

From -landia to -olândia: a morphosemantic approach to the X-lândia constructions in Brazilian Portuguese

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Abstract:

In this paper, the morfo-semantics statute of the lexical formations ending in -land in Portuguese is described: their formal characteristics and their extensions of meaning operated over time. To represent the relevant phonological and morphological aspects of these formations, we apply the Booij model (2005, 2010), called Construction Morphology. In turn, the semantic-cognitive aspects of X-(o)lândia are addressed by means of Fauconnier & Turner's (2002) Conceptual Blending Theory. We intend to show which cognitive domains are involved and how blending occurs. To this, we have a corpus consisting of 114 words, extracted mainly from electronic dictionaries, such as Aurélio and Houaiss. We try to show that the new formations differ from the older ones not only by the frontier vowel -o- (see 'Ceilândia' vc. 'Cracolândia'), but above all because they activate a frame that allows naming places of agglomeration, such as 'macacolândia' ('place full of black people') and 'macholândia' ('meeting place of heterosexual males for fun and leisure'). In the case of the ononyms, such as 'sushilândia' ('oriental food restaurant'), the blending is made by completion, while in the X-olândia formations it is made by elaboration. The main difference between these last two recent uses is the expression of point of view, since X-olândia refers to forms almost always evaluated negatively by the conceptualizer: they are not circumscribed places, being perceived as areas with a large contingent of elements depreciated by the speaker.

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Morphology. Semantics. Mental spaces.

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FIRST WORDS

In this paper, we analyze X-lândia word-formations in Portuguese: from the first complex forms borrowed to nominate countries ('Finlândia', 'Islândia') to the most recent constructions found mainly in the Brazilian Portuguese (PB) to coin agglomeration ('cracolândia', 'cristolândia') and ononyms ('sushilândia', 'Petlândia'). Based on the Conceptual Blending Theory (FAUCONNIER; TURNER, 2002), we demonstrate that the newer formations result from a process of blending, in which *lândia*, now categorized as final combining form (CANTERO, 2004; VIEIRA, 2012), projects, in the space of the blend, the generic notion of place. The lexical base on the left contributes with the frame that activates. In this way, 'Disneyland' can be interpreted as the 'land of Walt Disney', in the sense of being a large (place) amusement park, combined with characters created by the entertainer-entrepreneur-writer, as well as cinematographic studios and high tech rides. As can be seen, the resulting word inherits properties of the two formatives (the inputs), but presents its own emergent structure not constituting a literal interpretation of the sum of the parts.

The data that support the analysis were taken from electronic dictionaries, such as Aurélio and Houaiss, from social networks such as Twitter, Facebook, Whatsapp, and tracked through Google's electronic tool. The toponyms were extracted from the website <<http://www.palavras-que.com/terminam-em-l%C3%A2ndia>>, accessed on July 14th, 2017, and the countries with *land*, from the page <<http://sualingua.com.br/2009/04/29/landa-e-landia/>>, equally accessed on July 14th, 2017. Our *corpus* counts, in all, with 114 lexical formations.

The text is structured as follows: first, we present the model used, the Theory of Conceptual Blending (FAUCONNIER; TURNER, 2002), focusing also on the notions of frame and ICM (Idealized Cognitive Model). In the sequence, we describe the etymology and history of the sequence *-lândia* in Portuguese in order to show that the most recent formations incorporate the border vowel o-, marking the neoclassical compounding (PETROPOULOU, 2009; RALLI, 2010) and distancing from the older ones for not creating toponyms. We conclude the text applying the Conceptual Blending Theory to the most recent data and we formalize the historical course of -lândia in Portuguese based on the model of Booij (2005, 2010), called Constructional Morphology.

BRIEF CONSIDERATIONS ON CONCEPTUAL BLENDING THEORY

In the classic *The Way We Think*, Fauconnier and Turner (2002) focus on the creative aspects of the human mind, describing, in their model, the cognitive mechanisms performed in the search for the construction of senses. They propose that the formulation of networks of conceptual integration, or blending, forms the basis of the process of signification, since “it is the heart of the imagination; connects input spaces, selectively projects them into the blend space, and develops emerging structures by means of composition, complementation, and elaboration” (FAUCONNIER; TURNER, 2002, p. 89). Still, according to the authors, the merge process provides a global understanding, a human scale of understanding and a new meaning. Duque and Costa (2012, p. 109) make the following analogy about this mechanism:

The use of the human scale is the principle from which we can make great and complex ideas, easy to be understood and remembered. In this process of reduction, the information ends up being compressed, becoming less detailed. However, when the blending process is reversed, the details of the compression are visible again. This process is similar to the zoom (+ or -) used in cameras and camcorders: the more we zoom in, the more details are provided.

The construction of meaning, therefore, is a complex process that occurs between at least two domains, both in thought and in language. Mental spaces include the cognitive and conceptual knowledge that the human being acquires through cultural and social experiences throughout a lifetime. The structure of a mental space inherits information from conceptual schemes and frames. Thus, the elements of these spaces fit into Idealized Cognitive Models (ICMs) that are imported from previous knowledge into the interaction.

The frame opens the path for understanding the meaning of words as well as for characterizing the principles involved in the creation of new lexical items and phrases. Thus, it constitutes a “system of concepts related in such a way that, to understand any of them, one must understand the whole structure in which they are inserted” (FILLMORE, 1982, p. 111). Thus, when a linguistically encoded entity is inserted into a text or conversation, all the others are automatically available in the scene they project. It can be affirmed, therefore, that frame is a schematization of the experience, maintained in the long term in the memory, and it refers to the elements and entities associated to a certain scenario.

From the notion of frame, Lakoff (1987) observes that mental spaces are structured by ICMs that organize the knowledge acquired from every day, cultural and social experiences. In this way, ICMs structure the thought, being its result the way the world is categorized. According to Lakoff (1987, p. 371), “human conceptual categories have properties that are, at least in part, determined by the bodily nature of the people who categorize them.” According to Marinho and Ferrari (2016, p. 146),

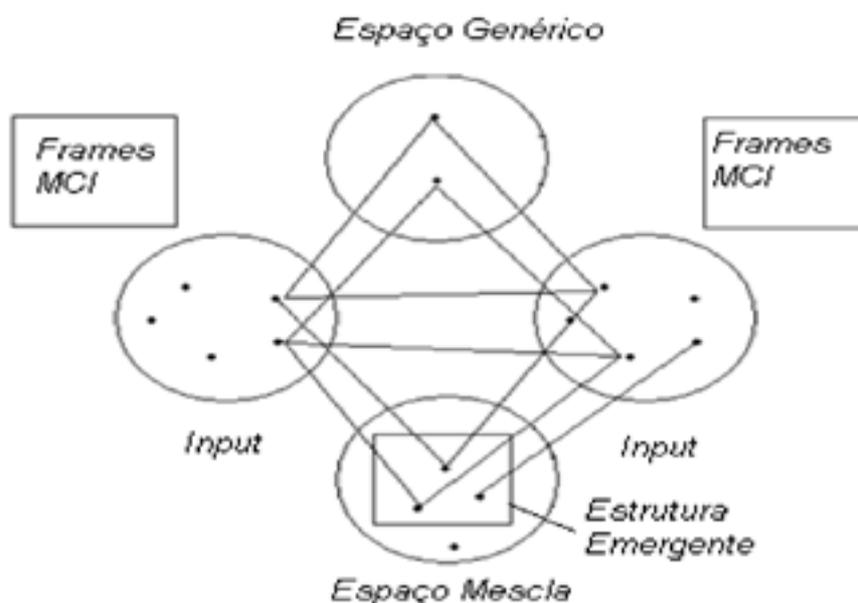
ICMs can also come from a shared knowledge in a particular speech community, allowing in a given enunciative event, the interlocutors to exchange implicit information, which can only be accessed by individuals who share the same frames. ICM, therefore, is configured as a structure that stores the knowledge acquired in a more complex and organized way than frames and can be structured by three principles: the propositional structure, imaging schemes and metaphorical and metonymic projections.

Unlike ICMs, mental spaces are transitional, as they are activated and used as the interaction progresses. In addition, “they are local cognitive domains that reflect the fractionation of the information as the discourse happens” (FERRARI, 2011, p. 21). In Fauconnier and Turner’s approach (2002), the mental spaces are organized from ICMs, which, by their hand, are organized from frames. It is in mental space that thoughts are organized in language; in them, knowledge brought from the more stable domains (or the more general knowledge bases) is processed. It contributes in a different way to the construction of meaning. Thus, the notion of mapping allows us to conclude that the construction of language takes place in an analogical way, that is, it is through the process of analogy between constituents of mental spaces that the realization of language happens, consequently, the construction of meaning. The blend operates on two mental spaces, input1 (I1) and input2 (I2), under the following conditions:

- (a) Mapping between spaces: there is a partial mapping of counterparts between the two input spaces.
- (b) Generic space: there is a generic space that maps in each space-input. This space reflects the structure and organization (both commons and abstracts) shared by input spaces and defines the central mapping between spaces.
- (c) Blend: I1 and I2 are partially projected into a new space, the blend.
- (d) Emerging structure: the blend has an emergent structure that is not provided by the input spaces and the processing takes place in three interrelated ways:
 - (1) Composition: Together, the projections of the inputs create new relations, nonexistent in the separate inputs.
 - (2) Completion: Knowledge of frames, cognitive and cultural models allows the composite structure projected in the blend by inputs to be seen as a part of the more complex structure contained in the blend. The pattern in the blend enabled by the inherited structures is “completed” in the more complex, emerging structure.
 - (3) Elaboration: It consists of the cognitive task performed within the blend, according to its own emerging logic. In other words, it consists of “operating the blend”.

Therefore, the main characteristics of the blend are as follows: (a) mapping (association lines) between mental spaces (circles); (b) the partial projection of inputs (not all aspects, represented by points, are linked); (c) the generic space (the one in which the

general information common to the two input spaces – I1 and I2 is connected, (d) the integration of events or entities, and (e) the emergent structure (represented by a rectangle in the circle in the blending space.) Figure 1, adapted from Fauconnier; Turner (2002: 169), synthesizes the blending process:



Source: Adapted from Fauconnier and Turner (2002, p. 169).

Figure 1 – Generic representation of the conceptual integration mechanism

In short, according to Fauconnier and Turner (2002, p. 390), “conceptual blend is not something we do in addition to living in the world; it is our way of living in the world. To live in the human world is to ‘live in the blend’ or rather to live in many coordinated blends”.

As seen in Figure 1, blending operates the integration of partial structures of two separate mental spaces into a single structure with emergent properties within a blended space, whose structure is typically richer than the spaces-input structures. In the next section, we describe the morphological unity in analysis (*-lândia*), in order to apply the ideas of Fauconnier and Turner (2002) to the lexical constructions with this particle.

THE ETYMOLOGY OF THE FORMATIVE

According to *Dicionário Virtual Aurélio*, the particle *-lândia* came from the junction of the Anglo-Saxon *-land* with the Latin suffix *-ia*, a morphological sequence that, like the nominal thematic vowels, has the function to give status of word to a bound root, such as ‘mania’, ‘fobia’ and ‘terapia’, among many others (see, eg, SANDMANN, 1987). In recent

morphological literature (LEHRER, 1998; WARREN, 1990; KASTOVSKY, 2009), *-lândia* has been treated as a combining form: a morphological type that, situated between the class of affixes and that of the radicals, encompasses the neoclassical elements, splinters and the affixoids and, therefore, shares properties of the two main word-formation processes – compounding and derivation.

According to the Aurélio dictionary, *-lândia* constitutes a compositional element, since it comes from a free-form (meaning “region, place of”) and was combined with other free forms to denominate several European countries, like ‘Islândia’ (“Iceland”; “Land of ice”), ‘Finlândia’ (“Finland”, “land of the tribe denominated Finns”), ‘Holanda’ (“Holland”, “Holtland”, in which *holt* means ‘wood’). In English, there are few countries (European or not) with *land* (*-lândia*) at the right edge of the morphological complex word:

- | | | |
|------|---------------------------|-------------------------------|
| (01) | Greenland (“Groenlândia”) | Switzerland (“Suiça”) |
| | Poland (“Polônia”) | Netherlands (“Holanda”) |
| | Thailand (“Tailândia”) | Ireland (“Irlanda”) |
| | England (“Inglaterra”) | New Zealand (“Nova Zelândia”) |

The Oxford Dictionary points out that the first known use of the radical *land* occurred in 897 AD - Engla Land > England. The translation into Portuguese followed the French model (Angleterre), which did not occur with most cases, which, as seen in the data in (01), received the aforementioned termination *-ia*. Nowadays, *-lândia* can be considered one indivisible form (non-targetable), that is, it is taken en bloc (without division of the parts), because, according to the electronic dictionary Houaiss, it constitutes

element of postpositive composition (our emphasis), of the common Teutonic, like ‘earth, country, region, etc.’ extremely frequent in toponyms of the Anglo-Saxon languages, late latinized with the use of the suffix *-ia* of patriotic locative; in Portuguese, besides toponyms such as Greenland, Finland, Jutland, it has served to the formation ad hoc of many Brazilian toponyms.

In fact, between the end of the 1940s and the beginning of the 1950s, with the planning for the creation of Brasília, the city that became the capital of Brazil, several cities were coined with the term *-lândia*, especially in the Mid-West region:

- | | | | |
|------|------------------|------------------|-------------------|
| (02) | Abreulândia (TO) | Aurilândia (GO) | Babaçulândia (TO) |
| | Barrolândia (TO) | Brasilândia (MS) | Ceilândia (DF) |
| | Curvelândia (MT) | Doverlândia (GO) | Gouvelândia (GO) |
| | Marcelândia (MT) | Maurilândia (GO) | Nortelândia (MT) |
| | Rondolândia (MT) | Sidrolândia (MS) | Wanderlândia (TO) |

However, it is not only the central region of Brazil that the names of cities and districts ending in *-lândia*, as can be seen in the small sample below,¹ of Brazilian places coined with this morphological unity. Several of these cities were created and named in the 19th century, as is the case of Uberlândia (MG), founded in August 1888. This fact demonstrates that *-lândia*, now as a legitimate formative of Portuguese, although once borrowed from English, is available in the language for a long time:

(03)	Açailândia (MA)	Acrelândia (AC)	Agricolândia (PI)
	Agrolândia (SC)	Alvinlândia (SP)	Analândia (SP)
	Andrelândia (MG)	Angelândia (MG)	Brasilândia (RJ)
	Brejolândia (BA)	Cacaulândia (RO)	Brasilândia do Sul (PR)
	Cafelândia (PR)	Catolândia (BA)	Cidelândia (MA)
	Clevelândia (PR)	Cordislândia (MG)	Cravolândia (BA)
	Crucilândia (MG)	Divinolândia (SP)	Funilândia (MG)
	Glaucilândia (MG)	Guzolândia (SP)	Herculândia (SP)
	Hidrolândia (CE)	Hortolândia (SP)	Itaipulândia (PR)
	Luzilândia (PI)	Marilândia (ES)	Marcolândia (PI)
	Matelândia (PR)	Materlândia (MG)	Mirassolândia (SP)
	Moreilândia (PE)	Natalândia (MG)	Orlândia (SP)
	Ourolândia (BA)	Petrolândia (PE)	Petrolândia (SC)
	Ramilândia (PR)	Retirolândia (BA)	Riolândia (SP)
	Rolândia (PR)	Romelândia (SC)	Serrolândia (BA)
	Teofilândia (BA)	Teolândia (BA)	Tufilândia (MA)
	Turilândia (MA)	Turvolândia (MG)	Uberlândia (MG)
	Varzelândia (MG)	Verdelândia (MG)	Virgolândia (MG)

From the original employment of *land*, designating countries, to coin other types of X-lândia places in Brazil, there is no great semantic distance, since, nevertheless, the formative has reach within the scope of toponymy. Morphological construction somewhat different, but still referring to a place, is ‘Cinelândia’, word dated in the 1920s or 1930s. The region, according to Wikipedia, is located in Praça Floriano (formerly Guanabara, RJ) and was built during the Rio Branco Avenue works with the demolition of the former Ajuda Convent.

¹ Available at: <<http://bit.ly/2Tt0MWN>>. Accessed on: 14 jul. 2017.



Source: Retrieved from: <<http://bit.ly/2T7kriZ>>.

Figure 2 – Cinelândia in the decade of 20-30

According to *Wikipedia*,

The idea of transforming the new square, surrounded by the buildings of the National Library, the City Hall (Pedro Ernesto Palace), the former Federal Supreme Court, Monroe Palace and the Municipal Theater in a Brazilian version of Times Square came from businessman Francisco Serrador, a Spanish based in Brazil and owner of casinos, cinemas, theaters and hotels (<<http://bit.ly/2X4Lkm9>>).

The name ‘Cinelândia’ became popular from the 1930s onwards. Dozens of theaters, nightclubs, bars, and restaurants settled in the region, making it a reference in popular entertainment. In the morphological construction, the base on the left of *-lândia* is a shortening (cine > cinema), but it is used as a free form in cinemas (Cine Odeon, Cine Art UFF etc). The term, considered popular by Wikipedia, is based on a common noun, which makes it stand out from constructions such as ‘Vandelândia’, ‘Abreulândia’ and ‘Teofilândia’, for example, clearly named from an anthroponym. In addition, it does not refer to a geographical name specific to a region, city, town, village or public place, focusing on what the new space offers: Movie Theater and leisure.

Today, the motivation is lost, since, in the area, there is only one cinema left (the Odeon), which made the word ‘Cinelândia’ a common toponym, being considered a neighborhood in the central region of Rio de Janeiro, including a subway station and VLT (an acronym from “Light Rail Vehicle”). If it was not the word ‘Cinelândia’, what semantically different trigger would justify the high proliferation of X-lândia names considered “deplorable” and created ad hoc (sic!) by the Houaiss dictionary, as can be seen from the quote below?

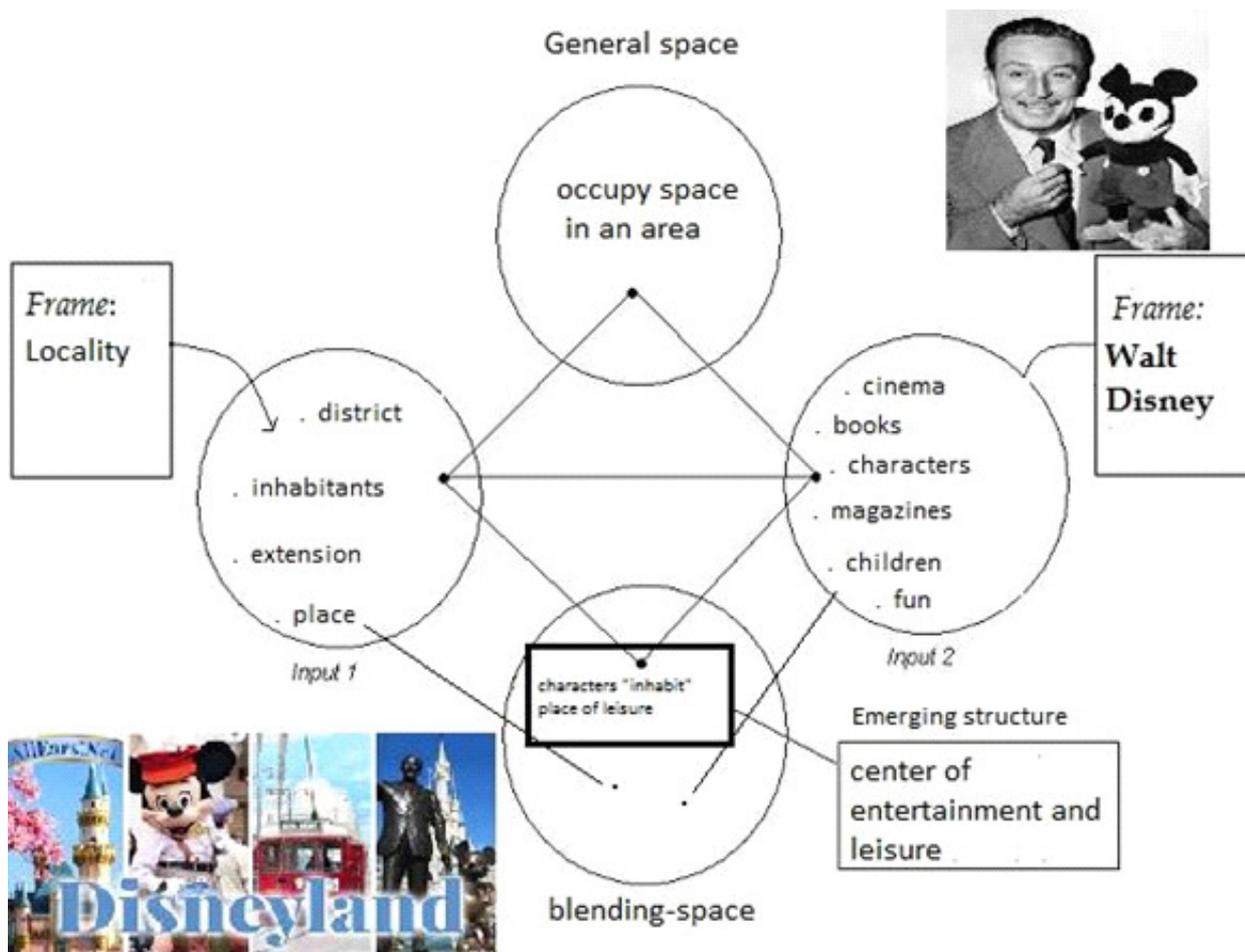
element of postpositional composition [...] has served for the ad hoc formation of many Brazilian toponyms, as well as for ad hoc words of affective and picturesque value (emphasis added), such as pagolândia, gurilândia, brotolândia, bostolândia, etc., at least in Brazil.

THE “TRIGGER” OF NEW CONSTRUCTIONS X-LAND(IA)

It seems that the world’s best-known word – and consequently, in Brazil – is Disneyland, a major amusement park in Orlando (USA), which opened in 1955 and is considered to be the largest and most important amusement center on the planet. Its founder, Walt Disney, was a pioneer in the field of children’s animation and winner of several Oscars, having created characters that until today are part of the children’s ideas: Mickey Mouse, Donald Duck, Cinderella, Snow White, and The Three Little Pigs, among many others.

In the morphological construction, it is observed that the base on the left, to which *lândia(ia)* was attached, is still an anthroponomy, since Disneyland(ia) is, in fact, “the land of Disney”, but not just that: it is a magical world, inhabited by characters from books, magazines and movies and by high-tech toys, undoubtedly a place of leisure and enchantment: a complex that brings together animation, film studios and lots of fun.

Based on the Conceptual Blending theory, we could affirm that complex word ‘Disneyland’ can be considered as a result of a blending process: in the input1, activated by *lândia*, it points out the opening of a mental space of place (geographically demarcated), containing elements as inhabitants and buildings. In input2, there is Walt Disney’s picture, with all the magic of his creation: children’s characters, movies, attractions. In the blending space, ‘Disneyland’ brings together elements of two inputs, but it has its own emergent structure: it constitutes an amusement park, which, although geographically demarcated, is not properly a province / region / district but a tourist complex which concentrates from sophisticated toys to movie studios:



Source: Prepared by the authors.

Figure 3 – Representation of the blending process of the word Disneylândia

Undoubtedly, there is a process of analogy, one of the basic principles of Cognitive Linguistics, as exposed in the classic by Fauconnier and Turner (2002). This principle acts at the moment the speaker needs to highlight one element from another. Thus, analogy is a principle of the first order, since it facilitates the acquisition and recognition of a new domain, once it makes it possible to parallel between elements of different meanings, such as, ‘Uberlândia’ and ‘Disneylândia’.

Fauconnier and Turner (2002,18) highlight how interesting are the systematicity and complexity of the analogical process, which, acquired early in life, becomes invisible to consciousness and ends up being overlooked in everyday situations due to the abilities of our awareness of identifying and recognizing similarities and differences.

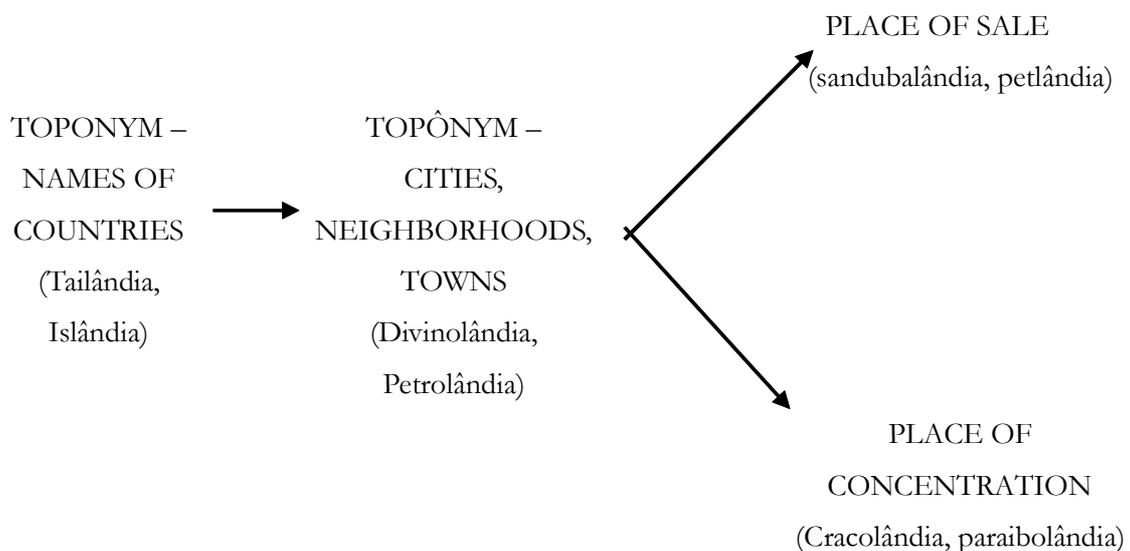
Analogy, therefore, is the process which aims to construct and to reconstruct space-inputs, being an intuitive and schematic association made by the language user. In this way, it can be understood that analogy is a transference of inferences that occurs in the construction of the scenes activated in the use of the language and, therefore, it is a cognitive ability which precedes the processing of the conceptual blending and allows the correlation of elements.

NEW FORMATIONS IN -LÂNDIA

We believe a similar process of conceptual blending has been taking place with recent *X-olândia* constructions of Brazilian Portuguese. Firstly, from the formal point of view, lexical constructions as ‘cracolândia’, ‘paraibolândia’ and ‘cristolândia’, among others, incorporate the frontier vowel *o-* and end up conforming to the scheme of neoclassical compounding. Such a scheme, behind forms such as ‘homonymy’ and ‘phonology’ (technical terms in the area of Linguistics), differs from that of lexical composition (with free forms, such as ‘carta-bomba’ and ‘bate-entope’) by presence of this internal constituent (HIGINO DA SILVA, 2017):²

- (04) Schema of compounding :: [X]_{xi} [Y]_{yi}]_{Sj}
 Schema of neoclassical compounding :: [X-o-Y]_{Sj}

Late formations show the existence of two types of morphological constructions: *X-lândia* (type 1), which appears in older words – such as those listed in (02) and (03) above – and *X-olândia* (type2), in recent forms such as ‘cracolândia’, ‘cristolândia’, ‘paraibolândia’. Below, a schema of the historical development of this formative:



Source: Prepared by the authors.

Figure 4 – Semantic changes in the *Xlândia* constructions

² In these schemes, based on Booij’s Constructional Morphology model (2005, 2010), base and product are indexed by the subscript symbol _s, which represents the class of nouns. Subscripts *i* and *j* indicate that both the base, represented by the variable *x*, and the product are part of the lexicon. In the scheme of neoclassical composition, *X* and *Y* have no lexical label, because they are bound forms bound by the *o-* marker. The product, however, is always categorized as a noun, since this type of morphological process has the purpose of coining scientificisms.

As shown in Figure 4, the historical trajectory of the formative was as it follows: (a) the first constructions (most loans) designate country names; (b) with the incorporation into the Portuguese lexicon, the particle, by means of metonymic extension, begins to update several geographically delimited place names, such as ‘Brasilândia’ (district of Rio de Janeiro; municipality of São Gonçalo), ‘Ceilândia’ (administrative region of Distrito Federal) and ‘Uberlândia’ (city in the state of Minas Gerais); (c) the widespread use of *lândia* in the naming of places made possible the coinage of ononyms (trade names) and places no longer physically demarcated, but of meeting/concentration, such as ‘cracolândia’ (which gather crack users) and ‘cristolandia’ (a meeting place for evangelical worshipers). It is interesting to observe that semantic specialization has been followed by formal modification: the base ceases to be a word (free-form) and becomes a root (bound form) linked to *-lândia* by means of the vowel border o-. Besides this formal distinction, another difference, this time of phonological nature, is equally relevant.

From the phonological point of view, there is a great difference between the two constructions: the prosodic domain. *X-olândia* formations do not project independent prosodic words, whereas *X-lândia* forms project their own prosodic words, the whole being realized under two lexical stresses. The formalization below illustrates the difference in prosodic behavior of the two constructions. Note that the isomorphism between phonological word (PrWd, enclosed by square brackets, []) and morphological word (MWd, bounded by braces, {, }) occurs only in *X-olândia* forms, which shows greater integration between constituents and makes with the product more similar to that of suffix derivatives – forms with a single stress, semantic heads in the left and roots as bases lexical.

X-lândia	X-olândia
{[Abreu] _{PrWd} [lândia] _{PrWd} } _{MWd}	{[cracolândia] _{PrWd} } _{MWd}
{[Cine] _{PrWd} [lândia] _{PrWd} } _{MWd}	{[paraibolândia] _{PrWd} } _{MWd}

Source: Prepared by the authors.

Figure 5 – Relationship between morphological word and prosodic word in *X-lândia* and *X-olândia* constructions

Phonologically, therefore, the constructions behave differently: while *X-lândia* preserves the stress of the lexical base on the left, *X-olândia* promotes the creation of a stress pattern typical of neoclassical words: in the third syllable from right to left (...ôioó), creating a dactylic foot – a “proparoxytone word”, in the grammatical tradition of Portuguese. Some evidences can reinforce this prosodic difference between the two constructions: (a) the stress retraction and maintenance of phonetic nasality in the first case and (b) the

application of neutralization rule in the second one. In ‘sushilândia’ (an onionym – name of a restaurant that sells sushi and other oriental dishes), for example, the stress retraction occurs in order to avoid the clash of stress syllables, since ‘sushi’ ends in a prominent syllable and *lândia* begins with an equally stressed syllable. Without the retraction to the first syllable of ‘sushi’, the stress would collide, transgressing a universal rule of prosodic formation. This phenomenon works as an evidence for the presence of two prosodic words (PrWd) in the resulting morphological word (MWd). In ‘memelândia’ (an onionym – a site dedicated to the creation and posting of memes), the maintenance of the phonetic nasality of the base word (...óóó) proves the independent prosodic behavior of the unity in the left. These facts evidence the existence of two PrWds in the *X-lândia* formations, which implies the non-isomorphism between the categories MWd and PrWd.

Relevant phonological fact in the second case is the neutralization of the unstressed mid vowels before stressed syllables. According to Bisol (2004), the prosodic domain of the neutralization rule is the phonological word. Thus, before stressed syllables, mid vowels are, in Portuguese, always close-mids ([o] and [e]), thus subjecting to neutralization. When the mid vowels are raised open-mid vowels ([ɔ] and [ɛ]), there is no neutralization and, therefore, we are faced with two distinct prosodic words, as in {[nTva]_{PrWd} [mente]_{PrWd}}_{MWd}, “again”, and {[caf[ɛ]_{PrWd} [zinho]_{PrWd}}_{MWd}, “little coffee”. In the *X-olândia* formations, it was noticed, throughout reading and conversation tests carried out,³ that, for example, the unstressed mid vowel of ‘bostolândia’ (reference to places in which, due to political slowness, sewage runs in the open) is always a close-mid vowel ([o]) in the complex word, thus conforming to the neutralization rule, which converts mid vowels into close-mid vowels if these sounds are in a syllable before the stressed syllable. The lexical base ‘bosta’ has an open vowel, [ɔ], which is performed as [o] in the resulting MWd; this fact demonstrates the isomorphism between MWd and PrWd.

The semantic differences are those that we will describe more slowly in this text: the new formations *X-lândia* tend to behave in a more similar way to those that name places (countries, cities, districts): on the one hand, obviously, they are geographically demarcated places that commercialize what the lexical base evokes:

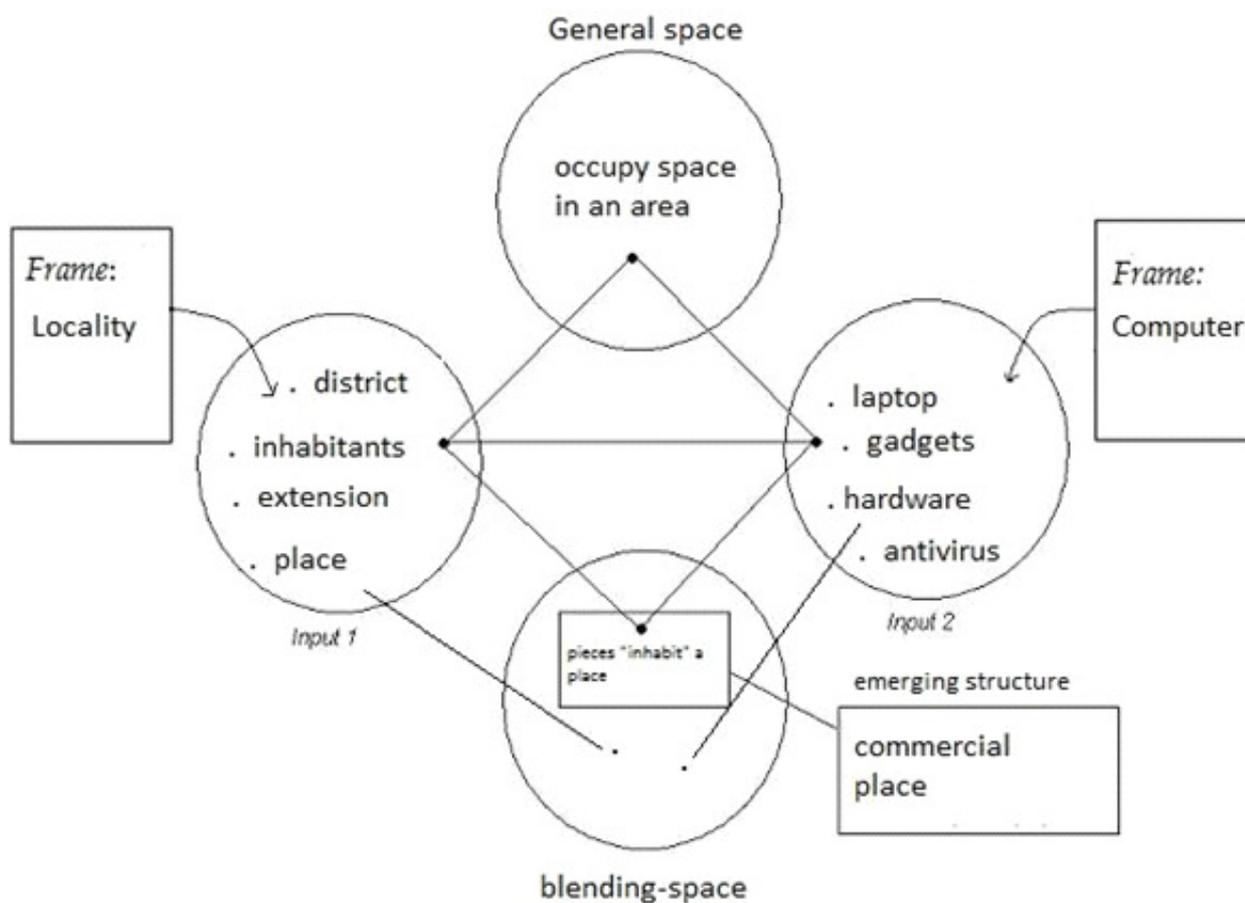
³ We performed a series of tests to control the production of lexical stress and the quality of the mid vowels in the constructions here studied. Firstly, different texts containing sentences with the formative ones were formulated by the authors so that, during the interviews, they were read by the interviewees. After reading, they answered questions about the texts so that the spontaneous production of the constructions would be possible and, in this way, check if they were produced as independent phonological words or not. The sample group consisted of 25 speakers of both sexes and varied levels of schooling.

- (05) Sushilândia (Japanese restaurant, here represented by sushi)
Babylândia (children's clothing store)
Petlândia (pet shop)
PClândia (store that sells all kinds of computer products)
Sandubalândia (Burger place which Works with several kinds of sandwiches)

In all data of (05), the lexical base constitutes a metonym (of the part-whole type) of what is actually sold in these places. Thus 'sushi', one of the best-known Japanese foods, is the free-form used to name the commercial establishment 'Sushilândia', which sells not only sushi, but every dish of oriental cuisine. The same logic applies to 'PCland', a computer store that does not only work with PC, but with all products in the area.

Let's observe how the blending occurs in the case of 'PCland'. Here, as in other examples of (05), the combining form activates the frame LOCALITY and the lexical base, COMPUTER. In input1, there are elements such as "area", "extension", "inhabitants", "spatial delimitation". In input2, the whole universe of the computing area is surveyed: "parts", "devices", "users", "programs" etc. With the partial mapping of counterparts between the two input spaces, the space-blending still preserves the idea of place as a delimited, circumscribed territory. This place, however, is still more delimited and circumscribed than that represented by I1, since it is closed, of smaller extent, because it is re-framed as a function of I2: it is not a place that people live in, but that concentrates a wide range of computer products. In the projection between domains, computational objects "inhabit" the place evoked by I1, in a clear metaphoric relationship.

The resulting lexical form, as a result of the blending, has its own emergent structure, since it does not name a country/neighborhood to coin a commercial – a computer store. The knowledge of the frames and ICMs allows the composite structure projected in the blending by the inputs to be seen as a part of the more complex structure contained in the blending. The pattern in the blending enabled by the inherited structures is "completed" in the more complex, emergent structure.



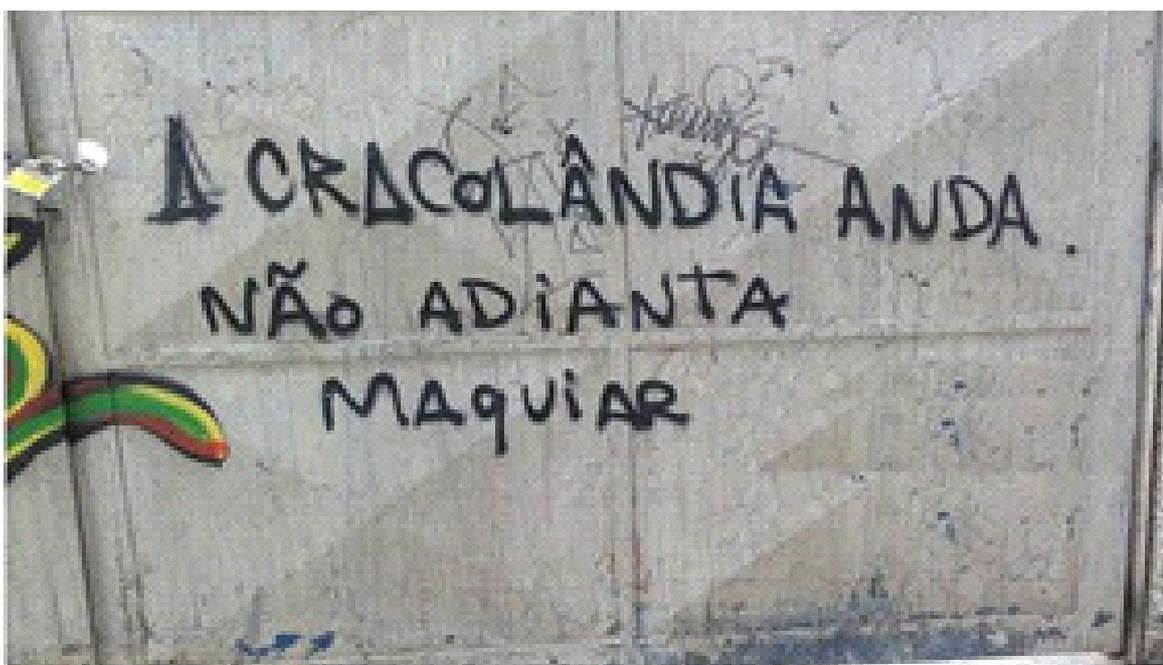
Source: Prepared by the authors.

Figure 6 – The process of blending in ‘Pclândia’

With a meaning not much different from the etymological, the *X-lândia* ononyms remain as proper nouns and they name places even more circumscribed than ancient forms. *X-olândia* constructions, although still responding to place names, refer more to concentration sites than to areas that can be delimited, either in terms of territorial extent (as on a map) or in terms of meter-square (edification). In fact, newly created words, such as ‘macholândia’ and ‘bostolândia’, do not evoke a place that can be effectively mapped, since it is not measurable, it is not necessarily delimited. Evidence of this is the fact that there is not only a ‘cracolândia’, as there is only one ‘Islândia’ or ‘Ceilândia’ (punctually localizable in space): the name refers to several places where crack users are concentrated and function of the unlawfulness of practice, constantly change. The following article, extracted from the website <<http://bit.ly/2GutsvF>>, accessed on July 18th, 2017, proves what we are saying:

The Cracolândias of Brazil. Our daily Cracolândia

If there is a theme that makes me disgusted to approach, this theme is crack. Besides seeing, every day, people wandering the streets looking for sustaining their addiction in crack, I also see the horrendous reality that crack addicts “survive” when passing through a species of cracolândia in the vicinity of the market of the production and in central squares of Maceió.



Viciados expulsos da Cracolândia deixam recado para a cidade

We suppose that *favelas* are on the margins of society because they lack basic sanitation, or because the physical structure that is lagging behind, or the current precarious economic condition, or even the territorialisation of armed drug trafficking; however, it is possible to look at the cracolândias of Rio de Janeiro, which, unlike São Paulo (which has its cracolândias stagnant in urban centers), the cracolândias here are on the banks of the favelas, that is, crack addicts are on the “margins” of the “margins” of the Alagoan society.



[...]

It is easy to conceive the popular opinion about crack addicts, difficult it is to understand it. No, it is not the voice of the wind of madness, perhaps it is the macabre melody that packs the last minutes of a life delivered to the underworld of drugs. Soon they fall asleep, numb, under filthy blankets and rotten mattresses. Tomorrow certainly there is more.

That's right, that is our daily Cracolândia!!!

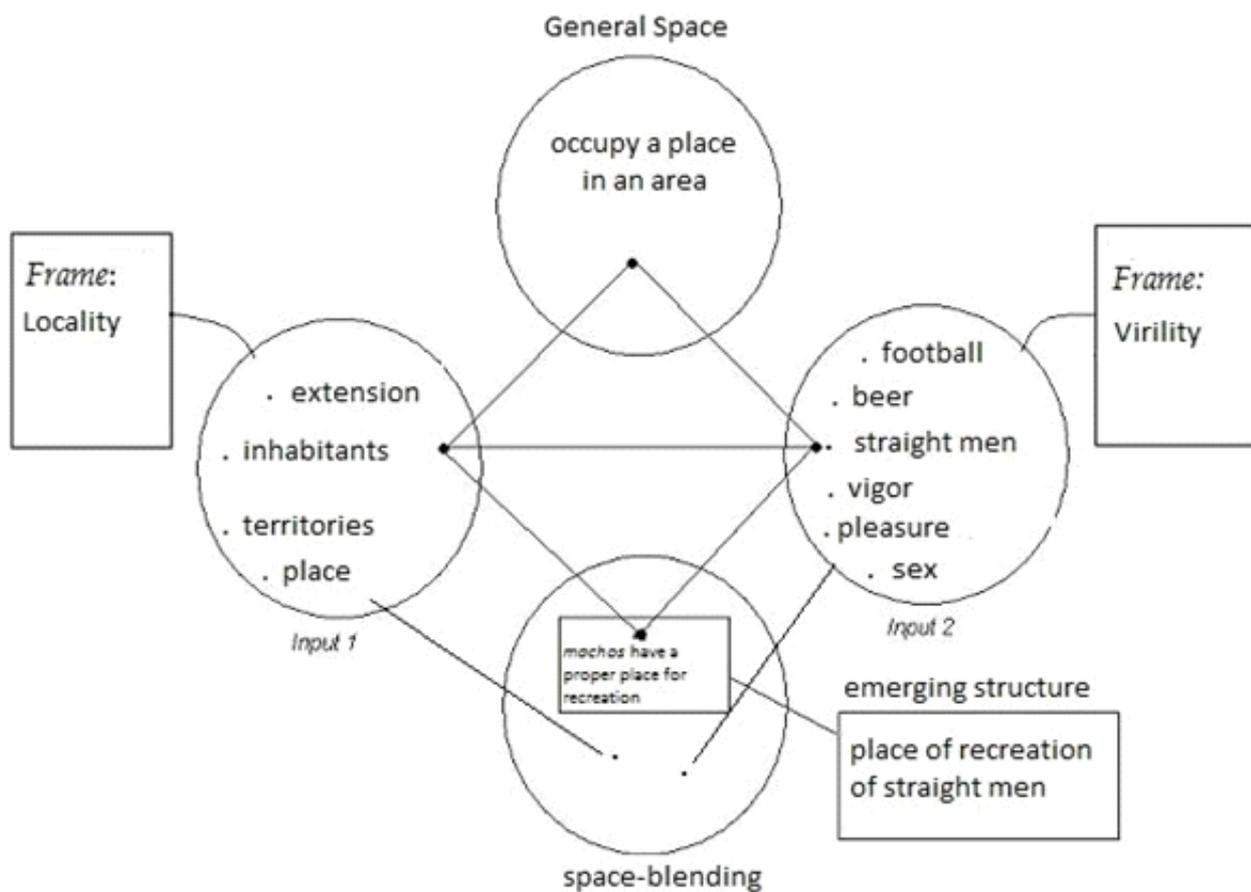
In the same way of 'cracolândia', the following formations of Brazilian Portuguese also name agglomerates:

- | | | |
|------|---------------|--|
| (06) | Cristolândia | place where protestants gather to carry out cults |
| | Brotolândia | place/meeting of physically beautiful young people |
| | Macholândia | place of concentration of men to play, drink etc. |
| | Paraibolândia | place/meeting of northeasters, called "paraibas" in RJ |
| | Bostolândia | places where sewage runs open |
| | Bestolândia | place of 'nonsense' people, that is, "bestas" |
| | Viadolândia | place where homosexual men gather |

As can be seen from these data, there is another crucial difference between the two types of morphological constructions ending in *-lândia*: all words in (06) can be pluralized, since they do not denote a fixed, predetermined place that cannot be changed: a 'cristolândia', for example, is created every time a large concentration of evangelicals meet, frequently in

a place defined by the group, for the public preaching of the bible. A ‘brotolândia’ can be a sophisticated bar in the South Zone of Rio de Janeiro or a public square where young people meet to talk and date. It can also be a nightclub, a music show or even a schoolyard area. In this way, we argue that *X-olândia* evokes not geographic places or buildings, but concentrations/clusters of the frame that the lexical base activates.

The idea of place, therefore, emerges from a conceptual metaphor of the type “ROUTINE AGGLOMERATIONS ARE PLACES”. So when a given element (person, thing) is frequently clustered and in large proportions, it activates the notion of place, rather experiential than properly physical. The following figure represents the process of blending in ‘macholândia’, a lexical formation that refers to places where heterosexual men gather around typical recreations of the male genre: soccer game, alcohol consumption, pool competition, fishing practice, going to brothels etc.



Source: Prepared by the authors.

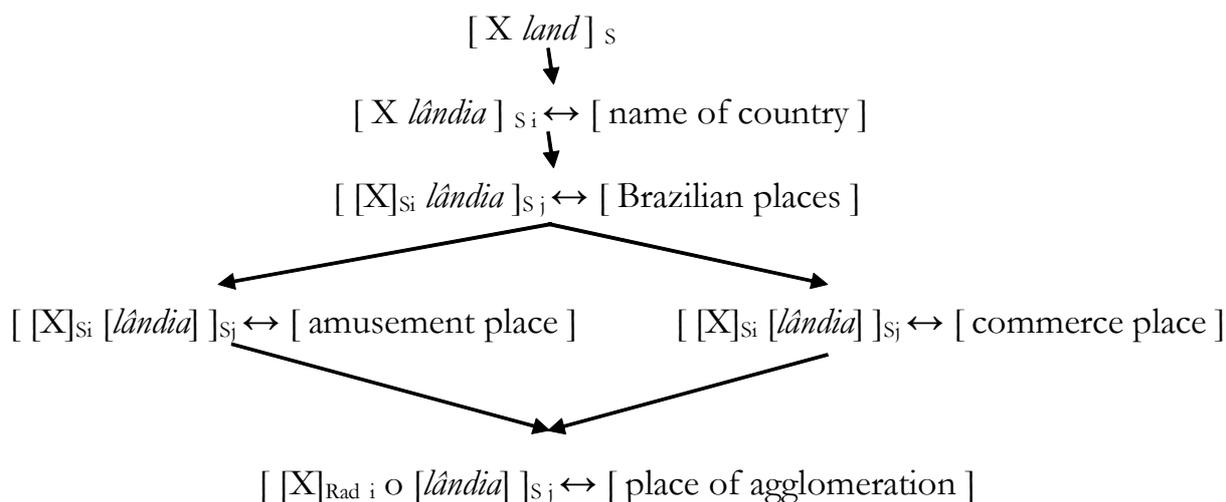
Figure 7 – The process of blending in ‘macholândia’

In Figure 7, as in all data of the corpus, the combining form activates the LOCALITY frame and the lexical base, ‘macho’ (manly man), is that of VIRILITY. In input1, there are elements such as “area”, “extension”, “inhabitants”, “spatial delimitation”. In input2, the whole universe of a prototypical male heterosexual: “football”, “alcohol”, “strength”, “manliness”, “occasional sex” etc. With the partial mapping of counterparts between the two input spaces, the space-blending still preserves the idea of place, but not of a circumscribed territory anymore. This place is neither fixed nor defined, since it is re-classified according to I2: it is not a place that people live in, but which concentrates a great contingent of men who call themselves “machos” (macho man). In the projection between domains, this type of man “inhabits” the place evoked by I1, but now by metonymy, since it is the frequency of these people in a certain place that names this meeting point. As in all other cases, the resulting lexical form has its own emergent structure, since it no longer only refers to a place for coining concentration sites than the active base. The processing, in this case, is by elaboration (FAUCONNIER; TURNER, 2002, p. 275): it is an online operation that produces the unique structure for the blending, elaborated as it is treated as simulation and processed in an imaginative way.

In this way, the blending process responsible for the integration between different cognitive domains has the purpose of elaborating innovative conceptual descriptions: it is the phase in which the blend is put into operation in a creative way. This is undoubtedly a fundamental difference between the two types of complex constructions in *-lândia*: those incorporating the border vowel are much more expressive, in the sense that of the three ‘is’ of mind they operate with, reflecting points of view and judgments of value on the part of the conceptualizer/nominator. In fact, formations such as ‘bestolândia’ (concentration of stupid people) and ‘carimbolândia’ (extremely bureaucratic public institutions, which slow the progress of processes using stamps) are extremely evaluative. Others, such as ‘viadolândia’ (concentration of gays) and ‘paraibolândia’ (concentration of “paraibas”, inner persons from the northeast), are contemptuous or even prejudiced.

FINAL WORDS

To conclude, we represent the historical path of the lexical formations here studied based on Constructional Morphology (BOOIJ, 2010). First, we have a generic scheme of loan words in the first node of (07); the next node is instantiation of the first one, because it incorporates *-ia*, a Latin suffix that, because it frees bound roots, functions as a word marker. In both cases, the X is neither indexed nor presented in the lexicon: there is not sufficient transparency for isolate the lexical bases, such as the ‘Holanda’, ‘Groenlândia’ e ‘Finlândia’ (Netherlands, Greenland, and Finland).



In the third line, we have the *X-lândia* schema alluding to cities/districts of Brazil, such as ‘Felixlândia’, ‘Açailândia’ and ‘Divinolândia’. Note that X, the form on the left, now contains a lexical tag (noun - S) and is indexed (it is part of the lexicon). In the semantic pole, one has the idea of place geographically defined: it is a neighborhood, city, province, county, district. From this node, two others emerge, each one by a different conceptual blending process: on one hand, there is the appointment of leisure areas, such as ‘Cinelândia’ (in the first meaning) and ‘Disneylândia’; on the other, the coinage of commercial establishments, such as ‘Petlândia’ and ‘Sandubalândia’.

At the terminal node, the border vowel appears, by analogy with the scheme of neoclassical compounding, and the base, now a root (no more a word), activates a frame that leads the product to name gathering places, such as ‘cristolândia’ (place of Christian worship) and ‘macacolândia’ (place full of people of black color). In the case of the onyonyms, the blending is made by completeness, while in the second one it is done by means of elaboration. The main difference between these two last uses is the expression of point of view, since *X-olândia* refers to forms almost always evaluated negatively by the conceptualizer: they are not circumscribed places, being perceived, instead, as areas with a large contingent of elements depreciated by the nominator.

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