



Minority Names and Geographical Names in a Multilingual Setting





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MESSAGE FROM THE CHAIRPERSON

Évoluer dans la continuité

Chers Collègues,



Notre session de 2021 vient de s'achever, et je tiens à renouveler mes remerciements à tous ceux qui lui ont permis de se tenir malgré la pandémie : les différents services du Secrétariat des Nations unies, le Bureau et les autres responsables de notre Groupe d'experts, et chacun de ses membres. Même à distance et malgré quelques tensions inévitables, l'esprit

constructif de chacun a permis d'aboutir à des avancées significatives : l'adoption de notre Plan stratégique et de notre programme de travail, bien sûr, mais aussi l'ouverture de trois nouveaux chantiers, sur l'environnement, sur l'inclusion et sur les exonymes.

Ces trois sujets bien différents ont en commun ce qui motive expressément le dernier, et que notre Plan stratégique doit contribuer à assurer : le souci de cohérence de nos propres recommandations, entre elles et avec les objectifs de la communauté internationale. Dès 1972, mais surtout depuis 2002, c'est en anticipant sur les actuels Objectifs du développement durable de l'ONU que nous avons reconnu la valeur patrimoniale des noms de lieux. En 2021, c'est conformément à ces Objectifs que

nous prenons en considération l'environnement et l'inclusion.

Mais l'apport spécifique attendu d'experts tels que nous est de concilier ces préoccupations nouvelles avec les particularités des noms géographiques. Ces particularités justifient les « principes » fondamentaux que notre Groupe d'experts leur a reconnus applicables dès 1967 (résolution I/4, recommandations C et D) : primauté de l'usage, caractère distinctif et multilinguisme des noms, limitation des modifications inutiles... À ces principes, il faut ajouter les « valeurs » de notre Plan stratégique : harmonie, neutralité politique, pragmatisme, partage...

Hiérarchiser et appliquer tous les principes pertinents demandera du travail, appellera des décisions et prendra du temps, en gardant constamment la réalité pour arbitre. Déjà, le présent *Bulletin* explore celle-ci en lien avec la diversité linguistique et culturelle, qui est évidemment au cœur de la question des exonymes, qui constitue l'un des principaux aspects de celle de l'inclusion, et qui concerne aussi celle de l'environnement, dont tant de noms de lieux dessinent le paysage.

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Evolving in continuity

Dear Colleagues,



Our 2021 session has just ended, and I would like to reiterate my thanks to all those who made it possible to hold it despite the pandemic: the various departments of the United Nations Secretariat, the Bureau and other officials of our Group of Experts, and each of its members. Even virtually and despite some inevitable stress, the constructive mind of

everyone made it possible to make significant progress: the adoption of our Strategic Plan and Programme of Work, of course, but also the opening of three new matters of work, on the environment, on inclusion and on exonyms.

These three very different matters have in common what expressly motivates the last one, and which our Strategic Plan must help to ensure: the concern for coherence of our own recommendations, among themselves and with the goals of the international community. As early as 1972, but especially since 2002, we have recognized the heritage value of place names in anticipation of the UN's current Sustainable Development Goals. In 2021, we are taking the

environment and the inclusion into account in accordance with these Goals.

But the specific contribution expected from experts like us is to reconcile these new concerns with the particularities of geographical names. These particularities justify the fundamental "principles" that our Group of Experts recognized as applicable to them as early as 1967 (resolution I/4, recommendations C and D): primacy of usage, distinctiveness and multilingualism of names, limitation of unnecessary changing... To these principles, we must add the "values" of our Strategic Plan: harmony, political neutrality, pragmatism, sharing...

Prioritizing and applying all the relevant principles will need work, decisions and time, with reality as the constant referee. This *Bulletin* already explores this in relation to linguistic and cultural diversity, which is obviously at the heart of the issue of exonyms, which is one of the main aspects of the issue of inclusion, and which also concerns the issue of environment, whose landscape is shaped by so many place names.

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MESSAGE FROM THE SECRETARIAT

Dear UNGEEN Experts,

At the time of writing this article, seven weeks has passed since the convening of a successful virtual UNGEEN 2021/2nd Session, 3-7 May 2021. I am using this medium to extend appreciation to the 100 plus delegates who participated via the Interprefy virtual platform and all others who watched via UN WebTV, (these are Bureau members, working groups and task team convenors, divisional chairs and their representatives, experts, observers and enthusiasts). Through your commitment, contributions and strong interest, the session was a success. This was evidenced by the robust dialogue and interventions generated from the 54 papers that were discussed, which were supported by 101 written statements submitted by 22 countries, 3 divisions and one working group. The ultimate mark of success was the recommendations and decisions that were agreed on and approved under silence. The [final report \(E/2021/69\)](#) of the 2021/2nd session is now available on the UNGEEN webpage in all six UN languages. The success of the session is also supported by the results from the session evaluation survey. As at 23 June 2021, 34 responses were received, 97% of the respondents said that the session met their expectations and 55% indicated that the rate of success was high. See [Figure 1](#) for results on the rate of success of the session.

As with every event there is always room for improvement. The following are a few recommendations to improve future sessions shared by participants in the evaluation survey.

1. Enable massive participation from Africa;
2. Agenda might need review, seems to be some gaps and overlaps already, and will need to align better to strategic plan. Now that there is a programme of work and actions that need to be delivered, the agenda will have to find space for reporting on those items;
3. UNGEEN has to redouble effort to make sure all member states have a geographical name authority.

Please note that the third session has been scheduled for 1-5 May 2023. In the intersessional period the Secretariat encourages experts to strengthen their participation in divisional activities and contribute to one or more of the nine working groups to support the implementation of the [Strategic Plan and Programme of Work 2021-2029](#).

The theme of this issue "[Minority names and geographical names in a multilingual setting](#)" seeks "to explore how countries deal with minority names and how geographical names in a multilingual setting are being treated (one name or all – or in between). Which language's names are first, etc.. This varies considerably between countries and could be good to get different takes on." (Peder Gammeltoft). In addition to highlighting the objective of the theme, I thought it would be good to share the meaning of Minority Names. The [UNGEEN Glossary of Terms for the Standardization of Geographical Names](#)¹, defines minority names as a

toponym in a minority language. Further, a minority language is defined as: In a specific region, a →**language** that is different from the →**official language** of State administration and that is spoken by a national minority. It may or may not have official status. Examples: Swedish in Finland, Breton in France, Frisian in the Netherlands.

To further support an understanding of the theme I thought it would be beneficial to identify the UNGEEN resolutions supporting the use of minority names. A search of the [UNGEEN Resolutions Database](#) revealed that there are four resolutions which address

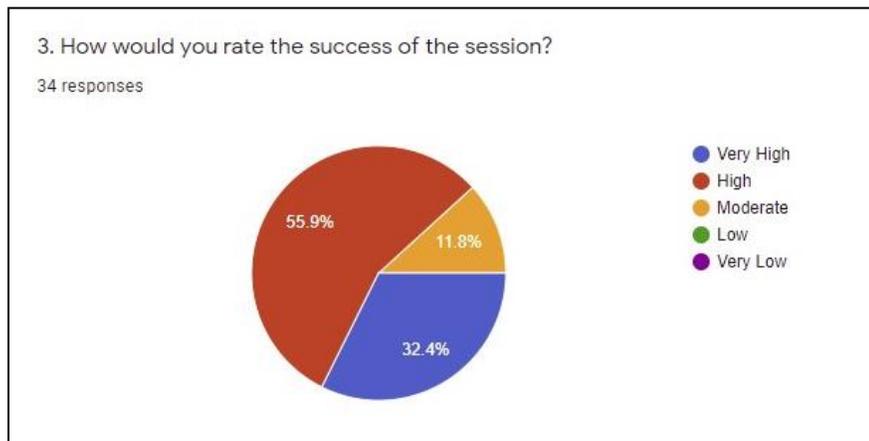


Figure 1 Rate of Success of the Session

¹ 2002, United Nations Publication (ST/ESA/STAT/SER.M/85)



promoting the recording and use of minority languages.
They are as shown in [Table 1](#).

Resolution No. and Title	Resolution -main clauses
<p>IX/5</p> <p>Promotion of the recording and use of indigenous, minority and regional language group geographical names</p>	<p>Recommends:</p> <p>(a) That version 1 of the report as published in 2007 continues to be maintained and updated;</p> <p>(b) That a set of guidelines be compiled for field collection of indigenous, minority and regional language group geographical names;</p> <p>(c) That, utilizing the various experiences from different countries, a range of models (particularly with regard to legislation, policies and research procedures) for the promotion of the recording and use of indigenous, minority and regional language group geographical names be gathered;</p> <p>(d) That a dialogue between the United Nations Group of Experts on Geographical Names and other national and international groups and academic bodies involved with indigenous, minority and regional language group geographical names be initiated, to further the work on geographical names standardization.</p>
<p>VIII/1</p> <p>Promotion of minority group and indigenous geographical names</p>	<p>The Conference,</p> <p>Recommends that geographical names authorities throughout the world be invited to present a summary of such activities for inclusion in a general report, scheduled to appear in 2007, on these activities to be prepared by the United Nations for subsequent dissemination to all interested parties.</p>
<p>V/22</p> <p>Aboriginal/native geographical names</p>	<ol style="list-style-type: none"> 1. Recommends that all countries having groups of aboriginal/native people make a special effort to collect their geographical names along with other appropriate information; 2. Recommends also that, whenever possible and appropriate, a written form of those names be adopted for official use on maps and other publications; 3. Recommends further that regional and international meetings be held to discuss the methodology for collecting and recording aboriginal/native geographical names.
<p>II/36</p> <p>Problems of minority languages</p>	<p>Recommends that, where possible, the countries in question, in consultation with native speakers of the minority language:</p> <p>(a) Adopt a common orthography for all geographical names of the minority language;</p> <p>(b) Use that orthography for the standardization of the place names in the minority language in their territory;</p> <p>(c) Publish the standardized names in their official maps and national gazetteers.</p>

Table 1 Resolutions supporting minority languages



It is recognised that the promotion of the recording and use of minority names is a valuable aid to the recognition retention and revitalization of indigenous, minority and regional language group heritage. A survey of conference papers and reports also showed that many Member States are pursuing minority naming initiatives to satisfy a variety of purposes and national mandates. The eight articles contributed by members from Austria, Canada, Cyprus, Denmark, Indonesia, Jordan, New Zealand and Poland, share projects and practical examples on the benefits of recording and using minority names to strengthen identity and increase the visibility of minority groups. I also note that in 2007 the then Working Group on the Promotion of Indigenous and Minority Group Place Names, presented edition 1 of [Summary report on Indigenous and Minority Group Place Names Projects and Initiatives](#) with a proposal to continue populating the summary data, have the document updated and made available on the web. It is hoped that this task will be pursued with the implementation of [the Strategic Plan and Programme of Work](#), work item 4.ii-5.

Also included in this issue are contributions from Member States, updates on special projects and news items and a list of upcoming events.

General Remarks

We are also kindly reminding our experts to complete the following forms if you have not already done so.

1. [The Session evaluation survey](#)
2. [The UNGEKN contact information for national geographical names authorities](#) and
3. [UNGEKN Survey: COVID-19 and Inclusion in Geographical Names Standardization \(office.com\)](#)

The information collected from these forms will be used to improve the work of the Group of Experts and enable the Secretariat to keep in touch with you.

Thank you is extended to all our contributors to this issue, and to Andreas Hadjiraftis of Cyprus for designing the front page. States Members of national institutions responsible for geographical names are reminded to submit their information for the UNGEKN World Geographical Names Database. We also wish to remind our global experts and persons wishing to learn more about toponymy that they can pursue the online BSc level, web course at: [UNGEKN-ICA webcourse on Toponymy](#). It is a 20 module program, subdivided in chapters, complete with self-study guides, exercises and resource documents.

Your comments on this issue and contribution to Bulletin number 62, to be circulated in November 2021 under the theme “*Geographical names in an urban environment*” are welcomed. Please circulate the bulletin among your colleagues and we hope you enjoy reading. Remember to tweet your geographical names activities [@UNSD_GEGN](#). Please stay safe and healthy, and I do hope you will enjoy reading this issue.

Cecille Blake

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SPECIAL FEATURE: Minority names and geographical names in a multilingual setting

The importance for minorities of seeing their place names in public space

When as basic roles of place names in relating people to geographical space can be identified that they

- (1) often highlight characteristics of space important for a certain community and reflect in this way a human community's perception of space
- (2) mark the territory of a community
- (3) mentally structure space and
- (4) support emotional ties between people and place, and in this way promote space-related identity building,

two of the above are particularly important for linguistic minorities: The role of marking the territory of a community and the role of supporting emotional ties and space-related identity building.

When minorities want features to be designated with their name version in public space, they wish to relate their identities to them and express that they feel responsible and accountable for them. Without conflict with the majority or other minorities cohabiting the place, this is only possible if each of them accepts the claim of the other and feels comfortable with a shared or common identity. A conflict – as it occurs in many cases and expressed itself by, e.g., vandalizing town signs – indicates that such mutual acceptance is not (sufficiently) given, and that the dominant community or the other non-dominant groups are not ready to give in or to share.

Dispute about place names in public space is usually just the surface of deeper conflict reasons and can only be resolved by going to the roots of the conflict. For the minority, it is usually more important than for the majority to see their relationship to a place recognized by their name in public space because it is non-dominant and in need of affirmation. When non-dominant communities strive for public representation of their place names, they strive – abstractly formulated – for the symbolic function of marking their territory, for demonstrating their presence, for referring their identity to the place, but also for the visual support of their emotional attachment to the place. If a member of a non-dominant community reads the place name in his/her

own language and script on a town sign or on a map, the sense of familiarity with the place is emphasized.

Since only communities residing in a place for generations develop their own place names for its features, they regard representation of their names in public space also as acknowledgment of their long-term presence, of being autochthonous and of having essentially contributed to what the place is today. The dominant community is for this very reason well-advised to grant non-dominant groups this right: It will satisfy them, promote their sense for cooperation and loyalty.

As the public representation of minority place names has mainly the function of relating minorities to their place, relating their group identity to the place and supporting their emotional ties to it, the place name in the minority language should strictly observe the orthography of the minority language, with all the diacritics and special characters. Even if majority and minority names differ only by one diacritic, it is worth to display both of them on a town sign. It will let the minority know that it is recognized. An alienated notation adapted to the orthography of the majority language does not satisfy this purpose. If linguistic minorities write their names in a script different from the majority, it is for the same reason also appropriate to use this other script and not to convert it. The minority will not recognize the converted name as 'theirs'.



Town sign of a Romanian municipality with a local Ukrainian majority (Photo by Peter Jordan 2008)



The photo shows the town sign of a municipality near the northern border of Romania with a local Ukrainian majority. According to the Romanian place name act of 2001 a local community's name, if it differs from the nation-wide official language Romanian and is written in non-Roman script, has also to be presented in the original script version. Transliterated to Roman script Вишня Рівня would result in *Vyšnja Rivnja*, English-phonetically transcribed according to the conversion system approved by UNGEGN in 2012 in *Vyshnia Rivnia*, both of which, however, cannot be found on the smaller plate, just *Rona de Sus*, which is the Ukrainian name translated to Romanian. Finding their name in the original script on the plate will make the local Ukrainian community feeling recognized and will support their identification and emotional relation with the place.

Translating the name to Romanian is not only a duplication in this specific case but has also no appeal for the Ukrainian group. It would also be adequate to place the Ukrainian name not on a smaller additional plate, but in equal size on the main plate, thus indicating equal rank of the two names.

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Geographical Place Naming in Canada's Northwest Territories: The Role of Multiple Names in a Multilingual Setting

Introduction

Canada's Northwest Territories (NWT) is a culturally and linguistically-diverse region, with Indigenous people making up more than half of its approximately 45,000 residents. The Government of the Northwest Territories' (GNWT) *Official Languages Act* recognizes eleven official languages spoken in the NWT, including Chipewyan, Cree, English, French, Gwich'in, Inuinnaqtun, Inuktitut, Inuvialuktun, North Slavey, South Slavey, and Tłı̄chǫ. The nine Indigenous languages on this list span three language families: Dene, Inuit and Algonquian (*Figure 1*). This diverse linguistic environment is an important backdrop for geographical place naming practices and policy in the NWT. The GNWT has the mandate to approve official place names in the NWT and is a member of the Geographical Names Board of Canada, the national coordinating body for place names. In this article, we provide recent examples of Indigenous place naming processes in the NWT and discuss some of the opportunities and challenges related to geographical place-naming in a multilingual setting.

Place Naming in the NWT

The history of geographical place naming in the NWT follows a path that is common to colonial settings throughout the world, where culturally rich systems of orally-transmitted Indigenous geographical place names were largely supplanted by place names introduced by explorers, pioneers, missionaries, government officials, and the like. While Indigenous cultural geography lived on in the traditional knowledge of Indigenous communities in the NWT, official government maps were more likely to contain places named after explorers, royalty, or military personnel. Indigenous place names that survived this trend were transcribed phonetically into English or French forms and often became disassociated from their cultural meanings.

Over the last few decades, Indigenous place names have come back to the fore in the NWT. Three modern land claims, including the Gwich'in Comprehensive Land Claim Agreement (1992), the *Sahtu Dene and Metis Comprehensive Land Claim Agreement* (1993) and the *Tłı̄chǫ Agreement* (2003), contain sections that address the official recognition of Indigenous geographical place names. Similarly, the key principles of GNWT's *Geographical and Community Names Policy*², created in

² GNWT Geographical and Community Names Policy:

<https://www.eia.gov.nt.ca/sites/eia/files/content/71.09-geographical-and-community-names.pdf>



†: Data for the approximate number of speakers taken from the 2014 NWT Community Survey

Figure 1. The official Indigenous languages of the NWT. Source: NWT Aboriginal Languages Framework: A Shared Responsibility

1990, promote the official recognition of traditional geographical names to ensure that they continue to form an integral part of the language, culture, and history of the Indigenous peoples of the NWT. Several initiatives led by Indigenous communities have resulted in community name changes in the NWT; for example, in 1993 the community of Fort Franklin, named after British explorer Sir John Franklin, was officially changed to DĒlĭnĕ, a Sahtúqtinĕ Yatí (North Slavey) name meaning “where the water flows”. Several large community-led toponymy projects have resulted in the official recognition of nearly 80 0 Indigenous place names since the early 2000s.

The Big River

In 2015, following a thorough engagement process with local Indigenous communities and governments, the GNWT officially recognized five Indigenous geographical place names for a single geographical feature. The Mackenzie River is Canada’s longest river and passes through the homelands of several Indigenous nations as it flows north from Great Slave Lake to the Arctic Ocean (Figure 2). In 1983, the Government of Canada designated the name Mackenzie River a geographical name of pan-Canadian significance, and it became one of 75 prominent geographical features across the country with official names in both French and English, the two official languages of Canada at the national level. Today, the river has seven official place names: Dehcho (South Slavey), Deho (North Slavey), Fleuve Mackenzie (French), Grande Rivière (Michif), Kuukpak (Inuvialuktun), Mackenzie River (English), and Nagwichoonjik (Gwich'in) (Figure 3). All of the Indigenous place names for the river translate as “big” or “great” river; the English and French names

commemorate Alexander Mackenzie, who traveled down the river to the Arctic Ocean in 1789.



Figure 2. Photo of the Mackenzie River near the community of Tulita. Credit: Glen MacKay, GNWT

Multiple Names for Geographical Features

Recognizing seven official names for the big river was the NWT’s first foray into multiple names (more than two) for a geographical feature. Multiple naming is an important provision of the NWT’s *Geographical and Community Names Policy*, which states: “If it can be demonstrated that more than one name is used locally for a geographical feature or a populated place, then consideration should be given to official recognition of those names.”³ This clause is supported by a more recent operational guideline that promotes equality of status for official dual or multiple names: Multiple names are to be treated in an equivalent manner to names of pan-Canadian significance and appear

³ Ibid

on official maps with equal prominence. While the case of seven names for one feature is probably exceptional due to the size of the Mackenzie River, multiple naming will likely become more common for features in the NWT that intersect several language areas.

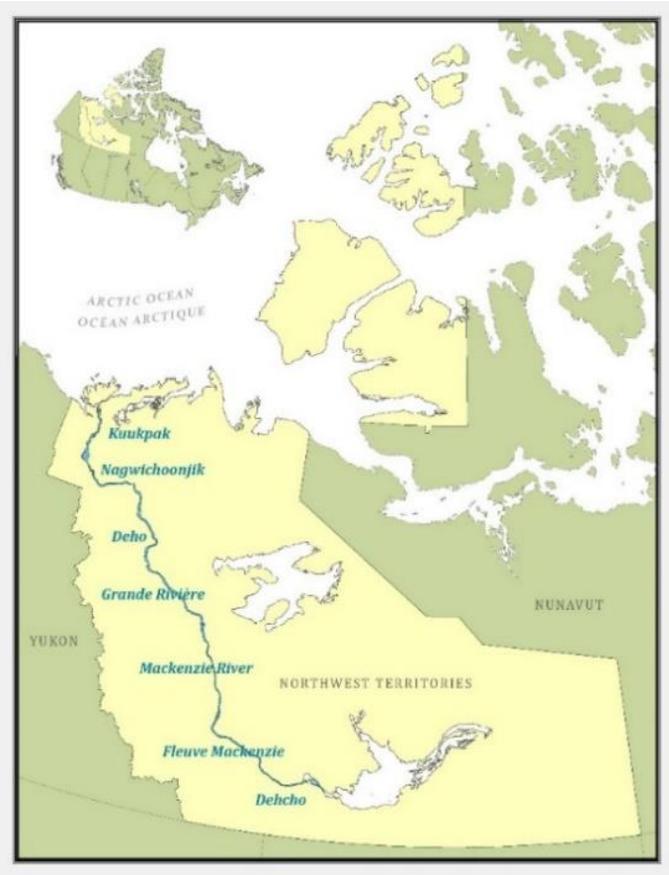


Figure 3. Map showing the seven official names of the Mackenzie River. Credit: Julie Buysse, GNWT

Place names are highly functional pieces of information. To do their jobs effectively they need to be widely known and reference specific places in a concise and efficient manner; at the same time, place names are also elements of intangible cultural heritage.⁴ They are expressions of cultural identity and they can index large amounts of cultural information about the landscape. While multiple

names for geographical features can create cartographic challenges and may create initial confusion when names of long usage are joined by additional toponyms, these practical concerns are outweighed by the role that Indigenous place names can play in the preservation and revitalization of Indigenous languages and cultures, and can be mitigated through public education and outreach initiatives. With a more prominent place on official maps and in common usage, Indigenous place names will hopefully spark public interest in Indigenous cultural landscapes and histories.

Conclusion

Today, linguists consider all of the official Indigenous languages of the NWT to be in decline. In 2017, the GNWT launched the NWT Aboriginal Languages Framework: A Shared Responsibility.⁵ It identifies five essential elements for effective language revitalization, one of which is “Ways of Seeing”, a strategy for increasing the presence and visibility of Indigenous languages in NWT communities. Official Indigenous place names shown on maps, signs, and other products can play a role in “Ways of Seeing”, and in a multilingual setting like the NWT, multiple naming of geographical features can be a useful tool for achieving this goal.

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⁴ Good Place Name Practice: The Swedish Place-Names Advisory Board’s Guide to the Standardisation and Preservation of Place-Names:

https://www.lantmateriet.se/contentassets/41a7acabed464c519755771a3b760b84/ortnamn_och_namnvard_nr6_engelsk.pdf

⁵ NWT Aboriginal Languages Framework: A Shared Responsibility:

https://www.ece.gov.nt.ca/sites/ece/files/resources/northwest_territories_aboriginal_languages_framework_-_may_2017.pdf

Minority names and geographical names in a multilingual setting in Cyprus

The civilization history of Cyprus, according to archaeological evidence, goes back 11000 years to the 9th millennium BC (early Neolithic Period, or Stone Age). The island acquired its Greek character after it was settled by the Mycenaean-Achaean Greeks between the 13th and 11th century BC. In the mid-9th century BC, Phoenician settlers began to arrive, concentrating mainly in the coastal city of Kition. Subsequently, Cyprus came, in turn, under Assyrian, Egyptian and Persian domination (8th - 4th century BC).



Kourion Amphitheatre: Greco-Roman Theatre, originally built in the 2nd century B.C. and restored during the Roman period with 2nd and 3rd century A.D. additions and restorations.

Cyprus became part of the Roman Empire between 30 BC and 330 AD. It was then that Christianity came to Cyprus. However, it retained its Greek identity and, as part of the Hellenistic state of the Ptolemies (310-30 BC), and of the Greek-speaking world of Byzantium (330 AD-1191), its ethnic heritage was kept alive. The Greek language and culture also prevailed throughout the centuries that followed, even though Cyprus came under the rule of successive foreign powers – King Richard I (the Lionheart) of England and the Knights Templar (1191-1192), the Franks (Lusignans) (1192- 1489), Venetians (1489-1571), Ottoman Turks (1571-1878) and British (1878-1960).

Geographically, Cyprus is located at the crossroads of civilizations and is a bridge between cultures (Ref.: *Cyprus at a Glance*, Press and Information Office). Its geographic and strategic position has turned it into an example and prototype of harmonious coexistence of different cultures. Dispersed throughout its territory are historic and religious

monuments of varying styles, a variety of historical geographical names, themes and philosophies. All authoritative geographical names are included in the official Gazetteer of Cyprus:

<http://www.geonoma.gov.cy/myfiles/ekdoseis/cygazetteer/index.html>



Saint Hilarion Castle: Built on Pentadaktylos mountain range, close to Keryneia, during the Byzantine period, at the end of the 11th century.



Kolossi Medieval Castle: Originally built in 1210 by the Order of St. John of Jerusalem (Knights Hospitallers), as the seat of the Supreme military commandment (Grande Commanderie).

The population of the Republic of Cyprus is around 949000 (December 2013) of whom 690.00 (72,8%) belong to the Greek Cypriot community, 91000 (9,6%) to the Turkish Cypriot community and 167100 (17,6%) are foreign citizens residing in Cyprus (*Ref.: Window on Cyprus, Press and Information Office*).



Panagia Faneromeni church (foreground) in the old city of Lefkosia, and Agia Sofia Cathedral (background), now converted into a mosque.

Recognized Minorities in Cyprus

The Republic of Cyprus was established in 1960, after gaining independence from Britain. The official languages are Greek and Turkish. Greek is the predominant language, with English also widely spoken by most locals. Armenians, Maronites and Latins are recognized by the Constitution of the Republic of Cyprus (Article 2 § 3) as “religious groups” and, according to a referendum held on the 13th of November 1960, all three opted to belong to the Greek-Cypriot community, thus voting as part of this community.



Agios Nikolaos Cathedral: Built between 1298 and 1312 in Ammochostos, classic specimen of a Gothic Church, now converted into a mosque.

The members of these groups enjoy fully the same benefits as other community members and are eligible for public service and official positions of the Republic.

The Law on Religious Groups (N.58/1970) states that each religious group is represented in the House of Representatives by an elected Representative. The participation of the Representatives, who act as liaisons between their respective group and the state, has a consultative nature. They enjoy the same privileges as other Members of Parliament, and they attend the plenary meetings of the House. They can express their views on any matters relating to their respective religious group.



Venetian Walls: Built in the old city of Ammochostos (Famagusta) by the Lusignan Kingdom of Cyprus in the 14th century, and redesigned by the Republic of Venice in 15th and 16th centuries.

All historical recognized minority geographical names are included in the official Gazetteer of Cyprus.

Latin Minority

The first Latin Archbishopric in Cyprus was established in Lefkosia in 1196 during the Frankish rule on the island. However, the present Latin community of the island, as regards both its clerical and secular members, came into being during the early Ottoman period, and it began to increase notably in numbers during the late Ottoman and early British periods. It had a nationally heterogeneous composition, with its members originating from Venice, other areas of Italy, Malta, France and even Dalmatia. Most of the Latins on the island, not belonging to the clergy, were engaged in commercial pursuits, but nonetheless also developed notable initiatives in other fields such as agriculture and education, and thereby made a significant contribution to the life of the island. The Latins of Cyprus form a compact community differing markedly from the Armenians and the Maronites insofar as they are not ethnically homogeneous. According to the 2011 census



official data, Latin religious group members number 800, of whom about 50% live in Lefkosia, 35% in Lemesos, 10% in Larnaka, and 5% in Pafos. Examples of recognized Latin related geographical names: *Terra Santa*, *Bellapais*, *Pyrgos (tower) tou Othellou*, *Argaki (water stream) tou Venetou*, *Enetikai Vathmides*, *Venetikoi*, *Agios (Saint) Georgios ton Latinon*, *Moutti (peak point) tous Venetous*, *Venetokremmos*, *Famagusta*, and *Voufaventon*.



Presidential Palace: Built in Lefkosia in 1937 during British Rule.

Armenian Minority

The presence of Armenians on the island dates back, as early as the sixth century. According to the Constitution (Article 2 § 3), the Armenian-Cypriots are recognized as a religious group, while the Western Armenian language is recognized and protected by the Cyprus Government as a “minority language,” according to the provisions of the European Charter for Regional or Minority Languages. Through their churches, schools, clubs, radio programs, monthly newspapers and websites, the Armenians of Cyprus try to preserve their very rich cultural heritage, language and religion. Today, there are three Armenian churches and primary schools in Cyprus, one of each in each town. According to the official census data of 2011, the Armenian population of Cyprus is 2600: 65% live in Lefkosia, 20% in Larnaka, 10 in Lemesos, and 5% in Pafos. Examples of recognized Armenian related geographical names: *Laxia (valley) tou Armeni*, *Armenochori*, *Mantra (paddock) tou Armeni*, *Armenides*, *Armenika*, *Armenissa*, and *Argaki (water stream) tou Armeni*.



Sourp Magar: Armenian Monastery, built in early 11th century and transferred to the Armenians of Cyprus around 1425, located in a forested valley in Pentadaktylos mountain range. The monastery is currently ruined.

Maronite Minority

The Maronites derive their name from Saint Maron (350-410 AD) who lived in the region of Apameus in "Syria Secunda", an administrative division of the Byzantine Empire. The history of the Maronites in Cyprus goes back many centuries. Maronites moved to Cyprus from the ancient territories of Syria, the Holy Land, and Lebanon in four principal migrations between the eighth and the thirteenth centuries. The Maronites who now live in Cyprus consider themselves of Lebanese origin, and they are Christian Catholics. Although the Maronites are educated in Greek schools and speak fluent Greek, they also have their own language, they practice their own Catholic Maronite religion, they use the Aramaic language in their liturgy, and they have their own culture and customs. The Cypriot Maronite Aramaic Language has been earmarked for protection by the Republic of Cyprus under the European Charter for Regional or Minority Languages. In 1960, the Maronites living in Cyprus were approximately 2750, living mainly in the four villages of Kormakitis, Asomatos, Karpaseia and Agia Marina. According to the official data from the 2011 population census, there are currently 5000 Maronites living in Cyprus: 75% live in Lefkosia, 15% in Lemesos, 5% in Larnaka, and 5% in Kotsiatis, Marki and Pafos, as well as in the three occupied Maronite villages. Examples of recognized Maronite related geographical names: *Kormakitis*, *Agia (Saint) Marina*, *Asomatos*, *Maronitika*, *Chiapia*, *Maronites*, *Karpacheiotika*, *Pervolia (fields) tou Frantzi*, and *Mazeria tou Franki*.



St. George Church: Maronite Church in Kormakitis, built in 1930.

Cyprus is privileged to have most of its geographical names bequeathed in ancient texts from Homer to Herodotus, the tragic poets and Strabon, up to ancient cartographers, like Claudius Ptolemaeus, and from medieval cartographers, like Abraham Ortelius, up to lord Horatio H. Kitchener, who mapped Cyprus in the 19th Century. The geographical names of Cyprus are a mosaic of historical evidence of several cultures, dominant population and minorities. They are standardized and very well preserved following all United Nations resolutions.

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Registration of German geographical names in Southern Denmark in 2020

The Agency for Data Supply and Efficiency⁶ has adopted some German minority geographical names, near the Danish-German border of the Southern region of Jutland, in the *Danske Stednavne*-register (Danish Place-Names Register). An example is *Hadersleben* as a minority form of *Haderslev*. The occasion for this was the centennial of the reunion of Nordschleswig with Denmark in 1920. Throughout the year 2020 there were historical celebrations of this event and the peaceful and harmonic coexistence of the Danish-speaking majority and the German minority in this region. The registration of German versions of names was welcomed as part of this celebration.

According to the Council of Europe's conventions on the protection of minorities Denmark must make an effort to protect and promote regional and minority languages. German is the only official minority language in Denmark. It is also in accordance to the resolutions of UNGEGN to respect cultural minorities in the registration and dissemination of geographical names. In Denmark, however, there has historically been a resistance against

signs with German geographical name forms, and up until now there has been no official registering of German forms.



This sign only stood for a few days because of local resistance

⁶ Denmark's national mapping agency



Background

UNEGGN recommends in the resolution V/22, that the naming authorities of all countries having groups of aboriginal/native people make a special effort to collect their geographical names and whenever possible and appropriate, a written form of those names be adopted for official use on maps and other publications.⁷ At the 1st UNEGNN-session in 2019 the Director of the office with the responsibility for the UN SDG's (OISC-DESA) emphasized that registration and standardization of geographical names is important for the realization of SDG no. 16: 'Peaceful and Inclusive Societies', which mentions 'avoiding conflicts' and 'respect for diversity of cultures and languages' as important goals.

The Council of Europe has adopted these 2 conventions about the protection of national minorities: The European Charter for Regional or Minority Languages⁸, signed by Denmark in 2001, and The Framework Convention for the Protection of National Minorities⁹, from 1998.

Although Denmark has adopted these conventions, there is still in South Jutland, after 20 years, a reluctance to "displaying traditional local names, street names and other topographical indications intended for the public also in the minority language" as it says in The Framework Convention, Article 11.

The aim of the minority language charter is to protect and promote Europe's historical regional or minority languages as an endangered aspect of Europe's cultural heritage. Denmark periodically reports to the Council about the policy pursued and the measures taken to achieve these goals. An advisory committee set up by the Council for monitoring the progress issues monitoring statements to the member states, and the Committee of Ministers of the Council issues general "recommendations".

In the 5th report submitted by Denmark (Ministry of Culture) 2019 ¹⁰ it says: "Denmark has identified the German minority in South Jutland as a national minority covered by the Framework Convention." And specifically addressing the Council's recommendation to "seek solutions, which would allow the display of traditional local names, street names etc. of particular interest to the German national minority in South Jutland" it says: "Since 2016 it is possible to display traditional local town names in Danish as well as in English or in a neighbouring country's official language".

⁷ https://unstats.un.org/unsd/ungegn/documents/RES_UN_E_u_pdated_1-11_CONF.pdf

⁸ <https://www.coe.int/en/web/european-charter-regional-or-minority-languages/>

⁹ <https://www.coe.int/en/web/minorities/text-of-the-convention>

This was outlined in the consolidated Road Marking Act¹¹, which the Ministry of Transportation issued that year. An attempt was made in 2015 in Haderslev, but the bilingual sign with the town name only stood for a few days before being removed due to local resistance. DR (Danish Broadcasting Corporation) made a survey on bilingual road signs among members of the municipal councils in the region of South Jutland, and in February 2020 44% were in favour, 42% against and 14% undecided¹².



On the German side of the border, town signs are bilingual

In public debates, both legal/political points of view and emotional statements are brought forward. In an article in the newspaper *Information*, 2nd Feb. 2020, it is said that Denmark is actually obliged to feature German minority geographical names on the town signs in the areas stipulated in the convention by the Council of Europe to comply with the feelings and desires of the minority. "The German minority in South Jutland should be treated with respect – also by putting up signs in their local area, which recognize their language and thereby their existence. It is actually the responsibility of the government, even if it's the task of the municipalities to carry it out." And until now the mayors and local politicians in the 4 municipalities of the region have not decided on implementing bilingual town signs. Probably because there are still too many feelings determined by history in this matter.

¹⁰ <https://rm.coe.int/5th-state-report-denmark-english-language-version/168093c73ct>

¹¹ BEK no. 1193 of 21/09/2016, <https://www.retsinformation.dk/>

¹² <https://www.dr.dk/nyheder/regionale/syd/tosproget-byskilt-entde-i-drama-nu-er-borgmester-klar-til-saette-nye-skilte-op>

There are also voices advocating for cautiousness and respect for the feelings involved in the region. As it can be read in another current article: "We can easily argue with our mind for the fact that we in Denmark should add "Tønder" to the town name Tønder, just like the Germans have added Danish geographical names to their signs in Slesvig (Schleswig). [...] But our feelings remember that this disputed part of the country has been Danish for more than 1000 years, and only German in 156 years. [...] The exemplary Danish-German collaboration on the boundary in modern time is nominated for Unescos World heritage status. Let us all support that – in respect of the processes that need time to mature."¹³

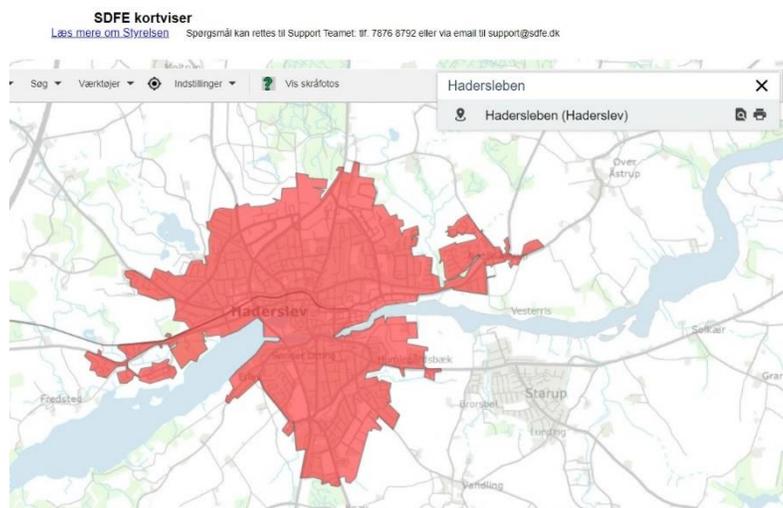
Registration of German name forms

The Agency for Data Supply and Efficiency has now, in the parts of South Jutland which were under Germany up until 1920, registered German versions of 43 towns and villages (those with more than 1000 inhabitants), plus a few well-known and significant localities. The sources for the German minority geographical names was contributed by the organization of the German minority BDN and the Federal German geographical name committee, Ständiger Ausschuss für Geographische Namen, who helped with information and advice.

The centennial of the Reunion of South Jutland/Nordslevig with Denmark was an appropriate occasion for this small act of recognition of the minority, its language and cultural heritage, in the *Danske Stednavne*-register. The German versions are now searchable in the Agency's webmap¹⁴ and visible on the public Data Distributor and in other services. It did not attract a lot of attention in the centennial celebrations, but we received positive response from the BDN, and an article appeared in the newspaper *Der Nordschleswiger*¹⁵.

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Nordschleswig: Behörde nimmt deutsche Ortsnamen ins Programm

„Styrelsen for Dataforsyning og Effektivisering“ hat ihr Verzeichnis dänischer Ortsnamen ergänzt / Harro Hallmann: Schöne Geburtstagsgabe

Von Volker Heesch

APENRADE/AABENRAA

„Das ist eine schöne Geburtstagsgabe für die deutsche Minderheit im Jahr des Grenzjubiläums.“ Mit diesen Worten kommentiert der Leiter des Sekretariats der deutschen Minderheit in Kopenhagen, Harro Hallmann, die Nachricht aus der staatlichen dänischen Behörde „Styrelsen for Dataforsyning og Effektivisering“ (SDFE), dass sie 100 Jahre nach der Festlegung der deutsch-dänischen Grenze 1920 und der Entstehung der deutschen Minderheit in Nordschleswig ihr Verzeichnis der dänischen Städtenamen um eine Auflistung deutscher Ortsnamen in Nordschleswig ergänzt hat.

In ihrem Newsletter berichtet die Behörde, die im Internet unter der Adresse

sdf.dk zu finden ist, über Neuigkeiten aus dem Bereich des dänischen Ortsnamenverzeichnisses, das von Behörden ebenso wie den Bürgern genutzt werden kann. Es werden gelöschte und neue Namen ebenso erwähnt wie die Neugier, die besonders

„Das ist eine schöne Geburtstagsgabe für die deutsche Minderheit im Jahr des Grenzjubiläums.“

Harro Hallmann
Sekretariatschef

ders in Nordschleswig mit deutsch-dänischer Vergangenheit auf Interesse stoßen dürfte. „Sønderjyske navne har fået tyske former“ ist die Nachricht über das neue Verzeichnis geteilt, das sicher auch bei historisch interessierten und Familienfor-

schem im Bereich Nordschleswig auf Interesse stoßen wird. Im Text heißt es: „2020 ist das Jahr, in dem Dänemark die Wiedervereinigung eines Teils von Nordschleswig (Sønderjylland) mit Dänemark vor 100 Jahren nach einer Abstimmung nördlich und südlich der heutigen Grenze feiert.“

Internationale Empfehlung

Wie von einer Expertengruppe der Vereinten Nationen (UN) für Städtenamen und vom Europarat empfohlen, gibt das Register dänischer Ortsnamen (Danske Stednavne) künftig Raum für Namensformen sprachlicher Minderheiten. In Dänemark haben wir eine sprachliche und kulturelle deutsche Minderheit in Nordschleswig. Und die SDFE hat anlässlich des 100. Jahrestages nun eine

Reihe deutscher Namen nordschleswiger Orte und Gebiete als Varianten dänischer Formen wie beispielsweise Hadersleben, Röm und Düppel aufgenommen. Diese sind auffindbar im „GeoSearch“-Dienst der Behörde für Kartenmaterial (Kortforsyningen) unter sdfkort.dk.

Harro Hallmann berichtet, dass das Deutsche Generalsekretariat in Apenrade die Behörde bei der Zusammenstellung der 43 größere Städte, aber auch kleinere Dörfer umfassenden Ortsliste, behilflich gewesen ist. Von Hoyer (Højer) im Westen bis nach Norburg (Norborg) ganz im Osten, und von Christiansfeld im Norden an der ehemaligen deutsch-dänischen Grenze bis nach Paderburg (Paderborg) weit im Süden an der heutigen Grenze reicht das Verzeichnis.

Historische deutsche Namen

Nicht unterschlagen werden bedeutungsvolle Orte wie der Knivsberg (Knivsbjerg) und das Frøselelager (Frøselevia-ger). Auch die Inseln Röm (Römo) und Aisen (Als) sind berücksichtigt und unterstreichen die sprachliche Vielfalt im deutsch-dänischen Grenzland, die es bereits Jahrhunderte vor den kriegerischen Auseinandersetzungen mit Grenzverschiebungen im 19. Jahrhundert gab und Schleswig von Kopenhagen aus der Deutschen Kanzlei (Tyske Kancelli) mit deutscher Verwaltungssprache unterstand. Die Initiative der Behörde für das Verzeichnis deutscher Ortsnamen steht nicht in Beziehung zur andauernden Debatte über die Aufstellung deutscher Ortschilder in Nordschleswig.

This article appeared in 'Der Nordschleswiger', 8.10.2020.

¹³ Fyens Stiftstidende, 21.2.2020, 'Tønder, Fissengebirge oder was?'

¹⁴ <https://sdfkort.dk/spatialmap>

¹⁵ Der chleswiger, 8.10.2020, 'Nordschleswig: Behörde nimmt deutsche Ortsnamen ins Programm'

Minority names and geographical names in a multilingual setting: Sanggau, West Kalimantan, Indonesia

As a country with more than 270 million inhabitants, Indonesia exhibits a rich diversity in languages. Indonesia has about 718 minority languages, not including the dialect and sub-dialect. However, some languages are at risk of dying and facing extinction as they have few surviving speakers. It is not even surprising if the communities have no idea the meaning of the geographical name they inhabit. According to the Ministry of Education and Culture research, 11 languages are already extinct and many more potentially to follow.

This phenomenon encourages the National Agency for Language Development and Cultivation to record and explore geographical names through the thematic analysis of toponymy in Indonesia. For the initial step, the analysis was carried out in Sanggau Regency, West Kalimantan, Indonesia. Sanggau is the regency located on the border between Indonesia and (Figure 1). Place naming in Sanggau becomes crucial because it can be the identity that distinguishes it from the neighbouring country and protects it in a multilingual setting.



Figure 1 Sanggau located on the border between Indonesia and Malaysia

Sanggau is one of the multi-ethnic regencies in Indonesia inhabited by multi-ethnicities. The area is inhabited by three major ethnic groups, namely Dayak, Malay, Javanese, and as well as other ethnic entities such as Minangkabau, Batak, Sundanese, Madurese, and Chinese. The Dayak and Malay are original ethnic groups, whereas Javanese are mostly immigrants due to a transmigration program conducted by the Indonesian government. Geographical names in Sanggau become the tribal identities of every ethnicity that lives in the area. The names using the Malay language signify the preference for Malay. Those using Dayak language signify the dominance of Dayak, and those

using Indonesian or other languages signify the other ethnic groups, particularly Javanese. After decades, these ethnicities have been making intercultural contact in both cultural and psychological ways.

Initially, each ethnic group speaks its own language. Every language is very different from one another, especially in dialect. Bahasa Indonesia is often used in daily communication to break down communication barriers and prevent miscommunication, making minority languages less used. Hence minority languages are slowly forgotten by newer generations. The condition was proven by the difficulties in finding young people as those who can describe the meaning and history of geographical names during the research (Figure 2). Over 50 people were interviewed, the age range was 20-50, and only a few of them are active speakers or know about the meaning of geographical names.



Figure 2 The interview process

Only some older people above 50-years old act as active speakers and confidently share the stories behind names. The matter becomes critical when not all administrative areas have their name's meaning and history recorded in the Inventory Report on Standardization of Geographical Names.

However, the degradation of the use of minority languages is not reflected in everyday communication. According to the survey data collected by the Central Bureau of Statistics, there are only 18 villages from 169 villages in Sanggau where the communities speak Bahasa Indonesia as their everyday language. Those villages are listed as table 1.

Place naming system in Sanggau

Based on observations, Sanggau's place naming system is relatively uncommon, which makes it unique. Sanggau named its administrative area based on its ethnicity, place, or tree/fruit. For instance, there is a sub-district named *Jangkang*. *Jangkang* is named after Dayak Jangkang, a sub-ethnic from Dayak ethnic and primarily inhabited the area. Another interesting example is *Balaikarangan* Village that derived from the Malay language. *Balai* means house, and *Karang* means gravel or coral. Therefore, *Balaikarangan* means a place of gravel or coral. There are also place-names derived from trees/fruit, such as *Sejuah* Village. *Juah* is one kind of *meranti* tree that grows along the river. However, *Juah* cannot easily be seen these days due to massive infrastructure development. Thus, the communities mostly have not seen, eaten, nor planted the tree.

Geographical naming inconsistencies in public space

Putting up street-name plates or road signs with minority names is one way to preserve the minority names in a multilingual area like Sanggau. It introduces our identity and facilitates our orientation. Meanwhile, in Sanggau, there are many road signs whose names do not match the names already recorded and standardized in the gazetteer. Inconsistency mainly lies in names consisting of generic and specific names—for instance, *Balaikarangan* Village. In Figure 3, *Balaikarangan* is still written separately as *Balai Karangan*.



Figure 3. Balai Karangan is supposed to be Balaikarangan

Province	District	Sub-District	Village	Major Ethnic	Colloquial Language
West Kalimantan	Sanggau	Meliau	Bhakti Jaya	Javanese	Indonesia
West Kalimantan	Sanggau	Kapuas	Penyalimau Jaya	Dayak Pompok	Indonesia
West Kalimantan	Sanggau	Kapuas	Nanga Biang	Malay	Indonesia
West Kalimantan	Sanggau	Kapuas	Muntik River	Malay	Indonesia
West Kalimantan	Sanggau	Kapuas	Belangin	Javanese	Indonesia
West Kalimantan	Sanggau	Kapuas	Ilir Kota	Malay	Indonesia
West Kalimantan	Sanggau	Kapuas	Beringin	Malay	Indonesia
West Kalimantan	Sanggau	Kapuas	Lape	Dayak Kodatn	Indonesia
West Kalimantan	Sanggau	Kapuas	Mawang River	Dayak	Indonesia
West Kalimantan	Sanggau	Kapuas	Botuh Lintang	Dayak Jangkang	Indonesia
West Kalimantan	Sanggau	Mukok	Serambai Jaya	Dayak Jangkang	Indonesia
West Kalimantan	Sanggau	Parindu	Pusat Damai	Dayak	Indonesia
West Kalimantan	Sanggau	Parindu	Sebara	Dayak Panu	Indonesia
West Kalimantan	Sanggau	Tayan Hilir	Lalang	Dayak Tebang	Indonesia
West Kalimantan	Sanggau	Tayan Hilir	Kawat	Malay	Indonesia
West Kalimantan	Sanggau	Tayan Hilir	Pulau Tayan Utara	Malay	Indonesia
West Kalimantan	Sanggau	Tayan Hilir	Subah	Dayak Tebang	Indonesia
West Kalimantan	Sanggau	Sekayam	Pengadang	Dayak	Indonesia

Table 1. Villages in Sanggau that speak Bahasa Indonesia in everyday communication

Conclusion

Geographical names inherit stories and cultural values that have related meanings to our life. They are a part of a nation's identity. Geographical names are essential to be preserved, especially when they are from minority groups and have a few surviving speakers. In multicultural areas like Sanggau, minority names and geographical names must be protected and appropriately archived to secure the legacy of cultural and local identity.

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Minority names and geographical names in a multilingual setting

Introduction

This article shares New Zealand's recent consideration of addressing alternative Māori place names for its major cities and towns.

Anticipating change

Māori place names for many towns and cities with English names are becoming commonly used, recognised, understood, and expected by New Zealanders. However, most of these Māori place names are not official and have not been considered and processed by the New Zealand Geographic Board Ngā Pou Taunaha o Aotearoa¹⁶ (the Board).

This groundswell of acceptance and expectation has been driven in recent times by, but not limited to:

- revitalisation of the Māori language,
- restoration of original Māori place names,
- public education and exposure to correct spelling and pronunciation, eg Radio New Zealand, and TV news and weather broadcasters,
- increased Māori media platforms (TV, radio, print),
- the new 2022 school history curriculum to reveal Māori place names, and
- interest from tourists wanting to learn about Māori culture.

Perhaps the most visible are those used in the weather forecasts, for example:

Auckland	Tāmaki Makaurau
Wellington	Te Whanga-nui-a-Tara
Christchurch	Ōtautahi
Dunedin	Ōtepoti
Napier	Ahuriri

In addition, many local authorities have adopted Māori place names to reflect their civic jurisdictions and are using Māori place names in their branding and marketing.

The Board's role

In early 2021 the Board discussed its position on accepting community adoption of Māori city and town names without going through a formal and transparent process. By being proactive in applying original Māori names to cities and towns, the Board can ensure that the correct name is used and spelled correctly. Popularised Māori place names may

¹⁶ National naming authority

not necessarily be right, but in some cases it may be too late to correct this, so the robust processes the Board follows would ensure standardised decision-making, including council, Māori and public consultation.



Wellington, New Zealand's capital city, also commonly known by its original Māori name, Te Whanga-nui-a-Tara (the great harbour of Tara). Source: Wendy Shaw, 2019

Why have official alternative names?

- Official alternative names mean more than one name can be used, and not necessarily altogether. The Board's guiding legislation provides for alternative names.
- Both place names would be correct, official and could be used interchangeably.
- Most English city and town names in New Zealand are not official. So using alternative names make both the Māori and English names official.

Benefits and risks

- Assigning official alternative Māori and English names to major cities and towns requires the Board to take a proactive role.
- Taking such a role would significantly raise the Board's profile.
- The initiative could be presented as formally responding to community needs.
- The initiative would be a visible government commitment to Māori language revitalisation and give practical effect the Tiriti o Waitangi¹⁷.
- Most existing unofficial city and town names have not created any real problems. In a similar vein, would the community's use of unofficial alternative Māori names cause any problems?
- The public, media, and local authority councils may be critical of the initiative. This might include concern over

¹⁷ Treaty of Waitangi 1840 – New Zealand's founding document



the cost and effort of the process and the controversy that it might create within the community.

- The workload on the Board and the Secretariat would be significant and prioritising work would need careful consideration.

Implications of implementation

Postal and courier addressing	<ul style="list-style-type: none"> • NZ Post and courier companies would need to have the alternative place names in their sorting systems. It is possible that some mail would be misdirected while people get used to the changes and systems are updated.
Emergency Services	<ul style="list-style-type: none"> • Emergency response agencies (Police, Fire, Ambulance) are already managing multiple names for places using aliases. The introduction of alternative Māori names for major cities and towns is likely to have some impact on emergency management.
Maps and charts	<ul style="list-style-type: none"> • Much like road signs, map and chart producers can show alternative place names at their discretion, whether in printed or digital products. • Tourists increasingly want the heritage experience, which includes original Māori place names and their stories, so this sector expects the original Māori names to be depicted. • Increasingly the Secretariat is receiving public enquiries about the Māori names for those places on maps with English names. The expectation is that the Board holds or should hold this information.
Bilingual road signs	<ul style="list-style-type: none"> • Government agencies may show just one of the official alternative place names or both. • The Board does not issue toponymic guidelines on how to depict place names on signage, or in other publications. • There is no evidence to suggest that dual language road signs cause confusion or distraction for drivers.
Place names that would not be affected	<ul style="list-style-type: none"> • Council, local authority, district, and region names. • Existing official or recorded Māori place names, eg Whanganui, Whangārei, Tauranga. It is not intended to find English names for existing Māori place names. • Official dual names that have already been through a robust consultation process or Treaty negotiation, eg Riverton / Aparima, Aoraki / Mount Cook, Colac Bay / Ōraka, Pūkorokoro / Miranda, Franz Josef / Waiau, Maniaki / Benneydale. • Existing official or recorded Māori place names that are subject to Treaty negotiations.

The process

Initiating alternative Māori place names for cities and towns may take these matters into consideration:

- The proposals would usually include both names becoming official alternatives.
- Initial consultation with local government authorities.
- Not all cities and towns may have an original Māori place name or a well socialised Māori name. And the original Maori name may not be for the same extent. Alternative Māori place names would not be needed for all places with an English place name.
- The Board should not consider Māori translations, transliterations, or contemporary names as alternatives for English place names. For this process the names need to be meaningful, historical, original and traditional.
- Decide whether the towns and cities should be processed altogether, in groups, or individually.
- Confirm alternative Māori place names with councils and local Māori.

- Alternative Māori names would be required to go through the usual public consultation process.
- Public notification should allow for a considerable time for feedback, eg 4-6 months.
- It is likely that the Minister for Land Information would make the final decisions.
- It would involve considerable work affecting dozens of major cities and towns.

In principle the Board supports this work and will implement a programme for assigning alternative Māori names for major cities and towns from 2022.

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Minority geographical names in Poland

Poland is a country with a relatively homogeneous nationality structure, with national and ethnic minorities making up a small percentage of its population. According to the 2011 national census, 97.10% of inhabitants declared Polish nationality (of which 2.26% declared both Polish and non-Polish nationality as it was possible to declare two nationalities in the census), 3.81% declared non-Polish nationality (of which 1.55% declared only non-Polish nationality), and 1.35% did not answer the question about nationality.

For many years, the issue of national minorities was marginalised in Poland. In the course of over 50 years after World War II, censuses contained no questions about nationality, and such questions were not asked until the 2002 census. The rights of national and ethnic minorities became a topic of serious discussions after 1990, but the debates, especially political ones, dragged on until 2005, when the “Act of 6 January 2005 on national and ethnic minorities and on the regional languages” was adopted.

The drafting process and the adoption of this Act were surrounded by serious controversies, especially over the definition of national minorities and the communities that can be classified as such. On the one hand, the debate focused on how long specific communities must have stayed in Poland to be considered a national minority rather than a migrant community. On the other hand, an issue that was debated concerned the groups that could be considered as separate national or ethnic minorities rather than just ethnographic groups within a single nation.

Finally, the Act provides a definition of minorities whereby a national or ethnic minority is a group of Polish citizens that simultaneously meets all of the following criteria:

- it is less numerous than the rest of the population of Poland;
- it is significantly different from other citizens in terms of language, culture or traditions;
- it seeks to preserve its language, culture or traditions;
- it is aware of its own historical national community and is oriented towards expressing and preserving it;
- its ancestors have inhabited the present territory of Poland for at least 100 years.

In addition, it was decided that a national minority identifies itself with a nation organised in a state of its own whereas an ethnic minority does not identify itself with a nation organised in a state of its own. However, in practice this distinction is not relevant since the Act grants the same rights to national and ethnic minorities.

The minorities covered by the Act have been explicitly enumerated therein. These are nine national minorities (Armenian, Belarusian, Czech, German, Jewish, Lithuanian, Russian, Slovak and Ukrainian) and four ethnic minorities (Karaim, Lemko, Roma and Tartar).

By making a reference to the European Charter for Regional or Minority Languages, the Act also defines a regional language as a language which is traditionally used on the territory of a state by its citizens who are a numerically smaller group than the rest of the population in that state and which differs from the official language of that state; this does not include dialects of the official language of the state or migrants’ languages. The Act mentions one regional language: Kashubian.

From the perspective of geographical names, it is important to consider that the Act has introduced the possibility to use geographical names in the languages of national and ethnic minorities and in the regional language. Before the Act entered into force, Poland had no regulations that would permit the formal use of minority names (the informal use of such names is not regulated in Poland, which is why such use is not restricted). The Act refers to the names of localities and parts thereof, names of physiographic features as well as the names of streets and squares. Each type of these names is established in accordance with similar rules, but there are a few important differences.

With respect to names of localities in minority languages, it was decided that such names may be introduced, firstly, in communes (municipalities) where the relevant minority represents at least 20% of the population (based on the results of the most recent census, published before the commune applied for minority names to be introduced). In such communes, names in minority languages are established at the request of the commune council, and the proposals must be approved by the voivode (the governor of the voivodship, i.e. Polish province), who verifies the formal and legal aspects of each proposal, and must receive a positive opinion from the Commission on Names of Localities and Physiographic Objects. The commune council may on its own decide to introduce names in minority languages, without holding any formal consultations with the residents, and the names may be introduced either for all or for selected localities in the commune. The Act also permits the introduction of names in minority languages for localities in communes where the relevant minority represents less than 20% of the population. In such cases, the commune council is obliged to hold formal public consultations in the locality which is to receive a minority name. Such a name may be introduced only when more than 50% of the residents participating in public consultations have spoken in favour.

Minority names cannot be used as stand-alone names and must be always preceded by the official name in Polish. Names in minority languages, as opposed to names in the Polish language, are not official names but are regarded as additional (auxiliary) names. It is also important that the Act stipulates that minority names must comply with the spelling rules of the language concerned.

The name of a locality in a minority language becomes binding once it has been entered into the "Register of communes in which names in minority language are used". Entries into the Register are made by the Minister of the Interior and Administration. To date, minority names have been introduced for 1,252 localities and parts thereof in 62 communes, including names for 17 towns and 792 villages. Those names were established in five languages: Belarusian, Kashubian, Lemko, Lithuanian and German (Table 1, Figure 1).¹⁸

Language	Number of names	Number of communes	Year when the first minority name was introduced
Belarusian	27	1	2011
Kashubian	827	27	2007
Lemko	9	2	2008
Lithuanian	30	1	2008
German	359	31	2006
Total	1252	62	2006

Table 1. Number of names established in minority languages



Figure 1. Examples of road sign with bilingual names of localities: Polish-German in Cisek Commune (left), Polish-Belarusian in Orla Commune (middle) and Polish-Kashubian in Władysławowo Commune (right) (Photo: Maciej Zych 2009, 2014, 2019).

As regards the names of physiographic features in minority languages, the Act provides that they may only be introduced in communes where the relevant minority

represents at least 20% of the population. Proposed names are submitted by the commune council and must be reviewed by voivodship board (non-binding opinion), the voivode (formal and legal verification), and must receive a positive opinion from the Commission on Names of Localities and Physiographic Objects. The name of a physiographic feature in a minority language becomes binding once it has been entered into the "Register of communes in which names in minority language are used."

However, no minority names for physiographic features have been established to date. Most probably, this is partly due to the fact that, unlike names of localities, names of physiographic features are not physically marked with official signs in Poland whereas all informal boards and signs may contain names in any language.



Figure 2. Examples of signs with bilingual Polish-Kashubian street names in Jastarnia town (left), Ostrzyce village in Somonino Commune (middle) and Rumia town (right) (Photo: Maciej Zych 2019).

Under the Act, street names in minority languages may be introduced only in communes where the relevant minority represents at least 20% of the population. A commune which seeks to introduce such names should apply to the Minister of the Interior and Administration to be entered in the "Register of communes in which names in minority language are used." Once the commune has been entered in the Register, it may introduce street names in minority languages on its own. This right is also granted to communes where an entry in the Register was made after they introduced names of localities in a minority language on their territory. To date, no commune has applied for being entered in the Register only because of its wish to introduce street names in minority languages. However, many communes which introduced names of localities in minority languages have also posted bilingual signs with street names (Figure 2).

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¹⁸ The full list of locality names established in minority languages can be found on the website of the Commission on

الأقليات والأسماء الجغرافية في الأردن

يقع الأردن في جنوب غرب آسيا ويبلغ عدد سكانه حوالي 11 مليون نسمة نسمة (2020) وتبلغ مساحته حوالي (89 ألف كم 2) ؛ يعيش 62.8% من سكانه في إقليم الوسط ويتركزون في المدن الرئيسية ، يتكوّن الأردن من اثنتي عشرة محافظةً رئيسية، تؤثر العديد من العوامل على توزيع السكان في الأردن منها عوامل طبيعية، وعوامل بشرية، واللغة العربية هي اللغة الرسمية في الأردن ؛ ويشكل العرب حوالي 98% من المجتمع الأردني، إلى جانب عددٍ من الأقليات المهاجرة إليه كالشركس، والشيشان، والأكراد، والأرمن. ومعظم الأسماء الجغرافية في الوطن العربي هي أسماء عربية أصيلة ، ولكن هذا لا يمنع من وجود أسماء غير عربية تواجدت عبر مراحل التاريخ المختلفة ، وعلى الرغم من ذلك فإن هذه الأسماء قلّة في العدد تم تعريب لفظها وكتابتها .

واللغة هي أصواتٌ يُعبّر بها كلُّ قوم عن أغراضهم، وهي وسيلة لتبادل المشاعر والأفكار، كالإشارات والأصوات والألفاظ، وبصورة عامة فإن اللغة هي منظومة من الإشارات الصوتية، تؤدي دور أداة التواصل والتفكير والتعبير، وهي خاصية المجتمعات البشرية، وهي أيضاً أداة حفظ المعارف البشرية عن الواقع ووسيلة تلقي المعارف الجديدة ، وبدون اللغة لا يمكن ممارسة النشاط البشري ، ومن وجهة النظر المادية يرتبط ظهور اللغة بظهور المجتمع ، وتاريخ اللغة لا ينفصل عن تاريخ الشعب الناطق بها .

ولما كانت اللغة هي أداة الاتصال الإنساني فإن الفرد يجد نفسه مضطراً لأن يكون مفهوماً من قبل الجماعة التي يُعاشها، ولعل هذا الاضطراب المستمر هو الذي يجعل اللغة في حالة صالحة دائماً للاستعمال، ولعلنا لا نختلف على أن مستعمل اللغة يؤدي هذه الوظائف من خلال الوحدات الكلامية، وهي سلسلة من الرموز ذات وسط مادي، ومن الجدير بالذكر أن الوحدة الكلامية المحكية لا تقتصر فقط على سلسلة من الرموز اللفظية، بل هناك مكون غير كلامي يصحب هذه السلسلة من الرموز اللفظية، وهذه المكونات غير الكلامية تكون عرضية تتمثل في تنغيم الوحدة، وربما كذلك نمط نبرها. وتكون شبه لغوية تتمثل في نغمة الصوت وضخامته ودرجة سرعته، وكذلك الإيقاع، وهذه المكونات غير الكلامية تسهم مع المكونات الكلامية (وهي معنى الكلمة والمعنى النحوي) في تحديد معنى الوحدات الكلامية المحكية.

وتُعرّف اللغة أيضاً : بأنها ظاهرة اجتماعية تتوافر فيها خصائص الظواهر الاجتماعية ، وهي لذلك تتأثر في جميع مناحيها بجميع ظواهر الحياة الاجتماعية كما تؤثر في هذه الظواهر .

وتتكون اللغة الفصيحة على أساس لهجة من اللهجات أثناء تشكل الأمة . والتي تكون لهجة مركز البلد السياسي . الاقتصادي ، و الثقافي . الديني ، وتُمارس اللهجات الأخرى تأثيراً في اللغة (اللهجة) الفصيحة .

واللغة (كقاعدة) هي مجموع اللهجات ؛ و لهذا يرى البعض أنّ وجود الألفاظ المترادفة راجع إلى التنوع اللهجوي ، و تغير اللغة لا يرتبط بالعوامل اللغوية المحض وحسب ، بل بالتغيرات الاجتماعية (الوعي اللغوي لحامل اللغة ، وجود أو غياب الكتابة المشتركة ، وتأثير اللهجات الأخرى .. الخ) .

اللغة العربية الفصيحة:

ومعروف أن اللغة العربية الفصيحة هي لغة العرب القومية التي تجمع بلدانهم في أمة واحدة ودين واحد وتاريخ واحد وأدب عربي واحد وثقافة عربية واحدة، وليست العامية لغة بل هي لهجة تولدت من العربية .

وقد اعترى بعض الكلمات العربية الفصيحة في العديد من الدول العربية التحريف اللفظي بالزيادة والنقصان ويكون هذا التحريف بالحروف أو بالحركات ، مما أدى إلى ظهور اللهجات المحلية لكل دولة على حدة وكذلك في نفس الدولة بين شمالها أو جنوبها ، شرقها أو غربها ، أو بين الأنماط السكانية من حضر وريف وبادية ، ويمكن التعرف عن أصل الفرد من استعماله لكلمات أو حركات خاصة على الكلمات، وظهرت العديد من المصطلحات حول هذا الموضوع نذكر منها على سبيل المثال لا الحصر ، مصطلح الإستنطاء وهو جعل العين نونا ساكنة إذا جاورت حرف الطاء (لا مانع لما أنطيت ولا منطي لما منعت) ، والتضجع وهو التراخي في الكلام أو التباطؤ فيه ، التلتلة وهي كسر حرف المضارعة مطلقاً ، والشنشة / الكشكشة وهي إبدال الكاف شيئاً مطلقاً في حالة الوقف أو إلحاقها بشين أي كما (الإنجليزية ، واللخخانية كحذف بعض CH نلفظ حرف) الأصوات مثل تقصير الحركات واختزال النبر نحو: كأنك : كك . ما شاء الله : ما شا الله أو مشالله، ويقولون في بعض دول الخليج العربي (سَم) بدلاً من قولهم (سَمِي) أي قُل باسم الله الرحمن الرحيم، الغمغمة وهو إخفاء الكلام وعدم الإفصاح في نطقه حتى وكأنك تسمع الصوت دون أن تتبين حروفه ، وتقديم بعض أحرف الكلمة أو تأخيرها كما في (صاعقة) و(صاقعة) أو (ملعقة) و(معلقة) ، ووجود اختلافات لا حصر لها في النحو والحركات والتشكيل سواءً في تبديل موقع الحركات أو التسكين والجمع وحذف بعض الحروف والكثير من أساليب التحريف في اللغة العربية الفصيحة ، والتي



أعطت طابعا خاصا لمختلف الدول العربية ومناطقها ، ولو تتبعنا أي بلد عربي لوجدنا فيه من لهجته ما يجعله مميزاً عن غيره ويعطيه طابعه الخاص الذي يمكن لأهل المنطقة القريبين منه معرفة أصل المُتكلّم .

وفي الأردن فقد تعاقبت عليه الحضارات المختلفة منذ بدء التاريخ ، وتركت كل حضارة بصمة على الأسماء الجغرافية فيه ، شأنه شأن العديد من دول العالم ، كما أن الهجرات القسرية التي أدت إلى نزوح جماعات أو قوميات بشرية إليه أعطت تلك الأقليات بعضا يسيرا من ما اندمجت في اللغة العربية المسميات الجغرافية والتي سرعان فأصبحت تعامل معاملة اللغة العربية .

وقد تواجد في الأردن مُسميين فقط للأقليات في فترة من الفترات (فترة الانتداب البريطاني للأردن) حتى الربع الأخير من القرن العشرين

(وفي الأصل كانتا مُسميين للمحطة الرابعة H5 و H4هما) Hayfa و ، Hayfa 4 والخامسة من خط التابلاين (على التوالي) ،وقام فيما بعد عليهما تجمعين سكانيين أخذتا نفس التسمية 5 وكانت تُكتب بالعربية (الاجفور ، الاجفايف) على التوالي، ثم تمّ تغيير المُسميين في نهاية القرن العشرين إلى (الرويشد ،الصفاوي) على التوالي ، كذلك فإن الأسماء التي جاءت مع الأقليات السكانية (الشركس : وصلوا للأردن عام 1872 وهناك مناطق تعرف باسمهم مثل شارع الشابسوغ في عمّان ، والشيشان الذين وصلوا عمّان عام 1902 ، والأرمن) وجميع الأسماء الجغرافية الموجودة في الأردن حاليا عربية فصيحة .

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FROM THE COUNTRIES

Activities in the Field of Standardization of Geographical Names in the Republic of Croatia in the period from 2019 to 2020

Introduction

This article will present activities in the field of standardization of geographical names in the Republic of Croatia, as member of UNGEGN East Central and South-East Europe Division, in the period from March 2019 to December 2020.

In the mentioned period, the Government of the Republic of Croatia was appointed the Commission for Standardization of Geographical Names. The Ordinance on the Register of Geographical Names and the Catalogue of Geographical Objects were adopted, and the Specification of the Register of Geographical Names was published (ver 1.0). The functionality of the network application of the Register of Geographical Names was improved and site of the Register of Geographical Names was upgraded. Also, an online edition of Croatian exonyms has been conducted.

At the international level, a bilateral meeting was organized between the representatives of the Commission for Standardization of Geographical Names of the Republic of Croatia and the Republic of Slovenia.

The Commission for the Standardization of Geographical Names

Based on the Law on State Survey and Real Property Cadaster ([URL1](#)) the Government of the Republic of Croatia appointed, at the end of March 2019, a Commission for the Standardization of Geographical Names ([URL2](#)). The Commission, as a multidisciplinary and multi-institutional body, is composed of experts in the fields of geodesy, geography, linguistics, cartography, hydrography, history, culture, international relations, as well as science and education. The President of the Commission is PhD Damir Šantek, Director General of the State Geodetic Administration of the Republic of Croatia ([URL3](#)), as a representative of the central state administration authority responsible for the Register of Geographical Names.

From the beginning of June 2019 to the middle of December 2020, the Commission held four sessions and consequently adopted two Recommendations for standardization of geographical names in the Republic of Croatia (naming of settlements, streets and squares and writing and use of geographical names from foreign languages, [URL4](#) and [URL5](#)), and on the basis of which the Coordination for the Economy of the Government of the Republic of Croatia, for the first time in its recent history, in November 2020, adopted a Conclusion supporting the implementation of above Recommendations.

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Browse the registry metadata and find online services to view and download data. Search

Register of Geographical Names website

The Ordinance on the Register of Geographical Names and the Catalogue of Geographical Objects

The aforementioned Law defines, among other things, the term *geographical name* and the role of the Register of Geographical Names in which data on geographical names in the Republic of Croatia are kept and maintained.

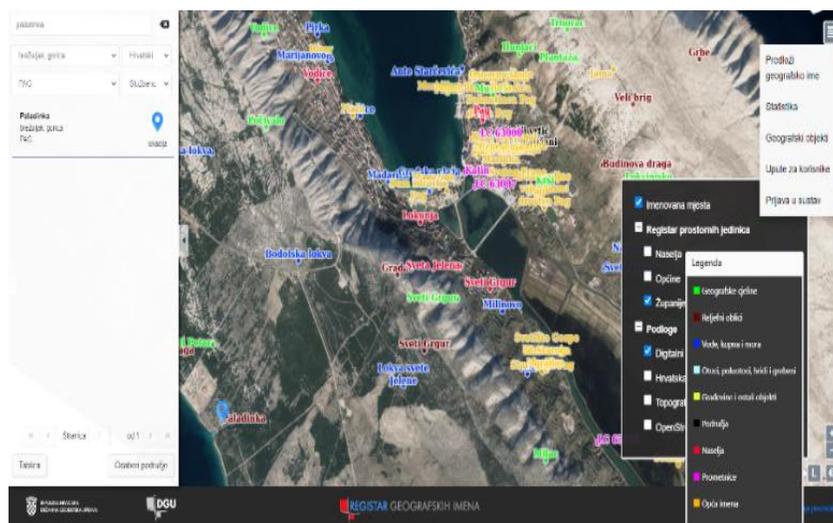
Keeping and maintaining the Register of Geographical Names is the responsibility of the State Geodetic Administration of the Republic of Croatia. In May 2020, the Ordinance on the Register of Geographical Names ([URL6](#)) was published (with the Catalogue of Geographical Objects), which prescribes the content, manner of keeping and maintaining the Register of Geographical Names.

The Specification of the Register of Geographical Names

Based on the Ordinance on the Register of Geographical Names, in June 2020, the Specification of the Register of Geographical Names ([URL7](#)) was published.

The information system of the Register of Geographical Names

The information system of the Register of Geographical Names consists of two basic parts: Web pages dedicated to geographical names and online application for managing the Register of Geographical Names. It has a spatial database in the background and a server for publishing spatial data via network services.



Register of Geographical Names app

In June 2019, the functionality of the online application ([URL8](#)) was improved. The application has been improved on a functional level, and work has been done on intuitiveness in its use. It also offers the possibility of suggesting changes in the records in the Register itself by the public. Currently, there are more than 124 000 geographical names in our database.

All activities in the field of geographical names are available through our website, which was redesigned in October 2020. ([URL9](#)).

The Online edition of Croatian exonyms

The third and final outcome of the project Dictionary of Foreign Geographical Names is an online edition of Croatian exonyms. In the form of a web application, the online edition was launched in September 2020. The project itself was conducted at The Miroslav Krleža Institute of Lexicography from 2013 until 2020 (UNGEKN Bulletin no 50). Along with the web application, there are two printed reference books – Croatian Exonyms I and Croatian Exonyms II – that came out of the project, both introduced in earlier UNGEKN Bulletins (no 52 and 55). In a strictly formal sense, the project ended in September 2020, but there will be some additional work on its online edition. When found necessary, the contents will periodically be refreshed, filled up and changed. There is also a plan to hyperlink exonyms listed in Croatian Exonyms online with the contents of other Institute's online editions (for instance, with the exonyms in Croatian Encyclopaedia). It is worth mentioning that this online edition is the first lexicographically produced and edited

list of Croatian exonyms. It is an entirely publicly open edition (and therefore free), easily accessible ([URL10](#)). The structure of the web application is similar to a dictionary.

It currently consists of a corpus of 3251 recommended names with their concise descriptive attributes.

International meeting Republic of Croatia and Republic of Slovenia

At the international level, at the end of January 2020, a bilateral meeting was organized between the representatives of the Commission for the Standardization of Geographical Names of the Republic of Croatia and the representatives of the Commission for Standardization of Geographical Names of the Government of the Republic of Slovenia ([URL11](#)).

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Hrvatski egzonimi

Svakodnevno se služimo zemljopisnim imenima stranih gradova, država, rijeka, planina, pokrajina i dr. Stišamo i čitamo o Wuhanu, Washingtonu, Bruxellesu, Dublinu i Stockholmu, a zapisujemo ih onako kako ih pišu njihovi stanovnici ili latiniziranim imenima (npr. Wuhan). Međutim, mnoga smo imena s vremenom prilagodili hrvatskom jeziku. Tako ćemo pisati *Alpe* umjesto *Alpen*, *Bavarska* umjesto *Bayern*, *Rem* umjesto *Roma*. Rijeka Rhein uvijek nam je *Rajna*, austrijski *Wien* za nas je odavno *Beč*, češku prijestolnicu zapisujemo kao *Prag*, rjeđe kao *Praha*, državu *Danmark* nazivamo *Danskom*. Služimo se, dakle, hrvatskim egzonimima (prilogodnicama) ako postoje.

Ali vas zanima za koja strana zemljopisna imena imamo egzonime, bilo suvremene, bilo povijesne, na pravom ste mjestu. Ovdje ćete dobiti i odgovore na pitanja poput: Po čemu je nazvan *Paragvaj*, a po čemu *Bolivija*? Ili su *Lesočani*, a što *Damaškanke*? Kako se nazivaju stanovnici *Dohae*, a kako *Bejruta*? Zašto je pravilno pisati u *Kosovu*, a ne na *Kosovu*, u *Islanju*, a ne na *Islanju*? Koje je povijesno ime *Sarinama*, a koji se grad nekad nazivao *Gorki*?

Proučit ćete opće znanje o zemljopisnim imenima. Na primjer, jeste li znali da je ime *Pakistan* kratica od prvih slova glavnih pakistanskih pokrajina, da je *Čad* dobio ime po *Čadikom* jezuzi, a ne obratno? Znađete li da smo *Brazil* nekad nazivali *Brazilija*, *Bruxelles* nam je bio *Bruselj*, za *Anconu* smo govorili *Jakan*, za *Veneciju* *Mleci* i *Mletci*, a *Meksiko* smo zapisivali kao *Mexiko*?

Škotska	Kokosovi otoci / Keelingovi otoci	Mordvinija	Ušće
Amazona	Hvalsko more	Istočni litoceanski hrbat	Paranaribo
Otoci princa Edvarda	Baku	Južnokinesko gorje	Veliki Kajman
Lukanija	Zapadna Makedonija	Laristan	Bandar Seri
Begawan	Nefud	Sjeverni Male	Baltički štit
obala	Vilnius	Filipinsko more	Estremadura
			Marka

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Exonym app



SPECIAL PROJECTS AND NEWS ITEMS

Strong support for advancing geographical names standardization to achieve greater equality in naming

In May of 2020, the world was shaken with the death of George Floyd in Minneapolis, USA at the hands of a police officer. This gruesome incident ignited national and global protests which called for changes in symbols of inequality and racism, and the renewed strength of the Black Lives Matter (BLM) Movement. BLM has created momentum supporting a groundswell of change, it also became a catalyst for pro-action in geographic naming. For example, in Germany the capital Berlin has been having discussions to rename a metro station and street which had become notorious for bearing a name based on a derogatory word for Black people. Mohrenstraße (Moors Street) station is to be renamed Glinkastraße and the street is to be renamed Anton-Wilhelm-Amo-Straße after the first black person to get a university degree. In the United Kingdom Sir John Hawkins Square was renamed by the Plymouth City Council to Jack Leslie Square. John Hawkins was linked to the slave trade and Jack Leslie was the only professional black footballer in England between 1921 and 1934.¹⁹

Geographical names are strong identity and cultural markers and give awareness to who we are and how society is perceived. In the recognition of the importance of standardized geographical names, from as early as 1962, UNGE GN in resolution I/4 on National Standardization, recommended that names authorities should take into consideration the elimination of objectionable names and the unnecessary changing of names be avoided. In addition, at its eight conference in Berlin in 2002, resolution VIII/2 on commemorative naming practices for geographic features was adopted. This resolution recommended that national authorities discourage the use of personal names to designate a geographical feature during the lifetime of the person in question and also recommended that national authorities include in their guidelines clear statements on the length of the waiting period they wish to establish before using a

commemorative name. Do these resolutions remain relevant today, do they need to be amended and or strengthened, are questions to be considered given current societal changes precipitated by the COVID-19 pandemic and increased calls for equality and inclusion.

An examination of equality and inclusion regarding geographical names standardization needs to be done, not only on the basis of UNGE GN's resolutions and activities but also take into account relevant United Nations resolutions and initiatives. Reference is made to 75th session of the General Assembly resolutions A/RES/75/25 and A/RES/75/26, both adopted on 2 December 2020. Resolution [A/RES/75/25](#) - *Follow-up to the Declaration and Programme of Action on a Culture of Peace*, invites the entities of the United Nations system, within their existing mandates, to integrate, as appropriate, the eight action areas of the *Programme of Action* (A/RES/53/243) into their programmes of activities, focusing on promoting a culture of peace and non-violence at the national, regional and international levels. Resolution [A/RES/75/26](#) - *Promotion of interreligious and intercultural dialogue, understanding and cooperation for peace*, calls upon Member States, which have the primary responsibility to counter discrimination and hate speech, and all relevant actors, including political and religious leaders, to promote inclusion and unity in response to the COVID-19 pandemic and to combat and speak out and take strong action against racism, xenophobia, hate speech, violence, discrimination, including on the basis of age, and stigmatization. This resolution also encourages Member States to consider, as and where appropriate, initiatives that identify areas for practical action in all sectors and levels of society for the promotion of interreligious and intercultural dialogue, tolerance, understanding and cooperation.

¹⁹

https://en.wikipedia.org/wiki/List_of_name_changes_due_to_the_George_Floyd_protests, Accessed 3 May 2021



Further, this new wave of social consciousness should also be examined in connection with the UN's Sustainable Development Goals (SDGs) relating to social and gender equality, inclusivity, and diversity. It should be noted that resolution A/RES/75/25, mentioned in the previous paragraph, welcomes the inclusion of the promotion of a culture of peace in the 2030 Agenda for Sustainable Development.

The UNGEGN Bureau, in an effort to determine the impacts of the COVID-19 pandemic and calls for greater societal equality and inclusion such as the Black Lives Matter movement, on the work being done on the standardization of geographic names in Member States, conducted an online survey. The UNGEGN survey on COVID-19 and Inclusion in Geographical Names Standardization was issued and is still open for responses. To date 35 responses have been received. The following are some of the results from the data collected.

To the question, has your geographic names authority supported any name standardization projects or tasks related to the COVID-19 pandemic response, there were 34 responses and 74% indicated that national names authorities did not have projects or tasks related to COVID-19 response. Approximately 53% of 19 respondents indicated that there was an increase in the number of requests to amend/change geographical names as a result of increased call of social equality. The volume of the requests was however not significant, as 42% of respondents said that the increase was low and 35% was unable to say what was the level of increase.

The following are some actions employed by national names authorities to promote inclusion in geographical names.

1. Special committee was formed.
2. Reviewing naming principles to expand guidance related to names reflecting gender balance and diverse cultural situations and addressing community sensitivities associated with certain names.
3. The Geographical Names Board of Canada appointed an Indigenous Advisor in 2021 to aid in collaboration with First Nations communities.
4. Produce a manual of best practices to be sent to the competent local authorities.

It was interesting to see the reasons cited by respondents for geographical

name change requests. The reasons were grouped into four categories for ease of analysis. It was found that 34% of respondents did not answer this question and most name change requests were for commemorative and historical reasons.

Reasons for geographical name change requests	
1. Elimination of derogatory, offensive, and corrupted names	15%
2. Commemorative naming - historical and political arguments, contribution to science or events related to national defense	24%
3. Splitting or merging administrative units	12%
4. Disagreement with standardized version of the name – multiple entries, unusual pronunciation, bad writing, duplicates	15%

In furtherance of UNGEGN's responsibility for giving practical advice on calls for greater equality emanating from Black Lives Matter and COVID-19 societal inequality demonstrations, the UNGEGN Bureau and secretariat led by Convenor of the Working Groups on Publicity and Funding and Training Courses in Toponymy organized and convened a side event panel discussion on 5th May on the margins of the 2021 UNGEGN session.

The panel discussion attended by 70 participants with four speakers and a moderator, focused on exploring how to advance inclusion and create an equal society through geographical names standardization. Details including recording of the side event are available on the [2021 UNGEGN session side event webpage](#).





The outcome from the panel discussion was the recognition that further work needed to be done by the Group of Experts. To have this topic formally included in the Groups mandate and future work, a paper was presented under agenda item 16, Other geographical names issues.

The Creating an Equal Society through Geographical Names (GEGN.2/2021/CRP.135) paper, prepared and presented by Peder Gammeltoft, Norway provided a summary of the panel discussion with the same title and decisions to be considered by the Group of Experts. The decision was supported by 26 Member States and observers. The interventions of support are listed in the order they were delivered in the table that follows.

Supporting Country	Intervention
1. New Zealand	fully applauded and supported.
2. Denmark	supports the statement by Norway regarding a request for more work to be done on inclusion and equality
3. United States of America	endorse and support. Participation and discussion was engaging for this topic. It is important for UNGEGN to lead the way
4. Finland	also supports the suggested decision
5. Egypt	supports the suggested decision
6. Germany	supports the suggested decision as well
7. Greenland	supports the suggested decision
8. Iceland	would like to add our support for the statement made by Norway regarding the important topic of geographical names and working towards equality
9. Cyprus	we fully support the Development of mechanisms for geographical names standardization to: 1) Respect geographical names of indigenous peoples 2) Work for gender balance in naming situations 3) Respect for all colors and creeds 4) Avoid outright offensive and disrespectful geographical names
10. United Kingdom	Supports and Thanks again for leading this discussion into an important area
11. Republic of Korea	also supports the suggested decision
12. Austria	also supports the suggested decision
13. Croatia	also supports the suggested decision
14. Norway	fully supports the suggested decision
15. Australia	also supports the suggested decision
16. Saudi Arabia	also supports strongly the proposal
17. Kenya	also supports the suggestion
18. Romania	also supports
19. Italy	also supports the suggested decision
20. Argentina	also supports the suggested decision. Thank you



21. China	Supports the decision
22. Latvia	Supports too
23. Canada	supports the suggested decision toward efforts to further the work by UNGE GN to achieve greater inclusion and equality in naming
24. Madagascar	also supports it
25. Estonia	Supports the decision
26. The Netherlands	also fully supports the statement made by Norway regarding the suggestion to do more work on inclusion and equality

The UNGE GN 2021 Session report and decisions (E/2021/69) were approved under silence, which included Decision 2/2021/15, Other geographical names issues: “Creating an equal society through geographical names”.

Importantly the decision invited the Bureau of the Group of Experts and the Working Group on Geographical Names as Cultural Heritage to consider the development of guidelines aimed at equality and inclusion in geographical names in harmony with the principles on restoring, protecting and preserving cultural heritage, noting the contribution to relevant Sustainable Development Goals, and urged the Bureau of the Group of Experts and its relevant working groups to pursue the topic in future events and sessions through dedicated meeting arrangements, with a view to a possible recommendation to the Economic and Social Council. This series of activities has set the stage for the UNGE GN community to embark on addressing an issue of global societal and, cultural importance with the expected output of guidelines to support the work of national names authorities.

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Helen Kerfoot – IGU Lauréat d’honneur 2021

The Honors and Awards Committee of the International Geographical Union (IGU) has selected Helen Kerfoot as a recipient of the IGU Lauréat d’honneur 2021. The IGU Lauréat d’honneur was established to recognize individuals who have achieved particular distinction, or who have rendered outstanding service in the work of the IGU or in international geography. Among the recipients of this award since 1976 are such outstanding geographers such as Torsten Hägerstrand (Sweden, recipient in 1984), Stanislaw Leszczycki (Poland, 1988), Peter Haggett, (United Kingdom, 1992), Yi-Fu Tuan (United States of America, 2000), Masatoshi Yoshino (Japan, 2000), György Enyedi (Hungary, 2008), Herman Th. Verstappen (Netherlands, 2008), Vladimir Kotlyakov (Russian Federation, 2008), our member Hiroshi Tanabe (Japan, 2012) and Benno Werlen (Germany, 2016). The dedication provided by the IGU Honors and Awards Committee runs as follows:



*Helen Kerfoot addressing the symposium “Place names and migration” in Vienna 2019
(Photo by Sattelberger, BEV, 2019)*

“Helen Kerfoot has been a leading light in the multidisciplinary high-level international authority, the United Nations Group of Experts on Geographical Names, having served as its sixth chair for ten years between 2002 and 2012. She worked tirelessly to promote geographical aspects of naming, and one of her major aims was to include developing countries into UNGEGN’s work. She was instrumental in supporting the founding, in 2011, of the joint Commission/Working Group of the International Geographical Union and International Cartographic Association (ICA), with the aim to foster toponymic research in geography and cartography complementary to UNGEGN with its focus on standardization and the International Council of Onomastic Sciences (ICOS) with its focus on linguistics. Born and educated in the United Kingdom, much of her professional life was spent in Canada, where, as a geographer with Natural Resources Canada, she dedicated her time to standardization of toponyms for spatial data infrastructure and preservation of cultural heritage. She also served at times as the Executive Secretary of the Geographical Names Board of Canada (GNBC) which, through the jurisdiction of its members, authorizes names in Canada, including the names used on official federal government maps. Her exceptional scientific contributions to the promotion of the discipline, together with her Honorary Fellowship of ICA, are symbolic of the esteem in which she is held and provide ample evidence to distinguish her with the award of the IGU’s Lauréat d’honneur.”

As the new Austrian representative in the IGU General Assembly beginning 1 January 2021, I used the first opportunity to nominate Helen, which was seconded by my co-chair Cosimo Palagiano, and fortunately our efforts were successful. It was the least that could be done for her in exchange to what she has done for our UNGEGN community at large and for our Working Group on

Exonyms as well as the Joint ICA/IGU Commission on Toponymy.

Peter Jordan

Joint ICA/IGU Commission on Toponymy

Email: Peter.Jordan@oeaw.ac.at



A Call for Gender Balance in Place Naming

Chanda Penda, lecturer on intangible cultural heritage at the University of Zambia, delivers poignant talk at TEDxLusaka.

He spoke on the meaning of names beginning with his, the relevance of standardized names to rescue efforts post disasters and the Sustainable Development Goals in particular goal 5 on gender equality. The main thrust of his talk was on creating gender balance in the naming of public places and the ensuing challenges in adopting this approach.

To see Mr. Penda speak go to this YouTube link

[\(130\) Why place names should be gender balanced | Chanda Penda | TEDxLusaka - YouTube](#)



UPCOMING EVENTS



Eleventh Session of United Nations Committee of Experts on Global Geospatial Information Management

23, 24 and 27 August 2021

3rd International Scientific Symposium on "Permanence, transformation, substitution and oblivion of geographical names"

22 - 24 September 2021 Napoli [Naples], Italia [Italy] Contact: Andrea Cantile
(Email: toponomastica@geomil.esercito.difesa.it)

Centenary Conference of the Norwegian Place-Name Archive (text in Norwegian)

27-28 October 2021, Bergen, Norway