

**Biblical Names in Cuban Anthroponomastic Studies:
Results and Perspectives**

**Los nombres bíblicos en los estudios antroponomásticos cubanos:
resultados y perspectivas**

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To my students: Gabriela, Cesia, Lía, Daniel, Esther, Enmanuel

Abstract: Denominations associated with religion have been the least studied within the panorama of Cuban studies on first names. The few investigations on this subject have focused more on the use of the Catholic saints' names than on the vitality and permanence of names linked to the Bible. The objective of this article is to describe bibliographically, theoretically and methodologically certain aspects of the presence of biblical names in the research on first names in Cuba. The present study is structured as follows: 1) first, an overview of the main anthroponomastic researches that address the religious theme in Cuba (Sánchez et al., 1985; Rosales, 2009; Rabelo, 2020; Campo, 2020, among others) and their characteristics are offered; 2) next, two theoretical perspectives are put forward to analyze biblical names: a formal one, understanding the Bible as a multilingual onomastic inventory; and a motivational one, which is interested in the biblical concept as a reason for selection. From the interaction between both criteria arises the concept of biblicality associated to finished characteristics of the names that evidence with different degrees of accuracy their formal or motivational relation with the Bible; also 3) analyses of biblical names are offered (or outlined) from several perspectives (orthographic, motivational, statistical, biblical) using data, both from elaborated corpora (beginning of XXI century) and offered by previous Cuban researches (between 1980 and 2020). As support for the research, various sources and resources currently available in Cuba are used (or proposed to be used), such as: official documents, telephone guides and records, interviews with carriers, among others; 4) finally, aspects of the study are highlighted in some brief final considerations. In view of the bibliographic review carried out, this is the first article dedicated solely to the study of biblical names in Cuba from the anthroponomastic perspective.

Keywords: Biblical names, Cuba, anthroponomastic, 20th and 21st centuries.

Resumen: Las denominaciones asociadas a la religión han sido las menos estudiadas dentro del panorama de los estudios cubanos sobre nombres de pila. Las pocas investigaciones sobre esta temática se han enfocado más en el uso del santoral católico que en la vitalidad y

permanencia de nombres vinculados a la Biblia. Este artículo tiene como objetivo describir bibliográfica, teórica y metodológicamente determinados aspectos de la presencia de los nombres bíblicos en las investigaciones sobre nombres de pila en Cuba. El presente estudio se estructura de la siguiente manera: 1) primeramente se ofrece un panorama de las principales investigaciones antroponomásticas que abordan el tema religioso en Cuba (Sánchez et al., 1985; Rosales, 2009; Rabelo, 2020; Campo, 2020, entre otras) y sus características; 2) a continuación, se plantean dos perspectivas teóricas para analizar los nombres bíblicos: una formal, entendiendo la Biblia como un inventario onomástico multilingüe; y otra motivacional, que se interesa por el concepto bíblico como motivo de selección. De la interacción entre ambos criterios surge el concepto de biblicalidad asociado a determinadas características de los nombres que evidencian con diferentes grados de exactitud su relación formal o motivacional con la Biblia; además 3) se ofrecen (o esbozan) análisis de los nombres bíblicos desde varias perspectivas (ortográfica, motivacional, estadística, bíblica) utilizando datos, tanto de corpus elaborados (principio de siglo XXI) como ofrecidos por investigaciones cubanas anteriores (entre 1980 y 2020). Como soporte a la investigación se utilizan (o se propone el uso de) diversas fuentes y recursos disponibles en Cuba actualmente tales como: documentos oficiales, guías y registros telefónicos, entrevistas a portadores, entre otros; 4) por último, se destacan aspectos del estudio en unas breves consideraciones finales. Atendiendo a la revisión bibliográfica realizada este artículo es el primero dedicado únicamente al estudio de los nombres bíblicos en Cuba desde la perspectiva antroponomástica.

Palabras clave: Nombres bíblicos, Cuba, antroponomástica, siglos XX y XXI.

Introduction

The Holy Bible constitutes, together with many other sacred texts, a way of understanding universal phenomena and acting accordingly. The set of moral orientations and spiritual teachings are, in addition to a connection with the divine for millions of people, a motivational reference and an important denominational inventory. However, in the Cuban onomastic historiography there are not frequent investigations that have biblical names as the center of the study.

The objective of the present research is, first of all, to comment on those investigations that have studied, or allow to do so, the evolution and presence of biblical names in the Cuban anthroponomastic system. Likewise, some theoretical and methodological aspects related to the possible interpretations of the concept of "the biblical" applied to onomastics will be discussed in depth. Finally, certain perspectives of analysis to be developed will be explained,

as well as the main sources and resources available to anthroponomic scholars to conduct this research.

Catholic sanctuary and biblical names in the Cuban research tradition

Most of the Cuban anthroponomastic research has focused more on the names taken from the Catholic saints' calendar than on the denominations from the Bible. The authors' interest in verifying the vitality of this practice in the different historical periods is evident, since at the time it constituted the main procedure:

In Cuba, before the creation of the Civil Registry, only baptismal (or parish) certificates were valid, since there was no law governing the registration of children; thus, the names chosen had to appear in the Catholic saints' calendar. (Sánchez et al., 1985:145)

To date, no research has been found on first names in Cuba in the first part of the 20th century¹, so it is not known whether the selection of biblical names was a frequent practice or whether it was limited to certain sectors of the population (region, social class, level of education, etc.). According to Nimführ (2023) during the first half of the 20th century many Jews had Cuba as a final or transit destination for long periods of time. The Jewish presence in several areas of the country fluctuated in relation to certain events, both national (anti-Jewish declarations of some governments of the time) and international (the world wars, the restrictions of European emigration to the United States, etc.).

The impact of Jewish emigration on the Cuban anthroponomastic system could be measured through census records as other researchers have done (Soledade and Azevedo, 2023) in nations that were recurrent destinations for this community. However, the lack of access to this type of sources or other official records in Cuba makes it difficult to conduct this task.

¹ Although first names were not the subject of studies during this period, anthroponomastic research was conducted, such as that of Israel Castellanos (1926) on nicknames among Cuban criminals, or the comments in the press on the origin of surnames by Gustavo Pittaluga (1955).

Regarding the use of the saints' calendar, some authors, referring to its influence on the denominative system, comment that "it is not only that the Catholic saints' calendar was presented as a tacit model to the population, but also that efforts were made to proscribe names that were "suspicious" to the dominant bourgeoisie" (Álvarez and Puente, 1984, p.10).

Little has been written about the real impact of the political change in Cuba that took place in 1959. However, in a study that took as a sample a representation of those born between 1977 and 1981 in Santa Clara, a city in the center of the country, there is interest in comparing the use of the saint's names in both stages:

Looking at the form of selection used by parents, one can clearly observe the almost total inexistence² of the tendency, in force in the pre-revolutionary period, to name children according to the name of the saint - Catholic - that was commemorated on the day of their birth. (Sánchez et al.,1985:163)

Sonia Rosales (2009) in her analysis of the first names of Santiago residents born between 1960 and 1985 includes Catholic saints as one of the core motivations, as well as names of prestige and family heritage. As a trend between the first and the last cut, the presence and diffusion of these names decreases³ considerably.

As for female names, saint names are present in 10% of the sample of 1960. However, they experienced a considerable decline in 1965 (2.9%) which continued in 1970 (1.4%), 1975 (1.3%), 1980 (0.0%) and 1985 (0.3%). The same decrease is evident in male names: from 7% in 1960 to 5% in 1965, reaching 0.6% in 1970. No cases with this reason for selection are recorded in the 1975, 1980 and 1985 cutoffs.

² According to the data presented by the authors, only five names were selected from the saint's names: Caridad, on three occasions, María and Milagros.

³ Recently López Franco and Rosales (2022) have shown comparative results between Tlalnepantla de Baz, Estado de México and Santiago de Cuba, Cuba. However, in terms of the use of the saints' calendar, it can be affirmed that both cities experienced a similar trend during the period if we follow the data offered by López Franco: [...] between 1960 and 1975 it was characterized by: 1) a new order of preference in the nominal sources, where the calendar comes in third place, both in men and women, after intrafamilial transmission and "free" selection or vice versa, respectively. 2) The selection made from the saints' calendar is made more flexible, so that the name of one of the saints of the day of birth is no longer chosen, but the possibilities are extended to a period of approximately 30 days. (2007, p.436)

At present, a consensus has been reached in the Cuban scientific community on the decrease of the presence of the Catholic saints in the anthroponomastic system in the 20th century and part of the 21st century. On this point, researcher Aurora Camacho Barreiro states:

Research shows that the long-standing custom of consulting the saints' calendar has been lost, with the result that the names of the saints of the Catholic religion that appear on the back of the almanacs are no longer an alternative and less a legal obligation as in the past; in this way, the custom of assigning three or more names to the same person has also been lost. (2009:5)

This consensus is based on the results of individual studies and inquiries, popular opinion and the researchers' own perception as members of society, although there is no comprehensive statistical study to show the magnitude of such behavior.

As far as is known⁴ the first research on first names in Cuba appeared in the 1980s simultaneously in several universities in the country. However, in more than 40 years of research, there are few works that distinguish (or allow distinguishing) the biblical names within the analyzed sample.

Researchers Sánchez et al. (1985) as part of their analysis of those born in Santa Clara between 1977 and 1981 proposed a classification for the forms of selection employed by parents. To identify these motivations, they used the following keys, which included one associated with the Catholic saints' calendar:

- A.- Names heard on the street or in public places.
- B.- Names taken from literature (books, newspapers, magazines).
- C.- Names taken from TV.
- D.- Names taken from the movies.
- E.- Names taken from the radio.
- F.- Names that correspond to those of the parents.
- G.- Names that correspond to those of the grandparents.
- H.- Names that correspond to those of the uncles.
- I.- Names that correspond to those of the cousins.
- J.- Names that correspond to those of friends.
- K.- Names that correspond to artistic, political or sports celebrities.
- L.- From the saints.
- M.- Toponyms.

⁴ On the limitations in the search, location and periodization of onomastic research in Cuba, see Campo (2023). However, as part of the work of the *Bibliography Group of the International Council of Onomastic Sciences (IBOS)*, a minimum bibliography on Cuban anthroponomastic is currently available: <https://icosweb.net/bibliographic-databases/#19> and a selection of the main texts on the subject is being prepared.

N.- For historical facts.
P.- Invented names.
Q.- Not specified. (146)

According to this classification, no relevance is given to the appearance or not of biblical names in the sample. However, the authors included the analyzed records in the body of the text with their corresponding key according to the reason for selection.

The following 64 names were included in category B (Names taken from literature): Abel, Adonis, Alberto, Alexander, Alexey, Alexis, Antonio, Artinay, Cintia, Chester, Dannel, Daria, Dayami, Derlys, Dialys, Dianelis, Egly, Elisabeth, Elisama, Franklin, Gabriel, Giselle, Ibette, Ileana, Irving, Isidro, Isis, Iván, Jean, Jorge, José, Katherine, Ladys, Lemuel, Linnet, Lisbet, Maday, Magdiel, Maylín, Michael, Miriela, Noel, Rayner, Rube, Sarai, Sheyla, Vladimir, Wallquiria, Yakelín, Yakmel, Yanelis, Yanetsy, Yanielle, Yaquelín, Yediel, Yendry, Yonanises, Yoel, Yosvany, Yudiley, Yumara, Yusniel, Yuniesky and Yusniel.

Several of these denominations could have had the reason for their selection in the biblical texts, understood as literary texts, since from the religious point of view the researchers' gaze has been focused on the impact of the Catholic saints' calendar. It is very likely that the bearers of Abel, Alexander, Dannel (with a possible change of spelling), Elisabeth, Lemuel, José, Maday, Magdiel, Sarai, Yoel (possible pronunciation of Joel) have received their names for such a motivation.

In addition, several biblical names are present in the system in an indirect way since they served as a basis for the formation of new names and that in the classification proposed by the researchers appear as "invented" (classification P). According to survey information the names Adel, Anel, Raisel and Yamilka are the result of variations of biblical names: Abel, Aner, Raziel and Milca,⁵ respectively.

⁵ Of the four names Abel (Gen, 4:2), Aner (Gen, 14:13), and Milca (Gen, 11:29) appear in the Bible, however, Raziel was not found. According to Tibón (1994) this name comes from the Hebrew, *Raz-i-El*, "my secret is

It is valid to clarify that other names that also appear in the Bible were included in this category, although the research only indicates that they come from Hebrew: Aryen and Elier were derived from Ariel and Eliezer,⁶ respectively. They also comment that Josiel is the result of the composition of José and Daniel. Both are biblical, although in the research they are not identified in this way.

The first two decades of the 21st century are characterized by the reflexive character of Cuban anthroponomastic studies. Statistical studies are decreasing and several works on the changes that have taken place in the last decades are appearing in cultural, religious and opinion magazines.

As part of this attempt to historicize the nominative tendencies in the different stages, allusion is made to certain biblical names within the wide range of possibilities and motivations for the choice. In the author's opinion, the presence of these names would indicate the relationship between the selection and the designator's worldview:

The one who names portrays the one named, but above all himself, his peculiar way of seeing and designating the world. Moisés, Salomón, Abraham, David. Nothing more needs to be added. You already know who we are talking about and which moment in history is yours. (Saruský, 2005:32)

The researcher Rosales accepts in her diachronic study (1960-1985) on the reasons for choosing names in Santiago de Cuba as prestige options: "the names of mythology, biblical, invocations of the Virgin, saints, martyrs, kings, emperors, military chiefs (2009:22)". In his analysis by cove, she notes separately the presence of the saints' calendar and biblical names among the motivations for the choice.

As for feminine names in the 1960 cove "the biblical name María was the most frequently given, never as a simple name, in all cases in a complex morphological structure" (Rosales, 2009:54), while in 1965 "the biblical names and those of invocations of the Virgin

God", the name of the angel of secrets. In this way the fathers were able to confuse belonging to the Hebrew tradition with the presence in the Bible.

⁶ Both biblical names: Ariel (Es, 8:16) and Eliezer (Gen, 15:2).

are maintained" (Rosales, 2009:55). He does not comment on this in the later cuts (1970, 1975, 1980 and 1985) so it is very likely that no names were recorded for this reason.

On the other hand, in male denominations within the "prestige" category, there is evidence of a predominance of "biblical names, saints and Christian martyrs (Rosales, 2009, p.69)" between 1960 and 1970. However, since the 1975 cove, graphic and phonetic changes (Yoel for Joel), combinations with the particle *-el* for masculine names and the creation of new names based on biblical names such as Joan, Jordán, etc., have been recorded. In other words, the formal coincidence decreases.

In the last five years, the development of anthroponomastic studies in the center of the country is evident. These investigations have focused, in addition to the use of the saint's calendar as a denominational pattern, on other forms and modes of naming associated with religion. Thus, the work of Campo (2020) and Rabelo (2020) identifies three different groups within the category of religious motivations: names taken from the Catholic saints' calendar, names associated with promises to certain deities, and names taken from the biblical text.

In Rabelo (2020), parents of children born in 2018 in the municipality of Santa Clara were interviewed to find out the reasons for selection. Campo (2020) obtained the data from the carriers themselves, born in central Cuba between 1995 and 2000. In both researches, the analysis of motivations is divided according to the gender of the individuals.

According to Rabelo, two female names were registered to name three female carriers:

Biblical characters constitute another group of motivations for three names *Aruna*,⁷ *Sofía* and *Aruna Sofía*,⁸ the first one constitutes a biblical character, while the other two describe an aspect of God, wisdom. (2020 :67)

On the other hand, the number of male bearers with biblical names is greater, which can appear in simple form or in combination with other elements, whether biblical or not:

⁷ It has been decided to respect the information provided by the interviewees and collected by Rabelo (2020) although in the sources consulted during the preparation of the article no evidence was found that it is a biblical name.

⁸ All forms of emphasis (bold, italics, etc.) appear in the original of the quoted texts.

Thirteen names were identified that take their reference from biblical characters. Of these, four are of simple structure *Sealthiel*, *Aaron*, *Yonathan* and *Aharon* ; the remaining nine are of compound structure: *Eiler Eduardo* (variant of the biblical character *Eliel*)⁹, *Aarón Jesús*, *Thiago Eliecer*, *Jayden Kaleb*, *Lucas Alejandro*, *Aarón Daniel*, *Jonatan Michel*, *Mateo Alejandro* and *Pedro Pablo*. (Rabelo, 2020: 73)

According to the data provided by Campo (2020) the proportion between female and male carriers with names of this type is more balanced, although always higher in male subjects. In the feminine case, there are names with orthographic variants:

According to the informants Elizabeth (2), Elisabet, Betsabé, Saray, Joanna, Rebeca, Zury Zaday, **Elisa** Fabiana and Laura **Esther**, the names that identify them were taken from the Bible. In the last two cases, only the first and second elements of the compound correspond to the religious text, respectively. (Campo, 2020:46)

Regarding the characteristics of the biblical names used by male subjects, it is worth noting that, although there is a great variety of denominations, the use of David is recurrent.

Several students received their name (Jahzeel, David, Josué, Jonathan, Jonatán, Samuel, Emanuel, Jocsán, Magdiel), one of the two elements (**Caleb** Samuel, **Samuel** Ernesto, **David** Ernesto, **David** José, Roberto **David**, Luis **David**, Luis **Miguel**, Yohanes **Elías**) or both elements of the compound (Jonathan Emmanuel, Jesús Gabriel, Pedro David) for this reason. (Campo, 2020:55)

The samples are neither statistically nor geographically comparable so that the decrease in female names cannot be associated with the temporal difference between carriers. However, the division by gender could offer other research perspectives since some authors (Rabelo, 2020; Campo, 2020) have commented on the differences in motivational behavior according to the gender of the bearer.

What is meant by biblical names?

The answer to this question, at least from the Cuban experience, depends on whether the Bible is studied as an onomastic inventory or as a referential and/or motivational concept. Thus, it is inferred that the category of biblical name can be interpreted as:

- 1) Names whose spelling or phonetic combination coincides with some of the names that appear in the different versions of the Bible.

⁹ As in note 6, the information has been respected since no evidence has been found that Eliel belongs to the biblical inventory.

- 2) Names that were taken from the biblical text, either exactly or modified, and whose motivation is the presence or the qualities and characteristics of the referent.

Therefore, a clear distinction must be made between the two groups. The first, broader and more inclusive, focuses on the formal aspect of the inventory of names recorded in the Bible, mainly in the frequent genealogies. Certain proper names vary in the translations that have been made of the scriptures, so it is proposed to accept as a biblical name each of these denominations (Emanuel in Spanish and Portuguese, Immanuel in English, Emmanuel in French and Latin, Emmanuele in Italian, etc.). The formal criterion must be applied when there is a large volume of data, and it is not possible to contact the bearers or selectors of the name.

The second criterion refers, fundamentally, to the role of the biblical text within the Cuban motivational system. That is, the appearance of a name mentioned in the Bible and/or the positive characteristics and qualities associated with the referent make this denomination an option for parents to consider. In this sense, one could speak of biblically based names since certain modifications (even a combination of two biblical names) could make the original name unrecognizable.

It is important to note that in Cuba the formal or orthographic modification does not imply the loss of the referent. For example, Casanova and Tur (1984) note that Lenian was named after V. I. Lenin, while Yaroslavy in memory of a beautiful Soviet city (Yaroslav) and Leodanis received it as a tribute to the Argentine singer Leo Dan (whose official name is Leopoldo Dante Tevez).

Similarly, Sanchez et al. (1985) record the names Aniubys, Ragnia and Saharai as the result of the modification of the name of the Egyptian god (Anubis), of a Scandinavian character (Ragnar) and of a toponym (Saharawi Arab Democratic Republic).

Rosales (2009) comments that several children received their names associated with the fame of the singer Michael Jackson, although the spelling was different: Maikel, Maykel and Maiquel. Finally, Rabelo (2020) refers that names such as Brayan, Eduard, Anyelo, Cristian and Cristofer are the result of the adaptation into Spanish of Brian or Bryan, Edward, Angelo, Christian and Christofer, respectively. Many of them drawn from the world of arts and entertainment.

In summary, the principle of individualization, family or registry official ignorance, as well as the search for a unique name for the child¹⁰ are factors that can influence parents to modify the original or traditional form of almost any name, including biblical names (Soledade and Azevedo, 2023, register graphical variants for this type of names). In this sense, the relationship established between the selection of the name, the formal criterion, taking the different versions of the Bible and the motivational criterion, can be materialized in multiple ways.

For the formal comparison we have used the most widely used Bible translations in Cuba in both Spanish and English¹¹. In Spanish, we chose the ancient version of Casiodoro de Reina (1569) revised by Cipriano de Valera (1602), which has been edited and revised on several occasions (1862, 1909, 1960 and 1995).

In Cuba it is more common to find the 1960 edition¹² with a significant update of the language used in previous versions and the 1995 edition which is the result of a careful process of adaptation to the current Spanish of the 1960 revision, as noted in the respective prefaces.

As some people prefer to read it in languages other than Spanish, the following English versions were chosen: King James Version (KJV, 1976 revision), Good News Bible (with the

¹⁰ In a comparative study using diatopic variables Campo (2019) records 56 orthographical variants belonging to 19 male given names and 288 variants corresponding to 94 female given names in a sample of 6000 names from the three main geographical areas in Cuba. Sometimes the predominance in the use of some variants over others is related to the area analyzed.

¹¹ In addition to the printed versions, we used the versions available at <https://www.biblegateway.com/>

¹² This revision was used by Rosales (2009) for his study of given names in Santiago de Cuba.

name index of the *British and Foreign Bible Society*, 1982) and the English Standard Version (ESV, online version) are the most frequently used according to the research carried out in believing communities in Santa Clara.

Table 1 shows examples cited by different Cuban authors that illustrate the possible combinations. There are names that may formally coincide with some of the denominations appearing in the Bible versions and may have been (Jahzeel) or not (David) selected for that reason (motivational coincidence), according to the information provided by their bearers. In contrast, some selected denominations (Yamilka) have a motivational link to the Bible but that is not evident due to structural modifications. A fourth combination is where a particular given name (Elizabeth) is not an exact formal match, and its selection is not associated with a religious motif.

Table 1.
Relationships between first name selection and biblical matching

First name	Bible versions		Biblical coincidence		Sources
	Spanish	English	Formal	Motivational	
Jahzeel	Jahzeel	Jahzeel	Yes	Yes	Campo (2020)
David	David	David	Yes	No	Campo (2020)
Yamilka	Milca	Milcah	No	Yes	Sánchez et al. (1985)
Elizabeth	Elisabet	Elisabeth	No	No	Campo (2020)

Note. Own elaboration with data provided by Sánchez et al. (1985) and Campo (2020).

Formal comparison was made with the biblical versions stated in this study.

Therefore, sometimes the biblical motivation conditions the structural or formal aspect. An example of this is the influence exerted by biblical masculine names, most of them ending in the particle *-el* for referring to God or Lord¹³, on the Cuban anthroponomastic system

¹³ To cite examples with initial letter A, in Tibón (1994): Amiel (2 Sam, 9:4) "God of my people", Ariel (Es, 8:16) "lion of God" or "altar of God", Azriel (1 Chr, 5:24) "my succor is God". According to Jackson (1909/2011) in addition to the above he collects: Abdeel (Jer, 36:26) "servant of God", Abdiel (1 Chr, 5:15) "Servant of God", Abiel (1 Sm, 9:1) "My father is God", Abimael (Gen, 10:28) "My father; what God is he?" or "My father is God's," Adbeel (Gen, 25:13) "chastened by God," Adiel (1 Chr, 4:36) "God's ornament," Adriel (1 Sm, 18:19) "God's flock; my shepherd is God," Asael (2 Sm, 2:18) "Made by God," Asareel (1 Chr, 4:16) "I will be God's prince," Asbel (Gen, 46:21) "A man in God," Asiel (1 Chr, 4:35) "Made by God," Asriel (Num, 26: 31) "I will be God's prince", Azarael (Ne, 12:36 and Azareel (1 Chr, 12:6) "Helped by God", Aziel (1 Chr, 15:20) "Strength of God".

(appendix). Chávez (2021) even identifies the liquid consonant ending, mainly in *-el*, as a gender marker, except in Isabel and its compounds ending in *-bel* (Mabel, Maribel, etc.).

In this regard, Albaignès says: "Jewish names, on the other hand, were very often theophoric, i.e., invoking God. Hence the frequency of these particles in names of Hebrew origin: Rafael, Daniel, Gabriel, Miguel, Ananías, Malaquías... even Elías, "God-God!" (1995: 217).

On the other hand, if it is possible to survey individuals, either in person or digitally, in order to find out the motivations for selection, it is relevant to apply the second criterion. It is essential for this type of study to keep in mind that names that are selected by family inheritance often change the original motivation. That is, the motivations and referents that led to the selection of their parents' name will be replaced by the family motivation and referent.

According to Campo (2020), for example, Caleb Samuel recognizes that the selection of his first name responds to the condition of being a biblical name while the second name is inherited from his father. There is a high probability that his father's name was also, at the time, chosen for its biblical origin, however, that "original" motivation has mutated, it has remained as a secondary motivation.

Therefore, a name considered biblical based on the first criterion may not be so if interpreted by the second criterion, since there are multiple possibilities of motivation:

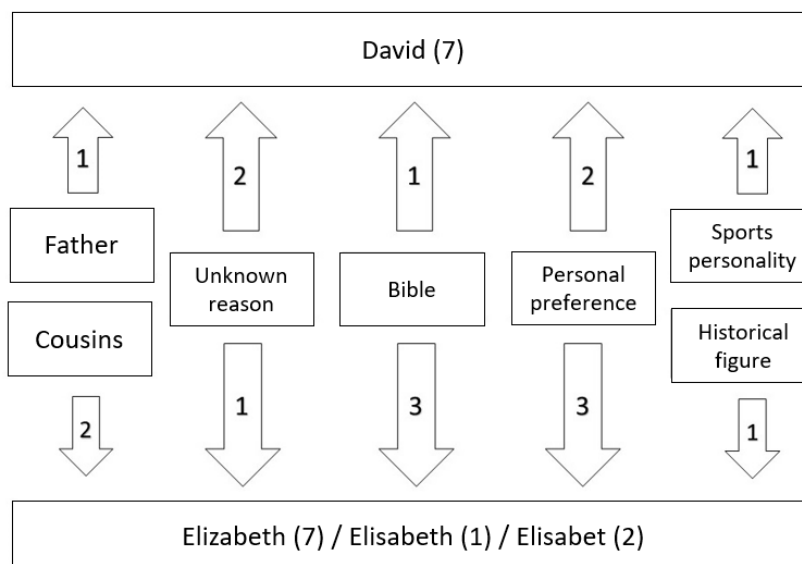
If the names David and Emma appear in a telephone directory, it would be difficult to locate the precise referent that served as a model unless the wearer is contacted, even at the risk of the bearer not knowing the reason. David can be the name of a relative or friend, it can be inspired by the king of Israel and biblical character, the Spanish singer (Bisbal), the English footballer (Beckham), the illusionist or the character of the eponymous novel by Charles Dickens (both *Copperfield*). [...] All these possibilities are equally valid until they are corroborated or discarded. (Campo and Rabelo, 2021:86)

How do these criteria behave in actual anthroponomastic practice? Figure 1 shows the motivational distribution of 17 names of Cuban university students from the center of the country born between 2000 and 2002. If the first criterion is followed, the 17 denominations

collected could be classified as biblical names in spite of the graphic variations in the feminine case.

Figure 1.

Motivations for the selection of biblical names: David and Elizabeth.



Note. Own elaboration based on data provided by Campo (2020).

As it is evident, after knowing the motives of the seven individuals named David only one (14%)¹⁴ was named that way because of its relation with the biblical text while in the female case the relation is three out of ten (30%). Given this reality, is it possible that there are names that show in a more direct way their link with the biblical text? At least in the Cuban context it is possible to measure the probability that a name has been selected because it is recorded in the Bible and not for any other reason.

It is not the purpose of this research, in the absence of more rigorous and comprehensive studies, to reach absolute generalizations about this quality of the biblical (*biblicity*). However, biblical names are registered daily (according to the formal criteria)

¹⁴ For the calculation, only names consisting of a single lexical item were used, i.e., names composed of several units (e.g.: Ernesto David, Luis David, David José). For an accurate handling of the data, it is necessary to take into account the relevance of the category "do not know the reason" within the possible answers of the informants.

which, due to their strong presence in the anthroponomastic system (José, María, Elizabeth, David, Rafael, Daniel, Gabriel, etc.) are selected for multiple reasons, including the fact that they appear in the biblical text, although this is not always the most frequent.

On the other hand, there are other denominations (Amisadai, Lemuel, Abimael, Cesia, etc.) that by their structure and composition refer directly to the Bible, reducing the possibilities of having been chosen for non-religious reasons. This temporally and geographically mutable condition can be interpreted as the interface between criterion 1 (formal) and criterion 2 (motivational)¹⁵. Mathematically, the biblicality index is obtained through a simple percentage calculation.

$$\frac{\textit{number of bearers with name X chosen by biblical motivation}}{\textit{number of bearers with name X}} \times 100$$

In this sense, if we assume the data provided by graph 1, the name Elizabeth has a higher biblicality index than David. As can be seen below (Table 2), the relationship between index and frequency is different for male names. Some infrequent denominations have high indexes, while other very frequent denominations have a lower index.

¹⁵ A similar analysis is proposed in Seide (2021 and 2016) although from a more encompassing perspective since it is not strictly circumscribed to denominations of biblical origin but to all names of religious significance. These studies calculate the percentage between the number of names selected for religious reasons and the total number of religious names with religious meaning or association. The results were as follows: in the 2021 research 29% (14 out of 48) while in the 2016 research just 4.7% (2 out of 16).

Table 2.
Index of biblicality in a selected sample of male names

First name	Number of bearers¹⁶	Biblical Motivation	Index of biblicality
Caleb	1	1	100%
Magdiel	1	1	100%
Jahzeel	1	1	100%
Samuel	4	3	75%
Jonathan/Jonatán	3/1 (4)	2/1 (3)	66%/100% (75%)
Emmanuel/Emanuel	2/4 (6)	1/2 (3)	50%/50% (50%)
David	20	5	25%
Gabriel	6	1	17%
Miguel	15	1	6%
Abraham	1	0	0%
Ismael	1	0	0%
Elieser	2	0	0%
Michel	4	0	0%

Note: Own elaboration based on data from Campo (2020).

The same is true for names associated with women, since the most frequent denominations reduce their biblical index as other non-biblical motivations appear. The study of the relationship between the orthographical variants and the index remains to be done in the future.

Table 3.
Index of biblicality in a selected sample of female names

First name	Number of bearers	Biblical motivation	Index of biblicality
Elisa	1	1	100%
Betsabé	1	1	100%
Zury Zaday ¹⁷	1	1	100%
Saray	1	1	100%
Esther	2	1	50%
Joanna	2	1	50%
Elizabeth/	10 / 2 / 1	2 / 1 / 0	20% / 50% / 0%
Elisabet/Elisabeth	(13)	(3)	(23%)

Note. Own elaboration based on data from Campo (2020).

The analysis of a much larger corpus would corroborate that the frequency of a name is inversely related to the index. Nevertheless, these results are exploratory and, rather than offering conclusive results, they validate the possibility of conducting this type of study. To

¹⁶ It refers to the number of bearers that carry the name regardless of whether it is in sole, first or second position. For this reason, David in graph 1 has one carrier (only those made up of a single unit were analyzed) and in table 2 he has five carriers. Likewise, Caleb (one bearer) and Samuel (another bearer) is the separate analysis of the compound name Caleb Samuel.

¹⁷ The particular spelling of the first name has been respected.

obtain more accurate results, research should be conducted with a larger number of informants.

Finally, it is valid to comment on some ideas about the relationship between the gender of the bearer and the biblical names, an aspect that, in depth, deserves a separate study. Taking into account the data collected in previous studies and the author's experience as a researcher and language user, three variants of these realities can be observed:

- a) Names associated with one gender in the biblical text but used and applied in everyday practice to bearers of a different gender: Amisadai (Num, 1:12) father of Ahiezer (name used in Cuba for female bearers).
- b) Modified names on a biblical basis that correspond to the same gender in the biblical text: Milca > Yamilca.
- c) Modified names on a biblical basis in which a traditional linguistic procedure is applied to bearers with a gender different from that of their biblical base: Gabriel > Gabriela.

Sources, resources and perspectives of analysis

Taking into account the theoretical aspects previously exposed, as well as the research background presented, it is appropriate to comment on the research perspectives that this topic has in Cuba and the sources and resources available to conduct this task. Within the wide range of possibilities, the most urgent studies are associated with the presence of biblical names in the Cuban anthroponomastic system, their variety and orthography, and the impact of historical changes in the use and frequency of these units.

- a) Presence in the anthroponomastic system

As has been demonstrated in the Cuban denominative system, biblical names are represented in both genders. However, it is not known whether they vary in frequency, use, combinatorial possibilities, etc., according to the gender of the carrier.

Furthermore, studies on this behavior that consider diatopic and diastratic variables are needed. Some of the questions to be answered will be: Is the presence, use and status of biblical names in the nation's capital the same as in an eastern province? Even within the same province, is the behavior the same if we analyze the capital municipality or a peripheral one? Will parental education level or social class affect the motivational and spelling selection of the biblical name?

Given the current impossibility of developing large-scale projects of this type, it is essential to describe the local anthroponomastic subsystems. Therefore, one of the future tasks should be, with information from the Civil Status Registry, to apply surveys in several Cuban municipalities with the objective of analyzing the presence and variation of this type of names.

Another possibility for small-scale research is in the communities of practitioners or parishioners, since up to this point research projects designed only for heterogeneous groups have been discussed. Since the Bible is much better known and read by those who profess the faith, it is reasonable to think that in these families the biblical text has a greater vitality and importance within the system of motivations for the selection of first names.

In order to demonstrate this hypothesis, the following questions could be formulated: Does the practice of faith influence family denominations? Does the biblical text constitute a traditional motivation in the family environment? Do believers choose biblical names for their offspring? Under what terms and conditions do they select the designations?

The Bible is not a homogeneous inventory: it has language variants, divisions by testaments and books, as well as very frequent names and others mentioned only once. In this sense, these particularities could be considered as aspects to be studied in the future: Do the parents prefer the names included in the Old Testament or in the New Testament? How much does the language or edition in which they read the Bible influence their selection? Are

episodic names more frequent or those that are reiterated in several books? Even the results of this survey may vary if applied to groups of believing and non-believing informants.

b) Variety and spelling

When the second criterion was applied to study the biblical names, we found names that, although recognized by the informants as selected because they appear in the Bible, the given name or toponym that gave rise to them has changed compositionally. Authors such as Rabelo (2020) and Sánchez et al. (1985) record cases of metathesis (Elier > Eiler, Raziel > Raisel), syncope (Eliezer > Elier), change in point (Abel > Adel) or mode of articulation (Aner > Anel) and compounding (Milca > Yamilka).

However, the greatest and most frequent variation in names of biblical origin is orthographic. Given the impossibility of having a suitable database for anthroponomastic analysis, one of the sources most used by researchers is that offered by certain Cuban universities that publish the results of the entrance exams¹⁸ to these institutions.

Every year, Cuban anthroponomic scholars compile and organize the information available on the Internet and update a corpus of their own elaboration that currently has more than 30,000 denominations. This database is not online nor is it representative of the entire country (unequal presence of provinces, year of birth and gender of carriers, etc.) although it is the best option for certain analyses due to the quantity, variety and quality of the information it offers.

The following tables (Tables 4 and 5) show the variants recorded in comparison with the Spanish and English versions of the biblical text declared as sources in this study. The most recurrent phenomena in names in female bearers are the use of several spellings (s, z, x) for

¹⁸ Generally, this information is displayed on the official sites of the universities in the different provinces. The following links serve as examples: Mayabeque: <https://www.unah.edu.cu/wp-content/uploads/2022/03/NOTAS-DE-MATEMATICA-21-22.pdf>, Villa Clara: <https://www.uclv.edu.cu/wp-content/uploads/2023/10/VC-NOTAS-MATEM%C3%81TICA-2023.pdf>, Holguín <https://www.uho.edu.cu/wp-content/uploads/2023/10/Resultados-de-Matematica-Ordinaria-Provincia-Holguin.pdf>, and Santiago de Cuba: <https://latablilla.uo.edu.cu/wp-content/uploads/2019/05/Resultados-Calificación-3.pdf>.

the same fricative sound, two spellings (i, y) for the same vowel sound, the loss of dental phonemes in final position and the appearance of the h.

Table 4

Spelling variations of feminine biblical names

Bible (Spa.)	Bible (Eng.)	Variants of the corpus created¹⁹	Rabelo (2020)	Campo (2020)
Betsabé	Bathsheba	Betsabe (3)	-	Betsabé
Elisa	Elisha	Elisa (23)	-	Elisa
Elisabet	Elisabeth	Elizabeth (218), Elisabet (18), Elizabet (14), Elisabeth (5), Elizabeht (2), Elizabe and Elizabeh	-	Elizabeth (2) Elisabet
Ester	Esther	Esther (83) and Ester (20)	-	Esther
Joana, Juana ²⁰	Joanna	Joanna (3) and Joana	-	Joanna
Rebeca	Rebekah, Rebecca	Rebeca (22) and Rebeca	-	Rebeca
Sarai	Sarai	Sarai (12), Sarahy (5), Sarahi (3) and Saray (9)	-	Saray
Zurisadai	Zurishaddai	Zurisaday (3), Surisaday and Surixaday	-	Zury Zaday

Note. Own elaboration with information from Rabelo (2020) and Campo (2020).

As for masculine nouns, in addition to some of the phenomena already described, there is the loss of the distinction of nasal sounds (m, n) in syllable-final position, the use of two spellings (c, k) for the same velar sound, transcription variants of English pronunciations and the duplication or simplification of consonants, which, in practice, in most cases does not represent a change in pronunciation.

¹⁹ Although the same computer system is used for all Cuban universities, the way in which data is entered, mainly in the use of accents and capital letters, varies from one institution to another. Therefore, as a way of normalizing the data, all records appear with initial capital letters and accents have been eliminated.

²⁰ The table shows the orthographical variants, not necessarily the idiomatic ones. However, all the variants used in the two versions of the Bible have been respected: In the King James Version (1611/1976), Joanna appears in verses Lk 3:27, 8:3 and 24:10, while in the Reina-Valera (1960 and 1995) Juana appears in one (Lk, 8:3 and Lk, 24:10) and Joana in another (Lk 3:27).

Table 5

Spelling variations of male biblical names

Bible (Spa.)	Bible (Eng.)	Variants of the corpus created	Rabelo (2020)	Campo (2020)
Aarón	Aaron	Aaron (4)	Aaron, Aharon, Aarón (2)	-
Abraham	Abraham	Abraham (29), Abrahan (2)	-	-
Eliezer	Eliezer	Elicer (6), Eliezer (5), Elieser	Eliecer	-
Caleb	Caleb	Caleb (6), Kaleb	Kaleb	Caleb
Jonatán	Jonathan	-	Yonathan, Jonatan	Jonathan (2), Jonatán
Miguel	Michael	Michel (106), Michael (24), Mitchel (2), Maikel (29), Maykel (9), Mitchael	Michel	-
Emanuel	Immanuel	Enmanuel (69), Emanuel (32), Emmanuel (20)	-	Emmanuel, Emanuel
Jocsán	Jokshan	-	-	Jocsán
Magdiel	Magdiel	Magdiel (11), Mandiel, Mardiel	-	Magdiel

Note. Own elaboration with information from Rabelo (2020) and Campo (2020).

Likewise, it is possible to use the telephone records available online at²¹ to find out which names of biblical origin are most frequent in Cuba. This type of source has some biases such as: the unequal distribution of wired or fixed telephone coverage, the impossibility of knowing the user's age and the disproportion of users by gender. In addition, there are difficulties in identifying epicene names and possible typing errors, as well as the mutilation of very long names, since they are not official records, although they are based on identification documents.

The lack of homogeneity in the data from the telephone records, as mentioned above, reduces the possibilities of applying more complex statistical instruments. However, they are useful to know the frequency of certain names in comparison with those of their condition (Table 6), including the biblical ones: Samuel is more frequent than Magdiel and both more frequent than Caleb or Lemuel. Among the feminine names, according to the data collected, the use of Sarai, and its variants, is more frequent than Milca or Cesia.

²¹ The records can be accessed through the following link: <https://pamarillas.cu/blancas>.

Table 6

Distribution of some biblical names according to province and zone of the country.

Biblical names	West	Center	East	Total
Abraham	Pinar del Río (5)	Villa Clara (4)	Holguín (4)	102
	La Habana (39)	Cienfuegos (5)	Las Tunas (2)	
	Artemisa (3)	Sancti Spiritus (1)	Granma (1)	
	Mayabeque (2)	Ciego de Ávila (3)	Guantánamo (4)	
	Matanzas (9)	Camagüey (11)	Santiago de Cuba (9)	
Abrahan	Pinar del Río (1)	Villa Clara (8)	Holguín (10)	70
	La Habana (18)	Cienfuegos (4)	Las Tunas (6)	
	Artemisa (1)	Sancti Spiritus (2)	Granma (5)	
	Mayabeque (1)	Ciego de Ávila (1)	Guantánamo (5)	
	Matanzas (2)	Camagüey (3)	Santiago de Cuba (3)	
Abram	La Habana (1)	-	-	1
Caleb	La Habana (1)	Cienfuegos (2)	Holguín (1)	6
	Isla de Juventud (1)			
Lemuel	Artemisa (1)	Ciego de Ávila (1)	-	4
	La Habana (2)			
Magdiel	Pinar del Río (9)	Villa Clara (14)	Holguín (6)	112
	La Habana (18)	Cienfuegos (7)	Las Tunas (7)	
	Isla de Juventud (3)	Sancti Spiritus (4)	Granma (8)	
	Artemisa (2)	Ciego de Ávila (2)	Santiago de Cuba (7)	
	Mayabeque (3)	Camagüey (8)	Guantánamo (2)	
Samuel	Matanzas (12)	Villa Clara (14)	Holguín (20)	288
	Pinar del Río (29)			
	La Habana (81)			
	Isla de Juventud (8)			
	Artemisa (13)			
Cesia	Mayabeque (14)	Cienfuegos (10)	Las Tunas (8)	1
	Matanzas (13)			
	-			
	Sancti Spiritus (1)			
	-			
Milca	Isla de Juventud (1)	Villa Clara (1)	Holguín (2)	7
		Camagüey (1)	Guantánamo (2)	
Sarai	Pinar del Río (8)	Villa Clara (4)	Holguín (3)	75
	Isla de Juventud (4)	Cienfuegos (5)	Las Tunas (5)	
	La Habana (20)	Sancti Spiritus (2)	Granma (1)	
	Artemisa (4)	Ciego de Ávila (2)	Santiago de Cuba (3)	
	Mayabeque (5)	Camagüey (4)	Guantánamo (2)	
Sarai	Matanzas (3)	Villa Clara (4)	Holguín (7)	65
	Pinar del Río (1)			
	La Habana (23)			
	Isla de Juventud (2)			
	Artemisa (1)			
Sarahi	Mayabeque (6)	Cienfuegos (3)	Las Tunas (5)	91
	Pinar del Río (6)			
	La Habana (30)			
	Isla de Juventud (1)			
	Artemisa (3)			
Total	Mayabeque (3)	Sancti Spiritus (13)	Santiago de Cuba (1)	822
	Matanzas (3)			
	416			
	205			
	201			

Note. Own elaboration with data from Empresa de Telecomunicaciones de Cuba S. A.

In addition, it is possible to record and analyze the orthographical variants (Abraham / Abrahan; Saray / Sarai / Sarahi, etc.), even in their usage relationship. The Abraham form is more commonly used than Abrahan, although this is not the case in all provinces. Of the three variants recorded for Sarai, it is precisely this form that is the least used, which could be a consequence of a lower biblical index than that of Abraham or Caleb, for example.

For this type of analysis, a more formal criterion is followed since we work with the name only, not with the reasons for the selection. However, the motivational criterion should not be completely ruled out, especially in those investigations that deal with first names with a high level of biblicality.

Even if the chances of interviewing the bearer are minimal (as in the case of college entrance exam records) or take a long time (if subscribers are called using telephone records) following the so-called 'motivational criterion' is important because it is the only one that makes it possible to determine, outside of any assumption, the basis for selecting a name.

Another source of data to be taken into account are the printed versions of telephone directories that still circulate in the country. However, there are several disadvantages to using them compared to the online version. Telephone directories are widely old-fashioned: it is not possible to consult all the records at the same time since each geographic area (west, center and east) has its own volume, and sometimes, in order to save space and reduce costs, the names are abbreviated, or certain onomastic data are omitted.

c) Impact of historical changes on the vitality of biblical names.

This perspective is perhaps the most complex, since it depends not only on the integral analysis of diverse religious, political, economic and cultural factors, but also on access to registry sources, popular anecdotes, information in periodicals, etc. However, to date, the way in which certain periods of political change have influenced the onomastic system in general has been documented in Cuban history.

Several authors cited (Sánchez et al., 1985; Iglesias, 2003/2010; Rosales, 2009; Camacho, 2009) in this article have commented on the loss of the influence of the Catholic saints' calendar in the denominational system, mainly after the political changes of 1959. However, since the end of the 19th century there are already signs of this decline, but in the toponymic context:

[...] streets, parks and squares with traditional names, notoriously linked to figures, events or dates of colonial history or related to Catholic saints, were renamed with names of heroes and martyrs of the wars of independence or with patriotic or allegorical denominations to the new republican order. (Iglesias, 2003:152)

In the transition process (1898-1902) between the colonial and republican stages, important toponymic changes took place, which led to a rewriting of the Cuban onomastic memory. After 1959, in contrast to the decrease in the number of names given according to the Catholic saints' calendar, certain biblical names became more important:

But at the beginning of the Revolution, this popular iconography arose spontaneously and made its debut. In many homes they would share wall space, next to an altar or an image of the Virgen de la Caridad del Cobre, the Sacred Heart of Jesus or Santa Bárbara, a portrait of Fidel Castro or Camilo Cienfuegos. The same psychological mechanism and motivations that moved the believers in that sense were applied to the newborns they named Fidel or Alejandro (his nom de guerre), or Raúl, or Deborah (Vilma Espín's nom de guerre). (Sarusky, 2005:33)

Note that of the four names of wide popular taste cited by Sarusky, two are biblical: Alejandro (Sm, 15:21), which was also the middle name of Fidel, and Deborah (Gen, 35:8). Other leaders of the Revolution and of the insurrectional struggle had names: Abel (Santamaría) and Josué (País), or nicknames: René Ramos Latour (Daniel), recorded in the Bible. Although the direct motivation is not religious, the political change caused these denominations, to some extent, to become more frequent.

In the matter of relations between the church and the Revolution, 1959 is frequently cited as the point of change; however, the history of these relations is not homogeneous. Although in the first decades an antagonism between the parties was evident, these relations were consolidated on the basis of a progressive improvement. Certain events at the end of the

century, such as the publication of the book *Fidel y la religión* (1985) and the first meeting of Fidel Castro with leaders of the Protestant and Evangelical churches and the Hebrew Community (1990), could have favored not only the understanding between communities and groups, but also the diffusion and selection of certain biblical names outside the communities of practitioners.

Concluding remark

The biblical names, independently of the approach followed for their analysis, have not been the object of numerous studies in the Cuban onomastic context. Although, at present, at least as a source of motivation, they have received greater attention from researchers, very little is known about their evolution and presence in the Cuban anthroponomastic system. The concern to verify the vitality of the denominational practice associated with the Catholic saints' calendar influenced other religious motivations to be less visible, including biblical ones.

However, the ideas presented so far do not exhaust the research possibilities in the treatment of biblical names in Cuba. The development of each of these perspectives of study will give rise to others that will have to be approached integrally from a linguistic, historical, cultural and religious point of view. To the extent that the place occupied by biblical names in the Cuban anthroponomastic system is described, we will be in a better position to characterize this system.

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Appendix

Male first names ending in the particle *-el*.

Biblical name (first mention) [orthographical variant]		Names not found in the Holy Bible [orthographical variant]	
Spanish	English		
<i>Abdee</i> ²² (Jr, 36:26) [<i>Abdel</i>] ²³		Adisbel	
Abdiel (1 Cr, 5:15) [también, Addiel]		Adniel	
Abel (Gn, 4:2)		Ansel	
Abiel (1 Sm, 9:1)		Arael	
Adiel (1 Cr, 4:36)		Arismel	
Abimael (Gn, 10:28)		Arnel	
Ariel (Esd, 8:16)		Arniel	
Asael (2 Sm, 2:18)	<i>Asahel</i>	Asnel	
Asbel (Gn, 46:21)	<i>Ashbel</i>	Asniel	
<i>Haniel</i> (Nm, 34:23) [<i>Aniel</i> , <i>Anyel</i>]	<i>Hanniel</i>	Audel	
		Blandel	
		Crismel	
Daniel (1 Cr, 3:1) [Danhiel]		Daibel	Darel
		Daikel [Daykel]	Dariel [Daryel]
		Daimel [Daymel]	Diosmel
		Dainel [Daynel]	Diosvel
		Dainiel [Dayniel]	Disbel
		Dairiel	Dordiel
		Daisel [Daysel]	Dunel
		Daisvel	Duniel
		Damiel	Duviel
		Daniel	Denzel
Eliel (1 Cr, 5:24)		Edel [Edell]	Enniel
		Ediel	Esmel
		Edisbel	Enyel
		Edismel	Eriel
			Evismael ²⁴
			Erisbel

²² The names that appear in italics are biblical names, used in one of the two versions (Spanish or English) or in both, which have not been included in the corpus, but which are similar in orthography to others that are.

²³ In this context, orthographical variants are understood in most cases as those phenomena with orthographic repercussions (inclusion or elimination of the h, reduction or duplication of vowels and consonants, the same sound represented by two or more spellings, etc.) which, in practice, do not affect pronunciation.

²⁴ Note the possible biblical basis as a result of the union of Ev+ Ishmael.

		Edisnel	Esdel	
Emanuel (Is, 7:14) [Enmanuel, Emmanuel]	<i>Immanuel</i>			
Ezequiel (Ez, 1)	Ezekiel			
		Franciel		
Gabriel (Dn, 8:16) [Grabiel]		Geibel	Georvel	Giansel
<i>Gadiel</i> (Nm, 13:10)	Gaddiel	Geniel	Geysse	Granmel
Gidel (Es, 2:47)	<i>Giddel</i>			
Haniel (Nm, 34:23)	<i>Hanniel</i> Haniel (1 Ch, 7:39)	Hansel [Hansell] Hansiel	Hanssel Hassel	Hardiell
Hazael (1 Ry, 19:15)				
Ismael (Gn, 16:11)		Idael	Iroel	Ismel
Israel (Gn, 32:32)		Idel	Isael	Isnel
		Ihosvel	Isbel	Ivel
		Iosyel		
Jahaziel (1 Cr, 11:4) [¿Jeziel?]	Jasiel (1 Ch, 11:47) [Jaciel, Jassiel]	Jacmel	Jansel	Jonel
		Jaisel [Jaysel]	Jasel	Jordaniel
Joel (1 Sm, 8:2) [Yoel]		Jalidiel	Jendel	Josvel
Jahzeel (Gn, 46:24)		Janiel	Joanniel	Joviel
		Karel [Karell]	Keybel	
Lemuel (Pr, 31:1)		Laidel [Laydel]	Leosmel	Liusnel
		Leismael	Lionel	Losniel
		Leniel	Liosbel	Lucnel
		Leonel	Liosmel	Luismael
		Leosbel [Leosvel]	Lisnel	Luisniel
Magdiel (Gn; 36:43) [Mardiel]		Maisel	Marcel [Marcell]	Mirdiel
		Manuel		
Miguel (Dn, 10:13)	Michael [Michel, Mitchel, Maikel, Maykel]			
Misael (Ex, 6:22)	<i>Mishael</i>			
		Nathdiel ²⁵	Noel	Nosdiel
		Nieskel	Noriel	
		Obel	Osbiel [Osviel]	Osmel
		Oriel	Osdiel	Osniel
		Orisbel	Osiel	Osquel

²⁵ This name could be a variant of Nathanael (Natanael, in Spanish) but the possible changes made make it too far from the original.

		Osbel [Osvel]	Osmael	
		Pavel		
Rafael (1 Cr, 26:7)	<i>Rephael</i>	Raciel [Rasiel] Raddel [Radel] Radmel Raicel [Raisel, Raycel] Raidel [Raidell, Raydel, Raydell] Rainel [Raynel] Rainiel Rancel [Ransel] Randel Rangel Raudel Raudelis Raudiel	Raumel Rauniel Raykel Raymel [Raymell] Raysel Reidel [Reydel] Reimel Reinel Renell Reniel Reyniel Richel Ridel Robnel	Roidel Roikel Roinel Rolidel Rolisbel Romel Roniel [Ronnyel] Roudel Roymel Rusbel Russel Ruvisel Ryssel
Samuel (1 S, 1:20) [Sammuel]		Sadiel Sael Saidel	Sainel Samel	Sandiel Saumel
		Yabel Yadiel Yadriel Yaidel Yaidiel Yaikel Yaimel Yainel Yaliel Yandiel Yandriel Yankiel Yaniel [Yanniel] Yansel	Yansiel Yanskyell Yanuel Yanzel Yardiel Yariel Yasel [Yassel] Yasiel [Yassiel] Yosel Yosmel Yosniel Yossiel Yosviel Yuniel	Yasniel Yayttel Yeisel Yisael Yoidel Yoilel Yoinel Yoisel Yordiel Yorjadiel Yosbel [Yosvel] Yurisel Yusmel Yusniel
		Zachel	Zainiel	Zoisbel

Note. Own elaboration based on the data of the corpus elaborated in comparison with the Bible versions declared in this study.