

Hispanic place names of Uruguay in the context of linguopragmatics

Nomes de lugares do Uruguai de origem espanhola no contexto da Pragmática

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ABSTRACT: The article contributes to the identification and linguistic analysis of the Hispanic toponymic units of Uruguay, and presents the first attempt to classify them. Due to historical factors and geographical location, the Uruguayan toponymic corpus over the centuries have been formed of the European (mainly Hispanic) and autochthonous (mostly Guarani) layers. The author groups geographical names of Spanish origin, giving multiple examples, explaining their etymology and identifying metonymic chains. Along with the description of Hispanic commemorative toponyms, religious allusions, zoo- and phytotoponyms, emotionally colored toponyms and geographical names containing numerals, the author assigns a separate place to folk etymology, shift and repeated names.

RESUMO: Este artigo contribui para a identificação e análise linguística dos topônimos do Uruguai de origem espanhola, além de apresentar uma primeira proposta de classificação. Devido à sua localização geográfica e a fatores históricos, o corpus toponímico uruguaio foi formado, ao longo dos séculos, pelas camadas europeia (mormente hispânica) e autóctone ou nativa (principalmente guarani). O autor analisa topônimos de origem espanhola, agrupando-os, explicando sua etimologia e detectando cadeias metonímicas. Além da descrição dos nomes de lugares de origem espanhola nas categorias: nomes comemorativos, alusões à religião, zoo e fitotopônimos, topônimos subjetivos [animotopônimos] e contendo numerais [numerotopônimos], o autor ainda assinala questões como *folk etymology* (paraetimologias), repetições [corotopônimos] e também às translações toponímicas (ou *shift names*).

KEYWORDS: Place name. Uruguay. Hispanic. Guarani. Toponymic unit.

PALAVRAS-CHAVE: Topônimo. Uruguai. Hispânico. Guarani. Unidade toponímica.

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1 Introduction

Uruguay (Spanish – Uruguay) or the Eastern Republic of Uruguay (Spanish – República Oriental) is a state in South America, the toponymic corpus of which is based mainly on the official Spanish language. Different historical periods are marked with a struggle for the country's territory between Spain, Portugal, Argentina, Brazil and Great Britain, which led to the presence of not only Spanish but also Portuguese and English toponymic units in the nomenclature. To date, the toponymicon of Uruguay has not been studied in sufficient detail: the only toponymic dictionary of the region was published in 1900, the literature on the country's toponyms focuses mainly on local place names in the Guaraní language, the websites of administrative units most often do not contain information on the etymology of geographic titles. The statement of the American linguist J. Lipski that the full description of the Uruguayan Spanish language has not yet been published¹, we consider relevant to this day and referring, among other linguistic aspects, to the Hispanic toponymy of the region.

The purpose of this article is to identify the Hispanic place names of Uruguay representing the majority of toponymic units of the region and analyze them from the linguopragmatic point of view.

2 Methodology

For the analysis of Uruguayan place names, we have resorted to traditional methods of collecting and examining units from the linguopragmatic point of view, using modern electronic means, such as the geonames.org resource and scientific databases. As the starting point for any toponymic research is the generic data about the region and its linguistic situation, we took into account the following background.

¹ "... todavía no se ha publicado una descripción exhaustiva del español de Uruguay" (LIPSKI, 2007, p. 372).

General information about Uruguay

The road to independence for Uruguay was long and arduous.

From the beginning of the 16th century, the Spanish conquerors fought on this territory against the Indian tribes. By the end of the 18th century, they had established a system of latifundist ownership of land using the labor of slaves imported from Africa. In 1811, during the War of Independence of the Spanish Colonies in America (1810-1826) Uruguay declared independence, but in 1816 it was occupied by the Portuguese. In 1821 it was included in the Brazilian Empire, in 1825 – annexed by Argentina. Since 1828 Uruguay has been an independent republic (THE SOVIET ENCYCLOPEDIA, p. 1382).

Today, the genes of modern Uruguayans are on average 84.1% European, 10.4% Native American and 5.6% African (HIDALGO *et al.*, 2005, p. 219). The nucleus of the nation was made up of immigrants from Spain who moved here in the 16th-18th centuries, and later settlers (19th century) from different countries, mainly Spain (more often Basques and Galicians), Italy and France (DRIDZO, 1999, p. 574).

Uruguay is sometimes referred to as the 'Latin American Switzerland'² because of the region's relatively developed economy and level of democracy. In addition, the capital of Uruguay, Montevideo, is the regional banking center of Latin America. All of the above factors affected both the linguistic situation in the region and a separate linguistic direction – toponymy.

Language situation in Uruguay and theoretical foundations of the study

The official language of Uruguay is Spanish, but in view of the aforementioned historical events, the presence of Romance languages of the Indo-European language

² '...Uruguay has for most of its history been the 'Switzerland' of South America...' (KNIGHT, 1979, p. 24).

family can be traced, and in some areas of the country a mixed Spanish-Portuguese spoken language called *Portuñol* is common.

In the northern region of the state, a number of linguistic variants function, which have received the scientific name 'Portuguese dialects of Uruguay'. Its most famous version is riverense *portuñol*. It is spoken on the border between Uruguay and Brazil, more precisely in the area of the twin cities of Rivera and Santana do Livramento, as well as between the cities of Artigas and Quaraí (DI TULLIO; KAILUWEIT, 2011).

From a geographical point of view, Uruguay is 'embraced' by Brazil and Argentina, and, in general, many works of specialists are devoted to the contact of the Spanish and Portuguese languages in the country³.

The complex nature of the nomenclature of the studied region can be traced from the very name of the state: the name *República Oriental* ('Eastern Republic') appeared when the *Banco Oriental* ('East Coast', 'Eastern Strip') was replaced after the establishment of a republican form of government.

Administratively, Uruguay is divided into 19 departments, which are further subdivided into municipalities (see Fig.1).

³ See, for example, (ELIZAINCÍN et al., 1987), (ELIZAINCÍN, 1973), (ELIZAINCÍN, 1979), (ELIZAINCÍN, 1992), (GRILLO, 1994), (HENSEY, 1993), (LÓPEZ, 1993), (CARVALHO, 2003), (CORREA, COUTO, 2012), (LIPSKI, 2006).

Fig. 1 – Map of Uruguay.



Source: <https://saletur.ru/Уругвай/maps>.

In general, the oikonymy of the region is represented by the following types of units:

Table 1 – Oikonymy of Uruguai’s regions.

Title	Translation	Abbreviated title
Ciudad Capital	Capital	CC
Ciudad	City	Ci
Villa	Town	Vi
Pueblo	Small town	Pu
Caserío	Village	Ca
Balneario	Resort	Ba
Fraccionamiento	Microdistrict, housing estate	Fr
Barrio	District	Br
Chacra	Farm, ranch	Ch
Centro Poblado	Populated area	Cp
Estancia	Large-scale agriculture	-

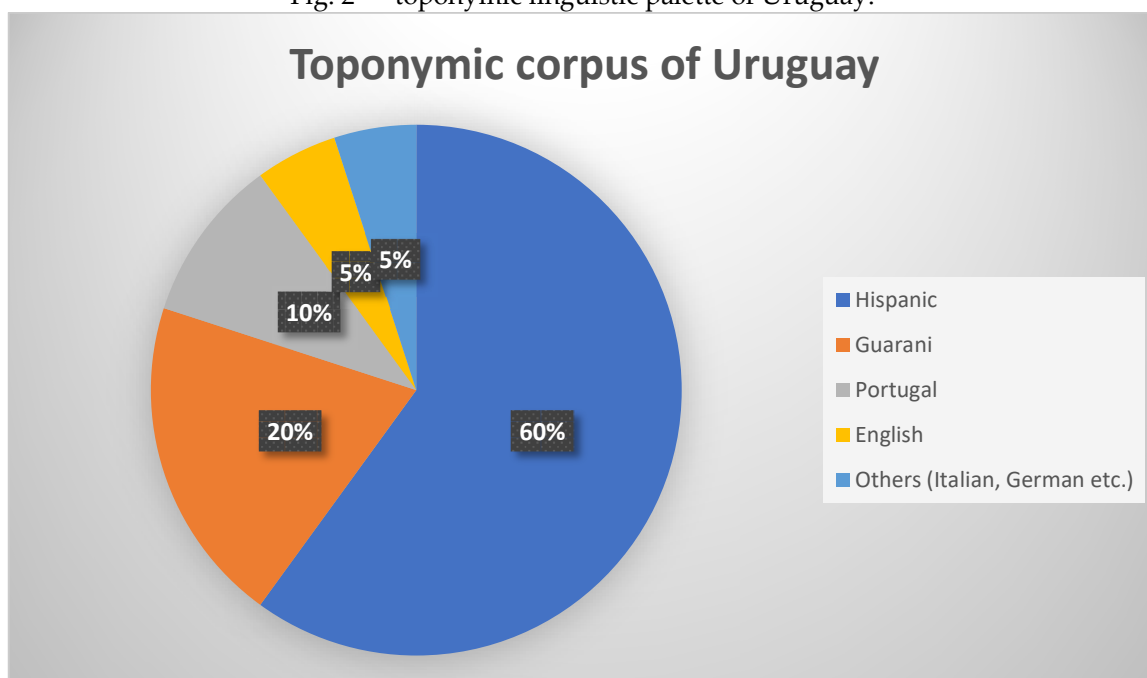
It should be noted that *chacra* is a unit typical only for Argentina and Uruguay, *fraccionamiento* in this sense is used only in Latin America (more often in Mexico), *caserío* with an accent mark is also a lexeme characterizing the Spanish language of South America, and *estancia* in colonial times served as the name of the camp for the conquerors.

The oronymy of Uruguay is characterized by the presence of the component *Cerro* in 98% (Spanish – ‘hill’, ‘mountain’, ‘upland’) and a structure of 2-3 elements (e.g., *Cerro Negro*, *Cerro Vichadero Chico*).

For the hydronymy of the region, it is typical the usage of the component *arroyo* meaning ‘river’, not ‘stream’ (e.g., *Arroyo Pando*, *Arroyo Carrasco*).

In essence, the heterogeneous toponymic linguistic palette of Uruguay looks as shown in Fig. 2. Our calculations are rather approximate due to the constantly appearing new toponymic units, the impossibility of tracing the entire spectrum of urbanonyms, and due to the presence of blended names. However, according to our estimates, one fifth of the total number of toponyms in the region are autochthonous units, usually in the Guaraní language – the language of the Indian tribe that had lived in Uruguay before the arrival of the Spanish conquerors. It is known that before the start of the conquest of the country by the Spaniards in 1515, the Indian tribes of the Charrúa, Chanaya, Tapa, Arachane, Minuano also lived in Uruguay (KRUGOSVET ONLINE ENCYCLOPEDIA). Nevertheless, it was the completely exterminated Guaraní tribe that influenced the formation of the country’s toponymicon.

Fig. 2 — toponymic linguistic palette of Uruguay.



3 Results

Guarani place names

In contrast to the main Hispanic toponymic layer of the country, the Uruguayan toponymic layer of Guarani has been studied quite thoroughly to date⁴. According to de la Sota (1965, p. 21), the frequency of the use of the names of Guarani is due to the use of this language as a *lingua generalis*: the Spaniards communicated with the Indians of various tribes only through translators speaking Guarani. Later, during the presence of the Jesuits in XVII-XVIII centuries, the Guarani-speaking indigenous people were the executors of the cattle-breeding tasks, the main purpose of the region at that time.

Since the Guarani dialects are agglutinative, it was extremely difficult for the Spanish-speaking conquistadors to interpret individual words correctly. As a result, most autochthonous place names are hardly intelligible to the modern population. Consequently, in the modern era, scientists are trying to find the original meaning of

⁴ See, for example: Blixen (1956), Ganson (2003), Bertolotti and Coll (2013 and 2014), Curbelo (2013), Entre Ríos (2013), Rona (1960).

these place names, analyzing them, mainly with the help of the Spanish-Guarani or English-Guarani dictionaries⁵, very often decomposing them into syllables and even phonemes.

The Guarani toponymy is clearly visible and recognizable in the present territory of Uruguay, especially in its northern sector, where all rivers and almost all main water streams bear names typical for this group (*Tacuarembó, Chamangá, Yí*, etc.). Guarani units are also found among oronyms (*Cerro Grande de Aceguá, Cerro Tupambae*, etc.).

But the main example in the Uruguayan toponymy in the Guarani language is the very name of the country, which at the same time is the name of the main river of the state and is explained by scientists in different ways. Guarani native speakers translate Uruguay as ‘the tail of the uru bird’ (RONA, 1960, p. 4). But, oddly enough, this etymology is not even mentioned in the extensive literature on the subject. This is because the current Guarani dialects in Paraguay and Argentina are often not identical to those spoken in Uruguay during the Spanish conquest when the geographical name originated. According to our observation, the most common version of the origin of the hydronym and oikonym *Uruguay* is a translation from Guarani ‘river of the painted birds’. However, there are some others.

Thus, for instance, pursuant to the version of the Spanish traveler and naturalist Felix de Azara, this hydronym can be interpreted as follows: urú - ‘uru’; gua - ‘land’; y - ‘water’, ‘river’ → ‘river of the uru land’.

José María Cabrera at the end of the 18th century, during his travels in the Río de la Plata region, translated the Uruguay lexical unit as ‘river of snails’, dividing the

⁵ There are plenty of online dictionaries, e.g.: www.guarani.de: — online dictionary in Spanish, German and Guarani; <https://glosbe.com/es/gn>; <https://www.ats-group.net/dictionaries/dictionary-english-guarani.html>; <https://web.archive.org/web/20040410201836/http://www.websters-online-dictionary.org/definition/Guarani-english/> etc.; as well as bilingual Guarani-Spanish dictionaries from Guasch and Ortiz (1986) and Peralta and Osuna (1950).

hydronym into morphemes *uruguá* ('snail' or 'sea snail') and *y* ('water', 'river'). It is possible that the Indians living in the region referred to the *Asolene megastoma* clam that was abundant in the Uruguay River. There is evidence that the Indians consumed this type of snail both for food and in some rituals (RADOVICH, 2016, p. 99).

It should also be noted that the namesake toponyms related to this unit are present on the world map: Uruguay - the Milan metro station and Uruguay - the main belt asteroid, which was discovered on April 3, 1989.

According to Rodríguez, although no indigenous language is spoken in Uruguay today, linguistic interaction between native peoples and Europeans must have been intense given the historical circumstances under which Europeans arrived in this area. The author concludes that Guarani loanwords have propagated and adapted to the recipient language to the point that many of them present high lexical availability in the speech community (RODRÍGUEZ, 2015).

Portuguese place names

It is believed that the Uruguayan national variant of the Spanish language is similar to the Argentinean and Paraguayan national variants (NEVOKSHANOVA, 2018, p. 186). Nevertheless, the presence of Portuguese in Uruguay as the dominant language for many years, even before the invasion of 1817, became an important differential factor today, covering all language levels, including toponymy.

After *Santo Domingo de Soriano Reservation* on the Rio Negro was established in 1624 by Franciscan missionaries, the next European settlement in what is now Uruguay was founded only half a century later and it was Portuguese.

In 1680, 44 years before the founding of Montevideo, Portuguese navigator Manuel Lobo founded *Colonia del Sacramento*, highlighting the claims of Lisbon, which sought to mark the border of Spanish rule on the Uruguay River. Despite the fact that this strategic initiative did not leave linguistic traces in the south and southeast of the

country, the truth is that, as a consequence of this situation, Uruguay has experienced, since the times of Banda Oriental, a cultural and linguistic dichotomy between a north and east where the Portuguese presence left a substratum that conditions regional speech until today, and a southeast with a predominantly Spanish linguistic tradition (SOCA, 2012, p. 4).

Due to the similarity of the systems of the Spanish and Portuguese languages, it is sometimes easy to mistake Portuguese place names for Spanish. The analysis of toponymic material in this aspect requires thoroughness and scrupulousness.

So, Portuguese units include, for example, such oikonyms as *La Capuera*, *Barrio Pereira*, *Achar*, *Cardozo*, *Sequeira*.

In addition, the city of *Durazno* was founded on October 12, 1821 under the name San Pedro del Durazno as a tribute to the Brazilian Emperor Pedro I during the period when the territory of modern Uruguay was annexed to Brazil as the province of Cisplatina.

It is also known that the Uruguayan city of Getúlio Vargas is named after the President of Brazil from 1930-1945 and 1950-1954 Getúlio Vargas (1882-1954). Thus, it is a modern Portuguese anthropotonym.

English place names

Uruguay is home to some 80,000 people of British descent today (BBC NEWS). A British Uruguayan is a British citizen of Uruguay or a British citizen residing in Uruguay.

The English presence is marked on the map of Uruguay by the oikonyms *Pinamar-Pinepark*, *Barker*, *Ocean Park*, *Young*, *Chamberlain*.

Pueblo Anglo, *Barrio Anglo* are historically established English settlements named in Spanish.

Catalan place names

At the very end of the colonial period (1800) the upper classes of Uruguayan society were landowners, merchants, financiers and high-ranking government officials, mostly from Catalonia, the Basque Country or the Canary Islands, who did not have particularly close ties with the royal court in Castile (KRUGOSVET ONLINE ENCYCLOPEDIA).

The ergonym *Casal Catalá* can be considered a vibrant Catalan onomastic unit of the region. It is a non-profit civic association founded in Montevideo on January 29, 1926 with the aim of bringing together Catalans and their descendants living in the Eastern Republic of Uruguay and spreading Catalan culture in the region (WEBSITE OF CASAL CATALÀ DE MONTEVIDEO). Its activities have been ongoing since its inception, and its legal status was recognized on January 18, 1935. To this day, the Catalan diaspora in Uruguay lives in a very orderly manner, trying to preserve its national identity.

The dissemination of Catalan culture is carried out through the presence of a library, Catalan language courses, a theater group, a Catalan folk-dance group and a children's dance school, a choir, performances of figures from the intellectual and artistic world, exhibitions.

Casal Catalá is part of the 'Uruguayan Immigration Institute' and is involved in National Heritage Day events and activities in support of Public School No. 150 'Catalonia' in Paso de la Arena. The organization celebrates the most traditional Catalan holidays such as São Jorge (23 April), San Juan (night of 23 June) and the national holiday of 11 September (National Day of Catalonia).

At the international regional level, *Casal Catalá* is part of the group of Catalan entities of the Southern Cone of America, which hold cultural meetings every two years.

However, Catalan toponymic units are few in Uruguay. Only such towns as *Gerona* and *Miguelete* and the river *Arroyo Miguelete* indicate Catalan linguoculture (NB: 'miguelete' is a Spanish word for a Catalan mountain shooter).

Basque place names in the Eusker language are represented in Uruguay by the oikonyms *Jaureguiberry* (from Basque 'jauregui' – 'manor house' and 'berri' – 'new') and *Algorta*.

Hispanic place names

Within the Hispanic toponymic layer of Uruguay, we distinguish such types as the so-called military toponymy, religious, descriptive, emotive units, zoo- and phytotoponyms, anthropotoponyms, toponymic units containing numerals, and namesake toponyms. Of these, 3 groups are predominant by their number in descending order: descriptive toponyms, anthropotoponyms and religious toponyms.

The two first European groups to arrive in what is now Uruguay were the team of Juan Díaz de Solís, who was killed by local residents in 1516, and the team of officer Sebastián Gaboto in 1527 (CURBELO, 2012).

The first European settlement in the Banco Oriental / East Coast was the Spanish *San Lazaro* founded by Sebastian Gaboto on the east bank of the Rio de la Plata in early 1527. But the settlement did not last long.

Then it took a century for the next European settlement to appear on the present territory of Uruguay.

One of the first Spanish cities of present-day Uruguay, which has survived to this day, despite the interruptions in its existence, is *Soriano*. In 1624 representatives of the Franciscan mission created a reservation for the indigenous tribes and named it *Santo Domingo Soriano*. Later *Villa Soriano* was founded in its place. And when on January 27, 1816 the first division of Uruguay into departments took place, eight departments were formed, one of which was Soriano.

After the expulsion of the Portuguese in 1723 on December 24, 1726 by the Spanish captain Bruno Mauricio de Zabala, nicknamed the Iron Arm (Spanish 'Brazo de Hierro'), the capital of the state was officially founded by order of the authorities from Buenos Aires. It was the city of *Montevideo* which is still the capital of the state.

The foundation fell on the day of St. Philip, and the city received a typical for that time, the verbose name *Ciudad de San Felipe del Puerto de Montevideo* ('the city of St. Philip of the harbor of Montevideo') (BERTOLOTTI; COLL, 2013, p. 17). To date, only the *Montevideo* composite has survived from the original version of the name, and there are long discussions about its etymology. There is a consensus among experts that the *Monte* element in the name refers to the mountain (hill) *Cerro de Montevideo*, located on the coast of Montevideo Bay, but there is a lot of disagreement about the *video* element. Here are the most famous versions.

- *Monte vide eu* is perhaps the most common explanation for the etymology, according to which the name comes from the Portuguese phrase meaning 'I saw a mountain', said by one of the members of the expedition of Fernand Magellan allegedly uttered when looking at Cerro de Montevideo (ARAÚJO, 1900, p. 486). This assumption is controversial, since the above expression contains a combination of words from different dialects (MONTEVIDEANOS. El origen de la palabra Montevideo).

- *Monte Vidi* – This hypothesis comes from a fragment of the "Navigational Calendar" of the boatswain Francisco de Albo, member of the Fernand Magellan expedition, in which it is noted: "On Tuesday (January 1520) we were in Cape Santa Maria Strait (now Punta del Este), where the terrain is sandy, and to the right of the cape there is a mountain that looks like a hat, to which we have given the name 'Montevidi'. This is the oldest document that mentions a cape with a name similar to that of the city, but does not contain any mention of the alleged exclamation of the

expedition member 'Monte vide eu' (MONTEVIDEANOS. El origen de la palabra Montevideo).

- *Monte-VI-DEO (Monte VI De Este a Oeste)* – according to the Uruguayan expert Trias, the Spaniards attributed the geographical location of the Cerro de Montevideo mountain on the map in such a way that it looked like the 6th in a row (VI) on the coast when sailing along the Rio de la Plata from east to west, and over time this abbreviation was transformed into 'Montevideo' (TRÍAS, 1974, p. 419). No convincing evidence has been found for this hypothesis, but the idea is widely replicated (GUIA DE SERVICIOS EN MONTEVIDEO. Montevideo: Historical review and miscellaneous data), (LA RED 21. Origin of the name Montevideo), (LA VERDAD. Laura Caorsi. El sexto Monte).

- *Monte Ovidio (Monte Santo Ovidio)* – a hypothesis based on the interpretation of the above quote from Fernando de Albo's "Navigation Calendar", according to which the mountain (and later the city) was named after Saint Ovid, the third bishop of the Portuguese city of Braga, where in 1505 a monument was erected to him (MONTEVIDEANOS. El origen de la palabra Montevideo).

At the same time, the Uruguayan historian Travieso gives the version that seems to us the most plausible: "The word Montevideo comes from an exclamation from one of the ships that arrived in Rio de la Plata (at that time, Rio de Solis) by ship Trinidad, which Magellan commanded, heading towards the Moluccas. The expression was probably uttered between January 12 and 13, 1520, and not on the 13th "at the first rays of light" by one of the sentinels ... This term does not come from Monte vi, Monte vide, or Monte vidi nor from Monte vide eu. It does not owe its origin to Castilian, Portuguese or Galician. The name Montevideo comes from the Latin expression *Montem video*, which fully means 'I see a mountain' (TRAVIESO, 1923, p. 19, 54). The same variant of etymology is adhered to by Fucé (FUCÉ, 2017, p. 2).

Making an attempt to consider in more detail each of the above Hispanic toponymic groups in the region, we believe that the Uruguayan Hispanic anthrotoponyms (more often oikonyms) can be divided into 4 subgroups:

1) Named after politicians and fighters for independence:

Artigas, Tomás Gomensoro, Bernabé Rivera, Diego Lamas, Rincon de Pacheco, Joaquín Suárez, Paso Espinosa, Bolívar, Getúlio Vargas, Florencio Sánchez, Ombúes de Lavalle, Ismael Cortinas, Jandro Gallrolaago, Rincon de Pacheco, Villa General Borges, Juan Soler, Barrio Pereira, General Enrique Martínez, Olivera, Coronado, González.

Uruguayans also pay tribute to certain presidents through the oikonymic nomenclature:

Tomás Gomensoro – Thomas Gomensoro Albin, interim president from 1871 to 1872.

Baltasar Brum – Baltasar Brum Rodriguez, from 1919 to 1923

Departamento Flores – Venancio Flores, from 1853 to 1854

Pueblo Lavalleja – Juan Antonio Lavalleja, 1825-1826, 1830

Ombúes de Oribe – Manuel Oribe, from 1843 to 1851

José Batlle y Ordoñez – José Batlle y Ordoñez, from 1830 to 1907 and from 1911 to 1915.

Costas de Pereira, Rincón de Pereira – Gabriel Antonio José Pereira Villagran, from 1856 to 1860.

Some names have been known for several centuries. Thus, the city of Melo was founded on June 27, 1795 by Agustin de la Rosa, an officer of the Spanish Empire. It was named after Pedro Melo de Portugal, a Spanish colonial official. Pedro de Melo de Portugal and Vilena (1733-1797) was a Spanish soldier and politician who served as Viceroy in the Rio de la Plata. Historian J.C. Chasteen outlined his view of P. Melo's place in Uruguayan history in one of his books (CHASTEEN, 1995).

We were unable to find information regarding the etymology of the name of *Mendoza* (Florida Department), but we assume that the city could be named after

Colonel Mendoza (hero of the battle of 1845) or Pedro de Mendoza (1487-1537), founder of Buenos Aires.

2) Named after first settlers and local residents (founders of settlements, businessmen, engineers, owners of local lands, journalists):

Mones Quintela, Pando, Jardines de Pando, Juan Lacaze, Juan Jackson, Carlos Reyles, Pueblo de Álvarez, Nico Pérez, Gregorio Aznarez, Faro José Ignacio, Arenas de José Ignacio, Lascano, Osimania y Llequeórena Albina, Arroyo Solís Grande, Arroyo Solís Chico, Quintana, Ecilda Paullier, Capurro, Paso Bonilla, Isla Patrulla Maria Isabel, Poblado Alonzo, Vergara, José Pedro Valera.

Many of these names deserve a more detailed story. Thus, Vicente Francisco Soca Barreto (1856-1922), after whom the city of *Dr. Francisco Soca* is named, was a Uruguayan physician and politician. His parents came to Uruguay from the Canary Islands. After graduating from elementary and high school, Soca began studying medicine, graduating in Montevideo. He expanded his knowledge at the University of Paris, where he wrote an outstanding scientific paper that has been published in the most prestigious journals on the topic. After returning to his homeland in Montevideo Soca became a member of the Chamber of Deputies, then the Senate (chairman), the National Administrative Council and a member of the Colorado party. His scientific fame crossed the borders of Uruguay: Soca was considered a world-famous figure; various publishers have collected his magnificent works as works of a true researcher. The politician died surrounded by the gratitude and admiration of his people. He rests in the National Pantheon in the central cemetery of Montevideo, along with prominent figures from Uruguay for their services to their scientific activities.

Not only the city in the Canelones department bears his name, but also the hospital of the city of Canelones, the large avenue and the square in Montevideo

(SINDICATO MÉDICO DEL URUGUAY. Biography of Francisco Soca), (GENI CATALOGUE. Public profile of Dr. Francisco Soca Barreto).

Modern names from this group are also of interest. Thus, we believe that the Osimani y Llerena are named after the Uruguayan Paralempsián Jorge Llerena (runner, bronze medal winner in 1996) and Uruguayan basketball player Martín Osimani (winner of the silver and bronze medals of the international championships).

3) Named after artists:

Velázquez (Spanish artist), *Javier de Viana* (Uruguayan writer), *Juan José Castro* (Argentinean composer and conductor).

We also have found a town with a name of a famous literary character: *El Quijote*.

4) Named after seafarers and pioneers:

Maldonado – bay, department and city in honor of Lieutenant Francisco Maldonado, assistant head of the flotilla of Sebastian Cabot, whom he left in 1530 in place of himself on Uruguayan land, returning to Spain.

Solís, Estación Solís, Pueblo Solís – in honor of Juan Díaz de Solís (1470-1516), navigator of the 16th century. He was the first European to land on the territory of modern Uruguay, being from 1512 the main pilot of Castile. Solís landed on the coast of Uruguay in mid-February 1516 and was killed there by the Indians. Two ships of his flotilla returned to Spain in September of the same year. Later Magellan named the common mouth of the two rivers *Río de Solís* (from the middle of the 16th century - La Plata) (MAGIDOVICH, 1983, p. 126).

Colón – in honor of Christopher Columbus, the discoverer of the New World.

The first two described subgroups of anthroponyms are the most numerous, they contain approximately equal numbers of units. It is also noteworthy

that a large number of units of all four subgroups are characterized by the 'First Name + Last Name' structure.

According to the imitative tradition introduced by the Spaniards in the New World and Oceania (MARTYNENKO, 2018, p. 30; MARTYNENKO, 2019a, p. 163; MARTYNENKO, 2019b, p. 162), most of the so-called *religious toponyms* of Uruguay bear the names of saints, martyrs and canonized missionaries. Such units contain the element San or Santo(a). Examples include the oikonyms *Cerro San Eugenio, Santa Lucia, Villa Crespo y San Andrés, San José de Carrasco, San Ramón, San Jacinto, Santa Rosa, San Bautista, San Luis, San Bernardo, Fortín de Santa Rosa, Santa Lucía del Este, Santa Ana, Villa San Felipe, Villa San Cono, Santa Ana, San Pedro, Los Cerros de San Juan, Santa Regina, Santa Bernardina, San Jorge, San Gabriel, San Francisco de las Sierras, San Rafael, Santa Mónica, San Vicente, San Félix, Santa Teresa, San Javier, San Luis al Medio, San Antonio'2, San José de Mayo, Santa Monica, San Gregorio, Santa Catalina, San Gregorio de Polanco, Santa Clara de Olimar, Arrocería San Fernando, Arrocería Santa Fe*, as well as hydronyms *Río San Luis, Santa Lucía, Santa Lucía Chico, San Salvador, San José, San Juan*.

However, the structure of the religious oikonyms of Uruguay is not limited to the construction of San + name. Many units reflect the ecclesiastical terminology that is familiar in toponymic terms: *Barrio Asunción* (asunción – Spanish for 'assumption'), *Trinidad* (Trinidad – Spanish for 'Holy Trinity'), *El Edén, Edén Rock* (Edén – Spanish for 'Eden'), *Belén, Chacras de Belén* (Belén – Spanish for Bethlehem'), *La Cruz, Cruz de los Caminos* (cruz – Spanish for 'cross'), *Colonia del Sacramento* (sacramento – Spanish for 'sacrament'), *Playa Pascual* (pascua – Spanish for 'Easter'), *Cerro de las Iglesias* (iglesia – Spanish for 'church').

Some units are abbreviations from more complete names:

Castillos – after the Chapel of San Vicente Mártir de Castillos;

Salto – after the San Antonio del Salto Chico barracks;

Mercedes – after the name of the chapel Capilla Nueva de las Mercedes;

Dolores is an abbreviation for the first name San Salvador o Dolores (1624);

Villa Soriano is an abbreviation of the first name Santo Domingo de Soriano (1624).

Several religious oikonyms bear names in honor of the Jesuit priests who lived in Uruguay and who, according to C. Curbelo and R. Bracco, created the 'missionary cultural landscape' (CURBELO; BRACCO, 2004, p. 407):

Colonia Valdense – Spanish oikonymic unit in honor of the French missionary Pierre Valdo / Pierre Valdo, the founder of the religious movement 'Waldens'.

G. Fraile Muerto (Spanish for 'dead monk') has its name since 1908 (TOPONIMIA Y CATEGORIZACIÓN JURÍDICA OFICIAL DE LAS LOCALIDADES URBANAS DE URUGUAY, 2010, p. 26). We can assume that it was given to the settlement by the old name of the river Arroyo de Fraile Muerto. In 1801, Viceroy Sobremonte ordered Don Francisco Javier de Viana to suppress the looting and murder of the Charrua and Minuano Indians. At the head of a detachment of cavalry and two units of artillery, he was determined to carry out his mission, but unexpectedly he was ordered to retreat towards the square due to the threat of the British. Following orders, he immediately set off for Montevideo, covering 80 leagues in three or four days with 2,000 horses, 400 men and two howitzers. While he was carrying out the order in the capital, the chaplain (confessor) of the detachment he commanded died at the river Arroyo de Fraile Muerto, where he was buried. The place of his humble burial at the foot of a tree was marked with a marble stone, on which was roughly engraved with an inscription with his name, and which was later discovered. This is the reason for the name of the area Fraile Muerto. The priest's name was Father Juan Alonso Martínez.

G. Fray Marcos and *Fray Bentos* – cities in honor of famous local monks (fray – Spanish for 'brother' (about a monk)).

G. Cerros de Vera – in honor of the local bishop Jacinto Vera, who died in Pan de Azúcar in 1888.

Cerro Catedral is a mountain the name of which comes from the curious forms of rocky hills at its summit, they are generally found in southern Uruguay and are very reminiscent of the slender building of the cathedral.

Many *descriptive place names* of the region reflect natural landscapes that impressed the Spanish conquerors, and poetic images inspired by nature: *Costa Azul* ('blue coast'), *Bello Horizonte* ('beautiful horizon'), *Blanca Arena* ('white sand'), *Playa Azul* ('blue beach'), *Playa Hermosa* ('beautiful beach'), *Aguas Buenas* ('good waters'), *Aguas Dulces* ('sweet waters'), *Bella Vista* ('beautiful view'), *Piedras Coloradas* ('colored stones'), *Punta Colorada* ('colored cape'), *Laguna Blanca* ('white lagoon'), *Las Piedras* ('stones'), *Piedra Sola* ('lonely stone'), *Piedras de Afilar* ('sharpening stones'), *Pintado*, *Pintadito* ('painted'), *Agraciada* ('graceful', 'lucky'), *Monte Grande* ('big mountain'), *Cerro Pelado* ('bald mountain'), *Playa Verde* ('green beach'), *Playa Grande* ('big beach'), *Arroyo Pantanoso* ('swampy river'), *Cerro Coronado* ('crowned mountain'), *Paso Hospital* ('hospitable passage'), *Aguas Corrientes* ('stormy waters'), *Cuchilla Alta* ('high mountain'), *Punta del Diablo* ('devil's cape'), *Cerros Azules* ('blue mountains'), *Punta Negra* ('black cape'), *Cuchilla de Peralta* ('high mountain'), *Celeste* ('heavenly'), *Arroyo Grande* ('big creek'), *Río Negro* ('black river'), *Cañada Grande* ('great gorge'), *Cerro Negro* ('black mountain'), *Cerro Blanco* ('white mountain'), *Cerro Alto* ('high mountain'), *Cerro Chico* ('small mountain'), *Cerro Chato* ('flat mountain'), *Cerro Grande* ('big mountain'), *Cerro de las Espinas Negras* ('mountain with black thorns'), *Cerro Cuevas Malas* ('mountain with bad caves'), *Arenitas Blancas* ('white sands'), *Valentines* (due to the presence of iron ore in the form of a Valentine's card), *La Aguada y Costa Azul* ('watering hole and the blue coast'), *Blanquillo* ('white'), *Puntas de Arroyo Negro* ('black river braids'), *Cuchilla de Fuego* ('fiery mountain').

The name of the oikonym and oronym *Pan de Azúcar* is literally translated from Spanish as 'sugar bread', but it is associated with the sandy slopes of a mountain that resembles 'pan dulce', a type of bread sprinkled with sugar. In this regard, we note

that the recipe for sweet bread was imported to Central and South America by the Spaniards. This inspired the local people of the mainland to create various types of pastries such as *besos*, *konchas*, *cuernos*, etc. Bread is considered one of the most inexpensive treats in Latin America and is eaten daily as breakfast or late dinner known as *merienda*.

Regarding the toponym, we managed to find out that this name is extremely popular in South America, mainly in oronymy:

Pan de Azúcar or Wak'a Wallamarka – an archaeological site in Peru,

Pan de Azúcar – a mountain in Peru,

Pan de Azúcar National Park – a park in Chile,

Club Deportivo Pan de Azúcar – a football club in Panama,

Pico Pan de Azúcar – a mountain in Venezuela,

Pan de Azúcar – volcano in Colombia,

Pan de Azúcar – a domed volcano in Argentina.

It is noteworthy that one of the Philippine Islands is also called *Pan de Azucar*. We drew attention to the absence of an accent mark in this unit, in contrast to its Latin American namesakes.

A special place in the group of descriptive toponyms of Uruguay is occupied by units containing the lexeme *plata* (Spanish for 'silver'). We associate this with the reflection of the silver findings so desired by Spaniards in the New World, in particular in the territory we study: *Ciudad del Plata* ('silver city'), *Parque del Plata* ('silver park'), *Brisas del Plata* ('silver breezes'), *Río de la Plata* ('silver river'). Noteworthy in this case is the more frequent misuse of the article: more often *del Plata* instead of the correct *de la Plata* from a grammatical point of view.

However, a large number of oikonyms, hydronyms and oronyms are a statement of the factual picture, either already presented to the eyes of the conquerors at the time of arrival, or created by them themselves: *Ciudad de la Costa* ('city on the

coast'), *Barros Blancos* ('white clay'), *Cerillos* ('hills'), *Montes* ('mountains'), *Salinas* ('salt mines'), *La Montañesa* ('mountain woman'), *Cerro Ejido* ('pasture in the foothills'), *Parada Cabrera* ('shepherd's stop'), *Estación Tapia* ('station at an adobe wall, fence'), *Pueblo Nuevo* ('new settlement'), *Estación Pedrera* ('station at the quarry'), *La Pedrera* ('quarry'), *Estación Rincón* ('corner station'), *Cerrillada* ('a series of hills'), *La Loma* ('hill'), *Lagos del Norte* ('northern lakes'), *Punta del Este* ('western cape'), *Paso del Cerro* ('mountain pass'), *Pueblo de Arriba* ('upper settlement'), *Arrocera Rincón* ('corner rice plantation'), *Arroyo de la India Muerta* ('the river where the Indian woman died'), *Palo Solo* ('lonely pillar, trunk (of a tree)'), *Mangrullo* ('watchtower on a tree', 'sentinel'), *Conchillas* ('small shell soil'), *La Horqueta* ('fork'), *Colonia Cosmopolita* ('cosmopolitan settlement'), *El Faro* ('lighthouse'), *Minas* ('mines'), *El Chorro* ('fountain'), *Las Cumbres* ('tops'), *Pajas Blancas* ('white straws'), *Cañada del Pueblo* ('folk gorge'), *Barrio Torres* ('area with towers'), *Puerto de los Botes* ('port for boats'), *Tajamares de la Pedrera* ('water cutter at the quarry'), *Campo de Todos* ('common for all field'), *Radial* ('radial'), *Punta de Carretera* ('railway point'), *Cerros de la Calera* ('mountains near the quarry').

Pictures of the life of the Spanish conquerors captured such geographical units as *El Tala*, *Tala* ('deforestation'), *Carreta Quemada* ('burnt cart'), *El Semillero* ('granary'), *La Casilla* ('house'), *Chamizo* (Spanish colloquial for 'hut'), *La Barra* ('iron beam'), *Tranqueras* (Spanish-American for 'wickets'), *Capacho* ('wicker basket for fruit'), *Mal Abrigo* ('bad coat'), *Lares* ('hearths'), *Cuchillo del Perdido* ('knife of the lost' or 'mountain of the lost'), *Tambores* ('drums').

The struggle as part of the history of Uruguay in general and the War of Independence in particular was reflected in the Hispanic *military toponymy* with a pronounced corresponding meaning: *Bella Union* ('beautiful union'), *La Paz* ('peace'), *Progreso* ('progress'), *Barrio La Lucha* ('are of fight'), *Campo Militar* ('military field'), *El Galeón* ('galleon'), *Fraccionamiento* ('division'), *Centurión* ('centurion'), *Campana* ('bell'), *Artilleros* ('artillery'), *Centenario* ('century', honor of the century since the entry into

force of the first constitution of Uruguay), *Independencia* ('independence'), *Caserío la Fundación* ('estate in honor of the founding'), *Pueblo Federación* ('settlement of the federation'), *Paso Ataques* ('pass of attacks'), *Constitución* ('constitution'), *Libertad* ('freedom'), *La Concordia*, *Colonia Concordia* ('consent'), *Sierra del Soldado* ('soldier's mountain range').

Emotionally colored Uruguayan toponyms have mainly ameliorative connotations: *Esperanza* ('hope'), *El Ensueño* ('dream'), *La Sonrisa* ('smile'), *El Tesoro* ('treasure'), *Constancia* ('constancy'), *La Tentación* ('temptation'), *Porvenir*, *Estación Porvenir*, *Villa Porvenir* ('future'), *Arrocera Querencia* (arrocera – 'rice trader'; querencia – 'love'). However, in some units one can see also notes of dissatisfaction with the emerging reality: *Barrio Remanso* ('slow area'), *La Macana* ('false').

Numerals in Hispanic place names of Uruguay are shown both in letters and numbers: *Seis Hermanos*, *Tres Islas*, *Ruta 37 y 9*, *Tres Quintas*, *Puntas de Cinco Sauces*. Half of them celebrate the historic days of independence:

Veinticinco de Agosto – in honor of the announcement on the Independence Day. August 25 in Uruguay is a public holiday, a day off.

Pueblo 19 de Junio – in honor of the birthday of national hero José Artigas (June 19, 1764). At the end of 2006, President T. Vasquez, who came to power from the coalition of leftist forces of the 'Broad Front', signed a decree that the national holiday dedicated to the birthday of 'Father of the Nation' Jose Artigas, June 19, will be called the Day 'Never again' ('El Día del nunca más') and will be dedicated to the memory of the victims of the Uruguayan junta that ruled the country in the 70s - 80s of the XX century (IVANOV, 2011, p. 97).

18 de Julio, *Colonia 18 de Julio*, *Avenida 18 de Julio* (Montevideo) – in honor of the day the first constitution of Uruguay came into force (July 18, 1830). On this day in Uruguay the holiday *Jura de la Constitución* is celebrated ('Oath to the constitution'). *Jura de la Constitución* is the main public holiday in the country. It is celebrated every 18 July

and refers to the act that took place on 18 July 1830, when the first national constitution was sworn in. Thus, a unitary republican and confessional state was created; the official religion is proclaimed Catholic. The main ceremony took place in the afternoon at the current Plaza Matriz, which was then called Plaza Mayor. On one side of the square, military forces were lined up under the command of Colonels Manuel Oribe and Eugenio Garson, dressed in bright ceremonial uniforms. Each member of the detachment took the oath to the Constitution in front of the cross held by the officer, consisting of a rifle and a saber. Immediately after that, all civilians gathered in the square were asked to consistently climb to the platform in front of the Cabildo building, on the balconies of which there were representatives of government bodies standing, to take the oath of allegiance to the Constitution, passing in front of the mayor of Montevideo. A similar ceremony was also held in all major and important cities of the country. At the end of the act of general oath, the cannon of the old Fort of San José fired a volley of 21 rounds, announcing to the people that the Constitution of the Republic had been solemnly sworn in.

19 de Abril, Treinta y Tres, Ejido de Treinta y Tres, Arrozal Treinta y Tres – in honor of the landing of thirty-three Orientales, a rebel group whose actions eventually led to the formation of the independent state of Uruguay. Los Treinta y Tres Orientales is the name by which the people led by Juan Antonio Lavalleja and Manuel Oribe are known, who revolted in 1825 with the aim of bringing Banda Oriental into the United Provinces of Rio de la Plata. Given the lack of a definition of war between the United Provinces of Rio de la Plata and the Brazilian Empire, both sides agreed to found a new country, present-day Uruguay.

Veinticinco de Mayo – objects named after the start of the May Revolution – May 25. May Revolution (Revolución de Mayo) is a series of political and social events that took place in Buenos Aires during the Viceroyalty of Rio de la Plata in May 1810 and led to the removal of Viceroy Cisneros and the beginning of the process that led to

independence of Argentina, which was officially proclaimed on July 9, 1816. Due to the fact that the territory of Uruguay at that time was part of the Viceroyalty of Rio de la Plata, the region accepted this historical and geographical heritage and carefully disposed of it. In Uruguay we find the city of *Veinticinco de Mayo*, the central street of Montevideo, *25 de Mayo*, the theater *25 de Mayo* in Rocha. It is noteworthy that in Argentina, the center of Buenos Aires is also marked by *Calle 25 de Mayo*, there, just like in Uruguay, one can find the city of *25 de Mayo*, and in addition, the municipality of *Partido de Veinticinco de Mayo* and 3 departments of *25 de Mayo*. In addition, the Argentines in their own way call the island of King George (Waterloo) in Antarctica *Isla 25 de Mayo*. Even the aircraft carrier and heavy cruiser of the Argentine Navy are named *25 de Mayo*.

Zootoponyms and *phytotoponyms*, in the bulk, contain components that are denotations of common names of plants and animals ('pine', 'rose', 'elm', 'myrtle', 'bull', 'dove', 'tiger', etc.), as well as reflecting the concepts of 'forest', 'tree', 'flower': *El Bosque, Quintas del Bosque, Arbolito, Estación Las Flores, Las Flores, La Floresta, El Pinar, Departamento Durazno, Rincón del Pino, Pinares, Piñera, Rosario, Villa del Rosario, Canelones, Paso de Carrasco, Barra de Carrasco, Empalme Olmos, Olmos, La Tuna, Caserío Las Cañas, Las Cañas, La Paloma, Palomas, Punta Ballena, Sauze de Portezuelo, Gallinal, Merinos, El Eucaliptus, Los Arrayanes, La Coronilla, Laureles, Raigón, Arrocería Los Cerros de la Burra*.

At the same time, of the plants, special attention is paid to the palm tree: *Colonia Palma, Palmitas, Palmar, Las Palmas, Palmares de la Coronilla, Arrocería Las Palmas*. And from animals – a bull and a tiger: *La Boyada, Piedra del Toro, Paso de los Toros, Cerro del Toro, Cerro Cueva del Tigre, Arrocería el Tigre, Delta de Tigre* and *Villas*.

However, there are a number of units that glorify the flora of South America: Oikonym *Quebracho* derives from the collective name for three subtropical species of trees from South America, their wood and bark. *Quebracho* is a concatenation of the

Spanish lexemes 'quebrar' and 'hacha' ('to break the ax') and is explained by the high hardness of the wood of these trees.

Arrocera los Ceibos – in honor of the South American ceiba tree.

Lakonos dioecious (*ombú* in Spanish) is an evergreen tree, reaching a height of 6-8 m and having a thick trunk and a dense umbrella-shaped crown. The sap of the tree is poisonous, so its leaves are not eaten by livestock. *Ombú* is a lexeme borrowed from autochthonous languages and sung in poetry⁶. However, put in the plural according to the rules of the Spanish language, it is of interest to us in the course of this study: the names of the cities *Ombúes de Oribe* and *Ombúes de Lavalle* glorify not only the outstanding political figures of the country, but also the local plant, thus falling immediately into 2 groups of toponyms of the ones we are describing.

Many Uruguayan toponyms have undergone changes through renaming, most often more than once. This is due to the political and toponymic approach of the authorities to the nomenclature in different periods of the region's history. Examples include the following units:

Dr. Francisco Soca was founded in 1877 under the name *Mosquitos*. But it was also popularly called *Santo Tomás de Aquino*. In 1928, the settlement was renamed *Soca*, and in 1971, *Dr. Francisco Soca*.

G. Fraile Muerto: *Fructuoso Mazziotta* – *Wenceslao Silveira* – *Fraile Muerto*.

Metonymy

Metonymic chains are not frequent, but present in the Uruguayan toponymic corpus. Examples are: *San Luis* (river, town, cape), *Pan de Azúcar* (mountain, town), *Bella Vista* (locality, mountain range, mountain, small river), etc.

⁶ See the poem "El Ombú" by Argentine politician and poet Luis Lorenzo Domínguez (<https://historianatural.wordpress.com/2008/11/17/luis-l-dominguez-1819-1839-su-poesia-el-ombu/>).

A number of place names in Uruguay are characterized by *spelling errors*. Most often, this is the absence of a space, fixed in the letter: *Lapuente*, *Lomas de Solymar*, *Solymar*, *Colinas de Solymar*, *Lagomar*, *Casablanca*.

However, one can also observe erroneous substitutions in the letter 'b' by 'v' and vice versa:

La Ribiera (= La Riviera), *Barra de Valizas* (= Barra de Balizas), *Puente Valizas* (= Puente Balizas).

We associate this with the phonetic rules of the Spanish language, for which the pronunciation of the fricative sound 'b' in the closed syllable, which both these letters give, is typical.

Folk etymology

As with any study, a careful and thorough approach is also required when studying Uruguayan place names. Many units of the region etymologically are revealed in different ways in comparison with the initial assumptions:

Estanque de Pando is not about a valley between two mountains ('pando' is Spanish for 'valley'), but about a local resident named Pando.

Paso Espinosa is not about a thorny path ('paso espinoso' is Spanish for 'thorny path'), but about the Colombian lawyer and politician Augusto Espinosa Valderrama (1919-1986).

Cerros de Vera is not about the hills on the coast ('cerros de vera' is Spanish for 'hills on the coast'), but about Bishop Jacinto Vera.

San Carlos is not a religious oikonym, as its name might suggest. It was founded in October 1763 by the Spanish Governor Pedro Antonio de Sevallos to discourage the establishment of Portuguese settlements in the region. Its name comes from the name of the then King of Spain Charles III. Sevallos, judging by the prefix 'san', elevated the

king to the rank of saints, but this only speaks of his subjective assessment of the personality of the monarch and immense devotion to the Spanish crown.

The oikonyms *Solís de Mataojo* could be mistakenly considered as phytotoponym. After all, *mataojo* (lat. *Pouteria*) is a tree of the sapot family, *sapodilla*. It grows up to 5 meters, the wood is strong and very durable, and the thickness of 0.705 cm indicates a rich and deep root system; it has beautiful foliage, and in December it is covered with fragrant greenish-white flowers; the fruit is ovoid green, inedible. Branches are often used at festivals to decorate the streets. It is a fuel that gives off a lot of heat, but the smoke of which is harmful to the eyes. But the settlements *Mataojo*, *Solís de Mataojo*, and the river *Arroyo de Mataojo Grande* are anthropotonyms named after Ramón Mataojo. On August 17, 1831, in the *Mataojo* area, one of the last charrua massacres committed by the Bernabe Rivera squad took place. Ramon Mataojo is the name of a warrior from the Charrua Indian tribe, at the age of 18-20 years, captured by the river *Arroyo Mataojo Grande* in 1831. In January 1832, he was sent across the Atlantic as a living model for the Paris Academy of Sciences. However, due to disagreements between various officials, he had to remain aboard *L'Emulación*, the ship he was on, until his death in October of that year. He is considered to be the first Charrua to cross the Atlantic. Nowadays, many of the facts about Charrua take on a new color (NELIN, 2020), but the above data has not yet been denied.

The rivers *Arroyo Solís Grande* and *Arroyo Solís Chico*, contrary to popular belief, are named not for the Spanish explorer of Portuguese origin Juan Díaz de Solís, but for a local resident named Solis, whose lands were located between the two rivers.

Some Hispanic toponymic *shiftnames* in Uruguay are represented by the presence of the component *nuevo* (Spanish for 'new'): *Nueva Helvecia* (Helvetia is the ancient name of Switzerland used in allegories and poetry), *Nueva Palmira*, *Nuevo Berlín*. However, we find other examples on the map: *Toledo*, *Villa Argentina*, *Florida*, *Balneario Buenos Aires*, *Gerona*.

Among the Hispanic *repeated toponyms* of Uruguay, double nominations prevail. Thus, we can observe 2 oikonyms each *Cruz de los Caminos, Cerro Negro, Cerro Pelado, Piedra Sola, Toledo, Agraciada, La Paz, Esperanza, Progreso, Quebracho, La Paloma, Las Flores, Laureles, Arbolito, Merinos, Rosario, 18 de Julio*. Not many names are repeated 3 times: *Cerro Chato, La Pedrera, Las Flores, San Luís*.

4 Conclusions

Hispanic place names, forming the basis of the Uruguayan toponymicon, reflect the history, culture and identity of the Uruguayan people, the natural features of the region and the connection with Spain as a linguistic starting point. Today it is premature to talk about a thorough study of the Hispanic toponymic layer of the state. A more detailed study of the nomenclature by means of a critical toponymic and political toponymic approach, a more scrupulous analysis of the etymology of Hispanic toponymic units and universal access to the data of research carried out in this direction is required.

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