

Mexico's Place-Names and Road-Names as Psycholinguistic Evidence in the Search for Al Dorado

An analysis of the emergence of multimodal metaphors in the political-religious discourse

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Abstract: The paper explores the socio-cultural practice of place naming and road naming, using Conceptual Metaphor Theory as a framework to deconstruct the 'Place Names' and 'Road Names' of two important Spanish Missions that were part of North Mexico's main routes in Nueva Hispania: the Santa Maria Valenciana of the Port of Saint Antoinette of the Bear, West Texas Bexar, now partly in New Mexico, and the Mission San Xavier de Baca, in Tuboc, Southern Tucson, Arizona. Conceptual metaphor theory and linguistic anthropology are combined for the theoretical grounding and data acquisition methods, forming conceptual metaphor mappings for the framework for a modern-day search for Al'Dorado. Gibbs (1994) and Lakoff & Johnson, (1999) research provide the theoretical foundations for this search for "the Lost City of Gold". The assumptions of the cognitive mechanism of language will require establishing the conceptual mappings between the abstract place names from the 'Royal Road', the Camino Real and the 'Rio Grande River-Route'. The physical source domain is the geographical and historical structures along the Roads and Missions that connect the Baja (lower) and Nuevo (upper) Camino Real. The study moves across New Mexico and Arizona, as they connect with a Spanish Moorish Mission, called the La Jornada. The Stations on the Cross(ing) along the Horn of Plenty may contain the material culture artifacts to establish a physical source domain, where the historical Lost City of Gold are more than abstract legends, but may have come from the traveling caravans from Vispania along the Royal Road. The paper focuses on the Sandbar of Doyle, where the Sultan of Zandibar Santo Tovar, (Duval, Doyle) built an ancient Al Medina, or Alameda, the 'City in the Middle'. The Chico Tovar as the architect and builder of Las Cruces New Mexico. The word Al' Dorado translates into a Proper Noun, 'the Golden Boy', -n. the adored; but it also translates as 'the Golden (Dorar- the Hardened Dome) City'-n creating with allusion and ellipsis in the ambiguity of finding Al-Dorado. Gibbs, (1994) and Lakoff & Johnson, (1999) research on conceptual metaphor theory can be used to as a framework to explore the social cultural practice of naming, and continue the search for Al' Dorado. Two main coherent relations will appear in the language linking the Proper Names and Place Name: Hermigues, or Alfonso Hermigues of the Santa Cruz de los Reyes, with those who became Ordenes de San Fernando y San Hermenegildo. This was Herman's Guild, Hermileone, and they controlled the dispatches along the Camino Real with the 'Armados de la Camino Real' ('The Armed of the Camino Real') who were 'military or nobility' hiding as 'clergy'. They became the conversos at the Fall of the Moors in Muslim Spain. The Black Berry Cabeza de Baca caravans give us the 'Moro' Spanish Moors and here is are allusions to the Color and Herald of Black Salazars of Xavior The Chico Tovar, whose name is also 'Zaed Bivar' in New Spain, now part of New Mexico and Arizona.

Key words: Conceptual Metaphor Theory. Road Names. Santa Maria Valenciana Mission. Ar'Baca Mission. Linguistic Mappings. Material Culture Metaphors. City of Al'Dorado, Zaed Bivar.

1.1 Introduction to a psycholinguistic study of 'Al Dorado'

The paper will explore 'Place Names' and 'Road Names' of two important Spanish Missions and the roads connecting the Santa Maria Valenciana and the Port of Santa Antoinetta de Las Nieves de Bexar, 'La Dona (sor)Ana' at Las Cruces, New Mexico, and the San Xavier de Baca, at Tuboc, of Souther Tucson, Arizona. The use of the Spanish-Moorish Mission names and Proper names of the Families are used to continue the search for Al Dorado. And, social practices influence the cultural understanding of 'object worth' and are reflected in language itself, so the 'Plan of Action' behind the Spanish Expeditions into Mexico can be found to influence the social practice of 'Place Naming' in North Mexico. The paper explores these geopolitical and historical attributes of the land, road names, family names, land grant title, and river-route names to find the metaphorical mappings. For example, metaphorical entailments can stem from a physical object's *value*, such as Precious Metals (High Value: Gold) and be used as the abstract attribute of a Person or Place's High-Worth or High-Saliency. The capitalization of the first letter inside a paragraph, identifies it as a Concept. The metaphorical use of the Golden properties of the physical-metal may itself be applied to disambiguate the historical events, and the Place Names and Road Names may offer information on saliency of events behind the practice of naming.

The word, Al' Dorado translates literally as the actual physical property of '*Durability*'. But its metaphorical meanings may be identified through metonyms, allusions contain in the mythology surrounding the names and ellipses left out of the literal definition. In this way, Al Dorado may be instead a HERALDERY for LORD OF RETURN, Saint Valentine, or Boabadilla Vidal, Vidalez Villa Adelaide across the 'Horn of Plenty'. The 'Young Infanta' and his Iron/ Fierro-made 'Sword' ('Tizona') of San Xavier de Baca ("Our Savior of Ar-Bakia") are allusions from the conceptual structural view of mappings. Gibbs, (1994) and Lakoff & Johnson, (1999) research on

conceptual metaphor theory can be used to as a framework to explore the social cultural practice of naming, and continue the search for Al' Dorado. Cognitive mapping theory give the 'abstract source domain' of 'conceptualizing place names' should be directly related to the memory of the 'historical events' surrounding the experiences and social practices of people (Gibbs, 2005, 1994). The language evidence should show the existence of a stable conceptual mapping, supported in actual examples that maintain a stable pattern between the abstract linguistic categories of Place-names, Road-names, Path-history, Family-origin, Location and Contents. The physical source domain should provide the link to the historical context for the geopolitical events surrounding the Spanish Expeditions to these N-W parts of Mexico. Material culture artifacts should show stability with the assumption, and the primary source coming from linguistic anthropology, geopolitics and geographical characteristics.

'Gold' as physical substance in the location of the City of Gold may instead come from a cultural value of Object-Worth that has shifted from another historical time of valued conquests of 'High Worth' to the Spanish Explorers, coming from a 'precious' 'Family Heraldry', of those residing on the San Antonio Spanish land grant called the Horn of Plenty. Both Spanish Mission in Old Mexico, now the United States borderland, were 'Stations on the Path' called the Camino Real del Sur, crossing at the 'City in the Center' (the Alameda was the 'Green Road'), and connected by the 'Green River', South to Sonora into the 'Green Grocer'. The Major Routes, called Baja (lower) and Nueva (upper) Camino Real extends up and across North Mexico, (now New Mexico and Arizona border) and were famous for being both landed and river routes. The shape contributes information on the historical routes and has parameters within the North and South Camino Real was known as the 'Hacienda de la Jornada'. The perceptual metaphor, 'Horn of Plenty' is a 'Spanish' land grant, with natural boundaries being river-routes, 'the Alameda', the 'Green Road' to 'Green River' of the 'Green Cross'.

The 'Rio Grande' was called the Rio Bravo, and the Rio Guadalupe and are now the borderland of S-W United States and N-W Mexico, under and N-W around the Sierra Madre Occidental Mountain is the narrow passageway: 'El Paseo del Norte'. The Pass of the North, over the Moongate of Bear Mountain ('A' Mountain at New Mexico State University, now). The Manzano ('Hassan'-De La O) Indian Reservation of Tortugas, New Mexico at Las Cruces is now the entrance into the mouthpiece of the 'Long horn' into the Horn of Plenty to the Green Cross River of Ar'Bahkia ('Baca') of Tuboc, Arizona.

The Cabeza de Baca ('House of Berry') and Fatimid Nazarin (de Anza, of the 'Vase') Expeditions are also named after these same events, and traveled the same routes, many rumored to be in search of Al Dorado. The Expeditions, 'The House of Berry' (contents) and of the shape of the 'Flask' or 'Vase' (by the San Antonio boundaries delimited by rivers and roads), also allude to the 'Salazars' (Saldivar, Zaed Bivar) of the 'Infantados'. Zaed (Zetas) was the famous 'Cid' the Champion or Savior of the House of Black Berry, who traveled the Camino Real between the Port of Mesilla in New Mexico New Spain and a port in West Europe, Spanish Iberia.

The names draw our focus to one of the Nobles of the region, Don Juan Alfonso de Guzman 'El Chico Boabdil', San Idelfonso, the 1st Duke of Medina Sidonia (1410-1468 c.e.) who was thought to have designed and collaborated in the construction of the Lost Precidio of the Santa Maria. The road connecting the two Missions is named for the Duke of Medina de Zaed, 'Rua de Belver' (Bivar, Boabdil, Voadbil, Vidal, Vadiad.), the Route of Return. All information in parentheses that follow terms are alternative spellings are meant to be read as 'glosses', with the translations that still point to the one King who 'Returned'.

Two main coherent relations appear in the language linking the Proper Names and Place Names: Hermigues (Alfonso Hermigues) of the Santa Cruz de los Reyes ('Holy Cross of the Kings') with those who became Ordenes de San Fernando y San Hermenegildo ('The Order of Herman's Guild,

Hermileone Nuns) controlling the dispatches of generals and clergy. The 'Armados de la Camino Real' ('The Armed of the Camino Real') were 'clery' and 'not military or nobility', but became conversos ('converted') at the Fall of the Moors in Spain. Black Berry in Spanish is 'Moro' (Moor), and there is the allusion to the Color and Herald of Black Salazars (Zaed Bivars) in New Spain, New Mexico. Cabeza de Baca ('House of Black Berry').

2.1 Cognitive Mapping Theory: Physical-source domain

Cognitive metaphor theory helps by providing the theoretical tenet of the 'cognitive map' based on the mapping relationship between abstract object representations NAMES and the actual physical object domain. The physical evidences come from the creation and use of real artifacts, archives, maps, and even words, famous names and place names, for the 'source domain' of the mapping. For example, *A Black Berry fruit is a –Mora-n., a BlackBerry Fruit with all the same properties of the 'Rose' family of plants and berries, and used for representation of the Family Crest.*

Black Berry Fruit is-a Family Heraldry

The 'Fruit of the Vine: Black Berry', is a conceptual category of FRUIT, where the cognitive map WORTH is FRUIT triggers entailments of 'great desire', 'obtain', and even locate to obtain high 'object worth'.

The target domain becomes saturated the contents and vocabulary related to a very tightly structured composite of Fruit, but overlapping in salient relation of COLOR: Black. The Spanish Moor's properties of their geographical origin of the Cabeza de Baca Expedition and geopolitical history of the founders of Ancient Missions on the Road of the King. The predominate metaphor mapping is from the physical-source object BERRY onto the Proper Name, Black Moors and a closer look, shows the historical importance of the main driving assumption of 'valuable contents'. There are multiple elided (sought for) objects related to the 'Lost Cities of Gold'. The two

hardest to disambiguate are in relation to the Physical source domain being a Person: The Golden One, El'Adorado, or a Place: The City of Gold, Al'Dorado.

The Place-names on Mission Xavier ('Our Savior') de Baca ('Black Berry', or the 'Black Moor') allude to the Black Eagle Archers arriving with the Spanish Expeditions from the Red Mosque of Spain. The Sister Cities, Zaragosa on the Rio Grande, and the Saragosa Coastal Moorish Spain, where in contact at one time, sending (rejects, a 'Rechasa') on ships to the 'New World'. The Ar'Rechares, Arechar (Archiaga, Arellano, Archeveque, Arriallaga), where exiles from 'the Red Mosque', possibly during the time of the Spanish Castellanos arrival in power. The Catholic Inquisition went on against the V'Ispanic Moors (Moors of Southern Spain) who were Mosolmanes.

The Place of the Arrival of the 'Golden One' alludes to the first Blacks arriving from Brazil to New Mexico, helping guide the Caravans from North Africa and South Moorish Spain arriving with the caravans of Saint Genoveva and the Mustafa Estebanico Zemzouri 'of the Zem Zem. The ZemZem was a Sacred Fountain of Water on the SE Gate of the Kasbah. And then, the Kasbah was a Traveling Tabernacle that had been either built by the Golden One, or contained the Black Stone during the times it was not housed in Mecca, Sa'ud Arabia, but instead in Arabia Felix, the Rocky Arabia of Moorish Vispanic Extremaduras in Mexico.

The geopolitics of Spain influenced Mexico, and the land of the M'anzano (H'Assassins) Monte Anzano (De'Anza Hassan Expedition) becomes the main battle grounds the 'explorers' had to cross to arrive at Al Dorado. One of the most famous Black Moors of El Dorado was Estevanico (c 1500–1539), known also as 'Mustafa Zemmouri', or 'Stephen Dorantes', or Estebanico Duran, whose named is still on the city in Sonora, as Airelles: Andres Dorantes ('where the air moves over the hardened, domes, sea shells, Mission dome'). This is another allusion to Mission San Xavier de Baca, 'Our Savior the Black Berry'. This is also a title of a book by Sor. Juana Inez de La Cruz, the Carmelite Nuns whose family

was also on the San Antonio land grant; with her father being a Clergy, Francisco Jimenez de la Cienega ('Hermes of the Swamps') who helped begin the forging over of the land titles from Austria-Hungary to New France and New Spain. Don Juan Onate, himself, arriving in New Mexico by ship, traveling along the Rio Grande with the Granddaughter Princess of Monteczuma, Isabella Tolusa Tula Rosa, Tulatitlan, Mexico.

The Black Moors of Saint Stephen provided the guidance for the Salazars (Zaed Bivar) of the Fatimid Nazarin (de Anza Expeditions, of the Zolotaorder) to the far-away acquired Extremaduras of New Spain in the Serra de Aire Hills, of Sonora, North Mexico. 'Dorantes' or 'Duran de Armijo' were the family of Al Dorado, and there is evidence of a very specific social and cultural context surrounding the Missions and the naming according to the Heraldry of Boadbil 'El Chico' Tovar, *His Family Origin, His Reign, His Weapon Tizona* (Sword):

Value and Composite Material (Iron), the
Location of the Mine (North border of Horn of
Plenty), and the

Mythology of the Infantas of Al' Dorado, the
Princess Fatima, and her descendants,
including the 'Golden Boy' of the Santa Maria of
Hercules. Various aspects of how these names can
be translated point directly and indirectly to the
Location of the lost cities of Al' Dorado. Doña Ana
County, New Mexico was part of the San Antonio land
grant, and was incorporated into the United States
after a series of Wars with Texas between 1812 and
the Lincoln County War of 1877. The 'Texas
Compromise of 1853' claimed the land around the Rio
Grande as the Western-border of Texas at *Santa
Antoinetta de Bejar*, but the Gadsden Purchase
solidified the politics, and the animosity between
Mexico, Texas and California. New Mexico wasn't a
State until 1912, culminated in the Mexican Revolution
and Christero Wars of 1918-1933.

By 1880 the Precidio of the 4-Mary's, the
"Precidio of the Santa Maria" was still standing on the
banks of the River Guadalquivir. The Santa Maria
was known as the 'Mountain of Hermigues', or

'Hercules' in reference to the Children of the Infantas. The 'Intantado' ('Infanta') or Child Kings, 'descendent of the 'Reign of the Lineage of Fatima', the Virgin of the Victory. The names Fatima and La Santa Maria Rodriguez de Bivar (the mother of Zaed the Champion), is a name which repeated itself often in the family tree of the 'Armijo' ('her children') of Duran ('the hardened' Sea Shell, dome), and can be traced to the 9th century legends of the Princesses of the Fatimid Nazarin Expedition, whose marriage dowry was a whole City of Gold, and whose children continued to be called the 'Infantandos' of 'Duran de Armijo (Hermigues)'.

The Jemes, or Hermes Mountains of SouthWestern New Mexico and the Robledo Mountains of Las Cruces, New Mexico were called Mounthe Amun, where also we get M'ountHammon, Ammon and Mohammad.

Duran = Hard, Solid Gold (Child), Hero

Armijo = Her Children

The Golden Child of the Infanta=Al Dorado, El Adorado, Duran de Armijo

3.1 Proper Names as Cognitive Maps

Hermes Leon is Armijos. Hermigues of Leon, in reference to the Kings of Nvo. Leon (Licon, Lincoln, Lincoln County, Doña Ana). Various aspects of how these names can be translated point directly and indirectly to the Location of the lost cities of Al' Dorado. Hermigues Leon also means 'the Hardened Children of Leon'. The translations point to 'Al Dorado' as a most salient property: 'hardest material', assuming 'gold'. However, 'Hermigues' is also translated as 'Hercules' and means 'war-like people', and 'son of God'. Before 1912, Baja California extended to the Western border of the Rio Grande, at Las Cruces, New Mexico, Leon (Lincoln) County. As was the location of the 1877 Lincoln County Wars that lead to the incorporation of New Mexico and Arizona as official States. Both Missions were part of the Extremaduras of the same Spanish land grant, San Antonio.

The Santa Maria de Dios (Dotis Santos), of the

Santos de Leone, Hermi-Leone is the same family name that extends connecting the roads between Tuboc (Ar'Bakhia', Baca) Tizona Arizona and Mission San Xavier de Baca. The longitudinal marker is the lower boundary of the Hacienda of the Horn of Plenty. And the Contents of Al'Dorado inside the flask shape, with narrow opening at 'Door to Leon' County, El Paso Texas, Mesilla Nvo. Mexico (Lincoln, County) and the natural boundary across the Rio Grande at the Sierra Madre 'pass' (El Paso, Texas). So here we see shape, contents, and path are consistent with a FAMILY HERALDRY.

A native order of 'Eagle Archers' sprang up in Spain's Extremaduras ('Remote Holdings') named after Alfonso Hermigues, 'El Infante de Castillo', also known as the friend of 'Zaed de Bivar', or 'El Cid' (Said, Sayyid, 'Lord'), the Champion in Battle, Our Savior de Baca. The Mission is in the Green Valley of the Santa Cruz. Zaed 'El Chico Boabdil' and Alfonso 'Sancho' had captured Gibraltar, Toledo, Andaluz and Granada from the Magreb Madrid; then the Knights Templar were first called Friars of La Santa Maria of Évora (Latin, Evolve, Volvio, 'Belver'). The Camino Real (1000 year old road) they traveled would be called the 'Route of (their) Return' (Volver, Spanish, 'to return'), via the 'Green Road' of the 'Horn of Plenty'.

The Friars of the Lost Precidio of the Santa Maria followed the 'Green Road' which merged off the junction of the two main rivers. And 'the middle' is a geographical trait of the Rio Grande meeting the Rio Alameda on the E-W continental divide. The geographical areas the span from the 'Valverde de la Aviz' (Green Valley of the Bird Archers) to Las Cruces ('the cross point'), and Mission de 'Las Aves de La Santa Maria' (the Archers of the Santa Maria) de Hermes Leon (Hercules, Armijos, Leon). The common Proper Name on both these Missions it that of Boabdil, El Chico Tovar. Tovar were the cadet line of the Royal families that were not in line for Crown, but younger siblings that went into clergy and military. In legend, 'El Chico' was the youngest brother of the Seven Arabian Knights.

Boabdilla vs Paladilla (Arab/Musulman) vs. Hebrew (Jewish), later.

Vo av dilla

Ave aguilla condor condes, carrion.

In Spanish-Moorish Mexican mythology, Boabdil was the Avenger ('who returned', de a Rechaza) from and fought with 'Pedro Alvarez Nunez Cabeza de Baca. Alfonso Hermiques was the 'illegitimate' son of the King Alfonso of Portugal. And he was the First Grand Master of the Order of the (Bird) Archers. The Archers lead the Spanish Expeditions along the river systems following the Green River from the Santa Maria to the Mission San Xavier de Baca, now in Tuboc, Arizona. The most famous Eagle Archer was known as San Vrain Estabanico (Saint Stephen, Saint Estebanico) who accompanied the Saint Genevieve (Agaba, Hagar, Hanover, Genoveva). Hagar 'Agaba' was City named after the Mother of the Seven Arabian Princes. The avenging of their deaths is what brought Zaed Rodriguez Diaz de Leon (Rodrigo de Leon) to the height of his power as 'Al A'Dorado'. He avenged the House of Leon and is hailed as supposedly stealing the Black Stone from the Muslim Kasbah.

The Santa Cruz Green Cross is the River-Name and the location of the Hacienda in Tuboc Sonora named the 'Green Grocer' (Family names: Cross, Grow, Ross, Coss). The River flows (floods often) through Mission San Xavier de Baca across the W-E continental divide, and was a named for the Portuguese Order of the 'Bird Archers' (Nava'Arez, Nevarez) who were on the Expeditions through this part of Mexico when it was New Spain. The name goes back in history to the 'Valverde of Aviz' (Aviz, 'Green Valley of the Bird', 'Sign from Bird', 'Omen'), a monastic Mystic-Military order (Royal cadets, younger branches, not in line for the Throne) went into clergy and military orders which began as early as the 12th century, and received the land grant from Maria Teresa of Hermes León. Maria Teresa was also the name of the coin minted and copied by the Austro-Hungarians.

The route was specifically traveled during 1497, 1694, and 1774 conquests and exchanges of power, that always required the strategic capture (and pass over) the narrow mountainous region of 'Paso del Norte' (El Paso, 'The Pass') of the Ju'Arez into Mesilla, New Mexico, New Spain. Even the words Juarez has the root of 'Aretz' (Bird Archer).

The 'Black Berry' is a Fruit-used as a metonym to stand for the People involved in these specific expeditions into North Mexico (now New Mexico and Arizona). The Camino Real ('Rua Belver', 'Route of Return') leads from the Santa Maria to the Mission San Xavier de Baca, (Baca, 'Berry'), which are both border cities of Juarez Mexico and Nogales Mexico. The Cabeza de Baca Expeditions were 'travels of the House of Berry'.

The union of two colors (black and green) alludes to the Crest familiar alliance of Zaed Bivar with the Black Moors of New Spain, Ar'Bakhia (Baca, Black Berry) of the de Anza families already in Mexico since before the time of the Portuguese acquisitions of New Nevarez (Nava Aretz, New Bird Order). They were accompanied by the Eagle Archers of Archeveque who actually provided the accompaniment for the arriving Spanish Expeditions (caravans) along and across the Green Road. They were called 'Bird Archers' because they actually made use of the Eagle in determining traversal route and alternative routes over moving rivers and marches.

4.1 The River Road Names as a Cognitive Map

The Missions: San Xavier de Baca (Tuboc, Arizona), and the removed (still are ruins) of the Alameda in Mesilla, or the Santa Maria Valencia at 'Villa Mesilla Zaedonia' (Mesilla, New Mexico) are two Missions are on the Continental Divide (E-W), and the arc between them comprises the lower route *jornadas* (stations) on the 'Camino Real del Sur'. The 'Green Road' of the Southern Camino Real connects them from Mission of Tuboc Arizona to Las Cruces, New Mexico. The 'Camino Real del Norte' was the 'Mexica' or river-cord connecting to the Acuna ('Luna') and the Rivers merged in a 'perfect cross', the River

Alameda E-W, and River Rio Grande (Guadalupe), N-S. The point where they met was the continental divide and the Santa Maria Valensia de Dios, which was a Precidio build to the '4 corners' of '4 points' of the 'Las Cruces', given the analogy to the '4 Marys' of the Biblical stories. But, *the rivers still flow in opposing directions on the E-W and N-S axis in 'perfect cross' on the continental divide in Las Cruces, New Mexico and at Mission San Xavier. The attribute of creating perpendicular crossing of major water systems also contributed to the origin of the Nation-Name, Mexico, or 'umbilical cord to the Moon'. The was the 'door' to Lincoln (Leon County), over the El Paso passage into Dona Santillana.*

The names relate to geographical *shape*, *contexts* and *color*, and point out through allusion, ellipsis and metonym, to the entailments that show *location*. The name of the United States of America of Mexico comes from these attributes, and is the: '*lugar donde el significado que se le atribuyen a la palabra Mexico son: Mextli-"Luna", y Xitle-'Obligo' y 'Co'-'(Lugar)*. [The Place-origin, were comes the significance that is attributed to the word composition: 'Mextili' is 'Moon', and 'co' stands-for 'Place']. The names itself, MEXICO translates as: "EL LUGAR DEL OMBLIGO DE LA LUNA". The word 'Mexico' comes from 'Mextili' ('Luna', 'Moon'), and the rivers connections and at the loction 'controlled by the Moon' (Luna). These concepts go back as far as Pytheas and the legends of the Founding of the City of Massalia, based on the identification of exact latitude of Massalia in 1333 B.C.

The main terminal point for this 'umbilical cord to the Luna' also, Acuña, last Mexican Emperor Maximilliano Luna, M.L. Savala y Saenz, c 1811-1881, held the keys to incorporation of North Mexico 'City of Mesilla' into the U.S. The Camino Road del Norte is more than 1,000 years old, and has been destroyed and rebuilt multiple times as adobe cities along the Rio Grande and at Mesilla (known as Melilla, Mel, Mextili). 'Mel' became known as City following 'the King's route' or the 'Camino Real' follows the Rio Grande 'up the umbilical cord'. It merges and heads West on the Continental Divide.

The Alameda was 'Zaed's City in the Middle', named after the Dukes of Median Sidona (Zeta, Zaida). Alameda is 'in the middle', and the location of the National Hacienda of Duran de Armijo all the way through the 18th century. Alameda is Almedia, Al'media, Al'media (and means 'half', and assumes 'cuts in half'), where the rivers met and crossed, one flowing N-S, and the Alameda flowing E-W. The merged at the Santa Maria Valencia, which is now lost, and the sought for Precidio of the Santa Maria, thought to be South of Ju'Arez (Ju'Haretz, Artez, Arias) and buried in the dunes of Samalayuca sands.

The Lost Cities of Al'Dorado seem to have a Vispanic Mexican context in relation to the legends of the Duke of Medina Sidona (Zeta, Cid, Zayyid, Zaed), Duke of the Alameda, and the division of the House of Espinoza Silva and Monte Alban (Mountain of the Albinos). Spanish Heraldry in Mexico covered lands and roads merging of the great rivers on the continental divide give rise to a cliff bluff, 'the Rabita' where the Predicio of the Santa Maria was located and where the Hacienda of the Nation existed from 1740-1912 on the Spanish Land grant deeds to Manuel Lorenzo Duran de Armijo, 1803, 1811.

President of Mexico, Manuel Lorenzo Zavala y Saenz, (1803-1883) was the last of the 'hardened of her sons'. That is what 'dorado de ar'mixo' means. And his famous persona was also Maximilliano Luna, the deposed (and much despised) 'Emperor of Mexico' who worked with President Santa Ana against Mexican Independence from Spain, 1818-1823, and against Mexico in the cession of Texas, 1832-1838. The destruction of the Hacienda Nacional, and the Santa Maria also precipitated the Mexican Revolution 1912-1928.

'Hermigues' (Family Name : Armijos, Ar'Mixos, 'Her Infants', 'Infantas'). Hermigues translates from Latin, as 'Hermionîcus' ('Hercules', after 'war-like people'), who guarded the maritime city of Argolis, (Aguilas, Aquila) or Hagar-opolis, (Hannover, the mine at Mesilla) becoming Kastri (Castro) (Herbert, 1892). Aquila Flats is the name of the West Mesa of Las Cruces, New Mexico. Hagar is the name of the Saint Genevieve (Genoveva) who traveled with the Eagle

Archers of Ha'Aretz (New Bird, Juarez) accompanied by the famous Black Moor Santi Estabanico (Saint Esteban, Stephen). The deconstructed Mission in Las Cruces was Saint Genevieve (Genoveva, Agaba, Hagar), named for the Abrahamic Saint, Mother of the Seven Arabian Princes that trace themselves to the Fatimid Nazarin (de Anza), or the 'Infantas' of Fatima. These came to be called the 'Infantas' and were a very specific family of names of the route and these two Missions.

These famous Spanish names continued to mark the landmass, and routes, stations on the 'Green Road' following the 'Green River' up to Hannover (a deconstructed city), and then S-W to the Santa Cruz to the 'Green Cross' continue to allude to il'Infantado of Rodrigo Diaz de Leon's and his triumphant Military victories. And allusions to his name as the Al Dorado, continues to be found, even on the land grant title. The 'Duran de Armijo' name was on the San Antonio Land grant to this specific area (ranch, territories of Arizona, New Mexico). Again, the name comes from 'Children of the Hardened' (cities of the Golden Domes), 'Duranés' (Hard, Doró).

5.1 Geopolitical Attributes as Maps of 'Al Dorado'

The 'Physical-Object' property of 'Shape' of the San Antonio land grant can be studied for understanding the 'contents'. La Hacienda 'Nacional de La Hornada' extends from Juárez, Chihuahua Mexico, up N-W through the Mesilla, Alameda and County of Dona Ana. Doña Ana was signed into cession to the United States by Santillana of Iñigo Lopez de Mendoza, the Marquez de Santillana, known as "Santa Ana", or President of Mexico, San Antonio Lopez de Santa Ana, whose name also refers to the San Antonio Spanish Land Grant), the South Camino Real. The Northern boundary of the cusp goes up towards Hannover (Agaba, Aquila) Mine, and the shape is a 'flask' opening to the 'horn of plenty'. The road between the Mission San Xavier de Baca and the Santa Maria followed a geopolitical map, using the rivers to demarcate the boundaries of the

old Hacienda de la Jornada ('Boundaries of the Long Horn') starting at the small opening over the Paso Del Norte (El Paso, Texas) through the Sierra Madre Occidental Mountain range and the Rio Grande, that form natural boundaries (now the border).

TERRITORIAL-LOCATION

HAS SHAPE

CONTAINS

So the contents inside the 'Flask' (de Anza, 'flask', Expeditions) and is a City-Name with specific Family (contents) 'contained-within'. The geological 'physical object' properties of the 'source domain' (Road, Route) relates: CONTENTS of physical object to CONTAINER, or object 'containment metaphor'.

The entailments of the contents of the HORN OF PLENTY imply saliency through the assumption of 'abundance' of produce, 'product', and 'color' GREEN supplies Family Name, and produce by the 'Green Grocers' (Green Cross, Crosses, Grow, Rowe). The symbols are associated with Thanksgiving in the United States. And it is this point that the saliency may have shifted from 'fruit content' (family, lives in), or 'stage of journey' (arrival of the Saints to destination) of Expedition. For example,

'La Jornada' = 'etapa', (a stage; like stage coach)

'La Jornada' also means 'Tourism' = or 'Stages of a Journey', 'Station of Missions'.

The Horn of Plenty shape of 'Hacienda de la Jornada' extends from Sonora Mexico, and then N-E to the (lost) Duchess mine of Santa Rita in Hannover, New Mexico. In 1821-1848 the area was part of the San Antonio land grant.

Vicente Ferrero the Alcalde deeded the 'Hacienda de San Antonio' (Melilla, Leon Country, New Mexico) in 1802 AD, to his daughter-in-law, Maria Francisca Al-Fonza Lucero de Godoy (Lucientes de Goya, Lucero Moya) when she married his son Salvador Manuel Duran de Armijo in Albuquerque New Mexico, Bernalillo County, New Spain. Found on census data at Alamogordo, Santa Fe, County, New Mexico, Hacienda de San Antonio,

dated 1650-1746.

Al'Dorado (Latin, Duro: Hard) was the family name of the Spanish land grant 'San Antonio' to Salvador Manuel Duran de Armijo in 1769 married the (royalty) Maria Francisca Al'Fonza de Lucero y Godoy (1769-1803). The Portuguese and Moorish families were still on the San Antonio land grant and married in Albuquerque, New Mexico, New Spain (which is now Bernalillo County, NM). Vicente Guerrero (Ferrer) Duran de Armijo donated hacienda de San Antonio in 1802 to his son Salvador Manuel. These Duran (Al-Duranes, Al-Dorados) de Armijo (Hermigues, Hercules) families were on the San Antonio land grant all the way until 1650-1746.

BERRY HAS ROOTS

The family name again, 'Hermigues', or 'Hercules' (the Warrior, Champion of Battle) reclaimed the golden city of Al-Dorado on the Rua (Route) of Volver, (Belver: "the Return") of the Urraccan Pacheco Boabdil. The Mission Xavier de Baca was dedicated to 'El Cid' (Zaed), "The Xavier of Baca", Unifier of Spain, Galicia, Leon, from New Spain. Arizona and the San Antonio Spanish land (parts of Mexico, New Mexico, Arizona, and California) were still being deeded by the families of Vicente 'Ferrer', Al Duran de Armijo (c 1743). Vicente Ferrer Duran de Armijo allotted a vast expansion of land from Santa Fe and Lincoln, New Mexico to his famous great grand daughter the Carmelite Nun Sor. Juana Inez de La Cruz and Francisco Antonio Candelaria (Lucero) y Godoy (c 1767).

Maria Juana Inez ('Sor Juana Inez de La Cruz', Sor is 'Nun') was the grandmother of Salvador Manuel Duran de Armijo, and her Father was Manuel de Carmo (Carmelitas) de Gois (Goyas). José Francisco Goya (1799-1832) painted for the Spanish Crown, in Mexico. Sor Juana (Jor dana, Doña Ana) is the historical figure on Mexican-Nation Legal Tender, demonstrating longevity in the memory of object worth. She is also the famous name on Doña Ana County New Mexico, which is the location of the Santa Maria, the Hacienda of the Nation, or prior Capitola of Mexico, Augustin's Pompey and the location for signing the 1858 Treat of Guadalupe

Hidalgo. It was the last annexation of the territories of North Mexico 1863-1880.

Sor. Juana Inez de la Cruz was a famous Carmelite whose name is on Doña Ana, Nvo. Mexico. She was indigenous, born in Mexico, New Spain, and of the Order of the Carmelitas Descalzas (Barefoot Carmelites) of Mission Carmela. Mountain Carmel is (Latin, Carmen, Prophesy) of Monterey (Mountain of the King), California (Caliphates). Her picture is on the 200 Mexican Peso bill. Since the age of 19, her family's ranch was Duran de Armijo on what is now Ar'podaca Park in Las Cruces, Nvo. Mexico. She was a Geronimite (Hieronymite) 'Hermigues Nun' who faced official censure for advocating women's education and minority (indigenous) rights after the banning of Moors and Jews from education during the Inquisition. She spoke the Aztec Nahuatl and Moorish-Spanish, Latin, Portuguese and Arabic, and had the largest number of books in library collection in North Mexico.

Sor Juana Inez's mother was Quiros (Aqui Rios) (b. 1610) Ar-Podaca (Ar'Baca) y Goya, where Goya is a Mescalero Apache, word for 'Geronimo' (Goya, Moya, Mora, 'Black Berry'). She became a Nun of New Spain at San José de Las Carmelitas Descalzas (Spanish, Barefoot ones of Mt. Carmel, Monterey, California) at the age of 19. She was a 'Infanta' whose land grant extended Jemez (Hermes, Hercules) River of Santa Fe, New Mexico to Sandoval (Zaed Bivar) of old Mexico, Extremaduras once of the Kingdome of Portugal. The Hacienda Nacional was on Apodaca Park in Las Cruces, New Mexico and bombarded during the 1912 Villista Uprising.

Now Apodaca park of Apodaca y Quiros, the mother's side of Sor. Juana Inez de la Cruz on Dona Ana de Santillana. The Precidio of the Santa Maria Valencia can be seen in the background, c 1880-1912 Sor. Juana Inez de La Cruz's family was on the Hacienda de San Antonio, 1650-1746. Her grandson was married to Maria Francisca Al-Fonza Princess of Lucero de Godoy (marriage 1769, Albuquerque, New Mexico, Bernalillo County, New Mexico, New Spain). Francisco Antonio Lucero y Goya worked for Charles IV of Spain (1800), and she was alive at the time that

Goya painted for the Royal family. She was imprisoned there after the Fall of the House of Espinoza; she was “imprisoned but released to her father by the Alcalde Mayor, Miguel de la Vieaga y Coca on October 1734” (Census 1790, San Antonio Bernalillo, New Mexico). The document has her date of release as 1734, and there are many altered dates of these people and their documents.

The families of Vicente Guerrero (Ferrero) Duran de Armijo, the Alcalde Mayor who supposedly donated the Hacienda de San Antonio, are still on the 1750 census data for Alamo(gordo), Santa Fe County, New Mexico. The S.E. border extended to the Lincoln (Leon) County, past El Paso Texas, and north to Jemez (Hermes County), Sandoval County (Saldivar, Sandoval, Salazar, Zaed Bivar) County, New Mexico.

The only literal meaning derived from the word Al' Dorado is not 'the city of gold', but is the physical property of 'the Hard Rock' or 'Piedra Dura' ('Petra Duran', Petra Felix, Rocky Arabia), and 'Lo Durado' ('The Hardened') where all other literal 'meanings' are left elided. Elided information occurs because the knowledge is so well known such that it is no longer encoded in the wording, but left to be assumed. Metonyms are usually single words that come from a single part of the whole physical object and experience, but stand in the place of the whole composite entity. This is where there is room for interpretation of the 'elided objects' and 'metonyms' in Al' Dorado.

Metaphor mappings and conceptual metaphor theory may help understand how the abstract notion of 'sacredness' developed in relationship to the actual and 'tangible' properties of Al Dorado (the Hardened) Rock or 'Domes of Gold', and is also a value of object WORTH and experienced in the physical and abstract senses. Metaphor theory would hold that coherence should be found between historical events (body in action) and multiple subcategory relations of the BERRY to abstract-idea of WORTH. Thought and naming are fundamentally connected to human experience, so that history would have influence over the metaphorical entailments, including abstract naming of what is considered most 'precious'. Al

Dorado translates as 'The Hardened' (Al Duro, 'Doro', 'Hard'), which is a physical property of *Maleability*. *Maleability-property* may allude to the high value of *Durables* ('Precious Rock'), which is a physical object, or to a Family-name ('Hardened Son', or of 'Iron', of the Sword), which is an abstract object. Al Dorado is only a metonym ('The Hard'), where the actual Object is the elided. What does it stand for a city made of 'Gold' or a family 'Heraldry' of equal value or worth?

BLACK BERRY IS-A FAMILY HERALD
BERRY HAS WORTH

OBJECT WORTH becomes emergent property that pivots based on cultural understanding. Gold is the most durable and valuable physical property of HARD (salient) rock. However, 'the HARDENED' is limited lemma, and contains object ellipses. The physical or abstract object is not given as part of the proper name of 'the Cities of Gold' translation, 'Gold' material is assumed as the physical object that would be found in the 'lost cities'.

So far, there is linguistic coherence in the entailments generated from the objects of association with the family of Zaed de Bivar (Tovar, Mendoza y Tovar were 'Infantados', 'Infants', Her Children, Armijo, Hermigues). And the Instrument of Conquest is 'the Sword', 'Tizona of Fierro'. Hannover and Fierro are the city and mine names at the northern border of the Jacienda de La Jornada. Hannover is also translated as (Genoveva, Pompeo, Agaba), and Melilla (Mesilla) are very old adobe cities from antiquity, possibly two of the Lost Cities of Al'Dorado. The last Nasir was ben Abî al-Hassan `Alî. The Spanish called him *Boabdil or Boabdil (Vidal) "el Chico" ('the Young One'), Rodrigo Diaz de Tovar (Bivar) y Mendoza*.

The American State name 'Arizona' is derived from 'Tizona', and means 'Sword'. Sword is a metonym standing for the Place and the Person who

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Leon, the King and Infante of Fatima, the Champion and Savior of Al Dorado.

HERO HAS SWORD
SWORD MADE-OF IRON (Fierro, Location & Name of Mine)

IRON HAS STRENGTH

Two main coherent relations appear in the language linking the Proper Names and Place Name: Hermigues (Alfonso Hermigues) of the Santa Cruz de los Reyes, with those who became Ordenes de San Fernando y San Hermenegildo (Herman's Guild, Hermileone) controlling the dispatches of generals. The 'Armados de la Camino Real' ('The Armed of the Camino Real') who went 'clery' and 'not military or nobility', but became conversos at the Fall of the Moors in Spain. Black Berry in Spanish is 'Moro' (Moor), and there is the allusion to the Color and Herald of Black Salazars (Zaed Bivars) in New Spain, New Mexico.

Don Juan de Oñate baptized name was after these legends of 'Gonzalo Hermiguez'. He was the Vicente (Vi'conde) Francisco Ximenz de Cisneros (Cenizas, 'Ashes'), who 'converted' to Franciscan Ecclesiastic. He was famous as the Cardinal who converted the Spanish Moors of Acuña of Toledo (Tula, Tula-Rosa, Toledo, Waters) and Aquila Flats (Atelia Capitolina) in North Mexico as early as the 1480s to Christianity. He financed the translation of the Greek Cannons of Aquila Capitolina (Aguila) of the 11th c in 1500 c.e.

TIZONA IS MADE-OF IRON

IRON (FERRER) IS A FAMILY NAME

FIERRO IS A MINE (at Hannover, Agaba)

Tuboc Tizona (Tucson, Arizona) is one of the incorporated territories of Baja California and New Mexico (Arizona was not a State prior), and the 'State-Name' is from the INSTRUMENT: SWORD of the famous El Cid, Infanta Zaed Rodriguz Diaz. The instrument used by the 'Hero' (Mission San Xavier Ar'Baca) provides the proper naming of the State of Arizona, where the Sword-Name stands as a metonym to the 'Yielder'.

The metonymical object is a Tool, and the object of durability and 'strength'. Fierro ('Iron') is also the Family names: Ferreria, Herreria, Herrer Heredia, Herroros, Hermelione.

THE BLACK BERRY IS A HERALDRY

Portugal and Boadbil of the Pacheco Club. *Heraldica de Los Virreyes de Nueva España*. The

16th century name-sake Gonzalo Ximenz or Jemez, was Cardinal Francisco (Gonzalo, Gonzales) Ximenes de Cienega (Cisneros, Cenizas, 'Ashes', 'Archers'). He was a Duke of l'Infantado that did not go military, but went clergy, and converted (forced changes). Don Juan de Oñate overlaps in time and place with the Cardinal Pedro Gonzales de Mendoza (c1436-1517) whose name is on Silver City New Mexico. Fierro is the Gold-Mine-Name at Silver City now. Silver used to be City-Name, San Vicente de La Cienega ('Marshes'), also Cenizas ('of the ashes of Iron ore'), and Cisneros. He rewrote history as the Regent of Castile, who worked for Ferdinando I of the Holy Roman Empire at Madrid. During the Spanish conquest of Navarre (Tuboc, Arizona), he was attributed with demolishing the Fortress of Navarren, Castiles at Xavier to Baca, Tucson (Tizona), Arizona (1516). There is an 18th c tapestry showing Don Juan de Oñate (1516) and Isabela Tolosa de Monteczuma on the Rio Grande and Alameda rivers, arriving at the Precidio of the Santa Maria. The explorations documented by Cardinal Francisco (Gonzalo, Gonzales) Ximenes Cisneros, birth name was the Cardinal Pedro Gonzales de Mendoza (1436-1517), and whose name is on Silver City New Mexico, forge overs this a prior history.

San Vicente de La Cienega ('Marshes'), Cisneros Regent of Castile worked for Ferdinando I of the Holy Roman Empire at Madrid and during the Spanish conquest of Navarre (Tuboc, Arizona). He was attributed with demolishing the Fortress of Navarren, Castiles at Xavier to Baca, Tucson (Tizona), Arizona (1516). There are 18th c tapestry showing Don Juan de Oñate (1516) and Isabela Tolosa de Monteczuma on the Rio Grande and Alameda rivers, arriving at the Precidio of the Santa Maria. The Loss of Al Dorado was done with a 'pen', Mexico's Place-Names and Road-Names us on the quest for Al Dorado. A Iapestry of Francisco Jimenz arrival at the precidio of the Santa Maria, 1516. It is hanging in public view at the Double Eagle, Mesilla, Nvo. Mex.

San Vicente is the City-Name on the second largest mine in Mexico, now called 'the Kennecott

mine' in Silver City, Nvo. Mexico. It was called San Vicente de la Cenizas, 'Ashes from Iron Ore to Fierro'. San Vicente was Francisco Jimenez de Cisneros, famous for financing the translation of the Polygot Bible and converting the Jews and Muslims to Christians, a partisan of the first Catholic Monarchs taking over Portuguese, Austro-Hungarian and Moorish Spain's expansions in Mexico.

Francisco Jimenez (Xemes, Hermes) de Cisneros, (1436-1517) wrote over Al Dorado with destruction and Spanish acquisitions of the Fortress of Nava-Arez (Navareen, Nevarez), Portuguese possessions in North Mexico. He is attributed with demolishing the Court of Ourem (Arellano Archiaga) of the Bird Archers (Nava Aretz) at Xavier (Berry) de Baca (1516) and Atelia Capitolina ('Aquila Flats' at West Mesa, Mesilla). He helped Acuna of Toledo Hidalgo in 1480 order the old city Alameda of Zaed Median Zaedona demolished. Alameda ('the city in the Middle') or Villa Mediana Mesilla has been demolished and rebuilt multiple times. The Mexican President Antonio Lopez Pacheco de Santa Ana, was one of the last of the Dukes of Santillana (Santi Al'Ava, Saints of the Bird Order) of the Ave Maria (Birds of Mary, Santa Maria Valencia) of Las Cruces, New Mexico.

6.1 Conclusions

The lost cities have never been found, and this psycholinguistic and cognitive linguistic research points to the origins in two main events surrounding the unification of the Black Berry (Black Zalasar, Zaed Tovar, Bilvao Viscaya) and the Green Valley of the Aviz Maria (Bird) tribes of the Santa Maria (lost precidio) at Mesilla, Nvo. Mexico. Aviz is Latin for 'Bird', and is an allusion to the Archeveque Eagle Archers that led the Spanish caravans all the way back to the de Anza Expeditions of the Moorish Princess Maria Fatima de Bivar, who descendent were lineage of 'El Cid', Zaed Rodríguez Diaz de Bibar, the children of Duran de Armijo (Dorados de Hermigues), or Al Dorado. The 'Olive Grove of the Saints' ('Oliveira dos Santos', Dotis Santos) on the

Santa Cruz Green River (now Tuboc, Arizona) give the location information and is found in the title of one of Sister Juana Inez de la Cruz's poems: "*Sonora Clarin del Aire Viento*". Sor. Juana Inez de la Cruz's mother was of Ar'Podaca (Ar'Baca) of Jemez, and married in Santa Fe, New Mexico, New Spain.

Mesilla (Melilla) de Las Cruces, New Mexico, was the city where Duran de Armijo, Apodaca y Azcarate families held the largest collection of library books in New Spain, Mexico. The children of Tuboc Arizona (Ar'Tizona, 'origin of AZ state name) was the Olivera Rancho where two of the Pacheco-Portuguese Princesses of Bobabil, Bovadilla, Boadbila, Heralds of Viceroy from Spain to Nvo. Spain. It was a long history of Armados del Camino Real ('Armed Forces on the Road of the Kings'), including Azanza de Apodaca y San Elizario (de Anza Route through Nvo Mexico, Melilla).

Don Juan de Oñate de Anzar, traveled up the Rio Grande and Rio Alameda with his wife and translator, Isabela Tolusa de Montezuma. His expeditions were not of discovery, but to help the division of the Austro-Hungarian Empire and to rewrite the prior history of the Infantado of Fatimid de Nazarin ('de Anza' of the flask) or Long Horn in North Mexico. Al Dorado has been missing since the 16th century.

The 'Door' to Lincoln County opens as a critical pass through the Western Occidental Mountains, or 'El Paso Norte de Guadalupe' (El Paso, Texas, or 'The Pass of the North over River Bravo'). The Western Occidental Mountains provided a cliff of protection. The shape within the boundaries of the San Antonio land grant is a 'long' horn flask and the color of the path, and its contents and the road were 'green'. A central identifying concept is the "Horn of Plenty" Hacienda de la Jornada, and its metaphorical translation into 'Longhorn', the family names continue

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incorporation into the United States.

The family of the Saints residing on the Green River became known as the DURAN DE ARMIJO, which comes from DURO (hard), DOTIS (shiny), alluding to the gold; and HERMIGUES (Hercules, Zaed), HERMES, HER-MIJO (Ar-Mi'hijo, or 'her son').

In pre-Islamic mythology Fatima was daughter of Mustafa, and her marriage into Ar'Bakhia (Baca), as a Christian converso (convert) became the mother of the Infantado of Hermigues de Dotis Santos (Descendent of Medina Sidonia, "the golden city of Zaed"). La Santa Maria Rodriguez de Tovar (Bivar, Bolver), or 'Volver', the Return of the Kings, was in reference to the 'Portuguese Princess Fatima'. And the youngest Infanta son, was 'El Chico', would avenge the Fall of the House of Agaba (Ar'Baca) and become the Xavier of the Tizona, Zaed Bivar who fought with the Spanish Kings Sancho Pansas. They had stolen the Black Stone of the Kasbah from the Carmentians.

Alfonso Hermigues was known as 'Sancho Pansas' or Alfonso the oldest son of King Ferdinand and friend of Zaed 'Infante de Castillo' (1203-1272 c.e.). 'El Cid' (Saddiq, Zayyid 'Lord'), the Champion in Battle, and the youngest of the Lara Marquez ('La Jara Marquez', 'The Jug of the Crown'). Alfonso Hermigues followed the last Christian Gothic King to rule the Valeois of Acevedo (Acernus, 'of Maple wood').

Maria "Fatima" Rodríguez Diaz de Bivar (1112-1199 c.e.) was the daughter of Ferdinand II, King of Leon, Castillos of Nueva Galicia named after Fatima Ourém and the legendary marriage dowry of Princess Fatima, who came with a whole city of Gold, Al Dorado. The Santa Maria Valenciana was a destroyed mosque on the water way city of the Alameda was named after the geopolitical location of the Continental Divide at St. Elmo's Fire. Saint Snow was the name of the West Texas Port of the Bear, Saint Antoinette of the Bejaranos, now Antonio Padua. President Santa Ana rewrote history with the major destructions precipitating the Mexican Revolution, 1912-1932. The Valladolid, Valle Adalyade were Cadet lines of French Queen of Nueva Nevarez, Nava Aretz in Sonora, Mexico. 'Key West' (Florida) was called 'Baca West' and according to the U.S. State papers was confirmed in 1828 to Francisco Ferreira Duran de Armijo and Dos Santos Rodriguez, starting at the Anastasia Islands of San Agustin Florida.

These were all routes connected by waterway to what was ancient Mexico, New Spanish territories west of the Indian River opposite Anastasia Islands to Barth-Salome Baca y Ferrer, Castro (1824) and Josepha Del Espinosa de Las Floridas (1828), confirmed by the Supreme Court (American State Papers, vol. 5, Report 3, no. 2, 1828). Mission Our Lord (Zayyid, Arabic) Xavier (Savior of Tizona) was from the intermarried families of Ar'Baca (Black Berry) and Infanta Al'Duranes, and was the Rancho of the Olivera, where the Mission was also covered by domes that were Al'Dorado. The Black Berry is the House of Cabeza de Baca, in literal translation and it stands in allusion (points to, alludes to) to the Black Jaguar, House of Leon (Lion). The first Independent Emir of Cordoba Spain was Abd Ar'Rahman-I. The successors had a truce with Alfonso Hermigues, the 'Castillano', and Rodrigo 'Zaed' de Leon (MacNab, 1999).

The paper has demonstrated linguistic data that contains coherent relations between two domains: the physical world, where humans traveled the route, roads, rivers; and the families used those experiences in the abstract social practice of Place-Naming. These patterns are clearly supported in layers of changes in Names and Naming-events. Hannover, Genoveva is the name of the Mission in Mesilla, translated from Gweniviere and Kino Fifa, Genoveva. The variants are Agadir, Hagar, Rue Agadir (Rue'Addir, Latin) and Ryssadeiron (Greek). The 'City Name' comes from realm of Vispania across the Al'Meira, the ancient sea lane from Marseille to Mesilla New Mexico. Melilla is now Mesilla, New Mexico and was conquered by Valencian from Al'Andalus, South Spain 1497, 1694, and 1774.

The Spanish-Moorish Mission and Proper-Names of the Roads and Walls can be used to continue the exploration and search for Al Dorado. The social practice of Place naming and the embodied historical experience influences the cultural understanding of objects and their creation and usage. In this case the 'Most Loved' may point instead to a man, a Champion in Battle, who had a high regard in history. The Al Dorado is of an 'object

worth' and reflected in language itself. In this way, Al Dorado may be a HERALDERY for LORD OF RETURN or Vidal, Vidalez Villa Adelades across the 'Horn of Plenty'. The 'Young Infanta' and his Iron Sword of Fierro are named 'Tizona', Ar'Tizona of San Xavier de Baca. Our Xavior of Ar-Bahkia, Arthur Baca and the Black Knights of the Round Water Table. The Green Horn of Plenty is around the River of the Holy Cross in Southern Tucosn Arizona.

This is how the conceptual structural view of metaphor theory can be used to continue the search for Al' Dorado.

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