



## **Tradition and memory: an anthroponymy study of public place names in the city of Ponte Nova – Minas Gerais**

### ***Tradição e memória: um estudo antroponímico dos nomes de logradouros da cidade de Ponte Nova – Minas Gerais***

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**Resumo:** O homem usa do léxico para exprimir suas ideias e sentimentos e para exprimir seu universo. Partindo desse princípio, esta pesquisa teve como objetivo apresentar uma nova proposta de classificação para a taxa dos antropotopônimos, contribuindo, assim, com a memória cultural da cidade de Ponte Nova (MG) por meio da investigação da Toponímia urbana. Adotaram-se como princípios teórico-metodológicos, recomendações da Toponímia e de disciplinas afins, com ênfase no modelo de classificação taxionômica de Dick (1990). Esta pesquisa insere-se no Projeto ATEMIG – Atlas Toponímico do Estado de Minas Gerais, sediado na Faculdade de Letras da Universidade Federal de Minas Gerais (FALE/UFMG). Esse projeto caracteriza-se como um estudo dos nomes de lugares que abrangem todo o território mineiro. Seguindo uma metodologia comum, usada por diferentes pesquisadores, em vários estados, o Projeto ATEMIG adota o “método das áreas” ou dialetológico, utilizado por Dauzat (1926), e as categorias taxionômicas que representam os principais padrões motivadores dos topônimos no Brasil, sugeridas por Dick (1990). O *corpus* constituiu-se dos 410 antropotopônimos presentes no total de logradouros urbanos da cidade de Ponte Nova – Minas Gerais e foram analisados e organizados de acordo com a data em que foram criados, com a mudança de nomenclatura, com o gênero que representam, com a diferença gráfica entre os nomes grafados nas placas e os oficiais apresentados nas leis e decretos.

**Palavras-chave:** léxico; Toponímia; Antroponímia; Ponte Nova; Minas Gerais.

**Abstract:** Humankind uses the lexicon to express its ideas and feelings, to express its universe. Based on this principle, this research sought to present a new classification proposal for the taxon of anthrotoponyms, thus contributing to the cultural memory of the city of Ponte Nova, MG, Brazil, through the investigation of urban Toponymy. Recommendations from Toponymy and related disciplines were adopted as theoretical-methodological principles, with emphasis on the taxonomic classification model set forth by Dick (1990). This research is part of the ATEMIG (Toponymic Atlas of the State of Minas Gerais) Project, with headquarters at the College of Letters, Federal University of Minas Gerais (FALE/UFGM). This project is characterized as a study of place names that cover the entire territory of Minas Gerais. According to a common methodology used by different researchers in several states, the ATEMIG Project adopts the “area method”, or the dialectological method used by Dauzat (1926), and the taxonomic categories that represent the main motivational patterns of toponyms in Brazil, as suggested by Dick (1990). The corpus of this research consisted of the 410 anthrotoponyms present in the urban addresses in the city of Ponte Nova. These were analyzed and organized according to: the date they were created, the changes in nomenclature, the gender they represent, as well as the graphic difference between the names written on the plates and the official names presented in the laws and decrees.

**Keywords:** lexicon; Toponymy; Anthroponymy; Ponte Nova; Minas Gerais.

Received on January 3, 2018

Accepted on February 11, 2018

## Introduction

Investigating the naming of public places in a given location is pertinent work in the field of onomastics, more specifically in toponymy, as the linguistic study of place names is directly linked to the historical-political context of the community of which they are part.

The possibility of classifying a city's, area's or state's different toponyms reveals the importance of toponymy research in recovering and preserving a people's history, considering that the study of toponymy opens the door to understanding the relation between human beings and the space in which they live.

Therefore, this article sought to present, by means of an anthroponymic study, a new classification proposal for the taxon of anthropotonyms presented in Santos's doctoral dissertation (2017).

This research consisted of a study of urban public places, conducted in the city of Ponte Nova, which were named after people, that is, anthropotonyms, and sought to raise the issue of valuing peoples' names by reflecting on toponymy, especially on the anthroponymic classification.

Recommendations from toponymy and related disciplines were adopted as theoretical-methodological principles, with emphasis on the taxonomic classification model set forth by Dick (1990), in which the author proposes that toponyms may be classified based on 27 taxa, divided into two groups: a group of physical toponyms, and a group of anthro-cultural toponyms.

This study's first goal was to list all urban anthroponyms in the city of Ponte Nova. Subsequently, the research attempted to find the biographies of the people who were honored by having public places named after them, thus attempting to retrieve part of the city's history and memory. These data, along with the public places' photos and nameplates, the honorees' photos, the laws that establish the public places, and the honorees' biographies constructed the toponymy charts.

As part of the ATEMIG (Toponymic Atlas of the State of Minas Gerais) Project, with headquarters at the College of Letters, Federal University of Minas Gerais, this study relied on a database consisting of all 540 public places in the city of Ponte Nova. This study's *corpus* was chosen from among these, consisting of the 410 urban anthropotonyms that can be found in the city. These data were subjected to quantitative and qualitative analyses, which placed them in chronological order; determined the gender percentage (masculine and feminine) they represent, including the spelling variations between the official names and their representation on nameplates and maps; and organized them in accordance with the toponymic classification provided by Dick (1990).

Thus, by reviewing the data, it was determined that the classification presented by Dick (1990) would not have been sufficient to analyze all of these. Therefore, a new proposal was presented for the classification of the anthropotonym taxon, which could better represent the data for this study, as well as for other future studies that may be conducted in Toponymy.

## 1 Lexicon

Based on the principle that language not only represents a people's culture, but it is also a part of it, it is possible to claim that this cultural expression is formulated by the speakers, and may be observed, primarily, by the knowledge of its lexicon. Biderman (2001) corroborates this proposition, by stating that the lexical system "is the sum of a society's entire accumulated experience and its cultural collection throughout the ages (Biderman, 2001, p. 179)." Based on this statement by the author, it is possible to assert that the lexicon grants us access to the culture of a people's several generations.

Regarding this reflection about the definition of the lexicon, Seabra (2004, p. 34) argues that a community's different historical moments are reflected by lexical units, as they "section the universe in varying categories, expressing specific world perspectives." Also from the author's standpoint, lexical units constitute the reserve where people allocate words according to the pace of their needs, since they reflect the "multiplicity of that which is real." Thus, the lexicon constitutes an open and non-autonomous set; it is not a system of restricted meaning, and therefore its description is not a systematic or simple issue.

It is important to emphasize that the lexicon is not closed, that is, it is dynamic, as it is intimately linked to the social role played by its users.

When dealing with issues regarding language and society, it is important to refer to Sapir (Sapir, 1947, p. 11), since this author points out that human beings live in society practically in favor of language.

Language is a guide to 'social reality.' [...]. Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but very much at the mercy of the particular language which has become the medium of expression for their society. It is quite an illusion to imagine that one adjusts to reality essentially without the use of language and that language is merely an incidental means of solving problems of communication or reflection. The fact of the matter is that the 'real world' is to a large extent unconsciously built up on the language habits of the group. No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached.

Based on the possibility of inseparability of language and society, the lexicon should not be considered isolated; it should always be seen as belonging to a group, since it is constructed as the most important means of world representation. Upon analyzing the social dimension of language, the lexicon may be viewed as the community's social heritage par excellence, as may all other symbols that constitute cultural heritage. For Matoré (1953, p. 62): "Words within a group do not all have the same value: they constitute a hierarchical structure. This structure is mobile; movements that control the words, and the word groups have a correlative manner: a vocabulary is a whole, as is the time it represents."

In this article, by focusing on urban toponymy in Ponte Nova, a city in the state of Minas Gerais, the lexicon is studied as a live portion of language, as an object that allows the residents' cultural memory, as well as the memory of those people who are somehow connected to the city, to be valued. This stance refers to Isquerdo and Oliveira's thinking (2001, p. 91), because, for the authors, significant elements associated with "a given group's history, way of life, and world perspective" may be obtained from data provided by the study of the regional lexicon.

## **2 Onomastics**

Onomastics is understood to be the linguistic field whose object is the study of proper names, regarded in a generic manner. Onomastics has two areas of study: anthroponymy and toponymy. The first focuses on the study of people's proper names, namely first names, surnames, nicknames, and may also clarify their origin, evolution, variations due to time, customs and places; whereas the latter is focused on the study of place names, the toponyms.

According to Ramos & Bastos (2010, p. 87), onomastics finds its origins in Greco-Latin traditions and is rooted in the ideas that sparked the philosophical study of names. This area, however, only began to be seen scientifically in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries.

Its origin dates back to the first philosophical speculations about the name and, in the Western world, is strictly linked to Greco-Latin grammatical traditions, considering that the distinction between common and proper names was first developed by Dionysius Thrax, the first Greek grammarian. Nevertheless,

these topics only received a scientific treatment after the advent of linguistic structuralism, at the turn of the 19<sup>th</sup> century, a time when emphasis was placed on the science of signs, semiotics, or semiology, of which onomastics came to be viewed as a chapter.

Studies of both onomastics fields will enable one, in the future, to understand social attitudes and stances, considering that both toponymy and anthroponymy are, in the words of Dick (1990, p. 178), “knowledge sources as excellent as the best documental evidence,” which is, therefore, responsible for preserving the cultural facts of a given area. For the author, by means of nominative acts, honors may be perceived as being sycophant actions, which have been common since the age of discovery. It can also be claimed that, in this naming activity, people are placed on the same level, considering that those who are good or not, influential or anonymous, may be honored, thus having their names immortalized in a toponym.

## **2.1 Toponymy**

Toponymy is the field of onomastics that investigates place names, that is, the toponym lexicon, considering it to be a linguistic-social expression, which reflects historical and cultural aspects of an existing or pre-existing human core.

A place name is formulated along with a geographic feature, which Dick (1990, p. 10) calls a “binomial relation or set, which can be sectioned in order to allow one to distinguish its constructive terms.” Two terms may be obtained from this relation: one regarding the geographic entity, which is the element or general term; and the toponym itself, which is the specific term. Both may be achieved though juxtaposition or agglutination, according to the nature of the language in which they are inscribed.

A toponym is not foreign or separated from the community’s historical-political context. Its meaningful load is strictly connected to the soil, the climate, the abundant or poor vegetation, and the specific cultural features of an area, in their many life manifestations. (DICK, 1990, p. 47).

Toponymy is, as a traditional concept, the study of place names; however, it plays a role that goes beyond naming, as it enables human experience to be studied and, consequently, a people's traditions to be preserved. Toponymy research enables social issues to be observed, considering that the name given to a place bears a highly meaningful load. In addition, by means of such research, geographic, artistic, religious, and cultural issues overlap. This research also enables the scholar, and people in general, to perform the linguistic, historical, and social recovery of a name, because, according to Dick (1990), the study of place names allows one to circulate through the field of linguistics, as well as through other fields in other disciplines, such as history, geography, and anthropology.

According to the author,

toponymy, as a discipline of human knowledge, also congregates the intrinsic required conditions for a deep research of such anthropological specifications. Therefore, a broad field of investigation is presented to specialists on the matter, and it would not be too pretentious of them to seek to find the link between the place name and the features that subordinate name bearers to their time. [...] [the toponym] reflects, up close, the very ontological substance of the social, burdened by the deep significant load. A harsh soil, an arid climate, a poor or abundant vegetation, a river basin scarcity, the peculiar regional activity or, on the other hand, the relative economic security and the artistic-religious trends predominant in the location tend to constitute, with precision, the toponymy system in species, which is open to all cultural features. (DICK, 1990, p. 48).

For Carvalho (2014, p. 61), currently, toponymy is no longer seen as a method directed only to the etymological study of names, and it adopts a “scientific nature with the specific methodological corpus.” For the author, studies under development have been shedding light on a “culture socially shared by the social group” in a given geographic area.

## **2.2 Anthroponymy**

Reality is named by the word. The naming action is specific to the human being and results from a categorization process that enables one organize knowledge. As humans are the only ones who use words to make extralinguistic references, naming thus allows for categorization,

that is, objects may be classified according to the stimuli the environment provides to human beings.

According to Biderman (1998, p. 91),

a language's lexicon constitutes a means through which to record the knowledge of the universe. By naming referents, humans classify them simultaneously. Therefore, naming reality can be considered the first stage on the scientific path towards human knowledge of the universe. By identifying similarities and, conversely, discriminating the distinctive features that individualize these referents in different entities, humans have structured the world around them, labeling these discriminated entities. This is the naming process that generated the lexicon of natural languages.

As regards technical terms, Biderman argues that they are universal, international, because the ones belonging to a language A have identical equivalents in another language B. However, these terms are not the only ones whose concept is "dependent" upon the extralinguistic universe; this phenomenon also occurs with proper names.

According to Amaral (2011, p. 64), the *proper name* class includes a series of very heterogeneous members and, for this reason, many classification attempts have been made. Although authors disagree as to a classification of proper names, a common point may be identified: all definitions include anthroponyms – people's names – and toponyms – place names. In his article "Contributions to a typology of anthroponyms in Brazilian Portuguese", the author starts by presenting various authors' classification proposals for anthroponyms and, after that, presents his own classification.

Also according to Amaral (2011), anthroponyms could be divided into two major groups, group 1 being that of orthonyms, and group 2, that of allonyms. The author classifies as orthonym the "full civil name", and proposes that the group is made up of first names and surnames.

Surname(s) is/are the anthroponym(s) after the first name. In the words of Amaral, "we understand *surname(s)* as the anthroponym(s) that succeed the first name (whether simple or compound). This is also known as a *family name*. It is usually passed down from parents to children" (AMARAL, 2011, p. 70). The author draws attention for special surnames, consisting of the items *Filho* (Son), *Neto* (Grandson), *Sobrinho* (Nephew), *Júnior* (Junior), and *Segundo* (the Second), given

that they define a relationship between two individuals, in general terms, considered to be relatives.

Let us deal now with the group of allonyms, which are divided by the author into hypocoristic, nickname or alias, pseudonym or code name, heteronym, artistic or stage name, and war name.

Allonyms counter the definition of orthonyms. Whereas the latter are considered to be official anthroponyms, the first are anthroponyms that do not correspond to the official names attributed to individuals by law (AMARAL, 2011, p. 71).

Allonyms are divided into 6 groups. The following is a brief presentation for each of them:

- i) **hypocoristics**: are those formed by a morphological alteration of other surnames. They may also be formed by diminutives or augmentatives. They are normally used by family members and are different from nicknames, since their origin is in another proper name.
- ii) **nicknames or aliases**: “are usually given to an individual by someone else. They allude to a physical or intellectual characteristic and may or may not be derogatory”.
- iii) **pseudonyms or code names**: are used to replace civil names and differ from nicknames because they are chosen by the anthroponym’s bearer. When adopted for licit purposes, they are recognized officially, and they may be used to cover or name an action plan or an organization, as well as to safeguard an individual’s identity.
- iv) **heteronyms**: occur when the anthroponym bearer creates the name of a fictional individual.
- v) **artistic or stage names**: are the names by which the persons are known in their professional activities.
- vi) **war names**: according to Amaral (2011, p.75), “at first, a war name may be mistaken by the artistic name. However, it has a wider coverage, considering that it does not apply only to the artistic environment, and it seems to be common in the military field, among others.”

### 3 Methodological procedures and data analysis

By adopting the principles presented by Dauzat (1926) and Dick (1990) regarding onomastics, this work, conducted in the city of Ponte Nova, is based on a section of Santos’ research (2017), which analyzed the anthroponyms that are part of the urban toponymy complex.

Because the toponym's semantic aspects are connected to a people's cultural manifestations, a community's history, viewed from its public place names, more specifically those whose naming is inspired by peoples' names, allows for the recovery of a good part of the area's historical-cultural memory.

The research *corpus* consisting, at first, of a consultation to Law 3445/2010. Because it is the most recent law that includes "all" of the city's public place names, it stipulates regulations regarding land use and occupation. After, a search on the City Council's website was performed to identify all laws published between 2010 and 2017 in order to name public places. Thus, we reached a final number of 540 public places, from which the research *corpus* was extracted, consisting of 410 urban anthroponyms in Ponte Nova, not including those that are part of the Pontal and Vau Açu districts.

All data underwent qualitative and quantitative analyses, and they were presented in the form of a toponymy chart adapted from Filgueiras (2011), in which the following information about the public place names were provided: i) official name stated in the municipal demarcation law; ii) previous name (if any); iii) location of public place; iv) demarcation law or ordinance number; v) image of the honoree; vi) image of the street location on the map; vii) photo(s) of the nameplate(s); viii) photo of the public place; ix) official name, that shown on the map and that recorded on the nameplate(s); ix) biographical data of the person whose name is "lent" to the public place; and x) sources used.

The section about public place information, under "official name in the municipal law", the name provided was that identified in public place demarcation law or ordinance. The previous name corresponds to the name, if any, that may be found in demarcation laws or ordinances that assign a "new" meaning to the public place.

The location refers to the neighborhood where the public place is located, according to its demarcation law. When this information was not found, the identification used was that presented in Law 3445/2010, which set forth regulations regarding land use and occupation, as well as zoning for Ponte Nova.

In the right upper corner, if possible, a photo of the person after whom the street was named was provided.

In the section reserved for map image, in general, images obtained from Google Maps were used. When these images were not found in the site, a section of the city map, provided by Ponte Nova's Department of Planning and Economic Development, was used.

All photos presented in the item "public place photo" were taken to be included in the toponymy charts found in the dissertation of which this study is a section.

The item "data" is subdivided into two others: official/image and plates. Under "official/image", the public place name provided is the official name according to the law and the map view. Under "plates", photos of the plates containing the public place name(s) are provided. Some public places do not have plates, which frequently makes their identification more difficult.

On the lower section of the chart, under the second to last subitem, "biographical data", the biographies of the people whose names were given to the public places were provided.

Under "sources", the last item in the chart, the bibliographical sources used were provided.

For illustrative purposes, the following are some of the charts that are part of this work.

FIGURE 1 – Toponymy Chart

INFORMATION ABOUT THE PUBLIC PLACE		
<p><b>Official name in the city law:</b> Rua Repórter Luiz Quirino</p> <p><b>Previous name:</b> -----</p> <p><b>Location:</b> Bairro Chácara Vasconcelos – Ponte Nova – MG</p>	<p><b>Legislation:</b> Law 2100/1996</p>	 <p>Source: <i>Folha de Ponte Nova</i> newspaper, Aug. 27. 1989</p>
MAP IMAGE	NAMEPLATE(S) PHOTO(S)	PUBLIC PLACE PHOTOS
	<p>Plates were not found.</p>	
DATA		
OFFICIAL/IMAGE	NAMEPLATES	
Rua Repórter Luiz Quirino	Plates were not found.	

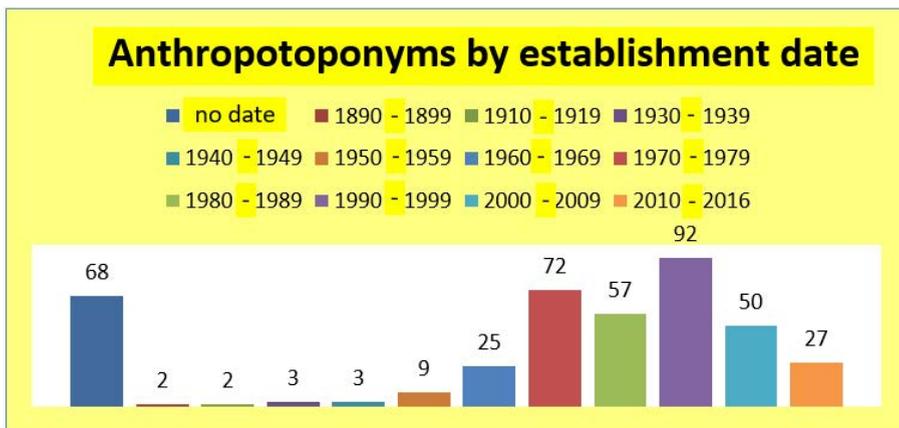
**BIOGRAPHICAL DATA:**

“José Luis Quirino da Silva, radio broadcaster, started his career in 1984. This did not last long. He returned in 1985, during the Regional League Championship. He started his career as a sports reporter, and his rise in journalism was fast and highly qualified. In 1986, he joined Radio Visão, where he covered all areas in journalism, with special attention to the political news. In 1988, he founded the local Press Association with Gina Costa, Domingos Martins, Alfredo Padovani, Ricardo Motta, Marcos Dias, Geraldo Jannus, and other important names at the time. He was the organization’s first president. In 1989, he left the radio to take on the role of Press and Public Relations officer in the City of Ponte Nova, during mayor Antônio Bartolomeu’s term. Nevertheless, he had held this position for only two months when he was brutally murdered on July 26, 1989, on the very day he turned 23 years old. He was also an athlete at City High-School.” (Explanatory memorandum - Bill No. 17/1996)

**SOURCES:** [www.camarapontenova.com.br/ler\\_legislacao.asp?id=1177](http://www.camarapontenova.com.br/ler_legislacao.asp?id=1177)  
<https://www.google.com.br/maps/@-20.4133632,-42.9046524,18z>

The first analysis performed consisted of organizing anthroponyms according to their establishment dates.

CHART 1 – Anthroponyms by establishment date



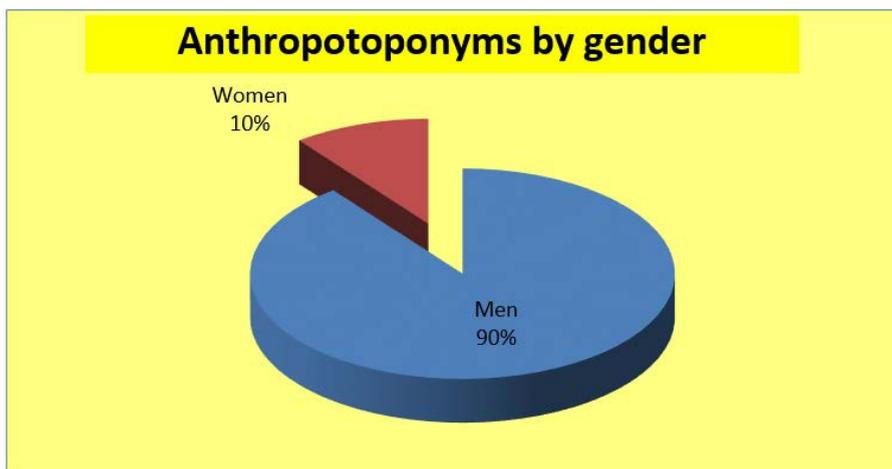
Source: Santos (2017)

It is clear that the 1990’s were the decade when most public places were created, totaling 92 laws, followed by the 1970’s, with 72, the 1980’s, with 57. In the early 2000’s, 50 public places were established, in the 1960’s, 27; and in the 2010’s, 24. Nine public places were established in the 1950’s, 3 public places were established in the 1930’s and 1940’s

each, 2 in 1800 and 2 in 1910. Nevertheless, it should be pointed out that the laws or ordinances for 68 of the 410 public places that make up the research *corpus*, that is, approximately 16% of the public places, were not found. Explanations for this fact were not identified, but it is believed that either these laws were lost over the years, or they were never actually established.

A gender analysis revealed that only 42 of all public places represented by anthroponyms from Ponte Nova were named after women. The chart below shows these data in percentages:

CHART 2 – Anthroponyms distributed by gender



Source: Santos (2017)

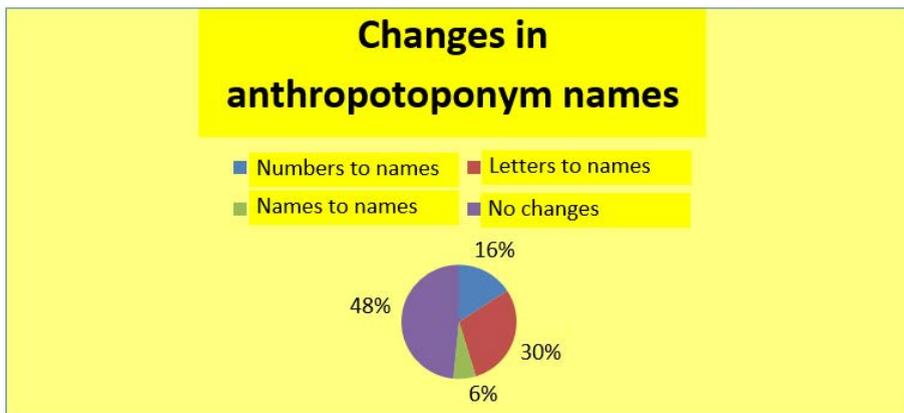
It is clear that few women had their names immortalized in public places in Ponte Nova.

Miranda (2016)<sup>1</sup> draws attention to the fact that, in legal terms, a person's name may only be altered in specific cases. However, the author discusses whether this also applies to place names. In his article, the scholar shows that several Brazilian authors were concerned with what he calls "toponymic mutilation".

<sup>1</sup> Text extracted from the site *Consultor Jurídico*. Available at: <<http://www.conjur.com.br/2016-out-08/ambiente-juridico-patrimonios-culturais-nomes-lugares-tambem-preservados>>.

In this research, the analysis regarding anthrotoponymic change was performed taking into account four groups: i) proper names replacing letters as public place names; ii) proper names replacing numbers as public place names; iii) proper names replacing other proper names as public place names; iv) public place names that were not altered.

CHART 3 – Anthrotoponyms and name changes



Source: Santos (2017)

The chart above shows that virtually half of the public place names, 48%, were not altered. These data lead to the conclusion that Ponte Nova respects its toponymic memory. This statement may be corroborated by the fact that only 6%, that is, 26 public place names were replaced with another proper name. Nevertheless, 46% of the public space names were altered from letters to proper names or from numbers to proper names. An explanation for this alteration is the fact that, when neighborhoods are created, at first, public places are identified by letters or by numbers, and later the laws that define their names are created.

A comparative analysis was conducted between the names written on the plates and the official names, which are those found on the public place demarcation laws and ordinances, and 40 public places were identified that did not meet this criterion. The analysis distributes these anthrotoponyms in four groups, namely:

i) anthrotoponyms whose names are abbreviated on the plates. As an example, we mention the public place named **Rua Alexandre Claudino dos Santos**, whose plate displays *Rua Alexandre C. dos Santos*, as seen in Photo 1:

PHOTO 1



Source: Santos (2017)

ii) anthrotoponyms whose plates do not display the title that accompanies the individual names, that is, they are not presented as axiotoponyms on the nameplates. An example is the public place **Avenida Doutor Caetano Marinho** whose nameplate does not display the title “Doutor” (Doctor).

PHOTO 2



Source: Santos (2017)

iii) anthrotoponyms whose plates display the title that accompanies the individual names, although these titles are not present in the official name. An example is the public place **Rua Mário Fontoura**, whose plate reads the word Professor before the name.

PHOTO 3



Source: Santos (2017)

iv) anthrotoponyms whose official spelling and the nameplate spelling are different. As an example, we have the public place named **Rua Eloy Fraga**, whose nameplate displays a different spelling than that of the official name.

PHOTO 4



Source: Santos (2017)

Approximately 15% of the public place biographies, that is, the biographies corresponding to 65 anthrotoponyms were not found. This result must be emphasized, because, if cultural facts in a given area can be preserved by means of onomastics studies, the honoree's biography would constitute important information, considering that, according to Dick (1990, p. 123), anthroponymy and toponymy "act as core 'memory' preservation forms, which are present during the denomination stages, from several origins and causes."

During data analysis, it was determined that Dick's proposed classification (1990) would not be sufficient to cover the entire corpus. For the author, it must be understood that there is a link between the named object and the person after whom it is named, which thus "will refer to geographic naming motivations." Therefore, environmental aspects, in their physical and anthropo-cultural aspects, make up the "ideal setting for human interest games, in which sensory perception and psychic manifestations arise as name generation forms" (DICK, 1990, p. 25).

Dick (1990, p. 31) presents a taxonomy classification proposal for toponyms that includes 27 motivational taxa, divided into two large groups – including 11 physical taxa that characterize the environment, including its formative features – streams, rivers, trees, animals, etc. (astrotoponyms; cardinotonyms; chromotonyms; dimensiotonyms; phytotonyms; geomorphotonyms; hydrotonyms; lithotonym; meteorotonyms; morphotonyms; zootonyms) and 16 anthropo-cultural taxa that characterize human beings' social, psychological, and cultural manifestations in the environment where they live, including feelings, religious nature, titles, proper names, country, state and city names, etc. (animotonyms or nootonyms; anthrotoponyms; axiotonyms; chorotonyms; chronotonyms; ecotonyms; ergotonyms; ethnotonyms; dirematotonyms; hierotonyms; historiotonyms; hodotonyms or odotonyms; number toponyms; poliotonyms; sociotonyms; somatotonyms).

It is noticeable that, according to the proposal presented by Dick (1990), public places that are named after people may be divided into three groups: anthrotoponyms, axiotonyms, and historiotonyms.

Anthrotoponyms are toponyms relating to individual proper names, without titles or any other type of identification other than the mere person's name. The research conducted in Ponte Nova identified 321 items that fit this classification, Examples include:

- Avenida Abdalla Felício (Avenue)
- Praça Nilson Gomes Quaresma (Square)
- Rua Orlando Geraldo (Street)
- Rua Paulo Gomes (Street)
- Rua Rosa Maria Guimarães (Street)

Axiotoponyms are those toponyms that bear proper names of people that are accompanied by titles and dignities that precede them. The research identified 70 public places that fit this classification. Examples include:

- Rua Barão do Pontal (Street/Baron)
- Rua Capitão Manoel (Street/Captain)
- Rua Carteiro Tarcísio Inácio (Street/Mailman)
- Rua Professora Inhá Torres (Street/Teacher)
- Avenida Vereador João Evangelista de Almeida (Avenue/Councilman)
- Rua Vigário João Paulo (Street/Vicar)

Historiotoponyms are those relating to historical-social movements and their members, as well as to their relevant dates (Dick, 1990). Examples include:

- Rua Carlos Gomes (Street)
- Rua Cláudio Manoel da Costa (Street)
- Travessa Tiradentes (Lane)

This study presented a new proposal, consisting of first classifying all public places named after people as anthropotoponyms, and later dividing them into axiotoponyms and historiotoponyms, because, if all previously mentioned taxa refer to anthroponyms, could they not be grouped in an anthropotonym taxon that would include all other taxa?

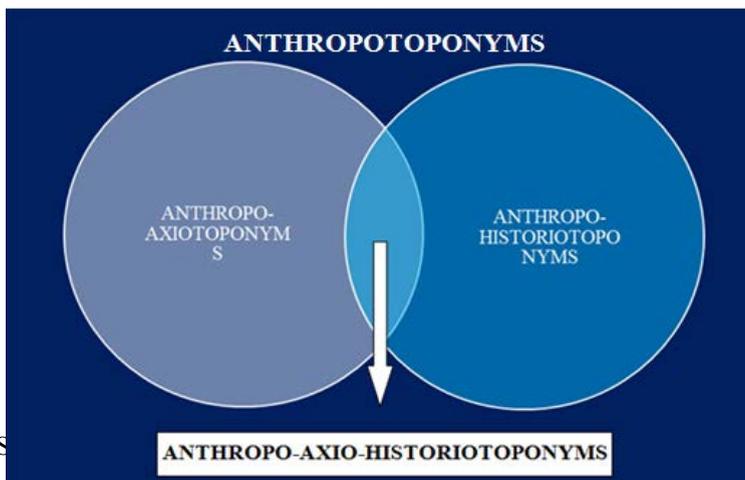
Such a question is explained by the fact that, prior to receiving a title, such as doctor, father, colonel, etc., a person was known by his/her given name. The same happens to historiotoponyms: prior to standing out as a historical character, there was a name that referred to a common citizen.

Thus, the new classification proposal was defined as follows:

- Anthrotoponyms;
- Anthro-axiotonyms;
- Anthro-historiotonyms;
- Anthro-axio-historiotonyms.

Figure 2 below allows one to view the new taxa classification proposal for anthrotoponyms:

FIGURE 2 – New anthroponym taxonomic classification



Based on the figure above, it is possible to better understand the new proposal. The larger set consists of anthrotoponyms in general, that is, all public places that are named after people. This classification diverges from the one proposed by Dick (1990), which classifies as **anthrotoponyms** the public places that bear people's names. Such as:

- Avenida Adriano Fonseca Filho (Avenue)
- Praça Afonso Lopes Ribeiro (Square)
- Travessa Custódio Rodrigues Lopes (Lane)

The left circle consists of public places that bear names of peoples preceded by a title of designation, hence **anthropo-axiotoponyms**. This classification was not discussed by Dick (1990), because the author views these public places only as axiotoponyms. This research precisely aims to join anthropotoponyms and axiotoponyms, because, prior to receiving a title, the proper name refers to a person. Examples include:

- Rua Dr. Antônio Brant Ribeiro (Street/Doctor)
- Rua Major Soares (Street/Major)
- Rua Padre Alcides Lanna (Street/Father)
- Rua Vigário João Paulo (Street/Vicar)

The group on the right includes public places that bear names of people whose actions were recorded in the states or country history and were thus classified as **anthropo-historiotoponyms**. Likewise, this classification was not defined as such by Dick (1990), because the author considers these public places to be mere historiotoponyms, along with others that also refer to historical facts, such as important dates or movements. This research precisely aims to join anthropotoponyms and historiotoponyms, because, prior to becoming a historical character, the proper name refers to a person. Examples include:

- Rua Domingos Vidal Barbosa (Street)
- Avenida Getúlio Vargas (Avenue)
- Rua Luiz Carlos Prestes (Street)
- Rua Olegário Maciel (Street)

The intersection between anthropo-axiotoponyms and anthropo-historiotoponyms include the public places that, in addition to honoring people, also honor the historical role they played. These public places were classified, therefore, as **anthropo-axio-historiotoponyms**. This classification was not discussed by Dick (1990), because the author, as seen previously, views these public places separately, as anthropotoponyms, as axiotoponyms, or as historiotoponyms. In this work, the proposal is joining anthropotoponyms, axiotoponyms, and

historiotoponyms, because, prior to receiving a title or to becoming a historical character, the proper name refers to a person. Examples include:

- Avenida Dr. Arthur Bernardes (Avenue/Doctor)
- Rua Imperatriz Leopoldina (Street/Empress)
- Rua Marechal Deodoro (Street/Marshal)
- Rua Presidente Antônio Carlos (Street/President)

### **Final considerations**

Toponymy studies enable, by means of place name analysis, the linguistic, historical, and social recovery of the proper name, because the toponym has a large meaningful load, which enables the study of geopolitical, sociocultural, and socio-historical issues.

The main purpose of this article is to present, by means of a linguistic study section, the toponymic lexicon for Ponte Nova, MG, analyzing, among all public spaces in the city, those named by anthroponyms, a new classification for this taxon.

It was initially noted that the work is associated with the ATEMIG (Toponymic Atlas of the State of Minas Gerais) Project, which uses, as a toponymic classification tool, the taxonomic categories suggested by Dick (1990), which represent the main patterns of motivation for toponyms in Brazil.

A new anthropotoponymic classification proposal was presented. Anthropotoponyms were classified according to Dick's proposal (1990), that is, public places named after people are included in this classification. The anthropo-axiotoponym category included anthropotoponyms preceded by titles, such as doctor, father, and professor. The anthropo-historiotoponym category included those public places Dick (1990) classified as mere historiotoponyms, which are those named after people who had an impact on the state's or country's history. Finally, the anthropo-axio-historiotoponyms, as the name suggests, are those public places that refer to proper names preceded by a title, who are also considered to be historiotoponyms.

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