ABOUT THE CONCEPT OF ONOMASTIC IDENTITY: THE PRIVILEGES' PARCHMENTS OF THE CITY OF BALAGUER (1211-1352)

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Abstract

This paper is an analysis of the name that appears in the *Pergamins de Privilegis* of the city of Balaguer. The historical period that we take for this study includes the years 1211-1352. The structural study of the systems of designation allows us to say that these spread and claim an identity to a concrete geographical space, the city of Balaguer of the 13th and 14th centuries; that the first name of the inhabitants of Balaguer in the Late Middle Ages are faithful to the trends set by the fashion onomastic predominantly in the Catalonia at that time and that the anthroponomy of Balaguer of the historic time covered offers as majority the surnames that come from place names. All these features allow us to talk of onomastic trends that confer identity to a population in constant geographical movement.

Key Words

Onomastic, Identity, *Privilegis*, Anthroponymy, Toponymy.

Capitalia Verba

Onomastica, Identitas, Privilegia, Anthroponimia, Toponimia.

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1. The concept of onomastic identity

Since ancient times, people have used a name to differentiate themselves from their peers. This name was given to a person in accordance with one of his or her physical or moral characteristics, since they were not given at birth, but as a person matured in life and began to stand out for one of these qualities. In spite of this, as societies started to evolve culturally, this name would no longer be so tied to a characteristic trait that described a person. Instead, a name of symbolic —and largely religious— content would be given to a child with the intention that its meaning would serve as a model or inspiration[1].

The concept of onomastic identification has a functional role within a society[2]. Unlike common names that are, in themselves, true units of meaning, proper names serve as signals or markings whereby some individuals can identify some others. It could be said that the act of identifying is based on a classificatory system in as much as the person named must be located within a category which enables the organization of social attitudes that can and should be accepted regarding individuals. The study of systems of identification, ways of naming each other and their subsequent evolution are valuable tools for the historian, especially when studying groups and family structures[3].

On the other hand, the concept of identity is essential to understand the cultural situation of a specific historical period. Each culture has values which are indicators of actions, thoughts and even feelings. Like culture, identity is often related to geographical origin, the colour of one's skin, religion and any other defining element of the individual who realises he or she owns defining and particular traits which make him or her different from others.

Identity is also the historical awareness a person has regarding him or herself and his or her relationship with others. The collective environment influences the shaping of the specificity of each subject. This is why the Middle Ages, period to which this study is circumscribed, are a time when the subject looked for his or her identity. Thus, the choice of a first name and subsequently surnames will also be governed by the enormous symbolic value they contain and because their use is very defining when assigning a person, especially from nobility, to a specific lineage. All

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1. Salazar, Jaime. *Manual de Genealogía Española*. Madrid: Ediciones Hidalguía, 2006: 251-264.

2. As Vincent Debiais points out, the word "identity" in the Middle Ages refers *a la definición de una individualidad, a la afirmación de uno mismo, a la expresión de los que le distingue del otro. En segundo lugar, la identidad hace referencia a la pertenencia a un grupo, a la afirmación de una coincidencia colectiva, a la definición de un origen y de una comunidad. Es esta doble identidad la que vamos a encontrar a lo largo de la segunda mitad de la Edad Media [...] con la creación, a través de unos textos, de una historia y memoria colectivas* ("to the definition of individuality, to the affirmation of one's self, to the expression of what distinguishes one from another. Secondly, identity refers to the belonging to a group, to the affirmation of a collective coincidence, to the definition of an origin and community. It is this double identity which is going to be found throughout the second half of the Middle Ages [...] with the creation, through some texts, of a collective history and memory"). Debiais, Vincent. "Difusión y promoción de la identidad en las inscripciones publicitarias de la Navarra medieval (siglos XII-XV)", *Actas del VI Congreso de Historia de Navarra*. Pamplona: Eunate, 2006: 2.

3. Pardo, Eduardo. "Identidad y memoria ideológica". *Anuario de Estudios Medievales*, 39/1 (2009): 27.

this symbolism and identity of names is well reflected in a kind of documentation, notarial texts, which is the basis of this onomastic study.

2. Source used in this onomastic study: The privileges' parchments of the city of Balaguer

Notarial documents, rich and abundant in medieval Catalonia and diverse in their contents, highlight the strong cultural dynamism present in the Medieval Ages and an extremely developed use of written communication in this region. They have often been disregarded as a basis for onomastic studies in favour of other documental sources considered more appropriate to this end. The reader need only think of the books of *Fogatges* (Hearth tax)[4], *Llibres de Vàlues* (Books of Values —a type of value added tax—), *Capbreus* (Notations), *Llibres Sagramentals* (Sacramental Books), Matrimonial Chapters, Confirmations, Death Certificates and Paschal Compliance and, more recently, Cadastres, Registers and Censuses[5]. All these documentary sources have similar typological characteristics that can be summarised in the appearance of a list of people's and place's names. In my opinion, this is the true reason why notarial documents have not played a predominant role in the study of medieval and modern Catalan onomastics, although it is possible to mention some current studies where they are present[6].

The source used in this onomastic study is the edition[7] of the *Pergamins de Privilegis de la ciutat de Balaguer* (Privileges' parchment of the city of Balaguer) by Dolors Domingo. This database of Scrolls is conserved in the Regional Historical Archive of Balaguer and contains sixty-eight pieces on parchment. Chronologically it covers a very broad period, ranging from the thirteenth to the seventeenth century. Initially

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4. The first general hearth tax of Catalonia known to date is that of 1358 which was published by: Pons, Josep M. "Un fogatjament desconegut de l'any 1358". *Boletín de la Real Academia de las Buenas Letras*, 30 (1963-1964): 463-486; other hearth taxes also belonging to the fourteenth century are: Iglésies, Josep. "El fogatge de 1365-1370". *Memòries de la Reial Acadèmia de Ciències i Arts de Barcelona*, 34 (1962): 317-356; *Censo de Cataluña ordenado en el tiempo del Rey Don Pedro el Cereminioso custodiado en el Archivo General de la Corona de Aragón (Colección de documentos inéditos del Archivo de la Corona de Aragón, 12)*, ed. Próspero de Bofarull. Barcelona: Imprenta del Archivo, 1856: 3-135.

5. In recent years there has been an extensive anthroponomical bibliography based on the documental sources cited. The reader needs only consult the *Butlletí Interior de la Societat d'Onomàstica* (The Interior Bulletin of the Society of Onomastics) and the Proceedings of the colloquia which this Society holds annually. Furthermore, in Catalonia there is an excellent piece on a study of medieval names of Barcelona in the 1360s: Piquer, Esperança. *Censos de población del territorio de Barcelona en la década de 1360*. Tübingen: Max Niemeyer Verlag, 2005. I have also consulted this author: Piquer, Esperança. "Aproximació a l'antroponímia vallenca del segle XIV". *Arxius de Protocols*, 16 (1998): 211-236 which has served as the model of another medieval onomastic project.

6. The reader need only review the works published by the Office of Onomastics of the Institute of Catalan Studies, in which one of the main sources for knowledge on the names of people and places of a specific area are the Notarial Manuals.

7. Domingo, Dolors. *Pergamins de Privilegis de la Ciutat de Balaguer*. Lleida: Edicions de la Universitat de Lleida-Institut d'Estudis Ilerdencs, 1997.

I will study the period comprised between the years 1211 and 1352, leaving for a future project the study of the onomastics from 1373 to 1459, to which date the last document of this collection belongs.

As mentioned above, notarial documents are essential to any onomastic study. Moreover, in the privilege or entitlements —a type of very special notarial document—, there is a range of names of places and people which enable historians to appreciate the naming systems used when these were written by notaries. The reader should remember that, from a legal point of view, the granting of entitlements was exclusively reserved to the King. However, by imitating the Royal Chancelleries' way of issuing documents, the notaries of the stately offices adopted a diplomatic discourse when granting a favour from a lord that resembled an entitlement. Naturally it was uncirculated, as only the Monarch's texts could be made public. In addition to this, the manorial entitlements were sealed with a wax stamp as only the King could seal with lead.

These *Privilegis* (Privileges or Entitlements) offer the historian an example of the assertion of the identity of a community besides the awareness that, in the Middle Ages, onomastics was useful for the transmission of a very different kind of information. In this sense, names actively participated in this transformation and in the promotion of an identity which is initially individual, then collective, and finally institutional.

This said, one of the aims of this text is the study of how notarial documents became important[8] when discerning the methods used to determine an onomastic identity in 1105 in the city of Balaguer[9], capital of the County of Urgell from the beginning of the thirteenth to the middle of the fourteenth century[10]. The value of onomastic studies based on documentary sources as a method of analysing individuals is fully confirmed. Many studies have been undertaken on the basis of onomastics and the approaches and aims of the studies in this field are varied. The structure of onomastics has encouraged the production of a series of very

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8. About the importance of notarial documents in studies of onomastics, it is necessary to consult the work of: Pagarolas, Laureà. "La documentació notarial i l'onomàstica", *Miscel·lània d'homenatge a Enric Moreu-Rey*. Barcelona: Publicacions de l'Abadia de Montserrat, 1988: III, 8.

9. In the words of Flocel Sabaté, *l'important recull [...] configura una contribució molt destacada per a la divulgació de la investigació entorn de la ciutat de Balaguer, el comtat d'Urgell i, en definitiva, l'Edat mitjana catalana* ("the important collection [...] forms a very significant contribution to the dissemination of research on the city of Balaguer, the County of Urgell and, ultimately, the Catalan Middle Ages"). Sabaté, Flocel. "Pròleg", *Pergamins de Privilegis de la Ciutat*...: 7. And later on: *El volum aportat [...] s'ofereix també com un ric ventall que incideix directament en el coneixement del Comtat d'Urgell baix-medieval, mostrant alhora, de manera ben destacada, l'evolució que seguí, a Balaguer, la fi del comtat en el segle XV* ("The contributed volume [...] also offers a rich range which directly affects our understanding of the lower-medieval County of Urgell, showing at the same time, in an outstanding way, the evolution it followed in Balaguer until its end in the fifteenth century"). Sabaté, Flocel. "Pròleg...": 10.

10. There has been a lot of excellent quality bibliography published about the County of Urgell. See, for example, that contributed by: Bolòs, Jordi; Hurtado, Víctor. *Atles del Comtat d'Urgell (788-993)*. Barcelona: Rafael Dalmau Editor: 141-142, although I believe it necessary to mention a title that should be consulted: Sabaté, Flocel. "Organització administrativa i territorial del Comtat d'Urgell", *El comtat d'Urgell*. Lleida: Edicions de la Universitat de Lleida-Institut d'Estudis Ilerdencs, 1995: 17-70.

varied research and the difference between the areas where it is developed has enabled historians to obtain a considerable bibliography on this theme. At the same time, there has been a proliferation of studies about the family, setting in which onomastics acquires its meaning by relating an individual with a family structure; the first organisation to which one belongs.

Therefore, it is within this field of individuality and identity of names that the following lines are framed. The first names and surnames of some *Privilegis* circumscribed to a specific historical place and time —the city of Balaguer between the thirteenth and fourteenth century—, have been used as a basis.

3. Formal study of the systems of naming[11]

The systems of naming found in the *Privilegis* (1211-1352) present the typical structure of the Middle Ages, which is mainly dominated by two well-defined linguistic elements: on the one hand, the *nomen*, as a merely identifying term, and, on the other, the *cognomen* which is assigned a clearly significant meaning. From this point of view, the syntagmatic classification of the entire corpus compiled in the *Pergamins* (Scrolls) enables the historian to distinguish the following structures:

1. Name + surname: Petrus Aculonis, Bernardus Aguyllo, Sensonis Aguyllo, Poncius Barchinone, Berengarius Alos, Bernardus Andree, Berengarius Angularia, Petrus Anrich, Andreas Apilia, Poncius Arnaldi, Arnaldus Baiuli, Guilelmus Baiuli, Raimundus Baiuli, Iacobus Bardoill, Iacobus Bardoyl, Bartolomeo Bardoyll, Laurencius Bardoyll, Iacobus Baro, Petrus Baro, Periconus Barull, Raimundus Boill, Iacobus Bonasch, Arnaldus Bonet, Raimundus Bonfyll, Ludovicus Bordello, Berengarius Brot, Bernardus Bulfarines, Salvator Calp, Bernardus Camporrellis, Arnaldo Capela, Anthonio Cardona, Adam Carví, Bartolomeus Cartam, Antonius Casadevall, Periconus Casteyllo, Raimundus Catra, Arnaldus Cerda, Raimundus Cervaria, Petrus Cervera, Berengarius Cirera, Dominicus Claver, Petrus Colom, Petrus Coltelli, Franciscus Columbi, Bernardus Cortit, Iacobus Cortit, Laurencius Cortit, Marconus Cortit, Periconus Cortit, Petrus Cortit, Petrusa Cortit,, Petrus Cortiti, Petrus Costa, Guilelmus Çabaterii, Petrus Çabaterii, Arnaldus Çabater, Guillelmus Çabater, Periconus Çabater, Raimundus Çabater, Guillelmus Çacirera, Guillelmus Çamora, Arnaldus Çauila, Petrus Dalmacii, Nicholay Domenech, Berengarius Domingelo, Berengarius Garriga, Arnaldus Gerunda Guillelmus Domingelo, Aparicus Draper, Petrus Emerici, Bernardus Exernit, Iacibus Fabre, Petrus Fenoyll, Garcia Ferrandiz, Bernardus Ferrera, Nicholai Forment, Iohanis Fort, Raimundus Frontera, Garcia Garces, Salvatoris Gifré, Berengarius Giner, Franciscus Giner, Arnaldus Gisbert, Ferrarius Gispert, Petrus Gondisalvi, Didacus Gonzalbis, Iohanis Gracia, Arnaldus Guasch, Iohannos Guillamota, Guillelmus

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11. This classification can only be understood if we abide by the study of each given name or forename and surname (see section 3 and 4 to which I refer). The classification is initially offered so that the reader can see the entire corpus of names, which is the basis of this study.

Fuster, Iacobo Fuster, Iacobus Fuster, Franciscus Fyllach, Petrus Gaço, Arnaldus Gençana, Raimundis Gueraldi, Guillelmus Guitart, Guillelmus Iulani, Franciscus Jornet, Guilelmus Jorneti, Iohanis Laneres, Arnaldus Laurencii, Guillelmus Maçanet, Periconus Maçanet, Jacobus Madiona, Petrus Mageri, Bernardus Maiori, Balagarii Marroqui, Petrus Medici, Iohannis Merçer, Berengarius Molaç, Berengarii Monachi, Steffano Mongrins, Raimundus Monte Catano, Guillelmus Montechatano, Arnaldus Murello, Raimundus Natalis, Arnaldus Nicholay, Petrus Nicholay, Raimundus Nicholay, Petrus Oliva, Franciscus Oluga, Franciscus Oriol, Michaelis Oriol, Petrus Oriol, Iohannis Padellaç, Guilelmus Palet, Arnaldus Pallars, Petrus Panades, Azceranis Pardi, Raimundus Patxi, Berengarius Pelliparii, Bonanatus Petra, Antonius Petri, Berengarius Petri, Armenterius Pilosi, Bernardus Pintor, Arnaldus Piquer, Petrus Poncius, Arnaldus Ponter, Bartolemeus Puig Redon, Petrus Putii, Petrus Queralt, Almonetus Rabacie, Arnaldus Rabacie, Bernardus Rabacie, Iacobus Rabacie, Vitalis Regola, Rogerius Rachonato, Guilelmus Raimundi, Petrus Raimundi, Berengarius Rajadello, Iohanis Reals, Petrus Rialp, Raimundus Rialp, Arnaldus Rogerii, Arnaldus Rollan, Garsia Romei, Anthoni Roqua, Ioannis Rosich, Bernardus Rubei, Andreas Saiol, Periconus Sala, Petrus Sanccii, Nunus Sancii, Bartolomeus Lerida, Arnaldus Sancta Linea, Peretonus Sancta Linea, Petrus Sanctalinea, Michaelis Sanxo, Petrus Sanxo, Raimundus Sanxo, Iacobus Sartor, Arnaldus Sclusa, Guillelmus Sclusa, Salvator, Bernardus Segarra, Petrus Segui, Senyer, Marconus Serra, Petrus Serra, Hogeto Servianus, Berengarius Sola, Bernardus Spigol, Guilelmus Spigol, Ioannis Stanyol, Guillelmus Terracone, Raimundus Terraça, Petrus Toloni, Iohannis Torner, Periconus Vasset, Raimundus Vasset, Raimundus Vilalta, Guilemus Villa, Arnaldus Villam, Petrus Villam, Petrus Vitale.

2. Name + preposition + toponym: Petrus de Alberola, Berengarius de Alberol, Antonius de Albesia, Dalmatius de Alenterno, Iordanus de Alentorn, Raimundus de Almazor, Iohannis Daltes, Berengarius de Anglesill, Raimundus de Angularia, Sancius de Antillone, Joan d'Aragó, Isabelis de Aragonia, Arnaldus de Aran, Cerveronus de Artesa, Arnaldus de Artesa, Petrus de Artesa, Ariolus de Artesa, Gueraldus de Artesia, Berengarius de Avellanes, Bernardus de Aversone, Petrus de Barbaroga, Pascasius de Barbera, Arnaldus de Belvis, Arnaldus de Berga, Iohanis de Berga, Petrus de Berga, Guillelmus de Bolleda, Bernardus de Camporrellis, Martinus de Caneto, Gueraldi de Capraria, Petrus de Carreu, Bernardus de Castellione, Raimundus de Casteyllo, Guillelmus de Cervaria, Arnaldus de Cervere, Raimundus de Coponibus, Bernardus de Corronibus, Guillelmus de Curilione, Guillelmus de Entença, Poncius d'Eril, Berengarii de Fluviano, Lupi de Fontibus, Matalonis de Frascano, Bernardus de Guardia, Raimundus de Guardia, Petrus de Gonera, Michael de Gorrea, Petrus de Gradu, Franciscus de la Guardia, Poncius de la Guardia, Raimundus de Josa, Berengarius de Laurencio, Marchus de Liçana, Franciscus de Murello, Iacobus de Murello, Salvator de Murello, Bernardus de Muro, Raimundeti de Nargo, Raimundus de Nargo, Guillelmus d'Oç, Andreas de Oluga, Arnaldus de Orcau, Bernardus de Palacio, Raimundus

de Peralta, Arnaldus de Peratalaç, Bartholomeus de Podio, Guilelmus de Podio, Petrus des Podio, Bernardus de Ponte, Dalmacius de Pontons, Petrus de Queralto, Bartolomeus de Rialp, Amorosius de Ripellis, Poncius de Ripellis, Raimundus de Ripellis, Andreas de Roda, Arnaldus de Rubione, Garssia de Santalinea, Guillelmus de Ter, Berengarius de la Terrossa, Feredicus de Toledo, Arnaldus de Uliola, Bernardus de Uliola, Petro de Vich, Dominicus de Viscarra.

3. Name + preposition + surname: Guillelmus de ça Cirera, Bonaventura deç Clergue, Berengarius de Maior, Balagerius de na Arnalda, Guillelmus dez Col, Periconus dez Col, Petrus de Coromina, Bernadus de Falchs, Bernardus de Fenoyllar, Bernardus de Miçe, Petrus de Miçe, Arnaldus de Vila.

4. Simple Name: Alfons, Elionor, Ermengol, Iacobus, Ioannis, Jaume, Pere, Pontius, Raimundus.

5. Compound Name + Surname: Petrus Arnaldus Arcedone, Eiximenis Petrus Figuerola, Iacobus Ioannis Muntanyola.

6. Compound Name[12] + preposition + toponym: Arnaldus Cortit de na Bonjorn, Rodericus Eximeni de Bornoll, Blasius Manga de Vila Marxant.

7. Doubtful names or unknown from semantic point of view: Pascasius Barrusta, Arnaldus Bestinez, Iacobus de Caxino, Bernardus Durbam, Ato de Forces, Bartolomeus Leoder, Raimundus de Mari, Bernardus de Mascho, Guilelmus de Menuari, Raimundus de Mice, Arnaldus de Moz, Balaguerius de Orenga, Petrus Peratalaç, Petrus Scapa, Berengarius Tempsut.

Therefore, having seen the syntagmatic structures of the anthroponyms of the *Privilegis*, it becomes obvious that a forename is purely a denominator with the function of identifying a person, with no other special meaning than that of continuing an established family tradition[13]. In contrast, the surname plays a completely descriptive role. It not only indicates the qualities of a person in the broadest sense of this term, but also marks his or her geographic origin, as can been seen in sections 1 and 6. This gives an identity to an individual who wishes to stand out from others.

4. Typological, etymological and frequency analysis of first names or forenames

Naturally, a first name is a type of anthroponym which had been used since the beginning of the Middle Ages to perpetuate the memory of a father, mother and/or any other ancestor. Therefore, it constituted the first approach to a subject

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12. Paternal and maternal surnames were added to a given name from the Sanctoral, to the first name, to identify a person as belonging to a family. However, these family names were soon repeated and identification formulas such as the repetition of the father's name preceded by the preposition "de" appeared (for example: Joan Jaume de Miguel, Antoni Gelabert d'Antoni).

13. Ruhstaller, Stephan. "Los elementos constituyentes de la antroponimia hispánica y su contenido semántico referencial". *Cauce*, 16 (1993): 131-139.

by placing him or her in a specific context. This soon gave way to the regular use of one or more forenames in each lineage (*genus*, in Latin) and, ultimately, to the formation of small perfectly-structured family repertoires. As the Middle Ages progressed, this repertoire of forenames increased due to the influence of several peoples and cultures as will be discussed below.

Both on a level of linguistic affiliation and frequency, the result of the analysis of the forenames of the *Privilegis*, reveals a complete agreement with the general trends of thirteenth and fourteenth century Catalan anthroponomy. As Dieter Kremer notes, these coincidences are unrelated to the regional particularity of a specific place, having more to do with what this philologist calls onomastic trends of the time[14].

If the list of most frequent forenames established by Enric Moreu-Rey, which in the case of mid-fourteenth-century Catalonia dates from the first known hearth tax (1358)[15], is compared with the list of most frequent forenames of the documentation consulted, the differences are minimal:

- *Pere*, mainly written *Petrus*, is the most frequent forename in this documentation and the Hearth Tax of 1358.
- *Arnal* (mainly written *Arnaldus* and one known case in feminine *Arnalda*), *Bernat* (normally written *Bernardus*), *Ramon* (written *Raimundus*), *Arnau* (with the variants *Arnaldus-Arnaldi*), *Berenguer* (normally *Berengarius*), *Jaume* (always *Iacobus* except when referring to King James I) and *Joan* (mainly *Iohanis*) are very frequent forenames in the Hearth Tax of 1358 and the *Privilegis* of Balaguer (1211-1352).

Table 1. Most common forenames in Catalonia (1358)[16].

1. Pere	3. Bernat	5. Arnau	7. Jaume
2. Guillem	4. Ramon	6. Berenguer	8. Joan

**Table 2. Most common forenames in the Privileges'
Parchments of the city of Balaguer (1211-1352).**

1. Pere: 49	3. Ramon: 33	5. Bernat: 27	7. Jaume: 13
2. Arnau: 38	4. Guillem: 30	6. Berenguer: 24	8. Joan: 12

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14. Kremer, Dieter. "Quelques impressions de statistique onomastique mediévale", *Dictionnaire historique des noms de famille romans. Actes del III Col·loqui del PatRom*. Tübingen: Max Niemeyer Verlag, 1991: 187.

15. I am referring to the hearth tax from 1358 cited in note 1.

16. Moreu-Rey, Enric. "Prenoms i cognoms de Catalunya i Rosselló en 1358", *Antroponímia. Història dels nostres prenoms, cognoms i renoms*. Barcelona: Universitat de Barcelona, 1991: 91.

Other names from the *Privilegis* of Balaguer that warrant commenting are, in decreasing order of frequency, the following: *Francesc* (9) written *Franciscus*, *Ponci* (5) written *Poncius*, *Bartomeu* (7) written *Bartholomeus*, *Salvador* (4) written *Salvatoris*, *Antoni* (3) written *Antonius* and *Miquel* (3) written *Michaelis*. All of them display the Romanizing tendency of the notarial language of the period[17]. Regarding women's names, there is only one case: that of Queen Elionor, which appears in document number 20 (from 1334).

As for the linguistic affiliation of the studied forenames[18], it should be noted that, with the arrival of Christianity, the entire system of naming radically changed with the institution of Christian names[19]. This is why some of the documented names (see table 1) have a religious conception. Names with origins in the Bible, apostles, martyrs and even Greco-Roman mythology are adopted. In the Peninsula, the primitive Christian communities used names like those of *Servndus, Amador, Constantinu*, whose origin is clearly paradigmatic, next to others of Greek origin like *Eusebius*, and even names of animals or plants like *Leo* and *Margarita*. In the *Privilegis* there are forenames clearly of Christian-Latin origin (*Pere, Salvatoris*) as well as Romanized names of Greek or Hebrew ancestry: *Iacobus, Bartholomeus, Joanis*.

However, it is without doubt the Germanic anthropology which dominates the Latin in the studied names. The arrival of the invading peoples to the Peninsula signalled the junction of the anthroponomy of the invaders and the invaded. Two thirds of the studied forenames are of Germanic origin: names like *Arnau, Berenguer, Ramon, Guillem* are the most representative[20].

5. Typological classification and frequency of surnames

Some of the peoples before the tenth century[21], among them the Visigoths, established a unique name for each person, that is, a given name or *nomen*, unrelated to their ancestors. After this century many names found in documents are accompanied by their respective surname, which in its origin basically indicated the place of residency and, occasionally, the trade of the person in question. In Catalonia[22], like in the rest of Western Europe, the tradition followed to distinguish

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17. Álvarez, M. del Pilar. "El registro lingüístico especial de los documentos medievales notariales". *Estudios humanísticos. Filología*, 15 (1992): 23-42.

18. The aim of this text is not to approach the individual study of each name because this task has already been extremely well done by renowned specialists as those that are mentioned in the final bibliography. In any case, refer to their reference list.

19. Piquer, Esperança: "Aproximació a l'antroponímia...": 211-236.

20. Kremer, Dieter. *Die germanischen Personennamen in Katalonien: Namensammlung und Etymologisches*. Barcelona: Institut d'Estudis Catalans, 1969.

21. Aebischer, Paul. *Essai sur l'onomastique catalane du IXe aux XIIe siècles*. Barcelona: Anuari de l'Oficina Romànica, 1928: I, 18-42.

22. Aebischer, Paul. *Essai sur l'onomastique catalane*...: 72-78.

one individual from another was the use of a *cognomen* or surname chosen from a varied repertoire. So, as the eleventh century unfolded, references to affiliation, normally in genitive although sometimes in nominative as a distinctive designation, started to become frequent.

This formula achieved an absolute predominance in the twelfth century, especially among the aristocracy, soon coexisting with other forms of anthroponym. Amid this diversity, two-element names consolidated, whereby the second name was reserved to allude to functions or professions, physical characteristics or geographic origin which initially served to identify specific individuals when their names were repeated in a community. From the thirteenth century onwards this resulted in the final crystallisation of lineages and, more specifically, in the progressive development of some of their defining characteristics. Hence the interest in highlighting one's own character: it expressed a lineage's internal social cohesion and, above all, perpetuated the memory and social affirmation of a family group. This occurred with forenames, and when these names were associated with patronymic surnames and naturally with surnames understood as signs of identity of a family community[23].

The surnames annotated in the consulted documentation are a reflection of traditions, religion, trades and, ultimately, the thoughts of medieval man. The lexicon referring to flora, fauna and other areas of meaning requires the individual to reorganise his or her semantic field and lexicon within which the ways of life and beliefs of the medieval society can be observed. In this sense, unlike what occurred with given names, there is a large variety of surnames that become evident when establishing their classification in different onomastic categories.

1. Surnames of patronymic origin, that is, those which have been created upon an anthroponomical process developed in the eleventh century consisting in the addition of the father's name in the Latin genitive grammatical case. Surnames belonging to this group are Bernardus *Andree*, Petrus *Dalmacii*, Guillelmus *Domingelo*, Petrus *Emerici*, Garcia *Ferrandiz*, Garcia *Garces*, Salvatoris *Gifré*, Berengarius *Giner*, Arnaldus *Gisbert*, Petrus *Gondisalvi*, Berengarius *Petri*, Arnaldus *Rogerii*, among others. Due to their use by a predecessor of more or less social impact or to their importance in the family history, the transmission of these patronymics became a typical and unique characteristic among the lineages of the last period of the Middle Ages.

2. Surnames formed from toponymic names:

   2.1. Those that indicate the place of origin, which can be names of cities, towns or counties presented as a single noun: Bartolomeus *Lerida*, Raimundus *Monte Catano*, Bernardus *Segarra*, Peretonus *Sancta Linea*; or in the structure: given name preceded by the preposition *de* (of): Antonius de *Albesa*, Poncius d'*Eril*, Berengarius de *Avellanes*, Bernardus de *Aversone*, Pascasius de *Barbera*, Arnaldus de *Belvis*, Arnaldus de *Berga*, Petrus de *Berga*, Guillelmus de *Bolleda*, Bernardus de *Camporrellis*, Martinus de *Caneto*, Gueraldi de *Capraria*, Petrus de *Carreu*, Bernardus de *Castellione*, Guillelmus de *Cervaria*, Arnaldus de *Cervere*,

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23. Pardo, Eduardo. "Identidad y memoria...": 28.

Raimundus de *Coponibus*, Bernardus de *Corronibus*, Guillelmus de *Curilione*, Guillelmus de *Entença*, Poncius d'*Eril*, Berengarii de *Fluviano*, Lupi de *Fontibus*, Matalonis de *Frascano*, Bernardus de *Guardia*, Raimundus de *Peralta*, Feredicus de *Toledo*, among many others.

2.2. Those that conform to the fixation of common names corresponding to toponymic designations like, for example, geographical features: Guilelmus dez *Col*, Petrus *Costa*, Petrus *Serra*, Arnaldus *Sclusa*; names of groups of vegetation: Berengarius *Garriga*; as well as names of plants or trees: Bartolomeo *Bardoyll*, Berengarius *Cirera*, Nicholai *Forment*, Guilemus *Spigol*. Within this group of common names, the names of buildings or parts of such like, for example, Periconus *Sala*, should also be considered.

3. Surnames formed from post or dignitary titles, as well as trades or professions:

3.1. Ecclesiastical posts: Bonaventura des *Clergue*, Berengarii *Monachi*.

3.2. Civil posts or dignitaries: Arnaldus *Baiuli*, Iacobus *Baro*.

3.3. Trade names: Bernardus *Bulfarines*, Guilelmus *Çabaterii*, Arnaldus *Çabater*, Aparicius *Draper*, Iacobo *Fuster*, Raimundus *Jover*, Petrus *Medici*, Iohannis *Merçer*, Iohannis *Pelliparii*, Bernardus *Pintor*, Arnaldus *Ponter*.

4. Surnames originating from nicknames:

4.1. Names indicating a physical quality or defect, such as Marconus *Cortit*, Iohanis *Fort*, Azcenaris *Pardi*, Iohanis *Rosich*, Bernardus *Rubei*.

4.2. Names which refer to a mental or moral quality, for example Bernardus *Maiori*.

4.3. Names of animals: Michaelis *Oriol*.

5. Surnames of unknown or uncertain origin: see point 1.4 of section 2 of this study.

Unlike forenames, which follow a more general onomastic fashion as detailed in section 3, surnames confirm a diversified reality conformed by the peculiarities of each region. This phenomenon is due to the fact that surnames are a direct consequence of the reality of the physical area in which they have emerged and developed. This does not preclude the consideration of migration as one of the factors to be taken into account when studying the anthroponomy of a specific geographical area. In this sense, the main characteristic of the anthroponomy of the *Pergamins de la ciutat de Balaguer* is the abundance of surnames from toponyms, as seen in points 1 and 6 of section 2 of this study.

Regarding frequency, two details should be kept in mind. On the one hand, that the documentation is partial because only part of the inhabitants of the city of Balaguer are referred to and not all of the population is from this city; and, on the other, that the given frequency differences for these surnames are entirely relative. This is because, as only one place has been studied, this frequency could be related to the reproductive vitality of the members of a family living in that place, as is supposedly the case with *Artesa*, for example, and not to the true vitality of the anthroponym. Indeed, by making a subjective assessment of the most frequent surnames in the documentation used (see table 3), it can be observed that, out of those occupying the first three positions, one corresponds to a toponym which

refers to the place *Artesa de Segre*, a town 29 kilometres to the northeast of the city of Balaguer, another to a trade which Francesc de Borja Moll gives as a representative lineage of the city of Balaguer[24]; and *Cortit* that Joan Coromines gathers and comments in his *Onomasticon Cataloniae*:

> *Acabem amb un parònim no gaire clar, però ja antic i de comarques veïnes: el cognom Cortit [...], el crec propi de cap a Lleida i Ribagorça [...] Això no pot venir del cast. Curtir "assaonar" (mot estrany al cat. i no assenyalat ni a Aragó ni en mossàrab*[25].

**Table 3. Most common surnames in the Privileges'
Parchments of the city of Balaguer (1211-1352).**

1. Cortit: 8	2. Sabater: 6	3. Artesa: 5	4. Bardoll: 4 Rabassa: 4 Sancho: 4 Santalinya: 4	5. Cirera: 3 Morell: 3 Nicolau: 3 Oriol: 3 Puig: 3 Ribell: 3 Vila: 3

By looking at this list, it is possible to observe a false statistic. As mentioned in the previous lines, the absolute number of surnames of each one of the onomastic categories gives a majority of surnames from toponyms, while the other groups are not as representative. Nonetheless, in this table it is possible to see that only four surnames come from names of places, *Artesa*, *Santalinya*, *Puig* and *Vila*. The rest, 9 in total, are patronyms (*Nicolau* and *Sancho*) or delexical verbs and nouns (*Cortit*, *Sabater*, *Bardoll*, *Rabassa*, *Cirera*, *Morell* and *Ribell*). Again, it is possible to speak of onomastic fashions and even of the vitality of a family in the city of Balaguer, as in the case of *Cortit*, and not of the productivity of some anthroponyms.

6. Characteristics of onomastic identity. In conclusion

When summing-up, first it should be noted that medieval notarial texts ensure the memory of people as well as being a way of forming personal memories, whether individual or collective. At the same time, these texts, and in particular the *Privilegis*, disseminate and confirm the identity of names of a specific historical-geographical

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24. Note that in table 3 the second most common surname corresponds to the trade of *sabater* (cobbler).

25. "Let us finish with a rather unclear, although old, paronym, belonging to the neighbouring counties: the surname *Cortit* [...], which I believe to belong to Lleida and Ribargorça [...]. It cannot come from the Spanish *Curtir* "season" (an unrelated word to Catalan and not indicated in Aragon or Mozarab). Coromines, Joan. "Cortiuda", *Onomasticon Cataloniae*. Barcelona: Curial-La Caixa, 1995: III, col. 447b.

area, that of the city of Balaguer of the thirteenth and fourteenth centuries, and the creation of a collective memory that will last over time. Therefore, the utility of the documental source used is clear as it has provided onomastic information that gives a certain unity to the first names presented in this text.

From the ninth to the eleventh century there is the predominant use of a single identifying name in the scrolls. However, at the end of the tenth century, names with two components start to become frequent until this onomastic structure is definitely established in the second half of the eleventh century. So, in subsequent centuries, names with just one element were the exceptional cases.

This onomastic tendency is well reflected in the *corpus* of names upon which I have worked and in which I have only found nine simple names (see point 4 of section 2)[26].

What is more, the forenames of the city of Balaguer are faithful to the trends set by the predominant onomastic fashion in thirteenth and fourteenth century Catalonia, as indicated in tables 1 and 2. It should be noted that the repertoire of first names used in Catalonia throughout the thirteenth and fourteenth century[27], which are a continuation of those being used since the beginning of the Middle Ages, were formed on three fundamental sources: Latin, which was common to primitive Hispanics; Germanic, and specifically Visigoth; and Jewish, especially biblical names, which entered the Iberian Peninsula through religious devotions.

Although forenames are elements that linguistically fulfil the function of identifying individuals, and socially and culturally reveal a relationship between the subject assigning the names and those who receive them[28], the anthroponomical study of the onomastics of Balaguer in the thirteenth and fourteenth century enables the historian to, on the one hand, establish a system of naming based upon the existing possibilities and resources to identify an individual within the society of the time. On the other, it casts light on the prevailing ideology of the period.

As for surnames, there is clearly a discrepancy regarding the dominant feature in the Catalonia of this period where there was a balance between the different

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26. According to Vicente Lagüens and Tomás Buesa: *Esa "revolución onomástica" se ha explicado por varias causas: de la extraordinaria riqueza antroponímica que revela la documentación de los siglos anteriores, con formaciones basadas sobre todo en la onomástica germánica —a las que se añaden nombres grecolatinos, latino-románicos y prerromanos— se pasa a una nueva situación caracterizada por el empleo mayoritario de un menor número de nombres que se ponen de moda en determinados años y regiones (como Urraca, Xemena, Pelagio, Rodrigo, Adefonso, Vermudo o Fredinando)*. "This *onomastic revolution* has been explained by several causes: the extraordinary anthroponomical richness revealed in the documentation of the previous centuries, with formations based especially on Germanic onomastics —to which Greco-Roman, Latin-Romanesque and Pre-Roman names are added—, gives way to a new situation characterised by the majority use of a smaller number of names which became fashionable in certain years and regions (like *Urraca, Xemena, Pelagio, Rodrigo, Adefonso, Vermudo* or *Fredinando*)". Lagüens, Vicente; Buesa, Tomás. "Trabajos del Centro PatRom de Zaragoza. Los estudios de antroponímia aragonesa (I)". *Archivo de Filología Aragonesa*, 52-53 (1996-1997): 9-63.

27. Moreu-Rey, Enric. "Prenoms i cognoms de Catalunya...": 79-85.

28. Manrique, Maria del Carmen. "Antroponimia e identidad de los negros esclavos en el Perú". *Escritura y pensamiento*, 5 (2002): 123-134.

onomastic categories. While Dieter Kremer[29] demonstrated this harmony in the anthroponomy from surnames derived from patronymics, created upon toponymic designations, originating from trade names or resulting from the fixing of nicknames or epithets as surnames, the anthroponomy of Balaguer in the commented period shows that surnames originating from toponyms and toponymic designations are the majority. In contrast, the rest of the groups like those Kremer cites bring up the rear, although surnames derived from trade names occupy an important place due to their abundance and the variety of trades.

All this proves, in my opinion, is that every region is unique in terms of its particular anthroponomical reality, as Dieter Kremer[30] also highlights, and, therefore, that it is not possible to generalise with surnames as it is with forenames. In this first approach to the medieval anthroponomy of the city of Balaguer, I have validated some signs of identity to be specifically studied and, afterwards, compared, if necessary, with forenames and surnames of other geographical areas with medieval documentation.

The appearance of surnames derived from patronymics contrasts with the overwhelming presence of surnames originating in toponyms. This process explains that, from the twelfth century onwards, the ruling class assumed this onomastic structure that demonstrates a socio-economical situation as a manifestation of their lordly power. Little by little, the peasant population and that taking up residence in big and small cities took a name in accordance with their place of origin as a sign of a greater tie with the land.

In light of the contrasted data, personal identity is the expression of a permanent and fundamental character of an individuality that is excluded from the rest of the community because it exists as a unique being. Based upon this differentiation, identity is expressed by a series of distinctive signs among which the name is, without doubt, one of the most important. As a multicultural society, the western Middle Ages constitute a community where a name has an essential importance. After the simplicity and concision of the formulas of the eighth and ninth centuries, medieval onomastics would be slowly completed with the appearance of anthroponyms which were increasingly more complex, different and compound by various elements. From this moment onwards, it is possible to obtain a great deal of information about an individual and know which were his physical qualities, family ancestry, geographical origin, profession and, definitively, any attribute concerned with his person. The abundant presence of names in a medieval text like the one analysed demonstrates that there is an identity and that it is subject to individual claim.

Identity and onomastics constitute two of the most frequently used elements to define, affirm or spread awareness of collective memory, whatever the historical period. The form and contents of names intrinsically transmit the intention which has originated their creation and the historian or philologist will find within them

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29. Kremer, Dieter. "Quelques impressions de statistique...": 186.
30. Kremer, Dieter. "Quelques impressions de statistique...": 187.

tools to establish data for the history of mentality and the creation of an onomastic awareness.

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