to individual beings. In Bréal's view, proper names are the most significant of all names, as evidenced by the semantic transformations that result from the transformation of a proper name into an appellative name and of an appellative name into a proper name:

An adjective such as *Augustus*, becoming the name of Octavian, burdened itself with several ideas that were at first foreign to it. Moreover, simply approximate the word *Caesar*, heard from Pompey's adversary, and the German word *Kaiser*, meaning *emperor*, to see what a proper name loses in understanding to become a appellative name (BRÉAL, 1992 [1904], p. 126).

Because of this greater understanding, proper names are, for Bréal, a second-power sign:

[...] one can say that there is only a difference in degree between proper names and appellative names. They are, arguably, second-power signs [...]. If one classifies names according to the number of ideas they awaken, proper names should be in the front since they are the most significant of all, being the most individual [...] we can conclude that, from the semantic point of view, proper names are the nouns par excellence (BRÉAL, 1992 [1904], p. 125-126).

Although he does not clarify what he means by the term *second power*, considering that the appellative name would have power 1 and the proper name, power 2, we can infer that the proper name is a name of a name. Besides the characteristics of a appellative name (it is the name of a thing), it presents its own characteristics (it designates an individualized being) (SEIDE, 2006, p. 55).

Given Bréal's proposal that proper names are more significant than appellative names, we come to the opposite conclusion to that proposed by the proponents of the causal theory of

proper names. However, considering that the semantic load of these names is related to the connotations that can be associated with the bearer of the name, his study is valuable for the investigation of the literary functions of fictional proper names, as will be seen later in chapter 8 of this book. Another view different from the philosophical tradition is the Saussurian proposal which we will discuss in the next section.

6.2 THE ANTHROPONYMIC SIGN FOR SAUSSURE AND ITS RELATION TO PROPER NAMES

Throughout the work edited by his students Charles Bally and Albert Sechehaye, who based themselves on notes taken during the classes of the Geneva author Ferdinand de Saussure (1857-1913), there is only one mention of proper names, in the chapter on analogy, studied from diachronic linguistics. Considering that analogy supposes a model of regular imitation, Saussure would have concluded that:

[...] the only forms over which analogy has no power at all are naturally isolated words, such as proper names, especially place names (cf. *Paris, Genève, Agen* etc.), which allow no analysis and therefore no interpretation of their elements; no competing creation has arisen from them (SAUSSURE, 1973 [1916], p. 201).

From this point of view, place names are isolated words that do not suffer the action of the analogy because they do not form, with other words of the same type, a model of imitation. Scholars of the Saussurian manuscripts, however, have discovered texts in which there are other mentions of proper names, which suggests that proper names were already part of his object of study from the time when Saussure was working on Germanic legends.

Stefania Montes Henriques, a specialist on Ferdinand de Saussure, had access to the original manuscripts. The reading and analysis of the passages in which there is mention of proper names led her to the following conclusions:

[...] in the Saussurian manuscript “Notes Item”, we can conclude that, firstly, the proper name was not excluded from Saussurian theorization, on the contrary, there are important considerations by Saussure in the manuscripts that elucidate the question of the relationship between names and objects in the world. Second, we conclude that criticizing the conception of language as

nomenclature does not imply denying that some linguistic categories have the function of naming certain objects in the world. This is corroborated by Saussurian considerations regarding the phenomenon of ononymity¹¹⁴ and proper names.¹¹⁵ (HENRIQUES, 2011, p. 9).

It is known that in the *Course in General Linguistics* (CLG), Saussure criticized the referential theory of meaning, according to which a word would refer to what it designates directly as if there were a direct link between words and things (cf. previous chapter). As a defender of a non-referential point of view, the linguist argued, then, that language is not a nomenclature but a system of signs whose meaning arises internally, on the one hand, and psychologically, on the other. Thus, a sign unites an acoustic image – resulting from the interpretation of the sounds of language as phonemes – and a conceptual representation – which is mental, psychological, – whose conceptualization is made precise by the value of the sign, in contrast to others and not between a word and the thing it designates (SAUSSURE, 1973 [1916]).

The notions described here could lead one to believe that the referent is, *a priori*, excluded from the linguistic theory postulated by Saussure an interpretation that can no longer be maintained when knowing the content of the manuscript studied by Henriques (2011). It should be clarified that, since it is a manuscript, some loose texts and sentences were not revised by Saussure, as these are not final texts ready to be published but drafted texts. There is a passage of this manuscript in which Saussure mentions a third element to compose a triad with the signifier and the signified:

When any part of language is in question, the word and the meaning (or the sign and the meaning) come up as if this sums up everything, but, in addition, examples of words like *tree*, *stone*, *cow*, like *Adam who gives* (sic) [], that is, the grossest of semiology: the case in which it is (by the chance of the objects chosen to be designated), a simple onymy, that is, for this is the particularity of onymy in the whole of semiology, the case in which there is a *third* undeniable element in the psychological association of seme, the consciousness that it applies to an exterior being sufficiently defined in itself to *escape* the general law of the sign¹¹⁶ (HENRIQUES, 2011, p. 5).

114 Henriques (2011) uses the term *onymy*, as does Saussure in the manuscript, to refer to the set of proper names.

115 In the original: “[...] no manuscrito saussuriano “Notes Item”, podemos concluir que, em primeiro lugar, o nome próprio não foi excluído da teorização saussuriana, pelo contrário, há considerações importantes de Saussure nos manuscritos que elucidam a questão da relação entre os nomes e os objetos do mundo. Em segundo lugar, concluímos que criticar a concepção de língua enquanto nomenclatura não implica em negar que algumas categorias linguísticas exerçam a função de nomear objetos determinados no mundo. Isso é corroborado pelas considerações saussurianas a respeito do fenômeno da onímica¹ e dos nomes próprios”. [N. T.]

116 In the original: “Des qu’il est question quelque part de la langue, on voit arriver le mot et le sens (ou le signe et le sens) comme si c’était ce que resume tout, mais en outre toujours des exemples de mot comme arbre, pierre, vache, comme Adam donnent des [] c’est-a-dire qu’il y a de plus grossier dans la sémiologie : le cas où elle est (par hasard des objets *qu’on choisit pour être désignés*) une simple onymique, c’est-a-dire, car là est la particularité de l’onymique dans l’ensemble de la sémiologie, le cas où il y a un troisième élément incontestable dans l’association psychologique du sème, la conscience qu’il s’applique à un être extérieur assez défini en lui-même pour échapper à loi générale du signe” [we have kept the markings as they are in the original text].

To better understand the Saussurian text, we must clarify the meaning of the term *seme*, which was used as a synonym for the *sign*, as Testenoire explains: “the semes – that is, what Saussure will call signs in the *Course*”¹¹⁷ (TESTENOIRE, 2008, p. 1008).

The third element that Saussure refers to in the passage above concerns the speaker’s awareness that the sign is used to refer to something outside itself. Chilsea, another scholar of the manuscripts, explains the thrust of the passage in question:

In the association of the sign (or seme) between signifier and signified, there is a third element, namely, not the thing itself, but the consciousness that the seme applies to a determined external object, so that, by this relation to things, the sign seems to escape the laws and relations of language (CHILSEA, 2008, p. 13-14 *apud* HENRIQUES, 2011, p 6).

The place names, Saussure explains in another passage of the same manuscript, are an exception to the rule because they present semes that would be more fixed than those that appellative names present:

While we wish to approach as little as possible the ideological side of the sign, it is quite evident that if ideas of all kinds offered a fixity [...] Fixity obtained only by geographical names. The invariable idea is unnavigable (sic) could be considered as a chimerical thing the geographical semes and proper names make an exception [...] ¹¹⁸ (HENRIQUES, 2011, p. 7-8).

From the excerpt transcribed here and those that precede it, although, at this point, our interpretation differs from that proposed by Henriques¹¹⁹, we understand that proper names are different from appellative names because, for the first ones, there is a fixed relationship, not variable and not subject to fluctuations between the sign and the idea it raises, that is, there is, on the part of the language user, the awareness that the sign is used to refer to a being outside it, the third element mentioned above.

For Henriques, there is an interpretative problem raised by the manuscript under analysis: to know why, in the first passages, Saussure mentions appellative names and, in the end, proper names:

117 In the original: “es “sèmes” - c’est-à-dire ce que Saussure appellera les signes dans le Cours”

118 In the original: “Quoique nous ne voulions aborder le moins possible le côté idéologique du signe, il est bien évident que si les idées de toute espèce offraient une fixité [...] Fixité seulement obtenue par les noms géographiques. L’idée invariable et inébranlable pouvant être considérée comme chose chimérique, les sèmes géographiques et les *noms propres* font exception en ce que ”

119 For Henriques, the fixed relation is established with the objects to which they refer (HENRIQUES, 2011, p. 7), an interpretation that leads to the impossibility of proper names presenting value and places them in a place apart, since, for her, “[...] the proper and geographical names, by offering the property of fixity, take exception to what, we could deduce as the general laws of signs, and also constitute themselves as invariable and infallible to the extent that they are not subject to the internal relations of the system.” (HENRIQUES, 2011, p. 8).

[...] it is valid to state that, if at the beginning of his considerations Saussure adopts as examples appellative names, such as *stone*, *cow*, *sky*, etc., these examples seem to be abandoned in the development of his argumentation since they are replaced by geographical names and proper names. This, perhaps, explains the strangeness that we feel when we realize that examples of the same nature as those used in CLG – which highlighted the proper order of language and the non-interference of an external order – were used as examples of the onomastic phenomenon (HENRIQUES, 2011, p. 9).

From the perspective adopted by Saussure in his manuscripts, consistent with the interpretations made of the transcribed excerpts, this problem does not exist. All linguistic signs have the third element, but the awareness of the existence of an external object to which the sign refers is more fixed for toponyms and anthroponyms, but variable and with fluctuations of meaning for appellative names. This is because, as a rule, common signs can be used to refer to several individuals in the world, while proper names are used, in the act of speech, to refer to a specific being, circumscribed to a particular space or context.

The discovery, disclosure, and interpretation of the manuscript in question shows that the study of proper names is part of the scope designed by Saussure for Linguistics and that the issue of reference was not neglected by him, it was seen as a third element forming a triad with the signifier and the signified. Thus, according to Saussure's proposal in the manuscript, proper names differ from appellative names because, when using them, what the signs refer to is more evident in the speaker's consciousness.

6.3 RECENT SEMANTIC ISSUES

As already explained, proper names have not been as present in linguistic studies as in other areas. Although all the researchers mentioned in the previous sections have studied aspects of these categories of names, it is only in the last decades that linguists have been more concerned with the semantic, syntactic, morphological, etc., aspects of this category of names. As Leroy (2004, p. 1) states: linguists “have reappropriated the proper name, long abandoned to logic, anthropology or literary criticism”¹²⁰.

The work of Kleiber (1981), discussed in the previous chapter, can be considered an important milestone in the history of linguistic studies on proper names. Although the author addresses several aspects of these elements (syntax, semantics, pragmatics, etc.), his semantic analysis is of interest here since it opens new paths for the works that followed him on proper names. In

120 In the original: “se sont réapproprié le nom propre, pendant longtemps *abandonné* à la logique, l'anthropologie ou la critique littéraire” – cf. also Noailly (1999).

Kleiber (1995, p. 12), the author claims that his theory offers a satisfactory way out of the semiotic dilemma concerning the meaning of proper names. How would it be possible to explain that a proper name, being a linguistic sign, had no meaning? For the author, as already explained, the proper name has the behavior of a true linguistic sign, containing both signifier and signified.

Shortly after Kleiber (1981), Molino (1982) published his work, which also plays an important role in the history of linguistic studies on proper names. The author places the proper name in a field that is intermediate between deictics and representation. The former would belong to elements such as personal pronouns, and the latter to elements such as names. In this sense, Molino diverges from other authors who place the proper name in the class of names, as do most grammarians and linguists, and from those who relate it to the deictic (see also OSUNA GARCÍA, 2003)¹²¹.

From another point of view, Jonasson (1994, p. 17) considers that the proper name has as a fundamental cognitive function to name, affirm and maintain individuality. Also, according to the author, the proper name is “any expression associated in long-term memory with a particular by a stable denominative tie” (JONASSON, 1994, p. 21)¹²². What is essential, for her, is that the particular associated with the name is always the same.

Jonasson also discusses the issue of so-called *modified* proper names. As *modified*, the author considers those proper names that lose their unique or singular characteristic, typical of the referential use called prototypical. They would no longer have the distinctive and identifying function and would then be descriptive, classifying, or characterizing.

In a first analysis, the proposed division seems to be coherent since it would resolve, in a way, the widely discussed question about the existence or not of *meaning* of the proper name. In proposing a separation between *modified* and *unmodified* usages, it is verified that the issue cannot be posed as absence or presence of meaning, as has often been done in logical, philosophical, or linguistic studies. Thus, it is necessary to consider the differences in usage to explain how proper names function in language, as will be proposed below. First, however, it is worth mentioning the work of Gary-Prieur, who, in the same year as Jonasson (1994), published the *Grammaire du nom propre*.

Marie-Noëlle Gary-Prieur is a French linguist who has published several works on proper names. Of her various works, two books that discuss semantic issues of proper names can be highlighted: *Grammaire du nom propre*, 1994, and *L'individu pluriel: les noms propres et le nombre*, 2001.

¹²¹ Flaux (1995), in turn, argues that the proper name is not a subcategory of the name and brings it closer to nominal phrases and especially to pronouns. memory with a particular by a stable denominative tie” (JONASSON, 1994, p. 21)

¹²² In the original: “Toute expression associée dans la mémoire à long terme à un particulier en vertu d’un lien dénominatif stable, sera donc un Npr”.

Gary-Prieur (1994) analyzes different uses of the proper name in utterances and describes what she calls the “specific competence” used to interpret it. In the first part of her work, when discussing the semantic operation of the proper name, she presents some notions that deserve to be highlighted, such as the *initial referent* and the *content* of the proper name.

The first one is defined as follows:

The initial referent of a proper name in an utterance is the individual associated through presupposition with this occurrence of the proper name by an act of baptism of which the speaker and the interlocutor are aware (GARY-PRIEUR, 1994, p. 29)¹²³.

Thus, when using an anthroponym, it is necessary that there has previously been an act of baptism and that the interlocutors are aware of this previous association (GARY-PRIEUR, 1994, p. 28-29). This point is close to the Kripkean theory presented in the previous chapter.

The second notion is that of *content* (GARY-PRIEUR, 1994, p. 51):¹²⁴

Content of the proper name

“the content of a proper name is a set of properties attributed to the initial referent of that proper name in a universe of belief”.

These properties, adds Gary-Prieur (2001, p. 78), are not found in the lexicon – because for the author, the proper name has no conceptual meaning –, but arise from the experience associated by speakers with the referent of the proper name. As she distinguishes in her work, the *content* is not to be confused with the *encyclopedic knowledge* built outside the discourse, nor with the *connotations*¹²⁵ of the proper name, which are built on the sign and not on the referent, being an object of concern of Literary Onomastics. It is worth clarifying a little more the differences between these notions exposed by the author.

Encyclopedic knowledge, for Gary-Prieur (1994), is represented by information from dictionaries of proper names, which are not useful for understanding the occurrence of a proper name in an utterance. One of his examples is the following: *Everything happens as if Saddam Hussein, this modern Faust, had chosen transgression as a mode of behavior* (GARY-PRIEUR, 1994, p. 47)¹²⁶. According to the analysis she presents, it is useless to resort to a dictionary to interpret this statement since the relationship established between Saddam and Faust will

123 In the original: “Le référent initial d’un nom propre dans un énoncé est l’individu associé par une présupposition à cette occurrence du nome propre en vertu d’un acte de baptême dont le locuteur et l’interlocuteur ont connaissance”.

124 In the original: “Le contenu d’un nom propre est un ensemble de propriétés attribuées au référent initial de ce nom propre dans un univers de croyance”.

125 Written in plural so that, according to the author, it would not be confused with the term *connotation* of logic, used mainly by Mill.

126 In the original: “Tout se passe comme si Saddam Hussein, ce Faust moderne, avait choisi la transgression comme mode de comportement”.

not be understood by reading this dictionary, but by the statement itself: Saddam is compared to Faust because the latter also chose transgression as a mode of behavior (GARY-PRIEUR, 1994, p. 48). What the author is defending is that to understand a proper name, even when its content comes into play, as in the case above, it is not necessary to know everything about its original referent.

On the other hand, the *connotations* of both common and proper names would be understood as a second meaning, which presupposes a first meaning. In the case of proper names, the second meaning would be added to the first meaning, established by the *predicate of denomination*, as explained in the previous chapter. In the example *A Mohamed cannot be French*, taken from Gary-Prieur (1994, p. 53), the connotation of the name *Mohamed* would be ‘to be Arab’. According to the author, nothing prevents, at the referential level, a Mohamed from being French, but what she wants to highlight is that the name carries one (or more) meaning(s) (the *connotations* or properties attributed to the name as a formal unit), culturally associated with it.

For Gary-Prieur, the *content* is specific to the proper name. The author states:

[...] if appellative names have a meaning and eventually connotations, proper names have a meaning and/or a content, and also in certain cases connotations. The *content* corresponds to a different level of description than connotations: it represents the inscription of the initial referent in the semantic operation of the proper name (GARY-PRIEUR, 1994, p. 57)¹²⁷.

This discussion of notions like the above leads the author to distinguish three modes of semantic operation of the proper name (p. 58). The first is called the *denominative interpretation* and is founded on the *sense* – in the terms of Kleiber’s (1981) The denomination predicate – of the proper name (*There is a William in my class*¹²⁸). The second represents the *identifying interpretation*. This refers to cases in which the proper name is without a determiner and in a referential position¹²⁹, employment that is considered typical of the proper name (*Cecilia is sleeping*¹³⁰) (GARY-PRIEUR, 1994, p. 59). Finally, there is the *predicative interpretation*, founded on the *meaning* and the *content* of the proper name (*Pierre, this new Zorro, threw himself on Marc; Pass me a Saint Anthony; She has the Madonna style*¹³¹) (GARY-PRIEUR, 1994, p. 57) – in this group, there are metaphoric, metonymic, and qualifying interpretations.

127 In the original: “si les noms communs ont un sens et éventuellement des connotations, les noms propres ont un sens et/ou un contenu, et aussi dans certains cas des connotations. Le contenu correspond à un niveau de description différent des connotations: il représente l’inscription du référent initial dans le fonctionnement sémantique du nome propre”.

128 In the original: “Il y a un William dans ma classe”.

129 It should be remembered that the author is looking at examples from French, where anthroponyms are generally used without determiners. In other languages, such as Portuguese, the anthroponym can occur with or without an article, as discussed in chapter 4.

130 In the original: “Cecily dort”.

131 In the original: “Pierre, ce nouveau Zorro, se précipita sur Marc; Passe-moi un San Antonio; Elle a bien le style Madonna”.

In a later work, Gary-Prieur (2001) proposes to explain what would be the paradox of the plural of a proper name, a topic discussed in chapter 4 of this work. The linguist's book aims to confront the statements in which proper names are in the plural with the definition of a proper name as a singular term. What the author argues is that it is possible to offer a semantic description of the plural of proper names, which does not imply a renunciation of either the idea of the individual or the proper name as an operator of individuation (GARY-PRIEUR, 2001, p. 15).

On the position she adopts about the meaning of the proper name, the author states that it is close to the definite article as it instructs to identify a singular object in a given situation (p. 10). According to Gary-Prieur, the proper name is close to the demonstrative since it designates an object of the world directly, without the intermediation of a concept, unlike a definite description. In this way, the author proposes to assign to the proper name an ***instructional sense*** – as opposed to a *conceptual* or *descriptive* sense – similar to a determiner.

Gary-Prieur (2001, p. 23) points out that there is a tendency to consider that proper names in the plural are not truly proper names. The author supposes that this tendency is related to the implicit idea that a true proper name is always employed without an article. But what she argues is that the proper name – which can appear in all possible structures for a nominal phrase – can be found in a plural nominal phrase without changing category and becoming an appellative name. In this work, the position is also adopted that an anthroponym in a plural nominal phrase should not necessarily be considered an appellative name.

For Gary-Prieur, the problem that arises is the compatibility of a determiner carrying the idea of plural and a name carrying the idea of singular. The linguist shows that, although the interpretation of the plural is not constructed in the same way in all nominal phrases that include proper names, the general idea is that “even in a plural nominal phrase, a proper name almost always retains its specificity as a singular term and that there is no reason to construct the plural of a proper name on the model of the plural of an appellative name”¹³² (GARY-PRIEUR, 2001, p. 25). Also, according to the author, the multiplicity introduced by the plural does not in any way reduce the inherent uniqueness of the proper name, arguments that are adopted in this book as well.

About the *family name*, Gary-Prieur (2001, p. 42) states that it does not have the arbitrariness of other proper names because it does not directly designate a person: it would designate that person as a member of a family, which would be a collective individual. The family name, just like the proper name, would also have, according to the author, a *content*, as defined below, and would be a very particular category of personal names:

132 In the original: “même dans un GN pluriel, un nom propre conserve pratiquement toujours sa spécificité de terme singulier, et qu'il n'y a aucune raison de chercher à construire le pluriel d'un nom propre sur le modèle de celui d'un nom commun”.

[...] the content of a family name is, in effect, constituted by all the properties that are (considered) common to all the members of the family, each member having, on the other hand, the singular properties that have nothing to do with the fact of belonging to the family (GARY-PRIEUR, 2001, p. 42)¹³³.

Considering the analysis exposed in chapter 4, a family name accompanied by a plural article, such as *the Mendes (os Mendes)*, could then have different interpretations: a) the Mendes family in its entirety; b) the husband and wife with the last name Mendes (and their children); c) the Mendes brothers.

6.4 OTHER PERSPECTIVES

John Lyons, an English linguist whose research influenced the study of linguistics in many countries, had proposed in one of his first works a definition of proper names from the logic stream by stating that, while appellative names are universal terms, proper names are particular or singular terms, because:

[...] denote some definite, individual substance [...]. Examples of propositions constructed out of a particular term and a universal term are: *Socrates is a man* [...], and *Socrates is wise* [...], and of a proposition composed of two universal terms *Men are wise*¹³⁴ (LYONS, 1979 [1968], p. 357).

Years later, the author moves to another perspective, whereby the logical study of meaning is related to what he calls descriptive meaning, which does not account for all that can be investigated from the standpoint of semantics since Lyons also considers necessary the study of the expressive meaning and the social meaning of language. Expressive meaning is described by the English researcher as follows:

Expressive meaning relates to everything that falls within the scope of 'self-expression' and can be subdivided, and has been for particular purposes, in various ways. One kind of expressive meaning to which both literary critics and moral philosophers have paid particular attention is emotive (or affective) meaning.¹³⁵ (LYONS, 1987 [1981], p. 108).

Social meaning, on the other hand, is seen as interdependent on expressive meaning but pertaining specifically to what "this has to do with the use of language to establish and maintain social roles and relations"¹³⁶ (LYONS, 1987 [1981], p. 108). This kind of meaning includes not

133 In the original: "le contenu d'un nom de famille est en effet constitué par toutes les propriétés qui sont (censées être) communes à tous les membres de la famille, chaque membre ayant par ailleurs des propriétés singulières qui n'ont rien à voir avec son appartenance à la famille".

134 Source: <https://bit.ly/3GZK21c>. (p. 338). [N. T.]

135 Source: <https://bit.ly/3LRZfW2>. (p. 142-143). [N. T.]

136 Source: <https://bit.ly/3uTQhS1>. (p. 143) [N. T.]

only the utterances by which people greet each other, apologize, etc., but all language uses “that have as their primary function that of oiling the wheels of social intercourse.¹³⁷” (LYONS, 1987 [1981] p. 108). In the end, the English linguist ponders that, while descriptive meaning is exclusively bound by natural languages, social and expressive meaning can be expressed by other semiotic systems (LYONS, 1987 [1981], p. 108).

Considering this characterization of language semantics, it can be postulated that, besides the study of the descriptive meaning of anthroponyms conducted in chapter 5 of this book, there is the social meaning and/or expressive meaning of anthroponyms. This type of meaning will be the focus of the interdisciplinary studies presented in chapter 8.

Stephen Ullmann (1914-1976) is another scholar who relies on the descriptive meaning of anthroponyms. He defends the view adopted by Mill, the precursor of the causal theory (cf. previous chapter), which does not prevent him from recognizing the existence of connotative meanings in proper names. According to Ullmann, if proper names are considered in isolation, that is, outside a context of use, they appear to mean nothing. However, when they are used to indicate people or places known to the interlocutors, they become names full of connotations (ULMANN, 1965).

Throughout this chapter, we have presented approaches that go beyond those discussed in chapter 5 of this book, which have evolved from developments in philosophical studies of language.

To this end, we have presented the approaches of Michel Bréal, a French semanticist who proposed an alternative theory to Frege’s for proper names, the contributions of Gary-Prieur to the linguistic study of proper names, and the studies of Lyons and Ullmann on the subject.

6.5 CHAPTER SUMMARY

Based on the discussions in this chapter, below is a list of the perspectives defended by the authors on the semantic characterization of anthroponyms:

137 Source: <https://bit.ly/3rT3KHL>. (p. 143) [N. T.]

Chart 6.1 – Definitions on the semantics of the anthroponym

Bréal argues that the personal name is a second-power sign because it can be associated with many connotations relating to its bearer.

Saussure differentiates the proper name from the appellative name because, in the first case, the speaker's mind is more aware that the sign refers to an object outside it and there is, therefore, a more fixed relationship between the two.

Lyons argues that proper names differ from appellative names in that they lack descriptive meaning, but proper names can have expressive, social, and emotional meanings.

Ullmann considers that the connotations that proper names can have do not exist outside contexts and depend on the speaker's knowledge of the place or person being referred to.

Kleiber cautions that proper names do not have a lexical or descriptive sense but can have a denominative or instructional sense.

Gary-Prieur argues that the proper name has no lexical meaning but has a discursive content. This content is not to be confused with an encyclopedic knowledge about the bearer of the proper name. Eventually, the proper name may have connotations.

CHAPTER 7

ANTHROPONYMS AND LEXICON

- He looks like he's called Esteban.

It was true. Most people only had to look at him again to understand that he could have no other name.

Gabriel García Márquez (The incredible and sad tale of innocent Eréndira and her heartless grandmother)¹³⁸

Based on the content of the previous chapters, we conclude that proper names do not behave like other units of the lexicon. Moreover, when we consult a general dictionary, we can't find entries for names like *Fernanda*, *Maurício*, *Santiago*, *Argentina*, etc. Elements like these are found in encyclopedic works, which may contain, for example, entries for *Fernanda Montenegro*, *Maurício de Sousa*, *Montevideo* (capital of Uruguay), *Argentina* (Argentine Republic), etc. While in general dictionaries, proper names may be part of the definitions of the entries, in encyclopedic dictionaries, such names are themselves listed as entries. This is shown in Chart 7.1, where the proper name *Karl Marx* (among other anthroponyms) is part of the definition of "marxismo" (*Marxism*) in the Houaiss Dictionary and is itself an entry in the *Wikipedia* encyclopedia. Due to the character of this encyclopedia, it will also contain an entry for *Marxism*, but the opposite is not the case, meaning that there is no entry for *Karl Marx* in the language dictionary.

Chart 7.1 – Examples of general dictionary and encyclopedia entries

<i>Marxismo</i>	<i>Karl Marx</i>
<p>substantivo masculino ECON, FIL, POL, SOC</p> <p>conjunto de concepções elaboradas por Karl Marx (1818-1883) e Friedrich Engels (1820-1895) que, baseadas na economia política inglesa do início do s.XIX, na filosofia idealista alemã (esp. Hegel) e na tradição do pensamento socialista inglês e francês (esp. o chamado <i>socialismo utópico</i>), influenciaram profundamente a filosofia e as ciências humanas da Modernidade, além de servir de doutrina ideológica para os países autodenominados socialistas – cf. <i>materialismo histórico</i> e <i>materialismo dialético</i>.</p> <p>reunião dos movimentos de natureza política, econômica, social, cultural etc., fundamentados nessas concepções.</p> <p>'noun ECON, PHIL, POL, SOC'</p>	<p>Karl Marx (Tréveris, 5 de maio de 1818–Londres, 14 de março de 1883) foi um filósofo, sociólogo, historiador, economista, jornalista e revolucionário socialista. Nascido na Prússia, mais tarde se tornou apátrida e passou grande parte de sua vida em Londres, no Reino Unido. A obra de Marx em economia estabeleceu a base para muito do entendimento atual sobre o trabalho e sua relação com o capital, além do pensamento econômico posterior.</p> <p>Publicou vários livros durante sua vida, sendo <i>O Manifesto Comunista</i> (1848) e <i>O Capital</i> (1867-1894) os mais proeminentes.</p>

138 No original: “– Tiene cara de llamarse Esteban. Era verdad. A la mayoría le bastó con mirarlo otra vez para comprender que no podía tener otro nombre.”. Gabriel García Márquez (*La increíble y triste historia de la Cándida Eréndira y de su abuela desalmada*).

1 the set of conceptions elaborated by Karl Marx (1818-1883) and Friedrich Engels (1820-1895) that, based on the English political economy of the early 19th century, the German idealist philosophy (esp. Hegel), and the tradition of English and French socialist ideas (esp. the so-called *utopian socialism*), deeply influenced Modern philosophy and the human sciences, besides serving as an ideological doctrine for the self-denominated socialist countries – cf. *historical materialism* and *dialectical materialism*.

2 it is a gathering of movements of a political, economic, social, cultural, etc., nature, based on these conceptions.'

'Karl Heinrich Marx (5 May 1818 – 14 March 1883) was a German philosopher, critic of political economy, economist, historian, sociologist, political theorist, journalist, and socialist revolutionary. Born in Trier, Germany, Marx studied law and philosophy at the universities of Bonn and Berlin. [...] His work in economics laid the basis for some current theories about labor and its relation to capital. [...] His best-known titles are the 1848 pamphlet *The Communist Manifesto* and the three-volume *Das Kapital* (1867–1883).'

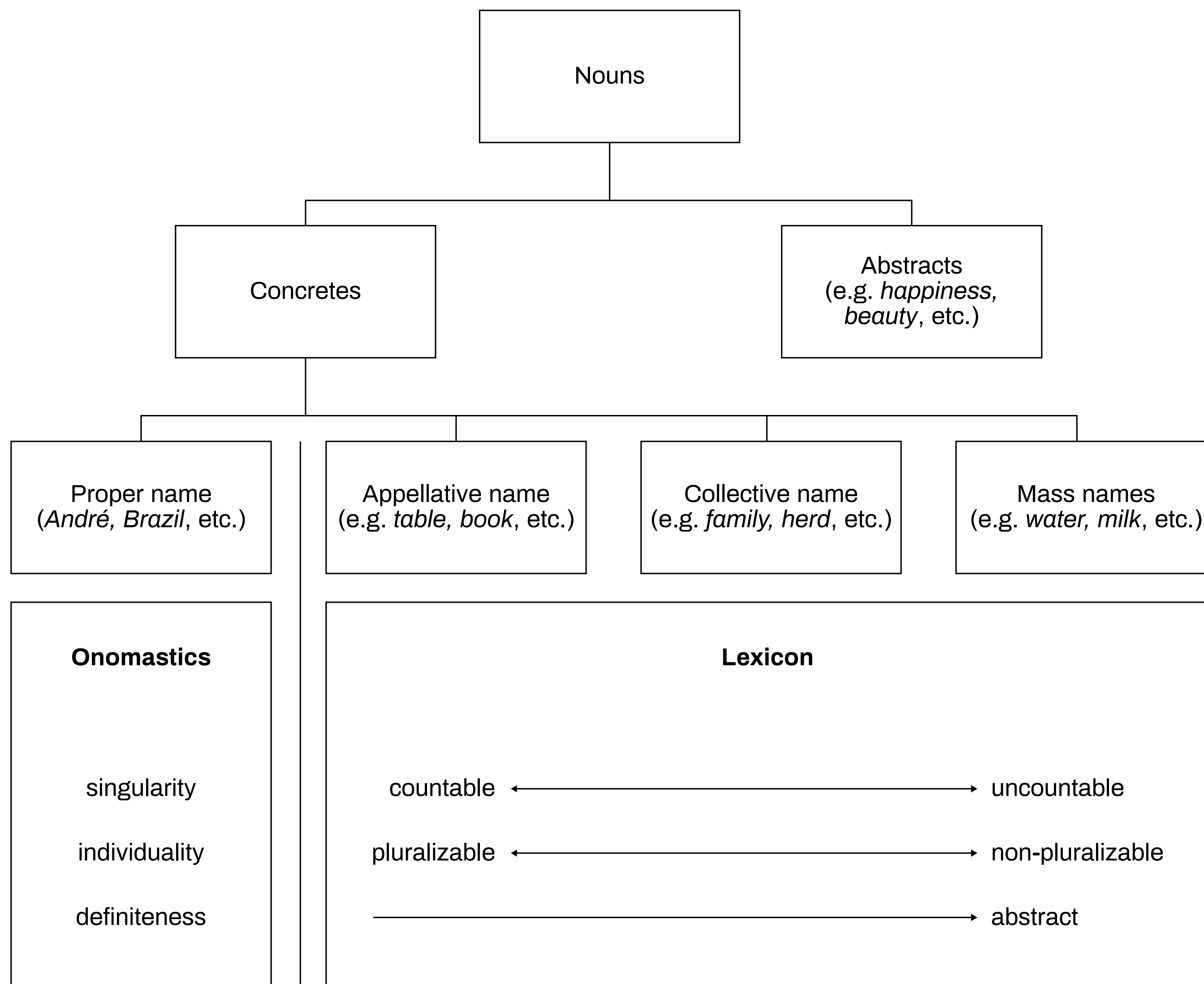
Sources: Houaiss Dictionary and *Wikipedia* (accessed Apr 29, 2019).

Considering the above, it is often said that proper names do not belong in dictionaries. But this statement should be interpreted based on lexicographical entries alone. In a quick look in a general dictionary, we can find entries such as “marxismo” (*Marxism*) (exemplified above), “darwinista” (*Darwinist*), and “machadiano” (*Machadian*). Such lexical units were formed from the names of people who had a great influence on the thought and actions of certain social groups. Their ideas or production continue to be discussed in different areas of knowledge and, therefore, it is understandable that the derivatives of their names are recurrent in use and are part of the set of entries in dictionaries.

Proper names can also form units of different linguistic categories, such as “newton” *newton* (noun), “stalinista” (*Stalinist*) (adjective), or “galvanizer” (*galvanize*) (verb), and, for the elaboration of the entry, the lexicographer will need to resort to the proper names that originated them. Thus, it can be said that proper names are indirectly part of a language dictionary since they are a source of information for the meanings of a large set of entries.

In general, when a proper name creates a word that belongs to the common lexicon, it acquires semantic features that allow the lexicographer to include an entry (or sub-entry) in a dictionary and present a definition based on these features. Figure 7.1, adapted from Nübling, Fahlbusch, and Heuser (2015, p. 28), shows the position of proper names in relation to the nominal units of the common lexicon. We can argue that when a proper name forms an appellative name, it begins to lose features of a proper name, such as uniqueness, individuality, and definiteness, and gradually acquires features of a appellative name.

Figure 7.1 – Position of proper names in the nominal system



Source: Adapted from Nübling, Fahlbusch, and Heuser (2015, p. 28).

In this chapter, we will discuss the cases of anthroponyms that originate units of the common lexicon. Although several works address derivatives of proper names, there is also a lot of terminological confusion. In addition to the various ways in which the process of creating an appellative name from a proper name (*transposition*, *transcategorization*, *lexicalization*, *communization*) is commonly referred to, we more frequently encounter the terms *eponym* and *deonym*. In the next section, we will look at terminological issues. In the following sections, we will examine specific cases.

7.1 STUDIES ON LEXICAL ITEMS DERIVED FROM PROPER NAMES

Among the works devoted to words in the common lexicon derived from proper names, those dealing with *eponyms* and those dealing with *deonyms* / *deonomastics* stand out. In the following, we make some terminological clarifications.

The term *eponym* has been used with at least two meanings. On the one hand, *eponyms* are those beings who *give* or *lend* their name to something. On the other hand, lexical items that originate from proper names are also called *eponyms*. See the DAD definitions for the noun *eponym*:

1. Aquele ou aquilo (personagem mítico ou histórico) que dá o nome a qualquer coisa (país, cidade, povo etc.) ou pessoa, como p. ex. *Atena > Atenas, Rômulo > Roma, Bolívar > Bolívia*.
1. A person or thing (mythical or historical character) that gives the name to something (country, city, people, etc.) or person, e.g. *Athena > Athens, Romulus > Rome, Bolivar > Bolivia*.
2. Denominação formada pelo nome de uma pessoa ou que o inclui, p. ex. *abreugrafia, Mal de Parkinson* (DAD, 2019, s. p.).
2. A name formed by or including the name of a person, e.g. *abreugraphy, Parkinson's disease* (DAD, 2019, s. p.).

Few works focus specifically on this set of names in the Portuguese language. In general, what we have are repertories presenting a list of items derived from personal, place, and brand names, etc. Neves (2004), for example, contains a varied eponymic repertory, which includes mainly items of anthroponymic or toponymic origin. As the work was published in Portugal, many eponyms common in that country are unknown or rare in Brazilian Portuguese. Oliveira Filho (2001) collects and classifies Portuguese words derived from anthroponyms. The author used Antônio Geraldo da Cunha's (1986) *Dicionário etimológico Nova Fronteira da língua portuguesa* ("New Etymological Dictionary of the Portuguese Language") and Aurélio Buarque de Holanda Ferreira's (1986) *Novo dicionário da língua portuguesa* ("New Dictionary of the Portuguese Language") as sources. Because of these sources, the author's list of eponyms does not include more recent items that can be considered eponyms, such as *barbie* (*barbie* came from the doll's name *Barbie*), *mauricinho* (from the first name *Maurício*, meaning 'little Mauricio') and *patricinha* (for the first name *Patricia*, meaning 'little Patricia'), etc.

Based on formal criteria, there are derivatives in which the same form of the original anthroponym is preserved, making room for nouns and adjectives, such as *judas* < *Judas*; *amélia* < *Amélia*, etc. In contrast, others are part of a prepositional phrase, that is, belonging to the structure: [_{NP1} [_{PP} de [_{NP2} [_{Det} Ø] [noun]]]]. Examples are *trompas de Falópio* (fallopian tubes), *doença de Chagas* (Chagas disease), etc. This last case includes units of great interest to health scholars (MELHEM, 1996; GEBARA; PUPO JÚNIOR, 1997) since they name diseases, anatomical structures, tests, etc.

Also, in this set of derivatives of proper names, it is possible to analyze the relationship established between the meaning of the derived form and the location of the initial referent or some property (or production) of it. Some forms can lead the user to an image of the initial referent of the anthroponym, such as *don-juan* or *quixotic*, which refer to the Spanish literary characters Don Juan and Don Quixote. At the same time, some do not lead the language user to an image of the initial referent but simply to a meaning already established in the language, such as *dar/fazer/levar a Elza* (*give/do/leave to Elza*), 'steal'.

We can mention the cases of Portuguese expressions (or even proverbs) in which units appear in a form equivalent to anthroponyms. Examples are *maria-gasolina*, *maria-mole*, *joão-ninguém*, *joão-teimoso*, *zé-ninguém*, *zé-prequeté*, etc. It is worth noting that, in these cases, most occurrences are with names that are common in Brazil: *José* (or *Zé*), *João*, *Maria*, etc.

The most studied cases are those with a derivation of morphological character. Names may receive affixes for the formation of common nouns or adjectives, forms that fall under the study of Deonomastics, as researched by Monjour (2002), Rainer (1999; 2007; 2009), Santiago and Bustos (1999), Schweickard (1992), among others.

The term *deonomastics* is borrowed from the Italian *deonomastica*, the title of La Stella's (1984) work *Dizionario storico di deonomastica*. For this author, deonomastics are words that have in common that they are derived from a proper name. La Stella points out that the term appeared in 1982 in the magazine *Le lingue del mondo*, which even contained an article with the title: *Deonomastica: lo studio dei vocaboli derivati dai nomi propri* (LA STELLA, 1984, p. 7).

Schweickard (1992) presents some advantages of using the term *deonomastics*. According to the author, when speaking of *deonomastics*, first, it is clear that the study of derivatives of proper names belongs to Onomastics and, second, the prefix *de-* suggests the subject of the research (derivatives). Moreover, according to the author, this term would offer possibilities for creating words such as derivatives in general (deonomastic formations) or more specific ones such as *deanthroponymic nouns/adjectives*, *detoponymic nouns/adjectives*, etc. Finally, the term would not present complications in other languages: *Deonomastik* (in German), *déonomastique* (in French), *deonomástica* (in Spanish), etc. (SCHWEICKARD, 1992, p. 3)¹³⁹.

The brief description of the above studies allows us to observe a diversity of terminological proposals for units that, while no longer belonging to the category of proper names, have a direct origin in them. In this work, we will not delve into this subject and will call all units that originate from a proper name as derivative forms. When it comes to anthroponyms, many works attempt to observe the formation and productivity of the affix elements that join personal names in the

139 For a critique of the term, especially considering the difference between forms derived from anthroponyms in the language itself and borrowings, see Monjour (2002, p. 102).

creation of nouns, adjectives, and even verbs. Boulanger and Cormier (2001, p. 36) claim that the word created by the affixation process acquires the status of part of speech, as a noun, adjective, etc., which automatically and obligatorily gives it a meaning. To this question, we will return in the following sections.

7.2 THE PRESENCE OF ANTHROPONYM DERIVATIVES IN PORTUGUESE LANGUAGE DATA

As already mentioned, in dictionaries that are not encyclopedic, proper names are present when, among the words chosen to be part of the set of entries in a lexicographical work, some are appellative names derived from proper names. Two sources of this type of name are names of inventions or discoveries and brand names. To show the presence of these names in lexicographical works, we listed a representative set of derived names and checked in two monolingual online dictionaries – *Dicionário Aulete Digital* (DAD) and *Grande Dicionário Houaiss* (GDH) – whether the names are part of the entries of the works, how they are spelled and classified, and whether there is a convergence of information between them.

About the DAD, it should be known that this online dictionary is constantly updated and that, for the purposes of this research, the dictionary was consulted on October 2 and 3, 2018. As clarified in the tab “What is the Dicionário Aulete Digital”, “new entries (new words and new meanings for existing words) continue to be constantly expanded and updated, including with the collaboration of users”. Based on this information, it is possible to know whether the entry being read is “traditional”, “updated”, or “new”. In the first case, the entry appears as it was published until the 1980s when this lexicographic work had 200,000 entries. In the second case, there was a modification, change, or addition to the original version of the entry. In the third case, the entry is new.

7.2.1 Names of inventions or discoveries

Many invention or discovery names are named after their discoverers or inventors. It is common, over time, for people to forget that it was originally an anthroponym. In Chart 7.2, you can see some examples of anthroponyms of researchers that have given rise to names of units of measurement.

Chart 7.2 – Examples of anthroponyms that originated names of units of measure

Anthroponym	Researcher bearing the anthroponym	Unit of measurement and symbol
Ampère	André-Marie Ampère	ampère (A)
Celsius	Anders Celsius	degrees Celsius (°C)
Hertz	Heinrich Rudolf Hertz	hertz (Hz)
Joule	James Prescott Joule	joule (J)
Newton	Isaac Newton	newton (N)
Ohm	Georg Simon Ohm	ohm (Ω)
Pascal	Blaise Pascal	pascal (Pa)
Volta	Alessandro Volta	volt (V)
Watt	James Watt	watt (W)

Chart 7.3 presents examples of anthroponyms that have originated names for parts of the human anatomy. In this case, however, the tendency in the field is to avoid derived names, especially because of the lack of transparency of the name, that is, a form such as “ducto de Wirsung” (*duct of Wirsung*) does not have the transparent meaning that the corresponding “ducto pancreático principal” (*major pancreatic duct*) has. The last column of the chart presents the equivalent names, which are most recommended among scholars in the field.

Chart 7.3 – Examples of anthroponyms that originated the names of parts of the human anatomy

Anthroponym	Researcher/ character	Eponymous names	Equivalent names
Bowman	William Bowman	cápsula de Bowman ('Bowman's capsule')	cápsula do glo-mérulo renal ('glomerular capsule')
Wirsung	Johann Georg Wirsung	ducto de Wirsung ('duct of Wirsung')	ducto pancreático principal ('major pancreatic duct')
Adam	Adam (biblical character)	pomo de Adão ('Adam's apple')	proeminência larín-gea ('laryngeal prominence')
Achilles	Achilles (mythological character)	tendão de Aquiles ('Achilles tendon')	tendão calcâneo ('calcaneal tendon')
Eustachi	Bartolomeo Eustachi	trompa de Eustáquio ('Eustachian tube')	tuba auditiva ('auditory tube')
Faloppio	Gabriele Falloppio	trompa de Falópio ('Fallopian tubes')	tuba uterina ('uterine tubes')

There is, for example, a disease that degenerates the patient's memory which is called *Alzheimer*. In DAD, we find an entry for this word, which is spelled with a capital letter, and

the information that it comes from the anthroponym *Alois Alzheimer* (1864-1917), the name of the German physician who identified and described the disease. In this type of naming, the discovery or invention receives, as a name, the last name of the discoverer or inventor:

last name > name of the invention or discovery

In the example above, the disease was named by the last name of its “discoverer,” but it is not uncommon for the name to be a locution formed by two or more words. This is the case with the syndrome discovered by *Harvy Cushing* (1869-1939): *a síndrome de Cushing* (‘Cushing’s syndrome’).

When the name is formed by more than one word, there may be divergence in how each dictionary registers it. This is the case, for example, of the name of one of Samuel F.B. Morse’s inventions, who created a sign code or alphabet that made it possible to send short messages at a distance electronically. In the GDH, we find the entry *morse* (‘Morse’), to which two meanings are related: the first as a reduced term for *código Morse* (‘Morse code’) and the second as a reduced term for *telégrafo Morse* (‘Morse telegraph’). In the DAD, in turn, Morse is recorded as part of the locutions *alfabeto Morse* (‘alphabet Morse’), *código Morse* (‘Morse code’), and *telégrafo Morse* (‘Morse telegraph’). However, in all cases, the name is registered with a capital letter as a reminder that Morse is a proper name in its origin.

In the DAD, the treatment of derived names naming inventions, however, is not homogeneous. In the case of the mechanical writing system for the blind created by *Louis Braille* (1809-1852), we find the updated *braile/braille* (‘braile/braille’) entry alongside the locution *alfabeto Braille* (‘Braille alphabet’) in the *alfabeto* (‘alphabet’) entry. It is noteworthy, on the one hand, the existence of graphic variation according to whether or not the spelling of the inventor’s last name is maintained and the alternation between uppercase and lowercase letters, which is an indication of the intermediate nature of this name, although in the GDH the invention is registered as *braile* or *braille*, always with lowercase letters.

The lack of systematization of spelling of this type of name is evident in the cases of the names *grau Celsius* (‘degree Celsius’) and *grau Fahrenheit* (‘degree Fahrenheit’), which designate different scales for measuring room temperature. In the DAD, we find the entry *celsius* (‘celsius’), with a lowercase letter and accent, therefore, spelled as if it were a common noun. In the GDH, there is an entry spelled *Celsius* (‘Celsius’), with a capital letter and accompanied by the information that it is an appositive and the reference to the expression *grau Celsius* (‘Degree Celsius’), also with a capital letter. It is interesting to note that, in the part of the entry where the etymological information is found, there is information that this proper name is part of the International Scientific Vocabulary. In the same entry is the name *Fahrenheit*, from the anthroponym

Gabriel Daniel Fahrenheit, which refers to the locutions *grau fahrenheit* ('degree Fahrenheit') and *escala fahrenheit* ('scale Fahrenheit'). Differently, in DAD, *Fahrenheit* ('Fahrenheit') is part of the entry degree, in which the locution *Grau Fahrenheit* ('Degree Fahrenheit'), with a capital letter, is registered and defined.

In the case of the name *volt*, a unit of measure of electric potential difference created by *Alessandro Volta* (1745-1827), there is convergence in the information provided by the dictionaries: in both, the name is spelled with a lowercase letter. The same convergence was found for the locutions *Trompa de Eustáquio* ('Eustachian tube') and *trompa de Falópio* ('Fallopian tube') – the first coming from the anthroponym *Bartolomeo Eustachi* (1520-1574) and the second from the anthroponym *Gabriele Fallopio* (1523-1562). In both works, these names are registered with the same graphic form, although in the Houaiss there is updated information according to which the designation *trompa de Estáquio* ('Eustachian tube') was replaced by *tuba auditiva* ('auditory tube') and *trompa de Falópio* ('Fallopian tube') by *tuba uterina* ('uterine tube').

As this last example shows, designations can be ephemeral. There can also be names of inventions that pay homage to their creator and become brand names, as is the case of *Pilates*, which designates a type of physical therapy created by Joseph Hubertus Pilates (1880-1967), a designation that receives, in the GDH, the trademark classification, subject of the next subsection of this chapter.

7.2.2 Brand names

The story of the *Gillette* brand, a razor blade that is disposable and is discarded after a certain number of uses, unlike the old razor, is well known. *Gillette* is the last name of King Camp Gillette (1855-1932), inventor of the razor blade (GARCÍA-CASTAÑÓN, 2001, p. 66). This last name became the brand name of the razor. In Brazil, the product was so successful that people started to call *gilete* any blade, even from other brands (BUENO, 2005, p. 77).

In the previous case, first, there is a last name used as a brand name and, after some time, as a product name. In our example, this is a name that became common due to being used to name products, and that was, in its origin, a proper name. We can observe this process of change below¹⁴⁰:

last name > brand name > product name > appellative name

It is interesting to observe how this type of name is registered in dictionaries and how these names are spelled with capital or small letters. Another aspect that requires investigation is

¹⁴⁰ Also, considering the process of lexical change, it is interesting to see that the name gave origin to the adjective *gilete*, which, as the DAD records, has the meaning of "one who relates sexually with both men and women".

the type of meaning that the word has in the language since the brand name is usually more general and less precise than the product name. Although this precision no longer exists when the same word is used to designate any similar product, regardless of the brand name, some traces of the brand name that originated it remain. Another point to consider is that many brands and many products are part of the goods on sale in many countries, yet the brand name can vary from country to country and language to language, as can the number of brand names that become product names.

Boulangier and Cormier (2001) show the existence of 192 registered brand names in the CD-ROM version of the 1996 French dictionary *Nouveau Petit Robert*, but only 43 have equivalents in Brazilian Portuguese. We clarify that we do not consider here the brand names that are product names in Brazil but not in the French language, as is the case of our example above. We selected some names from this list and checked in Portuguese language dictionaries whether their meaning was registered as *traditional* meaning (i.e., according to the first editions of the dictionary), *updated* meaning, or *new* meaning. In the first case, the entry appears as it was published until the 1980s when this lexicographic work had 200,000 entries. In the second case, there is a modification, change, or addition to the original version of the entry. In the third, there are cases in which the entry is new. We researched the names that are also part of the lexical repertoire of Brazilian Portuguese and verified in DAD and GDH whether they appear as dictionary entries and whether there is information convergence between them.

When comparing the information in DAD with that in the GDH, it is striking how each work makes reference to what was considered by French researchers as a trademarked name. In the DAD, there is more variation of terms – trade name, commercial name, and brand name. The word *Celofane* ('cellophane') is classified as a trade name from the French *cellophane*, while the word *fórmica* ('formica') is classified as a commercial name and the word *lurex* as a trademark. In the GDH, brand names are classified as either a trademark or a commercial brand: the unit *polaroide* ('polaroid') is classified as a commercial brand, while the item *pyrex* ('pyrex') is classified as a trademark.

While some product names are recent – as indicated by the fact that most of these names appear in “new entries” in the dictionary – others have fallen into disuse. This is the case with the name *Vespa*, for a type of motorcycle. In the DAD, this term appears as an “original entry” on a separate tab since in the updated entry this meaning has been removed.

More detailed information on some of the entries reveals that different spellings are suggested to indicate when it is a trademark name and when it is a product name. While, in the first case, spelling with a capital letter and the maintenance of the original spelling of the foreign language from which the trademark originates are indicated, in the second case, spelling with a lowercase

letter is advised. This lexicographic solution for differentiating the brand name from the product name shows that the first should be considered a proper name and the second as a derived name. By applying the rule systematically, we would be able to differentiate the brand name *Jacuzzi* from the *jacuzzi* for the product name, just as we would distinguish *Martini* as the brand name for the product from *martini* as the name for a specific type of drink:

- (1) Jacuzzi x jacuzzi
- (2) Martini x martini

It is also interesting to note that there is little convergence when compared with the French survey. From the initial list of 23 product names, also existing in the Brazilian market, 8 are classified by DAD and 11 by GDH as trademarks. Of these names, only the two mentioned above, *Martini* and *Jacuzzi*¹⁴¹, were registered in the Brazilian dictionaries consulted as trademarks.

7.2.3 Appellative names derived from fictional anthroponyms

Fictional anthroponyms are the names of characters from literature, films, and miniseries. Some of these names were incorporated into the lexicon of the language as adjectives that initially referred to the qualities of the character or mythological being that originated them. We will now analyze three of these names – *hercúleo*, *homérico*, and *quixotesco* ('Herculean, Homeric, and Quixotic') – based on the information provided by the general monolingual dictionaries of the Portuguese language that we are using in this chapter, DAD and GDH. In order to try to reconstruct the semantic evolution of the derivatives of these names in Brazilian Portuguese, we use the ordering of the meanings in the dictionaries and the historical trends of semantic change proposed by Bréal (1992 [1904]). We also used the *Corpus do Português* (DAVIES; FERREIRA, 2016) for a statistical survey of contemporary usage data.

In DAD, all adjectives derived from proper names are part of updated entries, meaning that existing acceptations have been updated or new acceptations have been added. The definition and meaning of the DAD entries converge with those of the GDH: in both, there are examples of nouns that usually go together with adjectives, the latter providing more detailed information about how and in what way these words were first recorded in writing.

In the DAD, we have information that the adjective *hercúleo* ('Herculean') is usually used with nouns such as *tarefa* ('task') and *lutador* ('fighter'), while in the examples of the GDH, the adjective is used with nouns such as *força* ('strength'), *vigor* ('vigor'), *homem* ('man'), and *trabalho* ('work'). Comparing the works, we notice that the ordering of the meanings is inverted, as the first meaning in the DAD is equivalent to the last one in the GDH. This is because, while

¹⁴¹ As a product name, *jacuzzi* refers to a type of bathtub and *martini* to an alcoholic drink.

the DAD's verb updating was based on the frequency of use, in the GDH, they are ordered according to historical criteria.

Table 7.1 displays the nouns that most often go with *hercúleo* according to data from the *Corpus do Português*, Web/Dialects version. Thus, the most frequent collocations are *esforço hercúleo* ('Herculean effort'), *trabalho hercúleo* ('Herculean work'), *desafio hercúleo* ('Herculean challenge'), *empenho hercúleo* ('Herculean endeavor'), *tarefa hercúlea* ('Herculean task'), *força hercúlea* ('Herculean strength'), *vigor hercúleo* ('Herculean endeavor').

Table 7.1 – Main nouns that go with *hercúleo* ('Herculean') in *Corpus do Português* data

Noun	Frequency
Esforço (‘Effort’)	129
Trabalho (‘Work’)	83
Desafio (‘Challenge’)	15
Empenho (‘Endeavor’)	3

Source: *Corpus do Português* (Web/Dialects).

As we know, *Herculean* originates from the mythological being Hercules, known for his strength and bravery. In the GDH, we find the information that the first written record is in Camões' *Os Lusíadas*, dating, therefore, from 1572. So the adjective was used, specifically, to refer to the qualities of Hercules himself or equivalent qualities of other fictional characters. In this first sense, it is evident the maintenance of the connotations attributed to the bearer of the name, given the characteristics of the character.

Thus, by extension of meaning (BRÉAL, 1992, p. 88; SEIDE, 2006, p. 72- 75), the adjective came to be used to characterize tasks or actions whose execution requires an agent with the qualities of Hercules, originating locutions such as *tarefa hercúlea*, *força hercúlea*, *vigor hercúleo* ('Herculean task, Herculean strength, Herculean vigor'). As a result of a later extension of meaning, what is considered difficult to execute, also came to be characterized as *hercúleo* ('Herculean'), a *trabalho hercúleo* ('Herculean job'), for example. Moreover, a man similar to Hercules in strength or vigor can be called a *homem hercúleo* ('Herculean man'). Although in these last meanings the semantic relationship with the anthroponym that originated it remains, it is no longer something related to Hercules himself but to something comparable or equivalent to his qualities. It can be seen, in this case, that the extension of meaning was done by metaphor,

through comparative reasoning, and that there was some distancing from the original meaning of the adjective.

The same phenomenon occurred with the adjective *homérico* ('homeric'). Its first record in the written Portuguese language, according to the GDH, dates back to 1543, when the work *Comédia Eufrosina* by Jorge Ferreira Vasconcelos was published. For this entry, the GDH clarifies that the adjective already existed in the Latin language (*homerīcus*), that it was the result of linguistic borrowing from the Greek word *homērikós*, and that, in Latin, the adjective was used specifically to refer to things or qualities relating to Homer. In the Portuguese language, the meaning of the word is extended. First, for literary works that had the same style as the works attributed to Homer, as in *poemas homéricos* ('homeric poems'). Then it came to be used as a synonym for extraordinary, unmeasured, as in *feira homérica* ('homeric party'), then with a more general sense that almost no longer relates to the equivalent qualities of Homer's works, but to everything that is considered grandiose and excessive, as in *gargalhadas homéricas* ('homeric laughter') and *mentiras homéricas* ('homeric lies').

Table 7.2 presents the nouns that combine most with *homérico* ('homeric') in the *Corpus do Português* data.

Table 7.2 – Main nouns that go with *homérico* ('homeric') in *Corpus do Português* data

Noun	Frequency
<i>período</i> (‘period’)	14
<i>hino</i> (‘hymn’)	11
<i>herói</i> (‘hero’)	10
<i>porre</i> (‘drunk’)	7

Source: *Corpus do Português* (Web/Dialects).

Not so far from its original meaning, the adjective *quixotesco* ('quixotic') is currently covered with different meanings, according to the characteristics of the person at stake. It derives from the name of the character Don Quixote (esp.: *Don Quijote de la Mancha*), created by Miguel de Cervantes (1547-1616). In the DAD, the first meaning of the adjective (in this entry, the meanings seem to obey a historical order) describes the word through a description of the fictional character: "idealistic, naive, romantic, and somewhat alienated character".

As happened with the adjectives *homérico* ('homeric') and *hercúleo* ('Herculean'), by extension of meaning, the adjective came to be used to characterize people and things similar to the character, as in *projeto quixotesco* ('quixotic project'). In this case, the characteristic of the selected character is his utopian, dreamy, unrealistic nature. As for "um *gesto quixotesco*, estendeu a capa sobre a poça para ela passar" (in a *quixotic* gesture, he stretched out his cape over the puddle for her to pass through) (GDH), what is relevant to the context is the romantic character of the character revealed in how he treated his beloved in the Cervantine novel. In all derived meanings, a semantic link is maintained with the anthroponym that originated it, unlike the later meanings of the adjectives *hercúleo* ('Herculean') and *homérico* ('homeric').

Table 7.3 lists the nouns that are most often combined with *quixotic* in the *Corpus do Português* data.

Table 7.3 – Main nouns that go with *quixotesco* ('quixotic') in *Corpus do Português* data

Noun	Frequency
<i>espírito</i> (‘spirit’)	6
<i>cavaleiro</i> (‘knight’)	4
<i>gesto</i> (‘gesture’)	3
<i>herói</i> (‘hero’)	3
<i>ato</i> (‘act’)	3

Source: *Corpus do Português* (Web/Dialects).

Another source of derived names comes from words that designate theories, doctrines, and beliefs and are formed by the name of their leaders or creators, which is the subject of the following subsection.

7.2.4 Names of theories, doctrines, and beliefs

As explained above, proper names can receive affixes (usually suffixes) that originate items from the common lexicon, such as nouns (*Marxismo* – ‘Marxism’), adjectives (*getulista* – ‘getulist’), and verbs (*galvanizar* – ‘galvanize’). Forms like these have been the subject of studies in the field of Deonomastics (see the terminological discussion in Section 7.1).

In the set of such studies, Cabré *et al.* (2000) analyze data from Spanish and Catalan. The authors observe that the data from both languages are quite similar and establish three groups of suffixes according to their productivity. In the group of most productive suffixes are *-iano / -ià*; *-ismo / -isme*; and *-ista / -ista*.

Next come the suffixes of average productivity, among which are *-esco / -esc* and *-izar / -itzar*. Finally, there are the unproductive ones, which do not always coincide between languages, such as *-filia*, *-ino*, etc., for Spanish.

In addressing nominal derivation in Spanish data, Rainer (1999) states that the group formed by the suffix *-ismo* is characterized by expressing opinions or positions that can be religious, philosophical, or political. In Portuguese, according to Said Ali (1971, p. 243), an intellectual movement that took place in France in the 18th and 19th centuries was responsible not only for influencing the Portuguese language, which adopted a large number of foreign words but also for making the suffix *-ismo* (*-ism* in English) capable of producing new words in Portuguese. According to the same author, the suffix, among other functions, serves to give names to religious, philosophical, political, and artistic doctrines (*Darwinism*, *Gongorism*, *Byronism*). Table 7.4 shows the most frequent anthroponyms and their respective derived forms with *-ismo* in the *Corpus do Português*:

Table 7.4 – Anthroponyms and their most frequent derived forms with *-ismo* in the *Corpus do Português*

Anthroponym	Personality/ character	Derivative	Position in the corpus	Number of occurrences
Marx	Karl Marx	<i>marxismo</i> (‘Marxism’)	28	6.045
Buda	Buddha	<i>budismo</i> (‘Buddhism’)	39	4.619
Narciso	Narcissus (character Mythological)	<i>narcisismo</i> (‘narcissism’)	115	1.368
Satanás	Satan (character biblical)	<i>satanismo</i> (‘Satanism’)	117	1.300
Darwin	Charles Darwin	<i>darwinismo</i> (‘Darwinism’)	142	1.123
Calvin	John Calvin	<i>calvinismo</i> (‘Calvinism’)	164	867
Sade	Donatien Alphonse François de Sade	<i>sadismo</i> (‘sadism’)	171	841
Salazar	António de Oliveira Salazar	<i>salazarismo</i> (‘salazarism’)	182	782

Lula	Luiz Inácio Lula da Silva	<i>lulismo</i> (‘Lulism’)	186	774
Masoch	Leopold von Sacher-Masoch	<i>masoquismo</i> (‘masochism’)	193	728

Source: *Corpus do Português* (Web/Dialects).

Regarding *-ista*, Said Ali (1971, p. 244) states that its first application was for the partisans of the doctrines and systems denoted by the items with *-ism*. It is worth noting that there is a close relationship between *-ista* and *-ism*. Pharies (2002, p. 358), in commenting on the evolution of these suffixes, states that, to the derivatives in *-ιστής* of the group comprising ‘partisan of’ corresponds almost always a noun in *-ισμός* to designate the corresponding practice or doctrine. His example is *Λακωνιστής* (‘partisan of the Laconians’, ‘imitator of the Laconians’) / *Λακωνισμός* (‘imitation of the Laconians’).

Rainer (1999, p. 4,622), in his analysis of Spanish data, points out that *-ista* (*-ist* in English) is used most often with names of politicians (*González* > *gonzalista* (*gonzalist*)). The same applies to Portuguese. Consulting the 500 most frequent forms ending in *-ista* and observing those that are derived from anthroponyms, we find that most correspond to derivatives of names of politicians or thinkers, such as *salazarista* < *Salazar*, *marxista* (*Marxist*) < *Marx*, *leninista* (*Leninist*) < *Lenin*, *stalinista* (*Stalinist*) < *Stalin*, *lulista* (*Lulist*) < *Lula*, *chavista* (*Chavista*) < *Chávez*, *trotskista* (*Trotskyist*) < *Trotsky*, *castrista* (*Castrist*) < *Castro*, *hitlerista* (*Hitlerist*) < *Hitler*, *chauvinista* (*Chauvinist*) < *Chauvin*, *zapatista* (*Zapatista*) < *Zapata*. In this set, we also find those from the religious circles, such as *budista* (*Buddhist*) < *Buddha*, *calvinista* (*Calvinist*) < *Calvin*; from literature, such as *narcisista* (*narcissist*) < *Narcissus*; or from the scientific circles, such as *darwinista* (*Darwinist*) < *Darwin*.

For the analysis of *-iano* and *-ano*, it must be taken into account that some authors do not differentiate such suffixes. Pharies (2002, p. 81), for example, includes *-iano* in the entry of *-ano*. Rainer (2009), in turn, is one of the authors who differentiate them, a stance also adopted by Amaral and Costa (2011). According to these authors, forms such as *clariceana* (*claricean*) and *borgeano* (*borgean*) attest that *-ano* can be autonomous in relation to *-iano*. In any case, *-iano* is considered the suffix par excellence in the formation of derivatives (RAINER, 1999, p. 4.621). A lexicographic data survey conducted by Amaral (2011c) showed that the *Dicionário Eletrônico Houaiss da Língua Portuguesa* (DEHLP) (*Houaiss Electronic Dictionary of the Portuguese Language*), version 1.0, published in 2009, presented 169 derivatives of anthroponyms in *-ista*, quantitatively exceeding the number of derivatives with all other suffixes. Chart 7.4 shows a sample of *-iano* derivatives in the cited dictionary, with information regarding the anthroponym of origin and the carrier of the anthroponym.

Chart 7.4 – Sample of anthroponym derivatives present in the DEHLP

Derivatives	Anthroponym of origin	Information about the bearer of the anthroponym
abeliano ¹ (‘Abelian’)	Abel	Biblical character
abeliano ² (‘Abelian’)	Niels Henrik Abel	Norwegian mathematician (1802-1829)
agostiniano (‘Augustinian’)	Saint Augustine	Algerian bishop, theologian, and philosopher (354-430)
alencariano (‘Alencarian’)	José de Alencar	Brazilian writer, journalist, and politician (1829-1877)
anatoliano (‘Anatolian’)	Anatole France	French writer (1844-1924)
Anaxagoriano (‘Anaxagorian’)	Anaxagoras	Greek philosopher (500 BC – 428 AD)
anselmiano (‘Anselmian’)	Anselmo	Italian theologian and philosopher (1033-1109)
Aquiliano (‘Aquilian’)	Achilles	Character from Greek mythology
arquiloquiano (‘Archilochian’)	Archilochus	Greek poet (680 BC? – 645 AD?)
arquimediano (‘Archimedean’)	Archimedes	Greek physicist and mathematician (287 BC – 212 AD)
arturiano (‘Arthurian’)	King Arthur	European literary character
augustiniano (‘Augustinian’)	Saint Augustine	Algerian bishop, theologian, and philosopher (354-430)
bachiano (‘Bachian’)	Johann Sebastian Bach	German musician (1685-1750)
baconiano (‘Baconian’)	Francis Bacon	English politician and philosopher (1561-1626)
balzaquiano (‘Balzacian’)	Honoré de Balzac	French writer (1799-1850)
baudelairiano (‘Baudelairian’)	Charles Baudelaire	French poet (1821-1867)
beethoveniano (‘Beethovenian’)	Ludwig van Beethoven	German musician (1770-1827)
bergsoniano (‘Bergsonian’)	H. L. Bergson	French Philosopher (1859-1941)

bilaquiano (‘Bilacian’)	Olavo Bilac	Brazilian poet (1865-1918)
blondeliano (‘Blondelian’)	Maurice Blondel	French Philosopher (1861-1949)
bocagiano (‘Bocagean’)	Manuel Maria Barbosa du Bocage	Portuguese poet (1765-1805)
bolivariano (‘Bolivarian’)	Simón Bolívar	Venezuelan military and political (1783-1830)
booliano (‘Boolean’)	George Boole	British mathematician and philosopher (1815-1864)
boreliano (‘Borelean’)	Émile Borel	French mathematician and politician (1871-1956)
brechtiano (‘Brechtian’)	Berthold Brecht	German playwright and poet (1898-1956)

By analyzing 2010 data from the Political Section of the newspaper *Folha de S. Paulo*, Amaral and Costa (2011) identify the following suffixes *-ano*, *-ato*, *-esco*, *-iano*, *-ista*, *-ismo*, *-izar*, *-ar*. Although few data were found, the most productive (*-iano* and *-ista*) follow the tendency already observed by other authors, the latter being the suffix par excellence for politicians. Thus, we have *euclidiano* (*Euclidian*) (< *Euclides*), *machadiano* (*Machadian*) (< *Machado*), *lulista* (*Lulist*) (< *Lula*), *getulista* (*Getulist*) (< *Getúlio*). The authors’ data reveal that in the field of politics, the suffix *-ismo* is much more productive in Spanish than in Portuguese, coining terms such as *chavismo* (*Chavism*) (< *Chávez*), *franquismo* (*Franchism*) (< *Franco*), *kirchnerismo* (*Kirchnerism*) (< *Kirchner*), etc.

In a study with derivatives of names of South American political leaders present in newspapers in the period from 09/01/2008 to 08/31/2010, Amaral (2011b) identifies a large number of derived forms, although little variety of suffixes. In the case of derivatives of the name *Lula* in the newspaper *Folha de S. Paulo*, the author identified *luliano*, *lulismo*, *lulista*, *lulês*, and *lulólogo*, the last two of a more ironic character (AMARAL, 2011b, p. 413). The names of presidents who took office after Lula also continue to generate derivatives in the press, such as *dilmista* (*Dilmist*) (< *Dilma*) and *bolsonarista* (*Bolsonarist*) (< *Bolsonaro*). The topic, however, lacks further research.

As Bajo Pérez (2002, p. 94) reminds us – and as we have evidenced above – some adjectives that are born as relation adjectives (*Herculean*, *sadistic*, *platonic*, etc.) come to be used as qualifying adjectives. Obviously, we are no longer facing anthroponyms, but rather words that, in many cases, speakers pass from generation to generation without relating them to the original bearer, as pointed out at the beginning of this chapter.

The results presented here are very incipient and show that there is a wide field of research. Monjour (2002, p. 101) is one of the authors who has already commented on the issue and even stated that in terms of deonomastic (and especially deanthroponomastic) research, Portuguese is a poor relative of Romance linguistics. We hope that the brief analyses presented in this chapter may lead to an expansion of research with data from Brazilian Portuguese.

7.3 CHAPTER SUMMARY

A summary of the content covered in this chapter is shown in Chart 7.5.

Chart 7.5 – Chapter 7 summary

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1. There are differences in the way proper names and appellative names are used in language dictionaries: the first ones may be part of the entries but do not constitute the entries, yet there are entries that are appellative names derived from proper names.
 2. Derivatives of anthroponyms lose the prototypical characteristics of the original proper names, namely: uniqueness, individuality, and definiteness.
 3. Names of discoveries, inventions, theories, brands, and products are often formed from names derived from proper names.
 4. There is wavering in the use of initial capital letters in the spelling of derivatives of proper names in dictionaries.
 5. In the case of brand names, they can, with use, become product names when they have all the characteristics of an appellative name.
 6. Because of the way products are marketed and named, the repertoire of product names derived from proper names varies greatly from country to country and from language to language. Moreover, while some names fall into disuse, others are constantly being created.
 7. One lexicographical solution to distinguish brand names from product names is the use of uppercase for the first and lowercase for the second.
 8. Fictional names are also a source of derived names; in these cases, there is usually an extension of meaning, and the semantic link to the character that originated the name may be lost.
 9. Names of theories, doctrines, and beliefs are usually formed from the names of their originators.
 10. The existence of derived names in lexicographical works shows the contribution of proper names to the expansion of the lexicon of the Brazilian Portuguese language.
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CHAPTER 8

ANTHROPONYMS AND OTHER AREAS

[...] different names can belong to the same character, indicated according to the circumstances by baptismal name, nickname, surname or patronymic, and even by appellations such as “Jan’s widow,” or “the apprentice from the corn shop.” But what counts are the physical details that the novel underlines—Bronko’s gnawed nails, the down on Brigd’s cheeks—and also the gestures, the utensils that this person or that is handling—the meat pounder, the colander for the cress, the butter curler—so that each character already receives a first definition through this action or attribute; but then we wish to learn even more, as if the butter curler already determined the character and the fate of the person who is presented in the first chapter handling a butter curler, and as if you, Reader, were already prepared, each time that character is introduced again in the course of the novel, to cry, “Ah, that’s the butter-curler one!” thus obligating the author to attribute to him acts and events in keeping with that initial butter curler¹⁴².

Italo Calvino

(If on a winter’s night a traveler)

Throughout this chapter, we present alternative ways to study anthroponyms beyond the linguistic focus adopted in the previous chapters. When a study is done in a unidisciplinary way, the theoretical framework, the methodology, and the objectives are entirely in accordance with what has already been established in a specific discipline, in our case, Linguistics, in its different theoretical-methodological models. When the study presents a multidisciplinary nature, one discipline is assisted by another, but there is no reciprocal epistemological or theoretical enrichment. If the study is interdisciplinary, the relations are bidirectional, and both disciplines are enriched (SEIDE, 2016b). It is this mutual enrichment that characterizes the research presented in this chapter, which focuses on the fictional use of personal names and anthroponymic choice in migratory contexts.

8.1 ANTHROPONYMS AND LITERATURE

Literary anthroponomastics focuses on the study of fictional anthroponyms that are created in literary works. In studies focused on literary criticism, this study is usually part of the literary analysis and is often linked to the study of how an author characterizes a character. From the point of view of Linguistics, it is interesting to know if and how the creation and use of these names are different from the real anthroponyms. Throughout this section, some fictional name usages are described in comparison with real names, based on the linguistic notion of norm, and, in the end, we reflect on the specificities of the study of fictional anthroponymy.

142 Source: <https://literariness.org/wp-content/uploads/2019/07/Calvino-Italo-If-on-a-winters-night-a-traveler.pdf>. (p. 24). [N. T.]

The norm, the intermediate abstraction level of linguistic description proposed by Coseriu (1967), also seeks to encompass the literary uses of language. The literary norm can be understood as the norm of an author or the norm of a literary era or school. Just as in the description of non-literary uses, it is common to see several concomitant norms; in literature, when a new literary school emerges, what occurs is not an abrupt change in aesthetic taste, but rather a norm that, at first, is secondary and limited to one author or a minority group of authors that becomes, from a given moment, a hegemonic norm. In the case of transitional works, there is the simultaneous existence of characteristics of the school in force and the one that is emerging.

Another necessary consideration concerns the peculiarity of literary language, which is based on the symbolic power of language. The creative capacity of language, so well perceived and enhanced by the literate, is what motivates the classic comparison between the divine and the artistic and the saying that art immortalizes. On this subject, Osman Lins states, in a kind of epigraph to a subsection or *mystery* in the short story “Retábulo de Santa Joana Carolina”:

The world was created twice: when it passed from nothingness into existence; and when elevated to a more subtle plane, it became word. Chaos, therefore, did not cease with the appearance of the universe; but when man’s consciousness, naming the created, therefore recreating it, separated, ordered, united. The word, however, is not the symbol or reflection of what it means, a servile function, but its spirit, the breath in the clay. A thing does not really exist until it is named [...], the word, being the spirit of what – even if only imaginarily – exists, remains, as incorruptible, as the splendor of what was, being able, even if transmigrated, even if forgotten, to be reintegrated in its original clarity. It distinguishes, fixes, orders, and recreates: behold it¹⁴³ (LINS, 1994, p. 98).

In this epigraph, Osman Lins calls attention, first of all, to the recreative power of the word, whose possession enables man to organize the chaos of the universe. The artist, who holds the power of the word, creates or recreates the world: if God is the creator of the universe, the artist recreates it to represent it. The symbolic power of art also creates what does not exist. In the case of literary art, the word does not mirror the world as if it were a reflection of the world, it creates an imaginary world, that is why the word is “the breath in the clay”, the “spirit of what [...] only imaginarily [...] exists”. Literary language creates characters, people who only exist in the world invented by the craftsman of the word. While, in the real world, the appearance of the being implies the need for the record that makes it enter the order of the human, in the

143 In the original: “Duas vezes foi criado o mundo: quando passou do nada para o existente; e quando, alçado a um plano mais sutil, se fez palavra. O caos, portanto, não cessou com o aparecimento do universo; mas quando a consciência do homem, nomeando o criado, recriando-o portanto, separou, ordenou, uniu. A palavra, porém, não é o símbolo ou reflexo do que significa, função servil, e sim o seu espírito, o sopro na argila. Uma coisa não existe realmente enquanto não nomeada [...], a palavra, sendo o espírito do que – ainda que só imaginariamente – existe, permanece ainda, por incorruptível, como o esplendor do que foi, podendo, mesmo transmigrada, mesmo esquecida, ser reintegrada em sua original clareza. Distingue, fixa, ordena e recria: ei-la”. [N. T.]

fictional world, the name is responsible for the introduction of the character in the literary work in a prominent and specific role, unlike the cases in which a character has no name, while others are named, or when no character is named at all.

This section, as anticipated, focuses on the naming of characters in literature. On this topic, different possibilities observed in literary texts are described below, as an illustration, and not with the pretension of exhausting the subject or doing detailed research on a particular author or era: usage based on the etymology of names, usage based on the linguistic norm, and uses transgressing linguistic convention. Also, based on Kempinska (2011), examples contained in the work of Paulo Leminski will be analyzed.

8.1.1 Usage based on etymology

In many literary works, the characters' names, including all kinds of names: given name, last name, nicknames, etc., are chosen by the author based on their etymological meaning, which is why the etymological analysis of these names reveals relevant information for the characterization of the characters and sometimes even for the unraveling of the plot development. In these etymological uses, if the reader knows the etymology of the names, something is revealed to him about the character's characteristics, including when the etymological meaning contradicts the character's characteristics.

An example of usage based on etymology can be found in the study conducted by Câmara (2007) on how Machado de Assis names his characters. In her article, dedicated to character names in *Dom Casmurro* and *Memórias Póstumas de Brás Cubas* (*The Posthumous Memoirs of Brás Cubas*), the author explains the literary functioning of anthroponyms in the following terms:

[...] the artist names the characters the way he does, or by presenting a refined linguistic sensibility, or by proceeding to a baptism, more or less intentional. The perception and apprehension of this instrument have made possible what should be called a sensitive reading, and the reader may even suspect the gratuitousness of the presence of certain choices made by the author [...] Intention and language thus begin to establish a strong link, in a close relationship between content and form. To present the character only by his given name, only by his last name, by his full name, by the hypocoristic constitutes a revealing trace of the author's intentions.¹⁴⁴ (CÂMARA, 2007, p. 3).

144 In the original: “[...] o artista nomeia os personagens da maneira como o faz ou por apresentar uma sensibilidade linguística apurada, ou por proceder a um batismo, mais, ou menos, intencional. A percepção e a apreensão desse instrumento possibilitaram aquilo que se deve chamar de leitura sensível, podendo mesmo o leitor desconfiar da gratuidade da presença de certas escolhas feitas pelo autor [...] Intenção e linguagem passam, pois, a estabelecer um forte elo, numa estreita relação entre conteúdo e forma. Apresentar o personagem só pelo prenome, só pelo sobrenome, pelo nome completo, pelo hipocorístico constitui traço revelador das intenções do autor”. [N. T.]

Referring specifically to the Machadian works, Câmara starts from the assumption that:

[...] naming a character is not a random procedure in the Machadian text. The choice of the name, on the contrary, is made, consciously or not, depending on the role that the author destines to him. The proper name becomes, then, one more point observed by the reader, who must perceive and decode the several possible intentions in order to process, in a proper way, the information contained in it.¹⁴⁵ (CÂMARA, 2007, p. 3).

Câmara shows that in the works studied, the relationship between the characteristics of the character and the name or names by which it is named can occur in two ways: by simile or by irony.

In the first case, there is a convergence between the etymological meaning and the peculiarities of the bearer of the name; in the second case, there is an ironic inversion. As an example of the first possibility, we can mention the total similarity between the name and Capitu's characteristics:

[...] hypocoristic of Capitolina bears, in her personality, explicit marks of the significant content of her name. Like the sovereign gods, who used as a resource the gift of art and cunning, able to blind, to deafen, to paralyze opponents and to ravish [...], Capitu used cunning and dissimulation as a way to direct her life and, in the eyes of Bentinho, such procedure bordered on falsehood, something that was not at all reliable.¹⁴⁶ (CÂMARA, 2007, p. 5).

For a better understanding of his analysis, it is necessary to resume the etymological meaning of *Capitulina*. According to Guerios, this given name goes back to the Roman cognomen used as Jupiter's epithet, *Juppiter Capitolinus*, because this god was worshiped in the Capitol (GUERIOS, 1981, p. 85). Knowing this meaning takes the reader back to Roman mythology and to compare Jupiter's characteristics with those of Capitu.

Another character name with convergent characteristics with the etymology cited by Câmara is Lobo Neves, whose etymological meaning activates the semes of animality, ferocity, and coldness (CÂMARA, 2007, p. 4).

An example of an ironic relationship is that of the character of the first love of the protagonist of *Memórias Póstumas de Brás Cubas*, Virgília, whose etymological meaning is:

145 In the original: “[...] nomear um personagem não é um procedimento aleatório no texto machadiano. A escolha do nome, ao contrário, faz-se, conscientemente ou não, em função do papel que o autor lhe destina. O nome próprio passa, então, a ser mais um ponto observado pelo leitor, cabendo a este perceber e decodificar as diversas intenções possíveis, de modo a processar, de forma adequada, as informações nele contidas”. [N. T.]

146 In the original: “[...] hipocorístico de Capitolina, traz, em sua personalidade, marcas explícitas do conteúdo significativo de seu nome. À semelhança dos deuses soberanos, que usavam como recurso o dom da arte e da astúcia, capaz de cegar, de ensurdecer, de paralisar os adversários e de arrebatá-los [...], Capitu usava a astúcia e a dissimulação como forma de dirigir sua vida e, aos olhos de Bentinho, tal procedimento beirava a fronteira da falsidade, algo que não era de todo confiável”. [N. T.]

“the virgin, the candid, the pure” [who], was, ironically, the grain-sin of Brás’ youth. Purity and sin, a paradoxical relationship, well expresses the psychological profile of the character, an “angelic devil”, in Bras’ words. The ease of dissimulation, of disguise, categorically marks the character in question.¹⁴⁷ (CÂMARA, 2007, p. 4).

Another example, among those cited, is that of the character Eugenia:

Eugenia, the “flower of the bush,” ironizes the meaning of her name. Such name comes from the Greek “of noble origin, of high birth”, added to the idea of “science that studies the most favorable conditions for the improvement of the race”, identifies a being that results from a relationship not socially recognized between Dona Eusebia and Dr. Vilaça, closer to the condition of a bastard than to the situation of someone noble by birth, besides being lame by birth, without, in this way, improvement of the race.¹⁴⁸ (CÂMARA, 2007, p. 4).

The uses of character names described here present cases in which the choice is etymologically motivated, there is convergence or irony between the character’s characteristics and the etymological meaning of the chosen name. Uses based on etymology are not restricted to Machado de Assis or Realism and configure the canonical and traditional way of naming fictional characters.

Another norm arises from uses in which the choice is motivated by an intention to mimic the names prevailing at the time and the place of the setting of the literary work, as shown below.

8.1.2 Usage based on the linguistic norm

Usages based on the linguistic norm are intended to reproduce, in the literary work, the current usages, a strategy that helps create the verisimilitude of the literary text. It must be emphasized, however, that the research of this norm requires that a parallel between real and fictional usage of personal names can be made. Unfortunately, the lack of systematic anthroponymic studies in Brazil makes it difficult to conduct this type of study in Brazilian Literature. This is not the case in English-speaking literature: there is, in English-speaking countries, a long tradition of anthroponymic studies in general and literary anthroponymy in particular. Throughout this section, some results of Alastair Fowler’s research on English literature are presented.

147 In the original: “a virgem, a cândida, a pura” [que], foi, ironicamente, o grão pecado da juventude de Brás. Pureza e pecado, uma relação paradoxal, bem expressa o perfil psicológico da personagem, um “diabrete angélico”, no dizer de Brás. A facilidade de dissimular, de disfarçar marca, de forma categórica, o personagem em questão”. [N. T.]

148 In the original: “Eugênia, a “flor da moita”, ironiza o significado de seu nome. Tal prenome provém do grego “de origem nobre, de alto nascimento”, acrescida a idéia de “ciência que estuda as condições mais propícias ao aprimoramento da raça”, identifica um ser que resulta de um relacionamento não reconhecido socialmente entre Dona Eusébia e Dr. Vilaça, mais próxima da condição de bastarda do que da situação de alguém nobre de nascimento, além de ser coxa de nascença, sem, desse modo, aprimoramento da raça”. [N. T.]

According to Fowler (2008), unlike names used in real life, literary names are not inherited, they need to be discovered or invented. To overcome this obstacle, many writers have chosen names from preexisting lists. This custom is not a recent one. It goes back to William Shakespeare, who was inspired by William Camden's *Remains*, to Charles Dickens, who drew up lists of names with various alternatives. A recent example is Henry James, who used to list names that appeared in *The Times* newspaper for future use in his novels (FOWLER, 2008, p. 99).

Although there are authors whose character names are moral or legendary, others like Fielding and Samuel Richardson use fictional names that are related to the contemporaneity of each author. To evidence this thesis, Fowler argues that in Greek tragedy, character names were simple in obedience to a convention: in ancient times, Athenians usually had only one name, just like the names of Aristophanes' comic characters, according to studies conducted by Anne Barton (BARTON, 1990 *apud* FOWLER, 2008).

Also obeying the convention then adopted, Elizabethan fiction is replete with full names. Based on research on medieval anthroponymy, the researcher states that the same situation occurred at that time – the fictional names mimicking the real names: in one English county, for example, six people named *Ribald* were recorded (FOWLER, 2008, p. 101).

As his survey shows, in the 16th and 17th centuries, there were also fictitious names forged along the lines of real names, even if, today, they seem to have been invented:

Almost every Puritan name in Jonson came from real life. Thus, *Zeal of the Land* is close to Bardsley's *Zeal for God* (with 'God' replaced to placate censors). Such names now seem allegorical inventions; but much of real life was allegorical in the sixteen century. Camden lists *Mauger*, *Original*, and *Imago saeculi*, besides *Faith*, *Fortitude*, *Grace*, and *Temperance*: all as actually used. (FOWLER, 2008, p. 101-102).

After discussing character's names in recent works where the choice of names was driven by other criteria, Fowler concludes that it is risky to generalize, stating that:

[...] When fashions and conventions of naming change over time, and with them the use of names in literature. But at least we can say that literary names have often strategic functions, organising themes and associations, and providing an interface between fictive and historical worlds. (FOWLER, 2008, p. 112).

The impossibility of generalization has to do with the fact that the choice of fictional names is not based on a single standard. In the previous subsection, we described etymological uses of fictional names; in this subsection, we have presented uses guided by linguistic convention

contemporary to this work. In the next section, we present uses transgressing the linguistic convention.

8.1.3 Transgressive uses of linguistic convention

In her article “Nomes próprios em Paulo Leminski” (Proper names in Paulo Leminski’s works), Olga Kempinska, a Literature professor at the Fluminense Federal University (UFF), shows that the author from Curitiba breaks the existing boundaries between proper names and appellative names by exposing the first ones to graphic and semantic mutations that result in the partial or total weakening of the ability of proper names to identify and classify the beings to which they refer, an ability she calls “economy of identification and classification” (KEMPINSKA, 2011, p. 245).

She thus differentiates the uses of the anthroponym in everyday life and prose literature in the following way: while in everyday life there is univocity of anthroponym use, since the name refers univocally to a single being, in prose, the anthroponym is the place “of the questioning of the continuity” of the process of reference (KEMPINSKA, 2011, p. 245).

We understand that the continuity of reference is a consequence of the assumption that proper names are univocal, in a given universe, that is, refer to a single individual in the world, provided that a baptismal gesture has assigned a given proper name to a given subject, a continuity that ensures referencing throughout the narrative process.

Other prototypical characteristics cited by Kempinska are that they have a literal meaning, are distinct from appellative names, with no ambiguity between them (KEMPINSKA, 2011, p. 238); that proper names are semantically opaque (KEMPINSKA, 2011, p. 237); and that they are easily identified by the use of initial capital letters (KEMPINSKA, 2011, p. 239). Another important feature of proper names is in the differentiation between people’s names in general, authors’ names, pseudonyms used by authors, and characters’ proper names (KEMPINSKA, 2011, p. 242). For a more in-depth and detailed description of the characteristics and types of personal names, we refer the reader to chapter 3 of this book, devoted to the typology of personal names.

Kempinska bases her conception of a prototypical, daily, normal proper name on Lévi-Strauss’ studies on the subject. For Lévi-Strauss, naming, besides serving to identify what was named, reveals some characteristics of the nominator:

The choice, it seems, is only between identifying the other by assigning him a class or, under the pretext of giving him a name, identifying oneself through him. Therefore, one never names, one classifies the other, if the name given to him is a function of the characteristics he possesses,

or one classifies oneself if believing to be dispensed from following a rule, one names another “freely,” that is, according to the characteristics one possesses (LÉVI-STRAUSS, 1997, p. 204, *apud* KEMPINSKA, 2011, p. 235).¹⁴⁹

As shown in Kempinska’s analysis, Leminski tries to minimize the classificatory capacity of anthroponyms, listing them in an apparently random way, but taking care to mix real names, fictional names, family names, and appellative names, a mixture whose effect of meaning is based on the ability of language users to distinguish various types of anthroponyms, according to the category that is the target of the referencing established by each one.

This technique of merging various types of anthroponyms and confusing them with appellative names is done through enumeration: an enumeration made to order in a way that extinguishes their unique character by staging their interchangeability (KEMPINSKA, 2011, p. 236). This technique was used in the novel *Agora é que são elas* (‘Now they are the ones’) (LEMINSKI, 1984), in the passage where the narrator elaborates a list of guests for his suicide:

On this side, the most beloved imaginary loved ones, Mom, Dad, Professor Propp, Aunt Veronica, Doctor Margaret, Marcelo’s girlfriend, the Consuelo sisters, Mr. Djalma’s son, Eusebio and Sheila, and all of Mario’s family. Not to mention the Tavares de Lima, the Cabral de Mello, the Cavalcante Proença, the da Silva Ramos, the Pereira Carneiro, the Leitão da Cunha, the Loyola Brandão, not to mention those others there, who are looking on, with a pedantic face, expecting to get on the list at any moment.

On this side, the flesh and blood people: King-Kong, Bruce Lee, Greta Garbo, The Laughing Man, The Old Man and the Sea, Jesse James, Erik Leif the Red, Madame Bovary, Hugh Selwyn Mauberley, Moby Dick, El Cid, Kublai Khan, Corisco, Rett Butler, Gregory Peck, Rose Sélavy, the hypothesis, Dracula, the jellyfish, D. Sebastian, the hypotenuse square, universal happiness, things like that.¹⁵⁰ (LEMINSKI, 1984, p. 36 *apud* KEMPINSKA, 2011, p. 234).

Another technique described by the literature professor plays with the semantic motivation of anthroponyms. Its use can go in two directions: on the one hand, it dispossesses the names,

149 In the original: “A escolha, parece, só está entre identificar o outro, determinando-lhe uma classe, ou, a pretexto de lhe dar um nome, identificar-se a si mesmo através dele. Portanto, nunca se nomeia, classifica-se o outro, se o nome que se lhe dá é função das características que possui, ou classifica-se a si próprio, se acreditando-se dispensado de seguir uma regra, nomeia-se outro “livremente”, ou seja, em função dos caracteres que se possui” [N. T.]

150 In the original: “Deste lado, os entes imaginários mais queridos, mamãe, papai, o professor Propp, tia Verônica, a doutora Margaret, a namorada do Marcelo, as irmãs Consuelo, o filho do seu Djalma, o Eusébio e a Sheila e toda a família de Mário. Isso sem falar nos Tavares de Lima, nos Cabral de Mello, nos Cavalcante Proença, os da Silva Ramos, os Pereira Carneiro, os Leitão da Cunha, os Loyola Brandão, isso sem falar naqueles outros lá, que estão olhando, com uma cara pedincha, esperando entrar na lista a qualquer momento. [N. T.] Deste lado, as pessoas de carne e osso: King-Kong, Bruce Lee, Greta Garbo, O Homem Que Ri, O Velho E O Mar, Jesse James, Erik Leif o Vermelho, Madame Bovary, Hugh Selwyn Mauberley, Moby Dick, El Cid, Kublai Kã, Corisco, Rett Butler, Gregory Peck, Rose Sélavy, a hipótese, Drácula, a medusa, D. Sebastião, o quadrado da hipotenusa, a felicidade universal, things like that.” [N. T.]

making them common, on the other, a fictitious motivation of the proper name is created (KEMPINSKA, 2011, p. 236).

The technique of making a proper name common is often accompanied by puns with other appellative names. In the example reproduced below, “puns are created with the names of writers, writing them with a lowercase letter and taking advantage of their sonic similarity to appellative names” (KEMPINSKA, 2011, p. 239). The following is a reproduction of a poem in which this technique is used.

I don't think
was greater
the pain of dante
than the pain
that this tooth
from now on
feels
I don't think
that joyce
saw more in a word
more than anything
that in this pasargadae
now gone nor
do i believe
that mallarmé
would see more
than this eye
in this mirror
now
never
see me

(LEMINSKI, 1983, p. 28, *apud* KEMPINSKA, 2011, p. 239-240¹⁵¹).

151 In the original:

não creio
fosse maior
a dor de dante
que a dor
que este dente
de agora em diante
sente
não creio
que joyce
visse mais numa palavra

Another possibility of using the same technique is to treat as character names, names of real people insofar as, by rule, while the names of real people are seen as unmotivated, those of the characters in fiction are considered motivated because it is believed that the author created their names in a conscious, reflected way. Examples provided by Kempinska are quoted below:

[...] the procedure of staging the motivation of the proper name [...] allows him to talk about onomastic irony in the bibliographical essay *Cruz e Sousa. The White Negro*: “By a capricious onomastic irony, the poet’s fate was already inscribed in his name and in the name of the city where he was born: Cruz, Desterro” (LEMINSKI, 1983, p. 19). In the same way that Edgar Poe incorporated to his name the “Allan” of his adoptive father, Cruz e Souza “assimilated his social, ethnic and cultural contradiction, at the onomastic level, incorporating to the black name of João da Cruz, the Souza dos Senhores”¹⁵² (LEMINSKI, 1983, p. 20 *apud* KEMPINSKA, 2011, p. 237).

About the transformation of a proper name into an appellative name, the Literature professor believes that this technique is especially effective in the novel *Agora é que são elas*, in which the girl desired by the protagonist-narrator is named Norma Propp. In the novel, she is the daughter of Vladimir Propp, a historical character who created the structural analysis of the narrative, resulting in the blending of the fictional with the real.

Moreover, the character’s first name is resignified by the play with her homonym: “Then I knew. Her name was Norma. Of norms, you know, hell is full¹⁵³” (LEMINSKI, 1983, p. 12 *apud* KEMPINSKA, 2011, p. 237).

A similar technique is used by Leminski in the poem “Information retrieval”. An ambiguity is forged between the proper name and the appellative name, through semantic approximation of the last name *Campos* (‘Field’), of the brothers Augusto and Haroldo de Campos, with its homonym and with the word *territory*:

mais do que fosse
que nesta pasárgada
ora foi-se
tampouco creio
que mallarmé
visse mais
que esse olho
nesse espelho
agora
nunca
me vê

152 In the original: “[...] o procedimento da encenação da motivação do nome próprio [...] lhe permite falar sobre a ironia onomástica no ensaio bibliográfico *Cruz e Sousa. O negro branco*: “Por caprichosa ironia onomástica, o fado do poeta já estava inscrito em seu nome e no da cidade onde nasceu: Cruz, Desterro” (LEMINSKI, 1983, p. 19). Da mesma maneira que Edgar Poe incorporou ao seu nome o “Allan” do pai adotivo, Cruz e Souza “assi milou sua contradição social, étnica e cultural, em nível onomástico, incorporando ao nome negro de João da Cruz, o Souza dos Senhores”.

153 In the original: “Então, eu soube. Ela se chamava Norma. De normas, vocês sabem, o inferno está cheio”.

with your labor/valor/lavor
the campos have already passed
into the cultural territory
of the Brazilian
some of the most valuable texts
from the point of view of the invention
of world literature
of all centuries¹⁵⁴
(LEMINSKI, 1997, p. 69 *apud* KEMPINSKA, p. 238).

Finally, the last technique described in the article is the one that results in the unfolding of the act of baptism that transforms the proper name into “a space of availability, a place of passage, an opening to other names¹⁵⁵” (KEMPINSKA, 2011, p. 241). In the text transcribed below, taken from the work *Caprichos Et Relaxos* (‘whims and slacks’) (LEMINSKI, 1983), Kempinska explains:

[...] the name of the young Polish nobleman Józef Korzeniowski [...] gives way to the name of the writer Joseph Conrad; this metamorphoses into the name of the character in Conrad’s novel, Lord Jim [...]. The metamorphosis of the proper name continues through the duo *lord jim / childe harold*, which indirectly evokes the pseudonym of the English Romantic poet Lord Byron [...] and which is configured into the name of the character in his epic poem Childe Harold (KEMPINSKA, 2011, p. 241-242).

how
the polish jan korzeniowski
put on the persona/fantazia
of joseph conrad
and became lord jim/childe harold
(LEMINSKI, 1983, p. 11, *apud* KEMPINSKA, 2011, p. 241).

Kempinska’s analysis of the use of proper names in Leminski’s work draws attention because it indirectly refers to the characteristics that the personal name presents. In the following section, these characteristics are analyzed from the onomastic point of view.

154 In the original:

com seu labor/valor/lavor
os campos já passaram
para dentro do território cultural
do brasileiro
alguns dos textos mais valiosos
do ponto de vista da invenção
da literatura mundial
de todos os séculos [N. T.]

155 In the original: “um espaço da disponibilidade, um lugar de passagem, uma abertura a outros nomes”. [N. T.]

8.1.4 Leminski's aesthetic game

William Bright, a professor at the University of Colorado (USA), in discussing the difficulty of defining a proper name, states that this type of word is usually written with initial capital letters in English and other European languages, a criterion that, he comments, cannot be used for oral language, nor for writing systems such as the Chinese language, in which there are no capital letters (BRIGHT, 2003, p. 270)¹⁵⁶. The artificiality and insufficiency of using orthographic conventions as criteria pointed out by the North American linguist were also revealed by the poet from Curitiba, whose techniques used in aesthetic games include making a proper name common by spelling it with lowercase letters.

Using semantic and pragmatic criteria, Bright defines a proper name as one that represents a social convention to make a quick reference to a specific entity as opposed to a class of people or places. In order to illustrate his definition, he cites some examples: *George* may refer to “my cousin who is legally designated as George Baker; *the Bakers* refers to a family of people named *Baker* (as contrasted with *the bakers* ‘the people who bake bread’); *America* may refer to ‘the nation which is legally and politically designated as the United States of America’”¹⁵⁷ (BRIGHT, 2003, p. 671).

For Bright, this way of defining the proper name is superficial and simplistic. Going along with what we discussed in chapter 3 of this book about what characterizes the class and subclasses of personal names, this scholar states that much more could be and has been said on the subject, but he only wanted to lay out a simple definition as a starting point, for further discussion (BRIGHT, 2003, p. 671). This definition is also ironized by the poet from Curitiba when he lists the names of books, characters, real people, and even abstract names in the guest list in his work *Agora é que são elas* (‘Now they are the ones’) (LEMINSKI, 1984).

Another aspect that needs to be emphasized is the oppositional nature of proper names pointed out by Bright when he states that *Bakers*, family name, is opposed to the *baker*, the profession name. From the synchronic point of view, the coincidence of signifier makes these names homonyms, a homonymy that served as a poetic resource to Leminski when he makes a pun with the last name of the concretist poets, the *irmãos Campos* (‘Campos brothers’), their homonym, *campos* (‘fields’), which can be semantically related to the word territory (LEMINSKI, 1997, p. 69). From a historical point of view, it is known that many last names have, by origin, an appellative name that described some characteristic of the named. This is the case with the last names *Trigo* (‘Wheat’) and *Turra* (‘Senseless’). The first is of Portuguese origin: initially used

¹⁵⁶ On this subject, see chapter 5.

¹⁵⁷ Source: <https://bit.ly/3uX0a1e>. (p. 671). [N. T.]

as a nickname, by the 13th century it was already used as a last name (GUÉRIOS, 1981, p. 238); the second is a Spanish last name that etymologically means ‘foolish, clumsy’ (GUÉRIOS, 1981, p. 239).

From Bright’s article, it is also worth going back to his observations about the descriptiveness of toponyms in indigenous languages in the United States. For the author, analyses such as those proposed by Ashley are ethnocentric, for whom Amerindian names are no more than descriptions since a large river can be any *wide river* and an Amerindian name translated as “where there is a heap of stones¹⁵⁸” is no longer a name in the strict sense, just as the expression “the corner grocery that stays open until midnight¹⁵⁹” is not (ASHLEY, 1996, p. 1,403 *apud* BRIGHT, 2003, p. 675).

For Bright, it is a mistake to think that because Native American toponyms have a clear etymology, they are not true toponyms but mere descriptions”. Bright argues that this could also be said of the toponymy of the United States, in which there are names such as *Long Island*, *Great Falls*, or *Grand Canyon*.

Another issue raised by Bright revolves around the grammatical matter of knowing what distinguishes a descriptive phrase from a proper name, also cogitated by Leminski. By examining the excerpt from *Agora é que são elas* (‘Now they are the ones’), quoted by Kempinska in her article (LEMINSKI, 1984, p. 36, *apud* KEMPINSKA, 2011, p. 234), we realize that the list of names includes definite descriptions. There are, for example, *os entes imaginários mais queridos* (‘the imaginary loved ones’), *a namorada do Marcelo* (‘Marcelo’s girlfriend’), and *as pessoas de carne e osso* (‘the flesh and blood people’). The inclusion of definitions in the list makes them interchangeable, therefore equivalent to proper names. It should be noted here that the philosophical discussion about proper names – as we describe in chapter 5 of this book, where we relate the definite descriptions to proper names – is also a relevant topic for literary studies of fictional names.

Another point to note concerns the semantic transparency of proper names. Bright states that in Karuk and other Native American languages, as well as in the English language, there are unanalyzable toponyms, such as *London*, *Paris*, or *Rome*. Certainly, states the author, all these names were once “descriptive,” but their etymology has long become irrelevant to linguistic use, their meaning having been “lost in the mists of antiquity¹⁶⁰” (BRIGHT, 2003, p. 675).

We can see in Bright’s analysis the belief in the existence of an etymological meaning of proper names, which would be genuinely descriptive. This same belief is used by Leminski, for

158 Source: <https://bit.ly/3GYVsmb>. [N. T.]

159 Source: <https://bit.ly/3I0JLg3>. [N. T.]

160 Source: <https://bit.ly/3Braznb>. [N. T.]

whom there would be an etymological meaning of names whose truth must be revealed. This is what he proposes to do, ironically, with the name of the poet Cruz e Souza in a bibliographical essay (LEMINSKI, 1983).

Bright's (2003) considerations provide linguistic support to the understanding of the effects of meaning obtained by the poet from Curitiba through the techniques described by Kempinska (2011), drawing attention to the use of orthographic convention, which defines or characterizes a proper name. The existence of homonymy between proper name-appellative name, the explicitness of the semantic motivation of proper names seen as equivalent to their etymological meaning, and the classification of proper names according to the being to which the name refers are topics of Onomastics whose study can be deepened by the investigations developed by Van Langendonck (2007).

Van Langendonck proposes a more elaborate definition for proper names than the one proposed, at first, by Bright. The first proposes to perceive exactly the aspect of proper names that the poet puts in check: a proper name is a noun that denotes a unique entity, at the level of established linguistic convention, to make it psychologically and socially outstanding within a given base-level category (VAN LANGENDONCK, 2007, p. 87).

The basic level category is responsible for the classification of the referent. The inclusion of categorical meaning as part of the meaning of proper names allows us to perceive exactly the aspect put in check by the poet: it is this capacity of cataloging beings that Leminski seeks to deactivate with his apparently random cast of disparate names.

This is what Van Langendonck calls the *categorical presupposition of proper names*. Proper names, the author claims, have an inherent categorical presupposition, without which it is not possible to conceive their use. As soon as a proper name is assigned to a referent, he explains, that referent belongs to a specific class or subclass of entities, and there are, for example, names of men, women, countries, cities, rivers, ships, etc. (VAN LANGENDONCK, 2007, p. 72).

The distinction he proposes between proper name lemma and proper name function is also enlightening because it allows us to problematize the question to what extent the semantic motivation of proper names is in the etymological study of their meaning in literature and other media. There are, thus, distinct ways of investigating the proper name: as an isolated form, as a linguistic form tied to an etymon, or as a linguistic form tied to usage. To refer to the latter, the author proposes the term *proprial lemas* (VAN LANGENDONCK, 2007, p. 7).

If in linguistic use, it is hardly possible to find anyone who knows the etymological meaning of given names, this statement is not possible about the necessarily motivated use of proper names in literature. This situation, however, is ironized by Leminski when he creates semantic

motivations for the name of the poet Cruz e Souza. In doing so, the writer analyzes the name of an individual in the same way as the names of fictional characters are analyzed.

As we have seen, Leminski's use of anthroponyms is related both to the conventions of the Portuguese language and to the traditional, etymological way of naming characters. While, in Machado de Assis, the anthroponyms that name the characters are related to their respective etymologies, whether there is convergence or divergence regarding the literal or etymological meaning of the characters' names, Leminski creates, for real beings, motivations according to the etymology and, in his works, uses techniques that go against the linguistic conventions described by us in chapters 2 and 3 of this book.

By comparing the analysis presented for the literary uses of anthroponyms with those performed on non-literary uses of anthroponyms and their linguistic features, we realize that the linguistic description of real names aids the study of how fictional names are used. The distinction between definite description and proper names, for example, supported the study of fictional names described here. However, some aspects of name usage are more salient in literary studies, such as the study of the etymology of names, which is important in literary studies of fictional names, but not indispensable for the linguistic study of names in the synchronic axis of language, which is why, in the previous chapters, we did not consider it relevant to use etymological studies.

8.2 ANTHROPONYMS AND MIGRATION

Since the colonization of Brazil, the Brazilian population has been formed mainly by immigrants and their descendants and by their contact with the native peoples who already inhabited the region. In the beginning, it was the Portuguese, then, besides the people of African origin, who were introduced to the Brazilian territory in a forced way, since they were enslaved, also came the Dutch, the French, and the Spanish, among others. In the 18th and 19th centuries, migrants of various origins arrived, among them Germans and Italians in search of fertile land. Later, with the political and economic changes that accompanied the First and Second World Wars, massive waves of European immigrants arrived at the port of Santos in São Paulo¹⁶¹. The last wave of this movement occurred between 1940 and 1950 when Brazil accepted immigrants who were war displaced. In the same period, Lebanese, Syrians, Japanese, and Chinese were also welcomed. Currently, Koreans, Venezuelans, Colombians, Haitians, and some Syrians have arrived in Brazil.

161 At that time, immigrants also arrived through the port of Rio de Janeiro.

As a rule, when immigrants arrive at their destination country, they are inserted in a cultural and linguistic context to which they need to adapt. This need for adaptation characterizes migrants of all ages and nationalities as “a subject in an intermediate situation, that is, [...] the individual who found himself in the transition between the rupture with the society he had left and assimilation into the new one¹⁶²” (ZEN, 2012, p. 7). Depending on the policies for foreigners adopted by the receiving country, the immigrant can be seen positively or negatively, as a collaborator or as a threat. From the point of view of the country from which the immigrant left, the emigrant was often expected to promote the maintenance of the language and culture of origin, despite the adoption of the culture and language of the receiving country.

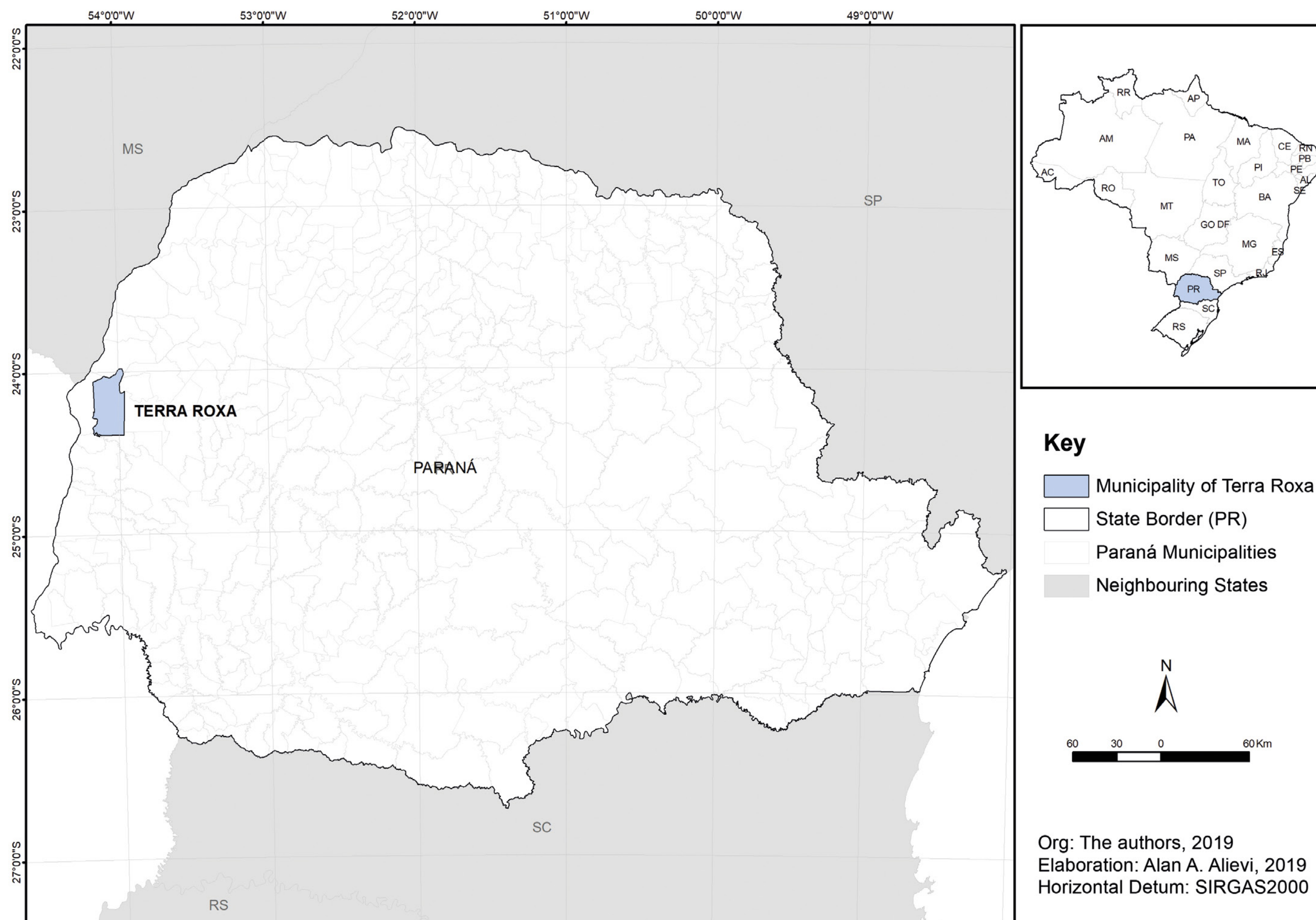
As will be seen in this section, this constitutive ambivalence influences the choice of names and the orthographic and morphological characteristics of last names and indicates changes in identity. To show how this occurs, throughout this chapter, we present results from national research that focuses on the anthroponymic choices of migrants in Brazil.

8.2.1 The naming of Japanese migrant descendants

In 2007, Rosangela Martins Nabão defended her Master’s thesis entitled *O estudo de nomes próprios de nipo-brasileiros de Terra Roxa* (A study of personal names of Japanese-Brazilians’ in Terra Roxa), a municipality in the western region of the state of Paraná, whose location is shown in Map 8.1:

162 In the original: “um sujeito em uma situação intermediária, ou seja, [...] o indivíduo que se encontrava na transição entre a ruptura com a sociedade que deixara e a assimilação à nova”. [N. T.]

Map 8.1 – Location of the municipality of Terra Roxa in the state of Paraná



Source: The authors. Preparation: Alan A. Alievi.

The author interviewed 35 people from the Japanese-Brazilian community in the municipality and, with the data collected, was able to correlate the choice and use of anthroponyms – the civil names (the orthonymous) and the nicknames – of the immigrants and their descendants with the process of cultural and linguistic adaptation to Brazil.

Nabão informs, based on previous studies by Handa (1987), Oguido (1988), and also the Brazil-Japan Cultural Alliance of Paraná (2006, p. 48), that the first Japanese immigrants arrived in Brazil in 1908; from that year until 1914, 13,289 immigrants had arrived, a number that increased to 186,272 in 1941, and in 1943, when the massive immigration ended, a total of 249,177 immigrants. According to Oguido, Brazil is the country that received the most Japanese in the world, and they were concentrated in greater numbers in the state of São Paulo, followed by the state of Paraná (OGUIDO, 1988, p. 227). While the Japanese who came to Brazil are called *issei*, the first generation born here are known as *nissei*, the second as *sansei*, the third as *yonsei*, and the subsequent ones are called *gosei* (OGUIDO, 1988, p. 53).

Based on the interviewees' testimonies, the researcher confirmed that the immigrants and descendants who reside in the municipality of Terra Roxa did not come there directly. Before

that, the families lived in the interior of the state of São Paulo working as farmers, and the attraction factor for the municipality was the possibility of buying pieces of land at affordable prices. The Japanese-Brazilian families started arriving in the Paraná municipality between 1956 and 1964. According to the 1970 Census of the Brazilian Institute of Geography and Statistics (IBGE), “there were, in the municipality, 38 heads of household who recognized themselves as belonging to the Japanese ethnic group¹⁶³” (NABÃO, 2007, p. 53).

This migratory wave brought to the municipality the Japanese last names of the first or second generation descendants, which are mentioned by the researcher, who informs the existence in the region of names of commercial establishments formed by these anthroponyms (NABÃO, 2007, p. 53).

The analysis of the names chosen for the children of the first families who settled in the city shows anthroponymic choices that point to different ways of resolving the conflict between the anthroponymic norms of the country of origin and the country of arrival. It should be noted that the names presented and analyzed by Nabão in this chapter resulted from the crossing of two data sources, the information given by the people she interviewed and the records of the *Japanese Association of Terra Roxa* about the families considered to be the pioneers of the municipality (NABÃO, 2007, p. 51-53).

Of the eight families mentioned, in two, there is no information about the names of their children. Of the six families with information on which names were chosen for their children, two families chose, in the majority, unique Japanese names, in an attitude of maintaining the anthroponymic norm of the country of origin, as can be seen in Chart 8.1.

Chart 8.1 – Families that chose, in the majority, unique given names for their children

FAMILY 1	
family member	given names
head of the household	Minaji
wife	Shizue
sons	Mario Akira (exception); Tadashi, and Shiguelo
daughters	Yoshiko, Tiekko, Mieki (variant of Miki), Sumiko, Teruko

163 In the original: “havia, no município, 38 chefes de família que se reconheceram como pertencentes à etnia japonesa”. [N. T.]

FAMILY 2	
family member	given names
head of the household	Hideo
wife	Tiyo
sons	Takeshi, Minoru, and Nobuhide
daughters	Kimiko, Yoshiko, Misako, Kiyoko, Setsuko, and Toyoko

Source: Nabão (2007).

The name of the first son of the family, Mario Akira, although it is the exception that confirms the rule, indicates a different attitude by which two intentions are met: the maintenance of the culture and language of origin and the adaptation to the culture and language of the country where one lives. This same attitude was perceived in the choice of the wife's name of another pioneer Japanese-Brazilian family from Terra Roxa and in the choice of the children's names of three of the families listed, as shown in Charts 8.2 and 8.3 below.

Chart 8.2 – Family with hybrid wife's name

FAMILY 3	
Head of the household	Sakae
Wife	Tereza Emi Tanabe
Sons	uninformed
Daughters	uninformed

Source: Nabão (2007).

Chart 8.3 – Families that chose juxtaposed given names, the first non-Japanese and the second Japanese

FAMILY 4 – given names	
Head of the household	Tetsuo
Wife	Tatsuko Yassue
Sons	Valdemar Tadao, Alcides Hitoshi, and Luis Mitsuro
Daughters	Irina Takiko
FAMILY 5 – given names	
Head of the household	Nagao
Wife	Satsuki Akiyama
Sons	Mario Toshio, Valdomiro Hissao, Emílio Mitio, Luis Tatasui, and Edgard Sueyoshi

FAMILY 6 – given names	
Head of the household	Juniti
Wife	Shigee
Sons	Nelson Massanori, Hilário Hikaru, Antonio Fukuo
Daughters	Maria Kofumi, Elisa Midori, and Teresinha Haruka

Source: Nabão (2007).

On the other end of the spectrum, Chart 8.4 shows the record of a family that chose unique non-Japanese given names for their children:

Chart 8.4 – Family that chose unique non-Japanese given names for their children

FAMILY 7 – given names	
Head of the household	Yoshikazu
Wife	<i>Aiko Motizuki</i>
Sons	Mauro, Carlos, and Thiago
Daughters	Elza

Source: Nabão (2007).

The occurrence of juxtaposed hybrid names caught the researcher’s attention because it reveals the attribution of a double identity to their bearers: Japanese, on the one hand, and Brazilian, on the other. During the interviews, the 30 informants were asked about their registered name, their baptismal name (the immigrants converted to Catholicism in Brazil), the name by which they were called in the family and outside it, and if they had nicknames. We analyzed the data available in Nabão, considering the information obtained for the largest set of people per period. Thus, among the interviewees of the *issei* (first generation of migrants) and *nissei* (children of Japanese parents born in Brazil) generation, there are people born between 1929 and 1973. We considered data from interviewees who were born between 1931 and 1940 (13 people out of 35), and for the *sansei* generation (grandchildren of Japanese immigrants), people born from 1960 to the mid-1990s, we considered interviewees who were born between 1960 and 1970 (16 people out of 37).

Issei and *nissei* respondents either did not report what they were called by their parents or reported that they were called by their Japanese name. As to how they are called outside the home, in the society where they live, 60% affirm that they are called by their Japanese name and 40% by their “Brazilian” name¹⁶⁴. It is important to inform that, for all the interviewees of these

¹⁶⁴ We put the adjective *Brazilian*, between quotation marks, to indicate a differentiation made by the migrants and their descendants between themselves and the others in a relation of alterity that points to the identity relations between the groups, and also so that we don’t need to stick to the etymology of the names, not mattering whether the name is etymologically Portuguese or Brazilian.

generations, to be known by a non-Japanese name is correlated to its bearer being a merchant (NABÃO, 2007, p. 99). Among the *sansei* interviewed, in turn, 100% are known in society by their “Brazilian” names, while at home 43.75% are called by their Japanese names. When asked about how they were called by their grandparents, those who answered the question said they were called by their Japanese name, but most of the interviewees preferred not to answer the question (NABÃO, 2007, p. 104).

The decrease in the use of the Japanese name in families and the social recognition by the “Brazilian” name are indicators of the assimilation of immigrants to the receiving country and also an indication that there was a linguistic exchange in families, that is, that the Japanese language was being abandoned in favor of the official language of Brazil: the Portuguese language. In another chapter of her dissertation, in addressing this phenomenon, Nabão concludes that in Brazil the Japanese language has “little vitality” (NABÃO, 2007, p. 76), considering a previous survey conducted by Japanese-Brazilians in Brasilia and published in 1988 (NAWA, 1988). It should be noted that Nabão’s statement does not discredit the Japanese language, she merely notes that in the long term, in Brazil, fewer and fewer people will speak the language as a mother tongue learned at home, since already in 1988, the elderly were the ones who had Japanese as their mother tongue, younger people no longer learned it at home from their parents, and a minority among them learned it as a foreign language.

Thus, the conflict between the anthroponymic norms seen in the choice of anthroponyms is not a phenomenon that can be analyzed in isolation but in the more general context of linguistic exchange, which is usually permeated by identity conflicts. In the case of the Japanese-Brazilians studied by Nawa, they felt between the appeal represented by the language representative of tradition and ethnicity and the one whose mastery was indispensable for survival and the practical things of life:

[...] while learning Portuguese was seen as an instrument of survival, there was resistance, on the other hand, in an attempt to preserve cultural traditions because it was believed that the “Japanese spirit” was instilled through the Japanese language. As the years went by, however, the interference of the Portuguese in the immigrants’ speech pattern began to occur more frequently. Due to the sociolinguistic environment that did not reinforce the original repertoire, thus providing more exposure to the new repertoire¹⁶⁵. (NAWA, 1988, p. 20).

165 In the original: “[...] se por um lado a aprendizagem da língua portuguesa era tida como instrumento de sobrevivência, havia, por outro lado, a resistência em nome da preservação das suas tradições culturais, porque acreditava-se que o “espírito japonês” era inculcido através da língua japonesa. Com o decorrer dos anos, porém, a interferência do português no padrão de fala dos imigrantes começava a recorrer com maior frequência. Devido ao ambiente sociolinguístico que não reforçava o repertório original, proporcionando, assim, uma exposição maior ao novo repertório”.

Moreover, it should be considered that the nationalist policy of Getúlio Vargas, starting in 1940, prohibited the existence of schools and printed publications in foreign languages. This circumstance, together with the end of World War II, motivated parents to consider fluency in the Portuguese language crucial for the survival of their children since they no longer considered it possible for them to return to their country of origin (NAWA, 1988, p. 21).

In this way, the influence of the external factors we have briefly pointed out and the internal factors related to the communication of the descendants in the family and in the larger society of which they are a part resulted in the predominance of the Portuguese language:

Among the *issei*, the Japanese language is predominant besides interferences of Japanese in Portuguese; with the *sanseis*, exactly the opposite occurs, that is, the interferences both at the phonological and morphosyntactic levels are of Portuguese in Japanese because Portuguese is the most widely used language¹⁶⁶. (NAWA, 1989, p. 201).

Nawa reports that the Japanese-Brazilians in her sample have shown interest in learning the Japanese language (NAWA, 1988, p. 42). This information shows that the grandchildren of immigrants no longer mastered the language of their ancestors, from which it can be inferred that there was, in the community, the phenomenon of linguistic exchange.

Despite the linguistic exchange, about half of those interviewed by Nabão in Terra Roxa, who were over sixty years old in 2006, the year the interviews were conducted, knew the meaning of the Japanese names. Of the 30 male names mentioned in the interviews, the interviewees provided the etymological meaning for 17 of them, and of the 30 female names mentioned, for 17 of them, the informants were able to provide their etymological meaning (NABÃO, 2007, p. 111-112). This demonstrates the importance that the origin of the name has for the named individual, and indicates that etymological knowledge of the name can be seen as a way of maintaining some relationship with the country of origin of the ancestors.

Concerning the choice and use of “Brazilian” names for their children, these can be seen as a strategy used by the Japanese-Brazilian community to better adapt to the receiving country. Other strategies involving naming practices were also used by the interviewees in Nabão (2007): religious conversion resulting in a new name by which one can be called, the baptismal name, and the adoption of a nickname and/or creation of a pseudonym.

About the conversion to Catholicism, the interviewees reveal that either the baptized were given a name chosen by the priest at the time of baptism or the name of the godmother or

166 In the original: “Entre os *issei* há uma predominância da língua japonesa acrescida de interferências do japonês no português; com os *sanseis*, ocorre exatamente o inverso, isto é, as interferências tanto no nível fonológico como no nível morfo-sintático são do português no japonês, por ser a língua portuguesa a mais usada”. [N. T.]

godfather was chosen. It was also usual for the new name not to be registered, despite its social acceptance. An example of these naming practices is reported in the interview excerpt transcribed below:

- Why does everyone call you Dona Helena?
 - [Laughs] is that I saw the joy of the Catholic Church parties, so I asked the priest what I had to do to be baptized. He said that I needed to find a godmother, so I talked to the Sunday school teacher and told her that I liked her very much and wanted her to be my godmother and have her name.
 - So you borrowed the name of your godmother?
 - Yes, I don't have her name in my wallet, just in my baptismal name.
 - And how do you prefer to be called?
 - The "Brazilians" always call me Helena, I like it that way¹⁶⁷.
- (NABÃO, 2007, p. 101).

Another naming practice reported is the creation of a "Brazilian" name for oneself, a pseudonym. Called a *nickname* by the interviewees, the success of its adoption was varied. After a certain time, due to a move from the state of São Paulo to the state of Paraná, the pseudonym fell into disuse in favor of the Japanese name, which indicates the transitoriness of the pseudonym, as revealed by the interview excerpts transcribed below:

- My Brazilian name is *Carmem*, but nobody knows it, I don't even think he knows it [pointing to her husband].
- The name *Nelson* is a nickname, this name doesn't exist, it only exists here in Brazil!
- And do you have a name in Portuguese?
- He has a nickname...it is *Joaquim* [he laughs]. It is a nickname that has been around, but there in Terra Roxa nobody knows.
- But you don't recognize yourself as *Joaquim*. If I call you *Joaquim*, will you say "is it me"?

167 In the original: "

- Por que todo mundo chama a senhora de Dona Helena?
- [Riso] é que via a alegria das festas da Igreja Católica, então perguntei para o padre o que devia fazer para ser batizada. Ele falou que precisava encontrar uma madrinha, então conversei com a professora de catequese e disse que gostava muito dela e queria que ela fosse minha madrinha e ter o seu nome.
- Então a senhora emprestou o nome da madrinha de batismo?
- É, eu não tenho o nome na carteira, é só no de batismo.
- E como a senhora prefere ser chamada?
- Os "brasileiros" sempre me chamam por Helena, eu gosto assim. [N. T.]

- The old people call me *Joaquim*, but the correct name is *Mr. Nagao*.¹⁶⁸
(NABÃO, 2007, p. 100).

Considering all the interviewees and the data collected by Nabão, we can conclude that the need to adapt to the culture and language of the receiving country resulted in the adaptation of naming practices and the choice of names to Brazilian practices and given names, a phenomenon accompanied by the linguistic exchange from the Japanese to the Portuguese language, perhaps intensified by mixed marriages from the sansei generation on (NABÃO, 2007, p. 73). The following subsection provides and evaluates evidence of this process in another immigrant community, in this case, a minority one, the Lithuanian immigrants.

8.2.2 Naming practices in the Lithuanian immigration context in Brazil

Throughout this subsection, research findings on the naming of Lithuanian descendants in Brazil (SEIDE, 2017) are compared with those presented by Nabão regarding the Japanese-Brazilian community in Terra Roxa.

Unlike Japanese immigration, Lithuanian immigration is a minority in the country. This statement is supported by the numbers of Lithuanians who came to Brazil in the peak period of immigration: from 1926 to 1930, the port of Santos received 25,721 Lithuanian immigrants (ZEN, 2012, p. 51). After that, between 1945 and 1950, a much smaller number of immigrants arrived in Brazil as war-displaced persons (ZEN, 2012). Another significant difference between the communities surveyed is related to the environment in which they live: rural setting in the case of the Japanese-Brazilians and urban setting in the case of Lithuanians and Lithuanian descendants, which were concentrated in the capital city of São Paulo, although there are also people living in the interior of São Paulo, Paraná, Santa Catarina, and Rio Grande do Sul.

There are also methodological differences that we should report. While Nabão's data were collected by interview and all the names of the interviewees were analyzed, totaling 33 full names, those used by Seide were collected in replies to a post in a closed *Facebook* group "I am Brazilian and of Lithuanian descent". The name of the person who made the post and the names of those who liked it were analyzed, totaling 55 full names, 32 female and 13 male. The analysis of the collected names was done based on historical data about Lithuanian immigration,

¹⁶⁸ In the original: "

- Meu nome brasileiro é Carmem, mas ninguém conhece, acho que nem ele conhece [apontando para o marido].
- O nome Nelson é apelido, esse nome não existe, ele só existe aqui no Brasil!
- E o senhor tem um nome em português?
- Tem apelido...é Joaquim [ele ri]. É um apelido que andou por aí, mas lá em Terra Roxa ninguém sabe.
- Mas o senhor não se reconhece como Joaquim, se chamar o senhor de Joaquim, vai falar "será que é comigo"?
- As pessoas antigas me chamam de Joaquim, mas o certo é Seu Nagao mesmo. [N. T.]

grammatical information about Lithuanian names and naming practices, and other information coming from participant observation of the *Facebook* group from December 2016 to March 2017 (SEIDE, 2017, p. 12).

Despite the use of different methodologies and the differences between the groups, there is one convergent result: among both Japanese and Lithuanian descendants there was the phenomenon of language exchange accompanied by the occurrence of mixed marriages. In the case of the *Facebook* group members, this was noticed by several indications, one of them being that comments written in Lithuanian got few responses. Another indication arose when a group member asked the group who spoke Lithuanian and asked those people to post comments. Of the more than 3,000 members, only one responded. Another important clue is the popularity of messages in Portuguese about Lithuanian stories translated by a Lithuanian and bilingual member.

It is important to note that, although this may be a taboo subject for some people, especially for those who share the ideal of immigrants as the ones who should keep the language and cultural traditions of the country of origin, from a sociolinguistic and historical point of view, the abandonment of the mother tongue by immigrants is a common and understandable phenomenon, considering that, as Janson argues:

Languages are not museum pieces. They are tools to be used, and when people switch languages it is because, in the situation they face, they prefer the new language as a means of expression for themselves and their children. The reasons are often similar to those that apply to the Roman Empire and China. Education and culture, religion, contacts with important people, work, money, and power all come into play. All this becomes more easily accessible when one speaks a powerful and numerous language than when one remains attached to a smaller and powerless language. This is why it is often advantageous for people to abandon their native language. (JANSON, 2015, p. 112)¹⁶⁹.

In general, it can be stated that the names and naming practices of the receiving country were adopted by the descendants of both origins, but linguistic features of Lithuanian given names and last names resulted in other modes of adaptation, as we will see below.

Among the Japanese descendants, the cultural and linguistic adaptation was guided by the conversion to Catholicism, adoption of juxtaposed single names, one of them being Japanese and

169 In the original: "As línguas não são peças de museu. São ferramentas a serem usadas, e quando as pessoas trocam de língua é porque, na situação que enfrentam, elas preferem a nova língua como meio de expressão para si mesmas e seus filhos. As razões frequentemente são semelhantes às que se aplicam ao Império Romano, bem como à China. Educação e cultura, religião, contatos com pessoas importantes, trabalho, dinheiro e poder entram em conta. Tudo isso se torna de mais fácil acesso quando alguém fala uma língua poderosa e numerosa do que quando permanece apegado a uma língua menor e sem poder. É por isso que frequentemente é vantajoso para as pessoas abandonarem sua língua nativa." [N. T.]

the other “Brazilian” or of “Brazilian” names, besides, of course, the adoption of the Portuguese alphabet for the writing of names and last names. Among the Lithuanians, in turn, there was no conversion since most of them are Catholic. The strategies adopted to adapt to Brazilian anthroponymy included the choice of names according to the anthroponymic tendencies of the receiving country and the linguistic adaptation of the last names to the Portuguese grammar, mainly in the areas of spelling and morphosyntax. A superficial analysis of the names in the passenger lists of some of the ships that brought the Lithuanians shows that the last names were already adapted to the Portuguese language in the list. It is almost certain that such adaptations occurred on the initiative of the person who listed the passengers and not by choice of the immigrants. The adaptations made then were later maintained in the Brazilian documents.

In spelling, there are Lithuanian language graphemes that do not exist in Portuguese: *ą / Ą; ę / Ę; è / È; į / Į; ū, ū̄ / Ū; / Ū; ū̄ / Ū; č / Č; š / Š and ž / Ž.*

The lower graphic signs of the vowels “a” and “e” indicate once nasalized pronunciation (but currently pronounced as long), the upper sign of the vowels “e” and “u” indicates that the vowel is long. In the consonants “č” and “ž”, the graphic sign indicates palatalization of pronunciation (AMBRAZAS *et al.*, 1997, p. 13). However, as we observe in the following charts, which visualize the collected last names, there is no occurrence of these graphemes in the sample of descendants’ names. These spelling changes led to changes in the pronunciation of the given names and the last names and sometimes to changes in the tonic syllable of some given names and last names.

As for the given names in the sample, there are almost no typically Lithuanian names. Only two female names, *Dalia* and *Grazina* (spelled according to Portuguese spelling, in Lithuanian, it would be *Gražina*), and one male name, *Vitas*, were recorded. In the male anthroponymy, there was one Spanish name: *Alonso*.

The names chosen by parents (Charts 8.5 and 8.6) present characteristics recorded in previous research on proper names conducted in municipalities that did not receive Lithuanian immigrants in the western region of Paraná (GRESPLAN, 2012; VESCOVI; SEIDE, 2013; FRAI, 2016). Therefore, the choice of names by the parents of these Lithuanian descendants follows Brazilian anthroponymic trends, namely: orthographic variation of male given names with or without -s (for example between *Lucas* and *Luca*), use of innovative spellings (as is the case of the insertion of the non-ethnological grapheme *y*), and rescue of spelling according to the etymon (*Víctor* and not *Vítor*, for example).

In the case of female given names (Chart 8.6), we observed two occurrences of names that refer to Italian names: *Angela* (DE FELICE, 1986, p. 66) and *Mariela*, from the Italian *Marièlla*

(DE FELICE, 1986, p. 251), choices which may be correlated to the predominance of last names of Italian origin in the last names of the descendants (last names *Zuntini and Biazzi, Ferrite, Vantini, Codogno, and Techio*). The choice of the Spanish name *María del Carmen* also caught our attention.

Chart 8.5 – Male given names of Lithuanian descendants

Alonso	Marco	Rogério
Clayton	Marcos Jorge	Valdemar
Joe (USA)	Paulo	Victor
Ludio	Pedro	Vitas (lithuanian name)

Source: Seide (2017).

Chart 8.6 – Female given names of Lithuanian descendants

Adriane	Fatima	Mérupe
Anelia	Flávia Taynara	Natalia
Arlete	Geny	Neide
Babi	Gizela	Odete
Cecilia	Grazina (Lithuanian)	Sandra Regina
Dalia (Lithuanian name)	Ines Angela	Silvia
Danita Sonia	Irene	Suely
Deise	Luciana (2 occur.)	Vanda Lucia
Domenica	Maria Augusta	Vanessa
Elisabete	Maria del Carmen	Vilma
Elvira	Mariela	

Source: Seide (2017).

Regarding the last names found in the sample, they were analyzed according to the etymon and, when the last names had a Lithuanian etymon, orthographic and morphological analyses were made by which the last name's root and ending¹⁷⁰ were indicated. The results are presented in Charts (8.7a), (8.7b), (8.8b), (8.8c), and (8.9a) and analyzed below.

170 The term *ending* is used here to express, in general, the suffixation and declension of names jointly, avoiding more complex linguistic analyses that are beyond the scope of this book.

Chart 8.7a – Last names of men of Lithuanian descent

Term. in -as	Term. in -us	Term. in -is or -s	Term. in -vičius	Term. in -auskas
Svobon-as	Bluij-us	Kiliotait-is	Sinke-vicius	Zuk-auskas
		Selmistrait-s		Ramas-auskas
				Sventk-auskas

Source: Seide (2017).

Chart 8.7b – Non-Lithuanian last names of men of Lithuanian descent

Lindolfo (Port.Braz.)
Zuntini (Italian)
Biazzi (Italian)

Source: Seide (2017).

Chart 8.8a – Last names of women of Lithuanian descent

Term. in -a	Term. in -as	Term. in -us	Term. in -is	Term. in -vičius	Term. in -ė (fem).
Varkal-a	Tumen-as	Bendzi-us	Jasisk-is	Male-vicius	Jakait-ė
Ramosk-a	Pavilan-as		Rein-is	Linke-vicius	
Dragv-a					
Talack-a					

Source: Seide (2017).

Chart 8.8b – Last names of women of Lithuanian descent formed by other suffixes

Lit. in -unas	Lit. in -auskas (= o homem)
Aleksej-unas	Mur-auskas
Kavali-unas	

Source: Seide (2017).

Chart 8.9 – Non-Lithuanian last names of men of Lithuanian descent

Italian	Others	Port. and/or Braz.
Ferrite	Wilhelm (<i>germânico</i> – ‘Germanic’)	Villaça
Vantini	Charoff (<i>russo</i> – ‘Russian’)	Marques
Codogno	Harder (<i>alemão</i> – ‘German’)	Correa
Techio	Tamashiro (<i>japonês</i> – ‘Japanese’)	

Source: Seide (2017).

The last names of some men and many women of Lithuanian descendants indicate mixed marriages between descendants with Brazilians and also with descendants of other immigrant descendants (Charts 8.7 to 8.9), as Lithuanian and non-Lithuanian last names are combined in the full names that are part of the sample. Another interesting feature of the last names in the sample is that all Lithuanian last names have the same morphemes, regardless of whether the bearer is male or female.

The Lithuanian language is close to the Latin language due to its declension in case, gender, and number. In the case of last names, in addition to being declined as are all nouns, they are given specific morphemes when a woman bears them. In this language, last names used for females have a morpheme to indicate that the individual is single and another morpheme to indicate that the woman is married. When she marries, the woman will bear her husband’s last name, and he will present, in the wife’s name, a morpheme indicating her marital status, that is, her status as a spouse. This is exemplified in a Lithuanian textbook for foreigners: the last name “*Butkus* [...] is used for male bearers. If the bearer is a married woman it changes to *Butkienė*, if the woman is unmarried it will be *Butkutė*. As of 2003, there is the possibility that the declension of the last name can be done by using the morpheme -ė: *Butkė*” (DŽEŽULSKIENĖ, 2014, p. 18).

According to the grammatical rules of the Lithuanian language, women’s last names must have the corresponding ending *-ienė* or *-ė* if they are married or *-tė* if they are unmarried. However, except for one case, in the sample, the last names did not present this change, so there is no alternation of the morpheme used to indicate the marital status of the women. This behavior of maintaining the same form for all the bearers of the last name follows the morphosyntactic functioning of the Portuguese language and not of the Lithuanian language, since, in this last language, it is normal and expected that the ending of the last name changes according to the marital status of the bearer. Thus, in the sample collected, there is one exception that confirms the rule: the last name *Jakaitė*. This is the only last name in which the morpheme designating the marital status of women is used.

Comparing the sample data of the names of Japanese-Brazilian immigrant descendants in Terra Roxa, Paraná, and the names of Lithuanian immigrant descendants in Brazil, we can see that there was an adaptation to the given names and naming practices in both groups, with the difference that in the cases of the Japanese, in the first generation of those born here, Japanese names juxtaposed to the first chosen given name were used. In the case of the names of the descendants, one hypothesis that could only be proven by interviewing the parents can be put forward: that, at first, Catholic names may have been translated from Lithuanian into Portuguese. For example, a boy being called *Antônio* in Brazil and not *Antanas*, as would be the same name in the Lithuanian language. Another convergence found is in the phenomenon of linguistic exchange that occurred in both groups of descendants.

In the case of Japanese descendants bearing a Japanese name and a “Brazilian” name, there were conflicting identity relations, a phenomenon registered and analyzed by Nabão in her research, in which the youngest did not want to inform, in interviews, in the presence of the family, whether they preferred to be called by their Japanese name or by their “Brazilian” name (NABÃO, 2007, p. 143 and following). We noticed that this non-convergence between the desired identity and the identity attributed by others is also present in the community of descendants of Lithuanian immigrants in Brazil. When reading or hearing the last names of the descendants, a Brazilian may notice that there is something that distinguishes it from the most common last names in the country. However, a person born and raised in Lithuania can evaluate them in the same way, as there are linguistic marks on the last names that indicate that they are not Lithuanian, but descendants of Lithuanians, namely the absence of certain graphemes and the endings that indicate the marital status of women. One of the members of the *Facebook* community even, perhaps to avoid this kind of divergence, recovered the original spelling of his last name in his Facebook name: instead of using the spelling form *Staude*¹⁷¹, he uses the spelling form *Štaudė*, which recovers how it is recorded in the Lithuanian documents of his paternal grandfather (SEIDE, 2017).

When we consider that migrants carry two identities and can make choices regarding the identity of their children and themselves by the anthroponyms chosen to name their descendants, the following logical alternatives arise: a) choose both the identity of the country of departure and the identity of the country of arrival; b) choose neither; c) choose the identity of the receiving country; or d) choose the identity of the country of origin. From the point of view of Anthroponomastics, the study of how the choice of names of the descendants of immigrants occurs and how they are constituted is of great interest since it implies innovations and shows the identity changes of this group of the population that tends to grow more and more nowadays, marked by intense migratory flows.

171 From an etymological point of view, this last name is of Germanic origin, a fact that goes back to the history of migrations in Lithuania.

8.3 CHAPTER SUMMARY

The following is a summary of this chapter, which discussed the relationship between studies of anthroponyms and different areas of knowledge.

Chart 8.10 – Chapter 8 Summary

The study of fictional anthroponymy favors the dialogue between literary studies and linguistic studies on anthroponyms, resulting in a reciprocal enrichment.

In literary language, there are fictional names based on the linguistic norm of the time of the setting of the literary work.

Also frequent are character names based on the etymological meaning of fictional names.

Some poetic uses of anthroponyms go against linguistic conventions.

The investigation of naming in migratory contexts is another example of an interdisciplinary investigation of anthroponyms.

In such contexts, the need to choose between norms, languages, and cultures highlights the relationships that exist between naming, identity, language, and culture and requires comparative studies of the anthroponymic systems of the country of departure and the country of arrival.

FINAL CONSIDERATIONS AND PERSPECTIVES

At the beginning of this work, we saw that proper names are part of our everyday life since they are used very frequently in many different situations. In addition, we saw that their properties attract the attention of people in general and have, for several centuries, aroused the attention of scholars of language and other areas of knowledge. Its scientific study, however, is much more recent, with the first studies on the subject dating back to the early 19th century when the term *Onomastics* began to be used to refer specifically to the study of proper names. As far as onomastic studies in Brazil are concerned, they began to develop in the middle of the last century and intensified with the promotion and dissemination of toponymic studies by Professor Maria Vicentina do Amaral Dick. Anthroponomy studies, in turn, were first initiated by Henrique Fontes (1885-1966) and Professor Rosário Farâni Mansur Guérios (1907-1987). Research on personal names in Brazil, besides being more recent in comparison with Toponomastics, does not cover, in the Brazilian context, all the areas that have been developed abroad. The comparison of the international and national literature reviews, both presented in the first chapter of this book, shows that there are many perspectives of analysis yet to be explored.

Although some studies on indigenous language anthroponyms have been mentioned, as is the case of Lopes and Ferreira's (2018) research on the semantics of Parkatêje anthroponymy, this book was dedicated to the description and analysis of anthroponymy expressed in the Brazilian Portuguese language. We know, however, that in the country are spoken and officially recognized, in addition to several indigenous languages, migration languages, and the Brazilian Sign Language (LIBRAS).

On indigenous anthroponyms, we can cite the research of Martins *et al.* (2018) on the anthroponymy of the Kaiowá language, in Mato Grosso do Sul, and that of Fargetti (2018) on Juruna anthroponymy in the state of Mato Grosso. There is also the literature review presented by Dias (2018) on the anthroponymic systems of the Araweté languages in Pará (northern region of the country), Amondawa, in Rondônia (northern region of the country), Xavante and Tapirapé in Mato Grosso, and the anthroponymy of the Xetá language.

About this last language, Dias (2018) explains that its speakers live in discontinuous communities in the states of São Paulo, Paraná, and Santa Catarina and reports that anthropologists are helping them recover their traditional way of naming (DIAS, 2018, p. 255). Another research that refers to the linguistic and cultural loss suffered by indigenous people is that of Falchi and Aguiar (2018) on the Noke Koin anthroponymy, an indigenous people of Acre whose culture and language have been influenced by the Brazilian majority non-indigenous culture and the worldview of Protestant missionaries who develop their activities there under the auspices "of the US organization New Tribes Mission of Brazil (MNTB)" since 1972 (FALCHI; AGUIAR, 2018, p. 327).

About anthroponymy in Libras, there are not so many studies, but, among them, the one by Barros (2018) stands out, which proposes a taxonomy for the names of people created in this language, the so-called name signs. These are names created entirely in Libras or are hybrids (formed by signs and letters) and assigned by deaf communities to their members or to those to whom the community needs to refer.

Another issue that draws attention concerns the recognition of Anthroponomastics as an area of research, with its own object of study. Most of the sociolinguistic work on anthroponyms conducted in Brazil, for example, are affiliated only with Sociolinguistics. Perhaps this is due to a lack of knowledge of the field by these researchers, or to a belief that Sociolinguistics and Onomastics are incompatible, or even to the assumption that the linguistic study of proper names should not be investigated in a separate sub-area.

Also worthy of discussion is the affiliation of studies related to fictional anthroponymy since they are at the point of intersection of literary studies with linguistic studies and, in the case of studies of anthroponyms of characters from theater, films, and soap operas, also with semiotic studies.

Considering all the areas of anthroponymy studies described throughout the book, we note that some of them could not be contemplated but open perspectives for future research. This is the case of research on the impact of changes in legal norms on Brazilian customs that involve the attribution of names to people. There is, for example, the change in the civil norm (Civil Code, Article 1,565, § 1º), which gives greater freedom of choice of the last name to the engaged couple, but there is no news of surveys evidencing whether and to what extent this change motivated the assignment of a last name to newlyweds different from the traditional one, in which the wife received her husband's last name.

The Comparative Anthroponomastics area can also be better explored, not only by comparing the anthroponymic systems of different languages but also in relation to the Lusophone world. In this direction, current research in which the anthroponymic uses of each country of the Community of Portuguese Language Countries (Angola, Brazil, Cabo Verde, Guinea-Bissau, Equatorial Guinea, Mozambique, Portugal, São Tomé e Príncipe, and Timor-Leste) are compared and analyzed would be welcome. The research applied to translation studies is also an area of study that can be further explored at the national level, and this can also be said of anthropomastic research with a historical or diachronic bias.

The interest in promoting research at the international level does not mean that the description of the Brazilian anthroponym system is complete. More research is needed on the phonetics and phonology of the anthroponyms both in Portuguese and in foreign languages but widely

used in Brazil, based not only on native speakers of Portuguese but also on speakers whose mother tongues are other languages, as in the case of many indigenous populations in Brazil. Studies dealing with the graphical variations of names in use in Brazil are also welcome.

There is also much research to be done on the morphological characteristics of anthroponyms. In female anthroponymy, one could investigate the constitution, uses and motivations of the *-e/-a* morphological variants of given names (*Daniele* and *Daniela*, for example); or even research on how juxtaposed given names become compounds and how these names are evaluated by language users, as well as further investigations on the creation of agglutinated given names and on the constitution, uses, and social connotations of hypocoristics.

As far as the morphosyntactic aspects of given names are concerned, more extensive research is needed on the use of the article before the given name. Despite the numerous researches already done, a description of the phenomenon at the national level is still to be made. It would also be important to conduct more in-depth research on the preposition to anthroponyms of elements such as *seu* and *dona* ('Mr.' and 'Ms. '), names of kinship (*tio* 'uncle', *avô* 'grandfather', etc.), and possessives.

Concerning the categories of anthroponyms contemplated throughout the book, it was the category of given names that received the most attention, and only a few notes were made about last names and other categories of names. There is thus a vast field of study to be explored in research on the constitution and use of nicknames, stage names, *nom de guerre*, parliamentary names, ballot names, religious names, etc.

Finally, taking into account not the type of anthroponym under analysis, but the scope of research, those described throughout this book and those mentioned in the national literature review in the first chapter focus on only part of the national anthroponym system. When it comes to fictional anthroponymy concerning Brazilian Literature, the scarcity of comprehensive research is even greater. In fact, national anthroponymic description projects need to be developed in the country.

Considering that knowing the forms of naming of a community means knowing more about the identity of this group, we believe that the expansion of research on anthroponyms may contribute for us to know more about the proper names of our language and what they reveal about our social and cultural behavior.

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