ABSTRACT
Hispanic toponymy is common in Manila and the Philippines due to historical reasons. In the following pages, I show the changes of place names present in the historical City of Manila at the end of the Spanish colonial rule in 1898, and the results are analyzed in terms of preservation and linguistic filiation: English, Spanish, Tagalog, and other languages. Defining and proper place names are distinguished, and it is concluded that 54.79% proper place names have disappeared, while 45.21% are preserved. New place names substituting disappeared proper place names tend to be Hispanic eponyms due to cultural, historical, and social reasons.

Keywords: Filipino linguistics, Spanish in the Philippines, Filipiniana.

1. Introduction
The historical City of Manila comprises an area of 42.88 km² and it had a population of 1,780,148 people in 2015 (Census of Population [CP], 2015). It is one of the cities that forms the National Capital Region of the Philippines, popularly known...
as Metro Manila, constituted by a total of 16 cities and one municipality, spreading over 619.57 km², with a population of more than 12.8 million people in 2015 (CP, 2015). In 2020 it is estimated it has more than 14 million people. These cities and municipality form an urban continuum that extends over the surrounding provinces comprising more than 25 million people and being one of the largest urban areas in the world (Demographia World Urban Areas, 2022: 23). In 1903, the historical City of Manila had a population of 219,928 people and Metro Manila had a population of 330,345 people (Stinner y Bacol-Montilla, 1981: 8).

The Philippines was under Spanish colonial rule between 1571 and 1898, after some previous expeditions. Manila was founded by Miguel López de Legazpi in 1571 over previous settlements influenced by local peoples, Hokkien Chinese traders, and the Sultanate of Brunei. The Hispanic influence in Manila started in the second half of the 16th century and extended until the World War II, time after the American rule of the Philippines started in 1898. The Spanish occupation of the previous settlements and the city growth until the end of the 19th century introduced a vast number of Hispanic place names, but also some previous names were preserved (Lesho y Sippola, 2018; Quilis y Casado-Fresnillo, 2008). After the Spanish control of Manila, some of these names changed while others have remained (Berg y Vuolteenaho, 2009; Stolz y Warkne, 2016).

In general, place names are coined according to social or geographical reasons. The latter usually describes the territory physical characteristics — e.g. Binondo (Tagalog Language Binundók: Hilly Terrain), Estero (Spanish Language: Channel). Social reasons are numerous and more complex, and they prevail in urban areas. Sometimes place names refer to working activities and guilds — e.g. Anloague (Tagalog Language Anluwagi: Carpenter), Arroceros (Spanish Language: Rice Cultivators, Rice Dealers)—, to influential people, religious entities, military buildings, and so on. For Spanish place names in urban areas of the Philippines, Quilis and Casado-Fresnillo (2008) offer the following taxonomy: names of saints, names of Spanish countries and cities, names of historical figures, historic dates, names of people related to Arts and Sciences, relevant people in the Philippine society including their given names and surnames, only given names or only surnames, names of flowers and plants, names of animals, abstract names, names of guilds and working activities, names derived from common names or adjectives, geographical names, poetic names and commercial names (pp. 544-550). Note that most of the place names stated in the map, and generally in all urban maps, are odonyms (e.g. Calle, Avenida [Street, Avenue]), although we also find a few geographical place names (e.g. Estero [Estuary]).

Here I analyze the preservation and changes of place names in the historical city of Manila since the end of the Spanish colonial rule in the Philippines in 1898. The changes of each place name are given, they are classified according to their preservation and their linguistic filiation, and finally, I focus on the new names.
substituting non-preserved place names. Manila’s 1898 map (De Gamoneda, 1898) is the primary source and its data have been contrasted with other sources (Bach, 1920; Cavada y Méndez de Vigo, 1876; Gealogo, 2011; Medina, 1992; Reed, 1978). Note that De Gamoneda’s map has been squared for the sake of the location of items (see appendix A.1. Style Guidelines). For the linguistic and historical analysis of each historical item (appendix A.2. List), I especially consider the books Streets of Manila (Ira y Medina, 1977) and Daluyan: A Historical Dictionary of the Streets of Manila (NHIP, 2006), without disregarding other publications (Lesbo y Sippola, 2018; Medina, 1992; Quilis y Casado-Fresnillo, 2008). I also use the information on contemporary Spanish place names in Metro Manila given by 803 surveys all over the urban area, my personal fieldwork, and contemporary sources (GoogleMaps, n.d.; Jersey, 2011). Field data have been obtained between 2017 and 2020.

After this Introduction, in section 2. Considerations Before the Analysis, I give some practical considerations for a better understanding, paying special attention to Eponyms. In section 3. Analysis, the results are studies according to preservation and linguistic criteria, while in section 4. Discussion such analysis is discussed. Finally, in section 5 I extract some Conclusions. In appendix A, I individually study the whole list of historical place names. First, in A.1, I describe the style used for the place names list, explaining each item, and offering as much information as possible in the easiest way. Then, in A.2, all the place names found in Manila’s 1898 map (De Gamoneda, 1898) are listed and studied, having a total of 373 entries but considering 376 names, as the map indicates a pair of names for three entries. These names have been contrasted with other sources (Bach, 1920; Cavada y Méndez de Vigo, 1876; Ira y Medina, 1977; NHIP, 2006).

2. Considerations Before the Analysis

The main goal of the present study is to analyze the preservation and linguistic characterization of place names in Manila dated back to 1898.

I consider the toponym’s proper noun and not the defining common noun -i.e., for Calle Bilbao, I take into consideration the proper noun Bilbao. It must be noted that Spanish defining place names have been substituted by English equivalents: Avenue, Bay, Bridge, Church [Spanish Language Iglesia is less common], Drive, Fort, Market, Street, River [Tagalog Language Ilog is less common], Road. The exceptions are Estero —Spanish word for channel, estuary—, Isla —Isla de Convalencia, Isla de Romero— and defining names related religious anthroponyms: Niño, Nuestra, Padre, San, Santo, Santa, Señora. Plaza is coincident in Spanish and English.

If a place name is not preserved for the same place or for a close related place, then I study its linguistic variation —note that the specificity ‘Not preserved’ between square brackets in the Current Name section refers to the physical entity, not the linguistic item. The current corresponding entity and place name is stated, even when both name and place may have changed: Hotel de Oriente was removed and Tytana
Plaza was built in its place; then, I establish that the Hispanic Hotel de Oriente has been substituted by the Chinese Tytana — from the Chinese surnames Ty and Tan. Only in a few cases I consider place names to be totally disappeared with no current preservation: Calzada de Ligiro, Cementerio [A3 A4], Cordelería, Dulumbayan, Talleres, Traída de Aguas, Tranvía a Malabón. In the cases of Calle Vivas and C.P. Canin, places are still preserved but transformed into unnamed tiny alleys. Calzada de Ligiro was not preserved, and the nearest and most similar street is Quirino Avenue, but they do not correspond, and the name Ligiro disappeared. Traída de Aguas is not preserved, and I take Calle de Sande and not Tranvía a Malabón to be the origins of current Nicolás Zamora Street. Talleres, Cordelería, and Cementerio [A3 A4] are occupied by compounds or slums with no distinctive corresponding name. Dulumbayan channel is drained, and its name is lost both for the channel and the surrounding area.

Some names are not preserved in the original place but in the surroundings. Sometimes, names appear in adjunct places: Santiago Street is not in its initial location but in a close perpendicular street, current Concordia Bridge does not correspond to map’s Puente de la Concordia but to a very close bridge in the same district of Concordia, Calle Malacañán is now Jose Laurel Street but the place name Malacañang is preserved for the close presidential palace. For these cases, the name is classified as preserved, as there is a territorial and historical connection between the ancient and the new entities. Some other times, same names appear in different places of the current Manila: historical Calle Divisoria, Palumpong, or Umbuyan are not related to current Divisoria, Palumpong, and Umbuyan. For these cases, I consider the names not to be preserved.

Some old places have split into several entities and names. Calle Looban has split into Mahatma Gandhi Street and Angel Linao Street, Timbugan Street is now Fugoso Street and Tomas Mapua Street, or Calle Magdalena is now Bambang Street and Masangkay Street. Similarly, Estación Central del Ferrocarril a Dagupan, even if it is still a unity, is now known as Divisoria Station or Tutuban Station. For these cases, I consider all the new names. As a result, the sum of all the new names does not coincide with the number of ancient non-preserved names even when the differences are not significant.

The map states a pair of names for three entries: Paseo de la Luneta o de Alfonso XII, Paseo de las Aguadas o de Vidal, and Paseo de Santa Lucía o de María Cristina. As a result, there is a total of 376 names in 1898’s map, but there are actually 373 entries. Luneta is preserved while Alfonso XII is not, neither Aguadas nor Vidal are preserved, and Santa Lucía is preserved in one of the gates to Intramuros but María Cristina is not.

Pangasinan language appears in Dagupan — Pandaragupan: Meeting Point. However, as the whole nominal phrases where Dagupan appears are Estación Central del Ferrocarril a Dagupan and Línea de Dagupan a Manila, both entries are analyzed as Hispanic: Estación, Central, and Línea are not defining nouns but...
necessary elements to designate the place. Following the same logic, Tranvía a Malabón is considered a Hispanic entry. Some other entries coincide in Tagalog language and other Philippine languages — e.g., Ilaya, Balate, Limasana.

Spelling may offer some clues about Spanish phonetics and phonology in the Philippines at that time. Confusion and ambiguity between ‘ce’, ‘ci’, ‘z’ with ‘s’ are common: Gastambide, Gonzales, Legaspi, Urbistondo, but also the hypercorrection Farnecio. There is also a confusion between ‘i’ and ‘l’ in Colcuera, and between ‘c’ and ‘g’ in Gandara-Candara, where both solutions are given in 1898’s map. The latter is also found in the map’s Cunao, which corresponds to the present Gunao. There is also a confusion between ‘o’ and ‘u’ in Fulgueras, and we find the common Tagalog confusion ‘f’ and ‘p’ in P. Paura. Some other times, ambiguity finds its cause in typo style, typo mistakes, or different spelling standards. Diacritics are elided most of the times: many acute accents are forgotten — although they can be found in some cases they should not be: Rodriguez Arias [Rodríguez Arias] —, diaeresis in Echague [Echagüe], and ‘n’ tilde in the case of Penarubia [Peñarrubia], which also establishes the spelling ‘r’ for the alveolar trill, normatively spelled ‘rr’. Spellings Reyna and Aseyteros are found in Canal de la Reyna, Calle Reyna Cristina, and Aseyteros, and combination of preposition ‘de’ and female article ‘la’ is written together in Calle dela Asuncion [Calle de la Asunción], as it is done nowadays in the Filipino graphic representation of Spanish names. Finally, Calle Soledad in G4 is a mistake: it is recorded in other coetaneous documents as Calle Soldado, which is preserved (Bach 1920; Ira and Medina 1977: 194).

Most Iglesia are popularly preserved. Many times, the predominant defining name is Church — even when Iglesia is still recognized —, they are named together with the district they are located, and they usually acquire an Anglicized version as the official one: Santo Niño de Tondo vs Archdiocesan Shrine of Santo Niño de Tondo, El Nazareno Negro or Quiapo Church vs Minor Basilica of the Black Nazarene, Nuestra Señora del Pilar or Santa Cruz Church vs Our Lady of the Pillar Parish, San Lorenzo Ruiz Church or Binondo Church vs Minor Basilica of Saint Lorenzo Ruiz, San Miguel Church or Malacañang Church vs Regal Parish and National Shrine of Saint Michael and the Archangels. On the other hand, Archdiocesan Shrine of Our Lady of Loreto Parish or Sampaloc Church is no longer known as Nuestra Señora de Loreto, while Santo Niño de Pandacan Parish or Pandacan Church, and San Fernando de Dilao Parish or Paco Church, are official and popular preserved names.

Mercado is almost lost as a defining name. In other Philippine languages, it is still used as market or shop, while the Tagalog language Merkada is almost forgotten, at least in Metro Manila. Arroceros is no longer a market but a park, but the name is preserved. The Hispanic proper names for the map Mercado are historically preserved in the case of Arranque and Quinta: Mercado [Mercado in C3 D3] is now Arranque Market, and Mercado [Mercado in D3] is now Quinta Market and Fish Port.
However, the other close Mercado pointed in E3 near Quinta does not longer exist and it has been substituted by Gaisano Tower, a private building. All these Mercado are not considered to be preserved, as the linguistic Hispanic item printed in the map —i.e., Mercado— is lost both as a defining and a proper name, and the proper name is not coined in 1898's map —except for Arroceros, which is taken to be preserved as a park.

Puente is lost as a defining name. Some of the bridges have preserved historic proper names even when they have been rebuilt, others have changed the name while being rebuilt, and others totally disappeared, and with them, their names. Preserved place names for bridges are Ayala, Blanco [In Disuse], Pretil [now Pri-til], Concordia [in a close bridge], San Marcelino, Meysic, and Tutuban [In Disuse]. Quinta is not preserved in the bridge itself but in an adjunct market in D3. On the contrary, Azcárraga, Chinesco, Colgante, Debunao, España, Iris, Joló, Magdalena, Palomar, Prin, San Pedro, and Santa Cruz, they are lost. As a tendency, the largest and most important bridges have changed their names, while the small bridges, if preserved, they tend to keep their historical names too.

Finally, some names are labelled 'In Disuse'. They are recognized by elderly people, usually low-class elderlies who have lived in the area their entire lives, but they are not commonly used: Canal de la Reina instead Estero de la Reina, Puente Blanco, Puente Tutuban, Tanduay.

2.1. Eponyms

Eponyms, and specially surnames, deserve special consideration. There are historical Hispanic and Tagalog eponyms in the map —the specific case of Limasana can be interpreted from Tagalog language and from other Philippine languages—, while nowadays in the corresponding places we can find English, Hispanic, and Tagalog names, as well as the Arabic Rajah Sulayman, the Chinese Tytana, the German Blumentritt, the Hindi Mahatma Gandhi, and the probable Cebuano Lapu-Lapu. I consider Raxa Matanda a Tagalog toponym (Almario, 2003; Joaquin, 1990).

Hispanic eponyms do not constitute a linguistic unity, but they correspond to different Spanish, European, and even African languages. There are several Basque eponyms —Arlegui, Basco, Echagüe, Elizondo, Ezpeleta, Elcano, Goiti, Urbizondo, and so on— and there is also the Hispamized Magallanes from the Portuguese explorer Magalhães. Lacoste seems to be originally Occitan or French, and digging deep into some names' origins, David is a Hebrew name, Numancia seems to be Celtic, Tetuán is the Hispanized form of the original Berber Tittawin, and Gavey [Galvey] is a Hispanic eponym with Irish roots referring to the Spanish lieutenant-colonel Guillermo Galvey. Similar for Tagalog classification, Limasana seems to come from the Filipino eponym Limasawa, likely to be Cebuano but assumed in Tagalog. It is not the goal of this research to explain the origins or to give a meaning for these names, but to classify them, and to observe their variation in relation...
with Hispanic colonization and Tagalog roots. Finally, some surnames are hispani-
zied forms of Hokkien Chinese eponyms deeply rooted in the Philippine’s Hispanic
history and society: Quiotan in the historical map, or nowadays, Quezon, Gaisano,
Lacson, and Ongpin. Note that I consider Tytana a Chinese name, as it comes from
Madame Ty-Tan, a woman born in China in 1908 who migrated to the Philippines
in 1946.

3. Analysis

There are 376 linguistic items in Manila’s 1898 map. 206 of them are preserved
(54.79%), while 170 are not (45.21%). For the non-preserved place names, we have
166 new place names, 123 of them are Hispanic (74.1%), 31 are English (18.67%), 8
are Tagalog (4.82%), and 4 correspond to other languages (2.41%). The difference
between the number of non-preserved names and the new names is explained as
some entities and their names have disappeared, while others have split into diffe-

There are 320 Hispanic historic place names in Manila’s 1898 map: 168 are pre-
served (52.5%) while 152 are not (47.5%). Non-preserved names have been replaced
by 147 new names: 108 new Hispanic names (73.47%), 31 new English names
(21.09%), 6 new Tagalog names (4.08%), and 2 new names corresponding to other
languages (1.36%).

There are 53 Tagalog historic place names in Manila’s 1898 map: 38 (71.7%) are
preserved while 15 are not (28.3%). Non-preserved names have been replaced by 16
new names: 13 new Hispanic names (81.25%), 2 new Tagalog names (12.5%), and the
Hindi name Mahatma Gandhi for the former Looban (6.25%).

Manila’s 1898 map shows three Hokkien Chinese place names: Calle de Joló,
Puente Joló, and Calle de Sangleyes. These names were substituted by the Hispanic
Juan Luna (twice: 66.66%) and the German Blumentritt (33.33%). Hispanized Chi-

Table 1

<table>
<thead>
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<th></th>
<th>Total</th>
<th>Preserved</th>
<th>Not preserved</th>
<th>New Hispanic</th>
<th>New Tagalog</th>
<th>New English</th>
<th>New Others</th>
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<td>170</td>
<td>123</td>
<td>8</td>
<td>31</td>
<td>4</td>
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<tr>
<td>Hispanic</td>
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<td>168</td>
<td>152</td>
<td>108</td>
<td>6</td>
<td>31</td>
<td>2</td>
</tr>
<tr>
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<td>15</td>
<td>13</td>
<td>2</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
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<td>0</td>
<td>3</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>1</td>
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</tbody>
</table>
4. DISCUSSION

Toponyms depict the Geography, History, Linguistics, and Society of territories all over the world. In the Philippine case, there are four main linguistic groups for place names: local place names —in the case of Manila, Tagalog place names—, place names coined by former Chinese and Muslim communities, Spanish place names, and English place names.

With the end of the Spanish colonial rule in the Philippines and the beginning of the American rule (Blount, 1913; Manila Merchant’s Association, 1908), most defining place names were substituted by English equivalents: Avenue, Bay, Bridge, Church [Spanish Language Iglesia is less common], Drive, Fort, Market, Street, River [Tagalog Language Ilog is less common], Road. However, a bit more than half of the initial proper place names are preserved while the other half have changed. Tagalog perdured as the people’s language, historical Philippine dialect of Spanish language is almost lost in the whole country, and English established as the new lingua franca. Nowadays, Tagalog is the language of middle and low classes, while English is the common language for the rich districts of Metro Manila. Some upper-class people can hardly speak Tagalog (Lesada, 2017).

Paradoxically, most of the new place names coined during the 20th century substituting the former historical place names are Hispanic (74.1%). New English proper names suppose a 18.67% of the total and new Tagalog place names only a 4.82% — note that I am not talking about all the new names appeared in the megapolis, but only about the ones substituting disappeared names stated in 1898’s map. The main reason is that new place names usually are anthroponyms referring to religious entities or people relevant for the formation of the Philippine nation during the last part of the 19th century and the 20th century —artists, intellectuals, journalists, politicians. Most Filipinos and most of these influential people present Hispanic names, due to family history, religion influence, and especially, due to Narciso Clavería y Zaldúa Decree of 1849 stating that every Filipino must have a family name chosen among the established in the Catálogo alfabético de apellidos (Clavería y Zaldúa, 1849; also Caceres, 2010).

Chinese place names deserve special attention. It is sometimes said that Hokkien Chinese community left no print in Manila’s and the Philippine’s place names (Lesho y Sippola, 2018: 323). However, Manila’s 1898 map shows some Hokkien Chinese place names: Calle de Joló, Puente Joló, and Calle de Sangleyes. Joló comes from Ho Lâng, Good People, and Sangleyes comes from Siang Lai, Sang-Li: constantly coming, and from that, Chinese trader and Chinese person. These Chinese names were changed by the Hispanic Juan Luna (twice: 66.66%) and the German Blumentritt (33-33%). We may also consider here the Hispanized Chinese mestizo surname Quiotan, substituted by the Hispanic Sales. However, in this analysis Quiotan is considered a Hispanic name for historical and cultural reasons in the Philippines’ context —as well as the new names Quezon, Gaisano, Lacson, and Ongpin,
and the original Irish Galvay. Chinese influence not only is depicted in Hokkien Chinese place names but also appears in Spanish and Tagalog place names referring the Chinese community: Meysic in Calle Meysic, Estero de Meysic, and Puente Meysic —Tagalog Language May Intsik: Place populated by Chinese people— and Puente Chinesco —Spanish Language: Chinese Bridge. All these names are in the historical Chinese area of Manila, north of the Pasig River (Chu, 2010; Klöter, 2011).

Toponyms reflect geographical and social realities of territories. Urban place names focus on social dimensions that are not neutral: they reflect the society and individualities of different times and communities, their political struggles, economic interests, and domination strategies (Berg y Vuolteenaho, 2009; Calvet, 1974: 79-86; Guillorel, 2008; Higman y Hudson, 2009: 18-19; Shohamy y Waksman, 2009: 313-315). Toponymy coining and evolution differ between different places. In the Hispanic case, American countries usually preserve and increase their Hispanic place names, different to what happens in Western Sahara (Stolz y Warneke, 2016). The former countries acquired a Hispanic culture as the national culture—most of the time, the culture of most of the population or the culture of the elites—while the latter did not. The Philippines is a different case in which some of the Hispanic elements are generally lost, like the Spanish language, while others are preserved. Among the preserved elements are eponyms and agionyms, which played a crucial role in toponymy coining during the 20th century, when the newly Philippine independent nation developed.

5. Conclusions

Metro Manila’s toponymy linguistic characterization and evolution depicts the presence of Tagalog native people, former Chinese and Muslim settlers, and colonizers coming from Spain and the United States of America. Nowadays, these place names are combined with others coming from other languages and communities due to global trends. That happens in newly built areas but also in some names replacing historical toponyms—e.g. Mahatma Gandhi, which is the former Calle Looban.

The evolution of Manila’s place names shows the tensions and developments of the communities that have established inside its borders. It also prints the political formation of a nation during the end of the 19th century and most of the 20th century: politicians, intellectuals, artists, and other people relevant to the new independent state occupy most of the present Manila map.

A little more than half of the toponyms existing by the end of the 19th century have disappeared, and the substitution mostly affected former Hispanic place names. Paradoxically, most of the new substituting names are Hispanic anthroponyms, considered part of the living Filipino culture.
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A. LIST OF PLACE NAMES

A.1. Style Guidelines

Each entry in presented following this style:


For example:


[Normative Formula] Name in the Map. Names are transcribed as they appear in the map, but first the equivalent normative current European Spanish formula is written between square brackets. For names totally written in capital letters in the map, I transcribe the first capital letter of each noun while the rest of the word is written in lower case letters -e.g., Sanchez Barcaiztegui, Tranvia a Malabon, Puerto en Proyecta, Binondo, Ermita, Intramuros, Malate, Peñafrancia. Abbreviations are also explained in the bracketed formula: Antonio, Baluarte, Calle, Capitanía, Dirección, Estación, General, Militar, Padre, Pasaje, Paseo, Plaza, Puente, San, Santa, Santo. The list is alphabetically ordered according to the normative formula; if it coincides, then the list is alphabetically ordered according to the rest of parameters: Name in the Map, Kind of Place, and Quadrant.

Kind of Place. Kind of place or purpose of the original place: Bay, Bridge, Cemetery, City, Channel, District, Educational Building, Factory, Hospital, Hotel, Island, Lighthouse, Market, Military Building, Moat, Park, Port, Prison, Promenade, Public Building, Railway, Railway Station, Religious Building, Road, Square, Street, Theater, Tram Station, Water Supply.

Quadrant. Map square location according to the following graticulate: bit.do/MapaManila1898. The original map (De Gamoneda, 1898) can be found here: https://legacy.lib.utexas.edu/maps/historical/manila_and_suburbs_1898.jpg.

Current Name. Preserved proper place names coincide here. However, most of the defining names have changed into English -e.g., Calle Barcelona vs Barcelona Street-, except for Estero, Isla, and names defining religious anthroponyms: Niño, Nuestra, Padre, San, Santa, Santo, Señora. Plaza is coincident in Spanish and English. If the name is preserved in an adjunct but different entity -e.g., Puente de la Quinta vs Mercado de la Quinta, Muelle de la Quinta-, the place name is taken to be preserved and the current name is also indicated -Carlos Palanca Bridge.
If a place name is not preserved for the same place or for a close related place, then I study its linguistic variation and I indicate the current corresponding entity and place name, even when both name and place may have changed. For instance, Hotel de Oriente was removed and Tytana Plaza was built in its place. Then, I establish that the Hispanic Hotel de Oriente has been substituted by the Chinese Tytana -from the Chinese surnames Ty and Tan. Only in a few cases place names are considered totally disappeared with no current preservation: Calzada de Ligiro, Cementerio [A3 A4], Cordelería, Dulumbyan, Talleres, Traida de Aguas, Tranvía a Malabón. More information about these cases is given in the Analysis considerations.

Additional information about the current entity and the current name may be given between square brackets in this Current Name section. Note that the label ‘Not preserved’ in this Current Name section specifically refers to the physical entity.

Coordinates. Decimal degrees geographical coordinates are given for all the entries to allow readers and researchers to obtain accurate physical information of the places. For big entities like districts or roads, a middle point is taken. Geographical coordinates are more useful and offer more rigorous information than descriptions.

Translation. English translation for the map’s names is provided. Defining names are always translated. Proper names also are translated, except for eponyms. For agionyms or religious anthroponyms, and cities, translations are given if they are rooted in the English tradition -e.g., Saint Michael, Saint Peter, Saint Raphael, Seville- but the original formula is preserved if it does not have an English traditional equivalent -e.g., Saint Lorenzo Ruiz. If the original Spanish place name has the preposition ‘de’ in 1898’s map, then it is translated using the English ‘of’ -i.e., Calle de Anda is translated as Street of Anda, but Calle Morga is Morga Street. When preposition ‘de’ is part of the whole person’s name, the Spanish solution is preserved -e.g., Calle Lope de Vega is translated as Lope de Vega Street.

[Final Considerations]. Additional information is given between square brackets, at the end of some entries or sometimes next to the Current Name section if such additional information refers to the current entity. First, I indicate if the name is preserved and I may give some characteristics of its preservation -e.g., shortened place, extended place, preserved in a different close and related entity. If it is a Tagalog place name, its etymology is added. For that, I mainly rely on Isagani Medina’s linguistic comments in Streets of Manila (Ira y Medina, 1977) and in the book Daluyan: A Historical Dictionary of the Streets of Manila (NHIP, 2006). Other sources consulted for specific entries are conveniently cited. If the given information is not clear, a question mark ‘?’ is added. That happens in Angyahan, Ligiro, Sagat, Singalong, Tanque, and Tondo.
A.2. List


Toponymy of Manila since 1898 73


Toponymy of Manila since 1898


[Tagalog Language Kipit: Compressed, constricted]


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https://dx.doi.org/10.12795/PH.2023.v37.i01.03 Philologia Hispalensis 37/1 (2023) 55-86
Toponymy of Manila since 1898

Calzada de Iris. Road. D2. Recto Avenue. 14.60241, 120.98648. Road of Iris
[Canal de la Reina] Canal de la Reyna. Channel. B3 C3 C4. Estero de la Reina [‘Canal de la Reina’ in disuse]. 14.6078, 120.9704. Channel of the Queen [Preserved]


[Preserved and shortened]

[Estación Central del Ferrocarril a Dagupan] Estacion Central del FerroCarril a Dagupan. Railway Station. B3 C3 C4. Divisoria Station, Tutuban Station. 14.611307, 120.973196. Dagupan Railway Central Station [Pangasinan ‘Pandaragupan’: Meeting point. Slightly displaced towards the north]


from the Chinese surnames Ty-Tan]. 14.600886, 120.974028. Hotel of the Orient
Niño de Tondo, Tondo Church. 14.608038, 120.967617. Church [Preserved]
Iglesia. Religious Building. D1. Archdiocesan Shrine of Our Lady of Loreto Parish,
Sampaloc Church. 14.603258, 120.99346. Church [Not preserved: Destroyed
during World War II, it was before Nuestra Señora de la Peregrina]
Church. 14.598737, 120.98373. Church [Preserved: Still called Nazareno Negro]
Iglesia. Religious Building. D3. Our Lady of the Pillar Parish Church, Santa Cruz
Parish. 14.599309, 120.980416. Church [Preserved]
Iglesia. Religious Building. D4. Binondo Church, Minor Basilica of Saint Lorenzo
Ruiz. 14.6, 120.974615. Church [Preserved]
Iglesia. Religious Building. E2. Malacañang Church, San Miguel Church, Regal Parish
and National Shrine of Saint Michael and the Archangels. 14.592264, 120.991921.
Church [Preserved]
Church [Preserved]
14.57937, 120.994566. Church [Preserved. Paco comes from Francisco, as
Franciscans evangelized the area]
14.590639, 120.988722. Island of Convalescence [Preserved and modified]
14.590639, 120.988722. Island of Convalescence [Preserved and modified]
14.590639, 120.988722. Island of Convalescence [Preserved and modified]
14.590639, 120.988722. Island of Convalescence [Preserved and modified]
area: 14.626375, 120.982045. Tagalog Language Liko: Bend, Curve]
Main Line. 14.623214, 120.975088. Line from Dagupan to Manila [Pangasinan
‘Pandaragupan’: Meeting Point]
Language Maalat: Salty]
[Preserved]
Market of Rice Cultivators, Market of Rice Dealers [Preserved Arroceros]
Nagtahan. Street. E1. Mabini Flyover, Nagtahan Flyover, Nagtahan Flyover, Nagtahan
Street. 14.598565, 120.980465. Nagtahan [Preserved. Tagalog Language Tahan: Stop, cease. It was a dead-end]
[Preserved]
[See Calle Nueva Nozaleda]
14.578332, 120.983312. Observatory
Olive Groves]
Francisco, as Franciscans evangelized the area]
preserved in the same area. Tagalog Language: Bush, Schrub]
Tagalog Language Pandan: Plant area]
Nozagaray Passage
Obando Passage
[Preserved and extended]
14.60576, 120.970211. Promenade of Azcarraga
[Paseo de la Luneta o de Alfonso XII] Paseo de la Luneta ó de Alfonso XII. Park.
Promenade of Alfonso XII [Preserved Luneta]
[Paseo de las Aguadas o de Vidal] Paseo de las Aguadas ó de Vidal. Promenade. E3
E4. Padre Burgos Avenue, Taft Avenue. 14.591314, 120.980261. Promenade of the
Watering, Promenade of Vidal
[Paseo de Magallanes] P. de Magallanes. Promenade. D4. Magallanes Drive,
Riverside Drive. 14.594412, 120.976398. Promenade of Magellan [Preserved]


[Puente de la Concordia] Pe. de la Concordia. Bridge. G1 G2. Concordia Bridge, Pedro Gil Bridge. 14.579394, 120.004265. Bridge of the Concord [Current Concordia Bridge is not far: Concordia College is placed between both bridges. I consider the place name to be preserved]


[Santibáñez] Santibañes. District. F2 [Area in Paco]. 14.5903, 120.9935. Santibañez [Preserved in a channel under the same name]


Tanque. District. F2 F3. Tanque. 14.5865273, 120.9913471. Water Tank? [Preserved. An area, creek, and street in Paco, besides the Pasig River, whose geography, similitudes with Tanque in Cavite and surrounding place names like Provisor, indicate the existence of a water tank to supply vessels (Fish, 2011)]


