

GEOMETRIAS DO PORTO LIBERAL E SUAS METÁFORAS E METONÍMIAS

GEOMETRIES OF THE LIBERAL PORTO AND ITS METAPHORS AND METONYMS

Rogério Alves De Freitas

Email: rogerio.freitas@adalverca.org

Resumo: Falar do Liberalismo e do Cerco do Porto, numa representação de caráter toponímico portuense, equivale a enquadrá-lo no mundo urbano, numa das narrativas e num dos tipos de discurso cognitivo. Nasce uma relação do diálogo entre esta experiência histórica da Cidade e o significado que virá plasmado nos nomes das ruas, imortalizando uma memória. A história é reconstruída nas ruas a partir das ideias, pessoas, datas e acontecimentos, sendo a análise crítica do discurso e a linguística cognitiva cruciais no decifrar da identidade e das suas inter-relações com o espaço dos lugares da cidade. A Toponímia, que na sua origem semântica, significa o estudo dos nomes próprios dos lugares, quer da sua origem, quer da sua evolução, é considerada uma parte da linguística, com fortes ligações com a história, a arqueologia e a geografia. As formas de topónimos podem ser classificadas quanto à sua composição lexical, sejam eles topónimos simples, complexos ou compostos, elementos aplicáveis ao caso do Porto, no âmbito do Liberalismo e do Cerco, o que se ajusta ao ramo teórico da comunicação e linguística cognitiva. A malha urbana do Porto, de si complexa, pode ser desconstruída no seu significado que se associa a uma memória histórica relativamente distante, em termos toponímicos, valendo-nos das ferramentas conceptuais, para efetivar uma análise apurada. Com efeito, um percurso desta natureza carece de ser traçado segundo critérios empíricos, onde o discurso cognitivo se movimenta. Importa identificar e relacionar as ruas com acontecimentos da época e pessoas mas, igualmente, perceber se estas metáforas e metonímias que cruzam dois mundos (urbano e memórico), têm relação direta com os lugares onde se inscrevem. É notória a presença do passado no presente que o transporta e reivindica, conciliando os dois horizontes temporais.

Palavras-chave: PORTO, TOPONIMIA, LIBERALISMO, METÁFORA, METONIMIA

Abstract: The present work aims at analyzing, under the light of the cognitive paradigm, the geometries of Liberal Porto and the Siege of Porto, stamped in the streets' toponymy, places where historical events happened within a framing of metonymic regimen. Therefore, it should not seem odd that the spatial axle center-periphery

superintends the geometry of Porto's streets, whereas in the center, being the heart of the city, one may find toponyms evoking the Liberal Porto and the Siege of Porto, differently from what happens in the peripheral areas of the city. It should be underlined that these central toponymic geometries have basically emerged, while *locus politicus*, of a cognitive model idealized of Porto, whose synchronic and diachronic dimensions cross one another in considerable geometric lines, having at the base the metaphors of power, with special prominence to IMPORTANT IS BIG and IMPORTANT IS CENTRAL (Goatly, 2007), and in full articulation with IMPORTANCE/STATUS IS HIGH. In fact, the city center Liberal Porto toponyms host nowadays the economic center of Porto's life, where we can find the magnificent Palácio da Bolsa (Stock Market Palace), an example that is a paradigm of this trend. This Palace was raised from the ruins of an old Convent, at the heart of liberal apogee, by the Associação Comercial do Porto (Trade Association of Porto, formed by the city's bourgeoisie), in a strategic area linking with the river — as it was one of the main commercial axes of the time — and to the city center, involved by surrounding streets connect to liberalism.

Keywords: PORTO, TOPONYMY, LIBERALISM, METAPHOR, METONYMY

INTRODUCTION

It was not without controversy, by any means, the transition from the absolute regime towards the liberal regime. Following the Revolution of August 24, 1820, in Porto, under the responsibility of the revolutionary group called “Sinédrio”¹ (its dates and stakeholders are profusely evoked in the city's toponymy, such as the businessman Barros Lima), the liberalism will be implanted, immediately followed by the absolutist counterrevolution. The definitive triumph of the liberal regime will only take place with the signature of the Convention of Évora-Monte, in 1834. In the meantime, a painful civil war was lived, in which one of the earliest and most significant episodes—and quite an emblematic one—in the fight between the liberal and absolutist armies, will have been the long siege to the city of the Porto, between July of 1832 and August of the following year.²

Speaking of Liberalism and the Siege of Porto, in a representation of Porto's toponymic character, it is equivalent to fit it in the urban world, that is, in one of the

¹ The Sinédrio was a secret association. The objective of the sinédrio was to prepare a revolution. This association was created in Portugal by the Porto court of appeals judge Manuel Fernandes Tomás and by José Ferreira Borges, José da Silva Carvalho and J. Ferreira Viana, in Porto on January 22, 1818. The Sinédrio name derives from an homonymous Organization— the Supreme Jewish Court. The creation of the Sinédrio happens after the failed Revolution that had been attempted in Lisbon by General Gomes Freire de Andrade, who was the only one that was seen as capable of confronting the British marshal Beresford, that aimed at the end of the English domain on Portugal through the establishment of a Constitutional Monarchy. The creation of the Sinédrio is one of the signs that had preceded the implantation of liberalism in Portugal and was encouraged by the Spanish revolution of March 9, 1820. After the liberal revolution, which occurred in the city of the Porto on August 24, 1820, the association was extinguished, having some of its members participated in the Provisional Board of the Superior Government of the Kingdom, fact that lead to the period of liberalism in Portugal. The Sinédrio helped Portugal in its political independence, therefore they had thus perceived that together they would be stronger. Mattoso, J. (Dir.), *História de Portugal. O Liberalismo* (Vol. 5), Lisboa: Editorial Estampa, p. 52, 1993.

² Ibidem, pp. 90-91.

narratives and one of the types of speech present in this seminar. A dialogic relation is born between this historical experience of the City and the meaning that will come shaped in the names of the streets, immortalizing their memory.

Toponymy—which in its semantic origin means the study of the names of places—whether in its origin, whether as a consequence of the evolution, is considered as being a part of linguistics, and having strong connections with history, archaeology and geography³. Within this viewpoint, the forms of toponyms can be classified in what relates to their lexical composition, whether they are simple, complex or compounded toponyms, insofar they are applicable elements to the case of Porto, within the scope of Liberalism and of the Siege, which fit the theoretical branch of communication and cognitive linguistics.

The urban mesh of Porto, complex by itself, can be deconstructed in its meaning that is associated with a relatively distant historical memory, in toponymic terms, in which we may recur to conceptual tools in order to accomplish a refined analysis. Indeed, such a perspective needs to be drawn according to empirical criteria, where the cognitive speech dwells⁴. It is understood, in accordance to the aforementioned, that the subject of this work is pertinent, considering that it does not only aim at identifying and relating street names with events and people of the time but, equally, to perceiving if these metaphors that cross this twofold-world (urban and memorable) have direct relation with the places where they get inscribed. It is notorious today the presence of the past, in which it withholds it and recalls it, conciliating a trend of intertwining both temporal horizons.

In this preliminary and initial stage of our work, and without wanting to appear somehow precipitated or strongly aggressive, we are able to acknowledge that there was an attempted to reconstruct history from ideas, people, dates and events related with those historical moments, across the many corners of the City of Porto, which is also the stage where those events happened.

The period at stake has been researched in its historical and constitutional sources, as well as in its regulations. There are some reputed researchers deserving to be mentioned, namely, the long gone historians Sousa Reis and Padre Agostinho Rebelo da Costa, who wrote much about the city and its streets; or Simão José da Luz Soriano, who depicted the History of the Siege of Porto for the first time; or Magalhães Basto, the great historian of the city; or Hélder Pacheco, Horácio Marçal, and the journalist, researcher and writer Germano Silva. Undoubtedly, in the field of toponymy, the most recent contribution was given by the exhausting work undertaken in *Toponímia Portuense*, of Eugênio Andréa da Cunha Freitas, a work whose completion with a second volume is greatly desired.

In regards to our subject of study, one may verify its relevance both in terms of subject matter and of its significance for the context of the time, as it is contemporarily brought to light, in Porto, by possible points of contact through a critical analysis of speech and the cognitive linguistics, which help to decipher the identity, its relations with history, and the city space.

³ Dick, M.V.P.A. *A Motivação Toponímica e a Realidade Brasileira*, São Paulo: Edições Arquivo do Estado, p. 387, 1990.

⁴ Confer, as an example, the paradigmatic case of the Bible. Brdar, M., Gries, S. Th., Fuchs, M.Z.(Dirs.), *Cognitive Linguistics. Convergence and Expansion* (Vol. 32). Amsterdam: John Benjamins Publishing Company, pp. 326-353, 2011.

Finally, it is important to emphasize that, in methodological terms, we have proceeded the update, in Portuguese, many a citations of the sources in Portuguese, as well as the translation of the English sources into Portuguese language (when that was the case).



I - BACKGROUND OF TOPONYMIC REVOLUTION IN PORTO

1. Before the liberal revolution, there was an urban revolution

As introductory note, it matters to clarify the following: at the time, the street names were given by the municipality. From September 27, 1843, this prerogative was passed on to the Civil Government. With the publication of the Administrative Code in July, 1886, those attributions had been returned to the municipalities⁵.

The true developers of the city of Porto of modern times (at the end of the 18th century and at beginning of the 19th) had been, without a doubt, João de Almada e Melo, together with his son, Francisco de Almada e Mendonça. Normally, the son is the most celebrated of them, but there is no doubt that it was the father who carried through the deepest changes in the urbanization of the city. Both of them may well be considered as the true reformers of Porto. It was them, in fact, that made the transition from the old medieval burg to the modern City.⁶

These two great politicians of the Board of Public Works were politically responsible for the building of streets and the construction of public squares (squares which are a place implying a metaphor of meetings), among others meritorious works. Effectively, the creation of such an organized road grid, from an axial axle, not only allows for a spatially orientated disposition, as it provides for a favorable relation in terms of metaphors of power⁷, in a relation between center and periphery — or, in some cases, a relation top-bottom, and in others, however, relations of progress-forward.

There is a strongly marked paradigm change, anchored in the idea of control, of *status* and of operating activity in the street design.

2. Emergence of Topographical Charts

⁵ *Portuguese Administrative Code. By Decree of July 17, 1886. Decrees of July 29 and August 12*, (2nd. Ed.) Coimbra: Imprensa da Universidade, Artigo N.º 117, p. 54, 1892.

⁶ In order to deepen the study of the evolutionary history of the City of Porto during the period between 1760 and 1840 there is the essential book of Alves, J.J.B. (1988), *O Porto na Época dos Almadás*, Porto: Câmara Municipal; Nonnel, A.G., *Porto 1763/1852. A Construção da Cidade entre Despotismo e Liberalismo*, Porto: FAUP, among others, 2002.

⁷ Goatly, A., *Washing the Brain – Metaphor and Hidden Ideology*, Amsterdam/Philadelphia: John Benjamins Publishing Company, pp. 36-45, 2007.

Leaving behind this germinal and revolutionary plan that imposed a new and imponent representation of street model in the City, which will acquire a military dimension in the famous Round Plan (by George Black, 1813), the oldest known detailed chart of the city of Porto, in which it is shown how the evolution of the city took place; even more so because, henceforth, the emergence of Topographical Charts will be frequent, more and more elaborated and sophisticated each time around, and providing solutions to specific city needs.

Such cases suggest the representation of city routes in image-based schemas regarding the streets and related venues. Therefore, it is acquired a new relational notion between time/space/geometry, in what relates to the new street architecture, as it is referred by Andrew Goatly: “Time tends to be conceptualized in terms of space” (Goatly, 2007, P. 60). Through these three metaphors, a reading between time, movement and order is assumed, that is, a reading that is diametrically opposing the former medieval street grid, which was narrow, labyrinthic and dark — in effect, three long gone linguistic images.



II - THE TRANSFORMATION OF PORTO'S TOPONYMY

1. The Siege of Porto was a critical and decisive period, associated to the city's liberal landmarks

The nomenclature of certain Porto streets closely liaises to the city's history and its moral and material interests. Therefore, it is not odd to find that the Siege of Porto continues to constitute a living legend in the local toponymy. After all, it is about evoking one of the most charismatic pages of its history.

It is clear that there will be no culturally clarified Porto dweller that does not see oneself in the acts of discrete heroism and deep self-denial that was lived during the twelve poignant months in the siege of the miguelistas troops to the besieged city. This part of history — which was made of fights between two rival political factions — cannot ignore places where the liberals had installed their defense lines;⁸ such history assumes, at times, its symbolism, in what is related to the streets. Effectively, it is to be underlined that when certain peculiar events referred to by street names — as it happens with the ones we have been studying — define the importance of the places and elements associated with them.

In the Siege of Porto, we have, effectively, the perfect blend between events and people, all represented in street names, in a well-drawn and well achieved image schema. It is important to emphasize that before having a conceptual metaphor anchored in the event meaning and in the conveyed message, in what relates to the street names linked to liberalism and to the Siege of Porto, it had to be established the orienting metaphor of the streets' grid. Whichever way, these Porto local cultural episodes (“frames”) are metaphorical expressions that are connected to the city's situational

⁸ Silva, G, *Porto da História e da Lenda*, (2.ª Ed.), Lisboa: Casa das Letras, pp. 117-119,2008.

context.⁹ Fortunately, in respect of the context of the time, and concerning the critical analysis of speech, Teun A. Van Dijk tells us that “the context is defined as the mentally represented structure of those social situation properties that are relevant for the production or the understanding of speech” (Dijk, 2003, P. 356).

2. Liberalism as the driving force of the new portuense toponymy

When, in July 9, 1832 — a date that was immortalized in a street name, as we shall see further down —, D. Pedro IV entered the city, commanding the 7500 Braves of Mindelo, he went immediately to the Paços do Concelho (the City Hall), that was located, at the time, in the north side of the, then called, Praça Nova, currently Praça da Liberdade (the Square of Freedom). From the building's central balcony, the soldiering proclaimed the Constitutional Charter that he himself had granted to the nation in 1826. It became the rallying cry for the beginning of a journey that will end with the definitive victory of Liberalism in Portugal, after the various setbacks happened along the way, a journey that had begun in 1820.

It was after this epic victory¹⁰ evoking one of the most tragic periods of Porto's history, but that constituted, simultaneously, one of those acts of supreme sacrifice and selfless virtue, which would give origin, later on, to the epithet of “Invicta”, which the city proudly exhibits in its coat of arms. It was after this victory that, in Porto, the deepest changes in the portuense toponymy had been verified, which were noticeable with the creation of new streets and with the change of names of many other streets, many of them being previously of religious connotation.¹¹

As a rule of thumb, those changes conform to Porto's recent historical criteria and interests, also having in consideration political objectives. Predominantly, we are analyzing the local speech domain, where the “frames” of liberalism and the Siege of Porto are their most prominent highlights.

The metaphor of the city jungle becomes evident, mostly due to the entanglement of streets that penetrate in the users' imagery of these streets. The domain of streets and their names allows an advantage and a benefit in a new battlefield.¹²

The vectorial space proposed by the street names sends us to a path and a determined referential orientation, claiming to an alternative discourse and selected from the city past established in a strategically weaved episteme. Within this point of view, Fairclough and Wodak mention that “the critical analysis of discourse establishes relations of power, constitutes society and culture, produces an ideological and historical work” (Fairclough & Wodak, 1997, p.258). The breaking of a new threshold has led to the construction of new and re-baptized streets, ultimately, producing a sign. Through these representations, there will appear street names so different, yet filled with

⁹ the conceptual theoretical frames are of the most diverse quadrants, as it is considered in Schiffrin, D., Tannen, D., Hamilton, H.E., *The Handbook of Discourses Analyses*. Oxford: Blackwell Publishing, 2003.

¹⁰ It is worthy to point out that Porto is the cradle of Portuguese Liberalism and it exhibited now the honor of being one of the more emblematic battle fronts in the war between Liberals and Absolutists.

¹¹ *Edital*, Câmara Municipal do Porto, 15 de julho de 1875.

¹² The term “battle” enters in the lexicon of many contexts, beyond the ones of military order, which have in city one of its redoubts. Goatly, A., *Washing the Brain – Metaphor and Hidden Ideology*, Amsterdam/Philadelphia: John Benjamins Publishing Company, pp. 72-78, 2007.

meaning and tradition. Since then, the nomenclature was strengthened and crystallized around these two moments that we have been working with, without any bias towards the other subject matters, such as: the Republic, literature, the arts, sciences, and among others.



III - PORTO'S CURRENT TOPONYMY: THE PRESENCE OF A CERTAIN PAST IN THE PRESENT

1. Initial Considerations

The city of Porto toponymic knowledge, both old and contemporary — the origin of the street names and the history of its streets, to which we may add its plazas, sidewalks, side-streets and alleys — is enthusiastic substance for any researcher, even yet when one has deep affection towards the city, as it is my case. However, this is about an inquiry many times complex, perhaps almost impossible. Fortunately, we are able to use the various contributions from the city's history researchers that were carried over into this work.

There are, undoubtedly, quite ancient toponyms, often of mysterious etymology. Many will have disappeared; others had been changed into different names. Many toponyms — because of more recent historical events (such as this case study) — had received new meanings; conversely, the oldest toponyms, which always had their reason for being, even though, today, we may not be able to entirely comprehend them.

The present chapter will go on referring to all the routes whose names are connected to facts or characters that became notorious during such political-ideological odyssey that offset in an armed conflict, in a civil war opposing liberals and absolutists. We will be analyzing those routes exhibiting the names that are connected more directly with the epithet of Invicta City, analyzing the two moments evoked in the street names, in this research project, separately, and in alphabetical order.

2. Street nomenclature of Liberal faction

2.1 Barros Lima (*Rua de*)

The Rua de Barros Lima was inaugurated in 1845 and received the name of Francisco José de Barros Lima, a wealthy portuense trader and one of the men of the 1820's Sinédrio. Important note: the Mirante of Barros Lima cottage was right on the liberal defense lines during the Siege of the city (1832).¹³

2.2 Breiner (*Rua do*)

¹³ Freitas, E.A. da C., *Toponímia Portuense*, Matosinhos: Contemporânea Editora, p. 59, 1999.

This street partially existed in 1813, although it had no name. Only in 1839 it acquired the name it has today. At the beginning, it was a scarcely urbanized street; as it affirms the *Guia histórico do Viajante do Porto e Arrabalde de 1864*¹⁴.

Who gave the name to the street was Pedro de Melo Breiner, Lord of Trofa, State Council Adviser, ambassador in Rome, governor of Justice of Porto, which came to die in jail because he followed the liberal ideas of D. Pedro IV's party.¹⁵

2.3 Constituição (Rua da)

It was previously called 'Rua de 27 de Janeiro' (January 27 Street), as a memorial for the Charter reestablishment by Costa Cabral, proclaimed in same day and month of 1842, in the city of Porto. With the fall of the Cabrais, and after the Charter was defeated and the Constitution restored, this street receives its new name of Rua da Constituição (Constitution Street).¹⁶

2.4 Costa Cabral (Rua de)

The urbanistic progress of this area, still a colorful city suburb not long ago, it will give way to the emblematic Rua de Costa Cabral (Marquis and Count of Tomar), a name that exhibits since 1850. António Bernardo da Costa Cabral (1803 – 1889) was one of the most prominent liberal politicians of its time. He had had passionate defenders, among them the Queen D. Maria II herself, as well as antagonistic detractors and enemies, and among these, the brothers Passos.

2.5 Fernandes Tomás (Rua de)

The Elucidário do Viajante do Porto mentions this street name, underlining that “It was the first time, or one of the first times that it was given a person's name that was totally unrelated to the street” (*O Elucidário do Viajante do Porto*, 1864, p. 38). The name of Manuel Fernandes Tomás, the 1820 liberal revolution's most prosperous activist, was given to this street in 1835.¹⁷

2.6 Ferreira Borges (Rua de)

José Ferreira Borges was born in Porto in 1786; he was a distinct city lawyer and secretary of the Junta da Companhia das Vinhas do Alto Douro; in the legal science field, he left important printed work, mainly the 1836 Portuguese commercial code. A politician, and one of 1820 revolution main characters, he participated in the Provisional

¹⁴ *Guia Histórico do Viajante do Porto e Arrabalde*, Porto: Livraria e Typographia de F.G. da Fonseca, 1864.

¹⁵ Marçal, H., “A Toponímia Portuense Através dos Tempos” In *O Tripeiro*, Porto: Associação Comercial do Porto, VII Série, N.º 2, 1966.

¹⁶ Marçal, H., “A Toponímia Portuense Através dos Tempos.” In *O Tripeiro*, Porto: Associação Comercial do Porto, VII Série, N.º 2, 1966.

¹⁷ Freitas, E.A. da C., *Toponímia Portuense*, Matosinhos: Contemporânea Editora, p. 142, 1999.

Board of the Kingdom Supreme Government, besides having played other political roles.¹⁸

2.7 Mártires da Liberdade (*Rua dos*)

This street — which for many Porto dwellers it is known as Rua da Sovela — started to be called Rua dos Mártires da Liberdade (Martyrs of Freedom Street) in homage to the liberals executed in 1829.¹⁹

2.8 Mouzinho da Silveira (*Rua de*)

José Xavier Mouzinho da Silveira was the notable and liberal laborious reformer, mainly in the fields of Economy and Finances, whose name was immortalized in a street.²⁰

2.9 Regeneração (*Rua da*)

The name of this street alludes to the triumph of the liberal ideas, after 1820.

2.10 Restauração (*Rua da*)

This street was called 'Rua de D. Miguel I', up to 1832; finally, and until today, Rua da Restauração (Restoration Street), referring to the reestablishment of the Constitutional Government.²¹

2.11 Rodrigues Sampaio (*Rua de*)

Having been born in Esposende, in 1806, António Rodrigues Sampaio was one of the most vigorous journalists of the 19th century. Minister of the Kingdom, chairman of the Council, Superior Court Judge of the Court of Auditors and, above all, known as the "Sampaio da Revolução de setembro" (Sampaio of the September Revolution)²².

2.12 Vinte e quatro de agosto (*Campo de*)

In a municipal *Edictal* of August 1st, 1860, the street before called Poço das Patas and Campo Grande becomes known as Campo de vinte e quatro de Agosto (Field of August 24), commemorating the date of the liberal revolution that, in this day and year of 1820, had its beginning in the city of Porto.²³

¹⁸ Leal, P., *Portugal Antigo e Moderno. 1873-1890*, (Vol. 7), Lisboa: Livraria e Editora de Mattos Moreira e Companhia, 1873.

¹⁹ Passos, C., *Guia Histórico e Artístico do Porto*, Porto: Figueirinhas, p. 48, 1935.

²⁰ Freitas, E.A. da C., *Toponímia Portuense*, Matosinhos: Contemporânea Editora, p. 245, 1999.

²¹ *Guia do Porto*, Porto: Companhia Portuguesa Editora, 1905.

²² Freitas, E.A. da C., *Toponímia Portuense*, Matosinhos: Contemporânea Editora, p. 302, 1999.

²³ *Edital*. Câmara Municipal do Porto, Decreto – Lei de 1 de agosto.

It is observable, a priori, a complete hagiography elaborated around these characters — and of others, whose biography crosses with the Siege of Porto and, therefore, it will be addressed in the next chapter —, reconstructing, in the city street names, a discourse imposition that consists of prescribing it as a beginning that becomes simultaneously an end.

It is this gallery or frame structure of assigned street names that, while being articulated with an itinerary and trajectory narrative, is intended to be scenically composed. This process, which can be seen as social, leads back to the past in a symbolic place and it is articulated with the work that aims at creating a place in the present.

The streets marked by that trend, framed in an analysis consisting of a past, end up organizing the present, claiming a self-imposed social normalcy on the Porto inhabitants. The represented language of the past, in this particular, allows it to place itself in relation to its other, the present. Deep down, the arrangement of the absent ones in toponymy is a metaphor targeting the cities' living user establishing a didactic relationship between the sender and the recipient in a perfect symbiosis. As a matter of fact, not only the mythicized narrative at work is inscribed in street names, as well as its metaphors, which have in common a persuasive potential — a subject Jonathan Charteris - Black explores in *Politicians and Rhetoric*²⁴.

Furthermore, the streets presented by us were, at the time, far more than inner city linking, as they are today. Although they have kept their relevance today, they were, in 19th century, roads bounding Porto to localities and cities in the outskirts. The examples of the Rua de Costa Cabral and Barros Lima, that at the time were authentic “national” roads connecting routes, in the former, to Ermesinde and Guimarães, and in the latter, to Valongo, becoming, then, a still more expressive meaning and strengthening the city's discourse of power as a whole.



3. The Siege of Porto stamped in the toponymy of Porto's city

3.1 Alegria (*Rua da*)

The Rua da Alegria (Street of Joy) was opened in 1834, in the fenced land of the Congregated Priests of S. Filipe Néri. It received this name, commemorating “with joy” the victory of the constitutional armies in the Siege of Porto.²⁵

3.2 Alegria (*Praça da*)

²⁴ Black, J.C., *Politicians and Rhetoric. The Persuasive Power of Metaphor*, London: Palgrave Macmillan, p. 13, 2005.

²⁵ Soriano, S.J. da L. , *História do Cerco do Porto*. Tomo II, Porto: A. Leite Guimarães, pp. 153-154, 1890.

The Square was formerly called “Praça das Fontainhas”, but meanwhile, its name changed into Praça da Alegria (Square of Joy), due to the city's satisfaction with the victory of Liberalism.²⁶

3.3 Almeida Garrett (*Praça de*)

This famous figure of Portuguese literature and of the city of Porto was soldier No. 72 of the Academic Battalion. When the liberating army entered the city of Porto, the academics, dressed in their steel-bluish uniform, came in the rear. The maneuvers where they had participated had been decisive for the victory of the liberals. The writer of the city, Alberto Pimentel, said this: “many (ladies) rejoiced Garrett (when the troops had entered Porto), who had produced the literary works of Adozinda, Camões and D. Branca. They were either his patricians, or family friends (Garrett's), which was living in Boavista: some of them would have received verses from him; how many?” (Pimentel, 1878, p. 37). The same writer is of the opinion that soon after the liberal troops entered Porto there had been persistence “on the part of the ladies in knowing where the academics' barracks would be located” (Pimentel, 1878, p. 39).

3.4 Bataria (*Rua da*)

With the Siege of Porto (1832-1834), the constitutional forces had established vast defense lines around the city, which one may see in the military charts of the time²⁷. The liberal defenses began at Quinta da China, Campanhã and would run from there to the Mirante de Barros Lima, Monte do Senhor do Bonfim, Casa and Quinta Vermelha, alto da Póvoa de Cima, Aguardente, Lindo Vale, Sério, Monte Pedral, Monte Cativo, Bom Sucesso, Boa Viagem and Bicalho, connecting along the shore of Douro River to Quinta da China.²⁸ These lines were covered with artillery batteries in the highest points of the city. It was the battery of Póvoa de Cima that gave the name to the current Rua da Bataria (Battery Street).²⁹

3.5 Bóbeda (*Rua Visconde de*)

The Field Marshal Joaquim de Sousa Quevedo Pizarro (1777-1838), made Viscount of Bóbeda in 1835, had been retired from the rank of Brigadier General in 1827, but in the immediate year, according to party of D. Pedro, and while being governor of the Chaves stronghold, rebelled and put himself at service of the constitutional forces. He followed D. Pedro to Portugal, as one of the 7500 of Mindelo and, because of that, was rendered homage with a street name.³⁰

3.6 Cosme (*Rua do Barão de*)

²⁶ Ibidem.

²⁷ *Boletim do Arquivo Militar*, (Vols. 43-44), Lisboa: Arquivo Histórico Militar, p. 220, 1974.

²⁸ Soriano, S.J. da L., *História do Cerco do Porto*. Tomo II, Porto: A. Leite Guimarães, p. 165, 1890.

²⁹ Freitas, E.A. da C., *Toponímia Portuense*, Matosinhos: Contemporânea Editora, p. 62, 1999.

³⁰ Ramos, F., *Roteiro do Porto*, Porto: Casa Editora de A. Figueirinhas, p. 25, 1896.

Having been born in Chamusca, in 1793, José Nepomuceno Macedo will campaign in the peninsular war and, later, in the Rio da Prata (1816-1818)³¹. While returning to Portugal, he followed the liberal cause (1826) and, because of it, exiled himself in France, from where he went to Terceira, being one of the 7500 that had disembarked in Mindelo. He was distinguished in the Siege of Porto, in an episode in September 29, 1832, in which the miguelistas troops had forced the defenses that were ranging from the road of S. Cosme; the colonel Macedo resisted with twenty-three men, hindering the fall of the city, fact that gained him the title of Baron of S. Cosme.³²

3.7 Exército Libertador (*Praça do*)

This designation refers to the entrance of the liberal army in the city, exactly through that old street³³. This street was given its name by municipal decree of October 28, 1835.

3.8 Firmeza (*Rua da*)

It is rather peculiar the writing of the Municipal Edictal of June 13, 1838, determining this street's new name: "having the firmness, bravery and resignation with which the Porto dwellers valorously had resisted to the pressed siege of 1832 and 1833, possessing such a registration that, beyond the one consecrated by the historian, conveys to posterity so many facts and sufferings of the Porto inhabitants" (City council of Porto, June 13, 1838).

3.9 Heroísmo (*Rua do*)

This street name recalls the combat of September 29, 1832, held in the surrounding areas, more exactly in the Rua de S. Cosme, where the Baron of S. Cosme and its men had resisted and put the enemy to run. It also recalls innumerable actions of bravery that happened here.³⁴

3.10 Joaquim António de Aguiar (*Rua de*)

The so called "fryers' killer", an epithet conferred to António de Aguiar after the constitutional establishment; while in the position of minister of justice, he made to be published the famous law of the extinguishing of Religious Orders. He was one of the liberals that were part of the military contingent of the 7500 braves of Mindelo.³⁵

3.11 Luz Soriano (*Rua de*)

³¹ *A Vida Moderna*, Porto, 1880.

³² Freitas, E.A. da C., *Toponímia Portuense*, Matosinhos: Contemporânea Editora, p. 120, 1999.

³³ Silva, G., "Porto: O Cerco na Toponímia" In *A Revolta dos Taberneiros e outras histórias*, Lisboa: Editorial Notícias, p. 79, 2004.

³⁴ Silva, G., "Porto: O Cerco na Toponímia" In *A Revolta dos Taberneiros e outras histórias*, Lisboa: Editorial Notícias, p. 78, 2004.

³⁵ Freitas, E.A. da C., *Toponímia Portuense*, Matosinhos: Contemporânea Editora, p. 190, 1999.

Luz Soriano was a notable historian of the 19th century (1802-1891). He was the author of the famous *História do Cerco do Porto* (History of the Siege of Porto), a monumental masterpiece that, notwithstanding its imperfections, has extensive research interest and value.³⁶

3.12 Nove de Julho (*Rua de*)

In July 9, 1832, the so called liberating army, just-disembarked, entered the city. It was in October 28, 1835, the year following the term of the civil war between pedristas and miguelistas that the street name was intentionally decreed.³⁷

3.13 Pacheco (*Praça do Coronel*)

By municipal decision of October 28, 1835, the plaza began to be called Praça do Coronel Pacheco — and, similarly, the street and the side street — in homage to the brave and honored colonel José Joaquin Pacheco; Pacheco commanded the regiment Infantaria 10 during the Siege of Porto, and came to die ingloriously in December 2nd, 1833, in Areosa, in a skirmish with the miguelistas troops.³⁸

3.14 Parada Leitão (*Praça de*)

Major José de Parada Leitão was a lecturer of physics in the old Polytechnic Academy of Porto and in the industrial Institute of the same city. He enlisted in the Regiment of Infantry 19 and embraced the liberal ideals. Because of his political activity, he was one of the brave combatants of the Siege.³⁹

3.15 Saldanha (*Rua do Duque de*)

Saldanha was a controversial, but zealous, politician of the constitution. He was a brave and devoted combatant of the liberal cause and an active intervener in the Siege of Porto.

3.16 Sá da Bandeira (*Rua de*)

Bernardo de Sá Nogueira, Baron, Viscount and Marquis of Sá da Bandeira, one of the most notables civil war combatants, in the 1833 Siege of Porto.⁴⁰

³⁶ It is important to mention that it has been recently published a book called *O Cerco do Porto em 1832 para 1833 – por um portuense*, that became the first masterpiece written in Portuguese language on one of the most important episodes of the civil war opposing liberals and miguelistas. It was written by an anonymous partisan of D. Pedro IV; such book makes us revive the period of the unskillful liberal attempts to retake the continental land, and of the misunderstandings and the suffering of an imprisoned people in its own city.

³⁷ Cruz, A., *O Tripeiro*. Série Nova N.º8 (6), Porto: Associação Comercial do Porto, pp. 250-254, 1987.

³⁸ Freitas, E.A. da C., *Toponímia Portuense*, Matosinhos: Contemporânea Editora., p. 264, 1999.

³⁹ Silva, G., “*Porto: O Cerco na Toponímia*” In *A Revolta dos Taberneiros e outras histórias*, Lisboa: Editorial Notícias, p. 80, 2004.

⁴⁰ Freitas, E.A. da C., *Toponímia Portuense*, Matosinhos: Contemporânea Editora, p. 314, 1999.

3.17 Setúbal (*Rua Visconde de*)

João Schwalbach was a natural of Rhineland (Germany), where he was born in 1774; he came to Portugal with the English troops at the time of the French invasion by Junot. He came to be at the service of Portugal, participated in all of the Peninsular War campaigns, and ended up following the party of D. Pedro IV against D. Miguel, fighting in the Siege of Porto. As a reward for his services he was made Baron of Setúbal (1835) and later raised to Viscount of the same title (1843).⁴¹

3.18 Terceira (*Rua do Duque da*)

The Duke of Terceira commanded the Territorial Army that distinguished itself in the Siege of Porto, in the defense of the liberal ideals.

This vast toponymy allows us to verify a widened and individualized space, redistributing⁴² this space of its symbolic references and imposing, thus, a lesson — toponymy is didactical and skillful. There is a creation of stories of the past that are the equivalent of cities' cemeteries - exorcising and recognizing a presence of the deceased amidst the living.

The discourse represented in the street names is placed outside of the experience that confers its credit. This discursive time, placed at a real time distance of the current passer-byes of these streets, does not hinder that this might be a referential time with remissive quality in the generations for which the initiative was projected.

When conceiving new street names, as in the aforementioned cases, one starts from scratch, from a threshold that leads — in this new architecture of object manufacture (the streets) — to constructing the sign. In the words of Jan Blommaert, the factor 'historical concept' weighs in this dialectic (in which we include the streets), when referring “history follows the human being activity” (Blommaert, 2010, p. 137).

The representation of historical events in the studied streets implies a transformation of the occurred fact in a message, placing itself above the current reader and users of space, in a relation where the power is clearly conferred to whom is binding the represented message.

Literally, from these observed cases, it underlies the idea of blending between semantical creation (the construction of a meaning system) and an election of characters and events, intelligibly arranged by means of standardization. The statute of the events offers a discourse typology that organizes its content and, at the same time, its expansion in the public space of Porto's streets.

The toponymic semantical creation carries the descriptive elements onto a syntagmatic chaining and onto the constitution of programmed historical sequences that affiliate, create and recreate identities that, in this case, are local.

⁴¹ Silva, G., *Porto nos Lugares da História*, Porto: Porto Editora, p. 219, 2011.

⁴² In some cases, this redistribution concentrated characters of the Siege who had interacted in the same space where they had consecrated themselves in battle and later in the naming of streets. Streets as Visconde de Bóveda, Barão de S. Cosme, Duque de Saldanha, Duque da Terceira, and Joaquim António Aguiar are example of this.



CONCLUSION

This project and its elaborate process were not intended to be descriptive, even though I have endeavored to be rigorous in the documents' research. It has focused on a conceptual analysis, consistent with the seminar program and the learning resulting from the understanding of the analytical tools.

It is important to clarify that liberalism comprehended diverse phases and types, bringing to this research only those people and events related with Porto and its streets.

Whoever wants to know more about the old Porto toponymy, in what concerns to these subject matters, or other ones related to them, will hardly go far if one skips the reading of scripts, old 19th century registers, guides and glossaries.⁴³

We have unequivocally seen — through these representations of located collective memory phenomenon — the production and reproduction of a certain constituent way of thinking and being. Thus, a set of regional values — encompassing their identity features, and political and ideological characters — is periodically affirmed and reaffirmed. Social and identity affinities are praised in the public space.

It has become clear that the collective memory became populated with new landmarks incorporated into the urban itineraries in order to recollect ancient characters that fill the streets, similarly to saints in altars, and that seem to be unconsciously guiding those who cross them. There is an input (told event), that consubstantiates in an output, that is, the processing of such message, which in turn offsets onto a reconstructed form of a new discourse that is adjusted into place.

It seems there are no doubts that there is a cause-effect relation between history, linguistics and culture. Throughout this research, these elements have perfectly articulated their distinct, yet collaborative, roles. The toponymic discursive tension, which does not necessarily imply an imbalance between them⁴⁴, is due to the synchrony of the moment in which we come across the final meaning of the streets, expressed through their names, and the diachrony of the historical process, until assuming its last meaning, after all, something that is common to other universes where there is room for cognitive linguistics. The synchronism of the moment will always send us to history's diachronism.

If culture is a set of “frames”, therefore the studied streets' scene, crossing and articulating one another, and relating the routes and the adjusted characters to the observed events, seems to exist, in this particular, in a relation of coexistence and narrative coherence of Porto.

In Port streets there is an expressed language, that is, truly, a powerful social instrument regulating a social universe, representing it and giving it a body. When

⁴³ Such is the case of *Elucidário do Viajante do Porto, 1864; Almanach do Porto, 1884, 1886, 1888, 1889; Guia do Viajante do Porto e Arrabalde; Guia do Porto*, etc.

⁴⁴ Blommaert, J., “Language, Globalization and History” In *The Sociolinguistics of Globalization*, Cambridge: University Press, pp. 138-140, 2010.

composing a toponymic narrative, this is forcibly a product of intertextuality and interdiscursivity, something that remained clear throughout this research.

Even though it was verified throughout this project that a certain constituent way of thinking and being was a mark of a distant time, we can still see to this day such a trend in that city, under the auspices of these referring remnants of the past and other referents dear to Porto inhabitants.

Curiously, this phenomenon — either evoked from the past, either the perception one has of it in the present — as with others of the kind, has come to trans-localize itself⁴⁵ through the breaking of the spatial and temporal static horizon and their constant flow, to which are not indifferent the new technologies of information.

The metalanguage proposed at the time had developed its own lexicon, which requires a decoding by today's researcher engaging in the toponymic studies. Within this view, the research looked for interpreting the discourse as a product of an enunciative contract between the sender and the addressee.

The event, turned into historical fact, from this point of view, was the one that was the reason for intelligibility and, thus, it fills its purpose as long as there are enunciated meanings. The structure of the text analyzed in this work was elucidative of that this same text cannot withhold what it really represents; what I want to point out is that it had, also, to enunciate just enough, so that it could be possible to notoriously stage the past that it relates to.

There was a pictorial structure (*frames*) that had been articulated with a trajectory where disappeared characters and historical facts are represented as a narrative itinerary. When coexisting with them in the open, there is no reason to be led into a relation at the level of the chimera, as many had become related in the past. Long ago, the mythicized spirit of the streets has had, for its mentors, a cosmic reach, a fact that today does not seem in accordance with the life of thousands of people who use these road structures.

People's current relation with the streets is merely a mnemonic, abstract homage, whenever not just utilitarian, deprived of any conceptual value, what certainly raises another type of questions that obviously will deserve to be answered by whoever studies this phenomenon.⁴⁶

Evidently, there is a legacy of a remarkable time in the city of Porto, which excited a toponymic instrumentation, as well as it awakens today's scientific interest that seems to find in this object of study, in all fascinating, an interdisciplinary opportunity for research.

⁴⁵ Appadurai, in 1996, in its book *Modernity at Large*, defines the conveyance, flow and exchanges of local languages into global ones. He conceives a constant dialog between the points of view at study. This dialog allows, according to him, the enrichment of both, even so it does not happen in the same ratio. It seems to be evident that it is applied, in this particular, to our subject of work. He uses the term "trans-localization" as a synonym of de-territorialization, having as a starting point the thought that the world would not have any more specific locales. Appadurai, J., *Modernity at Large: Cultural Dimensions of Globalization* (Vol. I), Minneapolis: University of Minnesota Press, 1996.

⁴⁶ In another perhaps more emergent quadrant, there are studies that are still in experimental phases at Rua das Flores in Porto, based upon the concept of intelligent city, promoted by researchers of the Faculty of Engineering of the University of Porto. The study consists of monitoring and quantifying street movements in terms of people, transportation and pollution, through sensors installed in the flowers seedbeds, without interrupting the flow of city dwellers. Viana, C., "Arte e Cultura" In *Jornal da Tarde*, Porto: RTP, 2014, 29 de outubro.



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