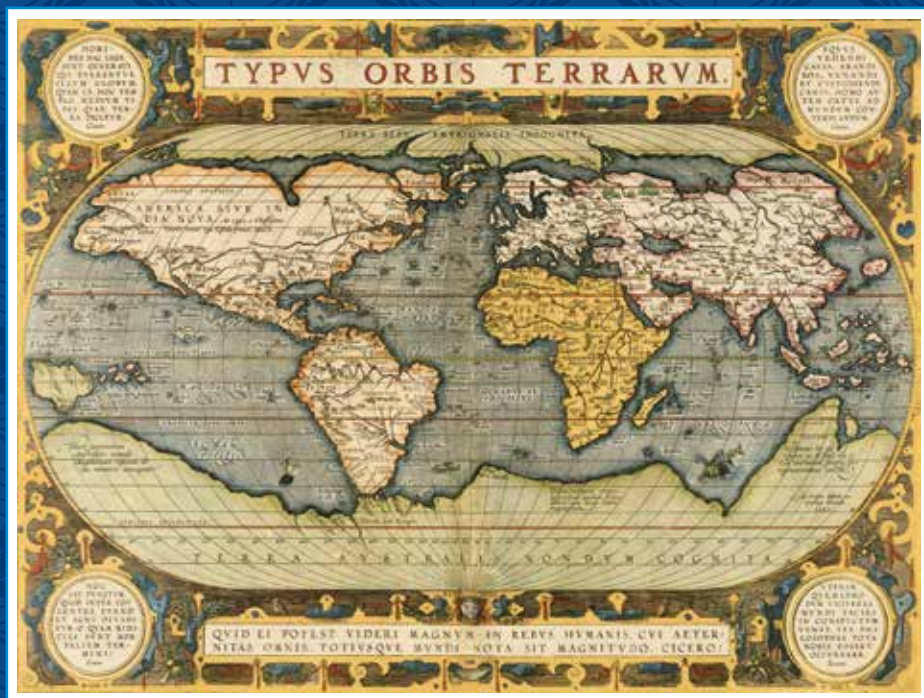


United Nations Group of Experts on Geographical Names
Romano-Hellenic Division



Place names as intangible cultural heritage

Edited by
Andrea Cantile and Helen Kerfoot



International Scientific Symposium
Firenze [Florence] – Italy, 26th - 27th March 2015

IGMI - Firenze 2016

***“Stat rosa pristina nomine,
nomina nuda tenemus”***

BERNARDINO MORLIACENSE
(XII century)

Under the auspices of:



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Italian Geographic Military Institute



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Introduction

It is a great pleasure for me to present the Proceedings of the International Scientific Symposium on “Place names as intangible cultural heritage“ that was held in Firenze [Florence], Italy at the Italian Geographic Military Institute (IGMI), 26-27 March 2015.

The Romano-Hellenic Division (RHD) of the United Nations Group of Experts on Geographical Names (UNGEGN), chaired by Professor Andrea Cantile, organized on this occasion an interesting meeting, under the auspices of the Accademia della Crusca and the Government of the Tuscany Region.

Over twenty experts on geographical names contributed to the symposium with the participation of linguists, historians, geographers, planners and cartographers from Austria, Canada, Cyprus, France, Italy, Saudi Arabia, Spain and Sweden.

They included representatives of the UNGEGN Romano-Hellenic Division and the French-speaking Division, the UNGEGN Working Group on Geographical Names as Cultural Heritage, the UNGEGN Working Group on Exonyms, the International Geographic Union Commission/International Cartographic Association Working Group on Toponymy, the Accademia della Crusca, the Accademia dei Lincei, the Italian Society for Geographical Studies, the Italian Centre for Historical-Geographical Studies and other prestigious Italian universities.

The papers included in this book highlight:

- the efforts of the United Nations in national and international standardization of geographical names;
- the importance of geographical names in safeguarding and preserving the cultural heritage;
- the relationship between historical maps and toponymy, genius loci and identity, etymological studies, vernacular place names;
- new toponyms, toponymy and landscape;
- the recent historical toponymic database of the Tuscany Region, and the role of geographical names authorities in the preservation of toponymic heritage.

All these papers offer many contributions to enlarge the knowledge of these important elements of geographical information, to ameliorate the composition of national toponymic databases and to clarify the complex relation between place names and cultural heritage.

I hope that this scientific symposium will contribute to reactivating the Italian national geographical names authority, in keeping with the relative United Nations resolutions and in cooperation with regional geographical names authorities.

Last but not least I thank sincerely the Accademia della Crusca and the Government of the Tuscany Region for their valued support and cooperation, the editors of this book for their efforts, passion and careful work and the personnel of the Italian Geographic Military Institute for their cooperation in organizing this symposium and printing this volume.

*The Commander of the
Italian Geographic Military Institute
(Maj. Gen. Gianfranco ROSSI)*



***About the Romano-Hellenic Division
of the United Nations Group of Experts on Geographical Names***

The Romano-Hellenic Division is one of 24 linguistic/geographic divisions of the United Nations Group of Experts on Geographical Names (UNGEGN).

UNGEGN is one of seven groups of experts of the Economic and Social Council of the United Nations. It provides a forum to encourage national and international geographical names standardization; to promote the international dissemination of nationally standardized geographical names information; and to recommend single romanization systems for the conversion of each non-Roman writing system to the Roman alphabet.

These tasks are undertaken by UNGEGN to follow up the resolutions of the United Nations Conference for the Standardization of Geographical Names held every five years.

The Romano-Hellenic Division was created during the second United Nations Conference on the Standardization of Geographical Names, held in London, 10-31 May 1972, and so was one of the original 14 divisions of UNGEGN. At first it was referred to as the “Division of Romance Languages, other than Latin-America”, but later changed to its present name.

After the first years of activity, during the meeting held in Paris from 28th to 29th April 1994, the Division decided to create a “Bulletin de liaison” with the aim of informing all member countries that had not participated in the meetings about the actions and developments made in the standardization process of place names and to collect and disseminate information in this regard, within the Division. In the following years the diffusion of this bulletin was suspended and it was replaced by direct contacts between the experts of the Division.

At the 23rd Session of United Nations Group of Experts on Geographical Names, held in Vienna from 28th March to 4th April 2006, the membership of the Romano-Hellenic Division was extended, following the request of the Principality of Andorra to join the Division.

Today, the Division consists of the following sixteen countries: Andorra, Belgium, Canada, Cyprus, France, Greece, Holy See, Italy, Luxembourg, Monaco, Portugal, Republic of Moldova, Romania, Spain, Switzerland and Turkey.

The primary task of the Division is to support the achievement of general objectives assigned to UNGEGN and, in particular, to spread, among the member states, the importance of standardization of geographical names at the national and international level, to show its benefits and assist in the process of standardization of geographical names in countries where this process is found to be deficient. To this end, the Division facilitates discussion of the results of the national standardization process, encouraging the exchange of experiences and good practices for the standardization of geographical names.

The Division normally meets on the occasion of the UNGEGN Sessions and it yearly organizes preparatory meetings, symposia and conferences on issues related to national and international standardization of geographical names, as for example, the International scientific symposium “Place Names as Intangible Cultural Heritage” held in Italy in 2015.

The RHD is headed by a Chairperson, who is responsible for coordination of activities and representation of the Division.

From its inception the Division was chaired by:

- Mr. Jean Ramondou, from the National Geographic Institute of France, National Commission of Toponymy (1972 – 1990);
- M.me Sylvie Lejeune, from the National Geographic Institute of France, National Commission of Toponymy (1990 – 2000);
- Mr. Salvatore Arca, from the Italian Geographic Military Institute, Geodesy, Topography and Cartography High School (2000 – 2011);
- Mr. Gennaro Afeltra, from the Italian Geographic Military Institute, Department of Geographical Information (2011 – 2014);
- Mr. Andrea Cantile, from the Italian Geographic Military Institute, Directorate of Cultural heritage.

*The Chairman of the RHD
(Andrea CANTILE)*

Place names as intangible cultural heritage: potential and limits

ANDREA CANTILE*

In all ages people have used geographical names as a spatial grid, creating an efficient and immediate way for identifying and positioning places on the terrestrial surface without using the geographic coordinates or the complex geodetic calculations introduced in the modern era. Thanks to this spatial grid, Man has organized the world's places throughout history, transforming these places in areas of land under the jurisdiction of a ruler and, at the same time, generating mind maps of its spaces. These dynamics inspired the very structure of maps, giving to them sense and meaning, until we can say that a map is the representation of this grid and that a map without toponyms is a blank map because it shows an unrecognizable place or region. The diffusion of maps during the centuries increased the power of identification, positioning and organization of geographical names until we recognize undoubtedly that these are their main functions. But identification, positioning and organization of places in the terrestrial surface are not the only reasons for their importance.

Geographical names are also an intricate kaleidoscope of elements in which is written the story of mankind and so they are part of the cultural heritage of humankind. In these toponyms there are signs of the life and the actions of Man. There are signs of his languages, of the places where he lived, cultivated the soil for the growing of crops and the rearing of animals to provide food, wool, and other products, and exchanged these through buying and selling. There are again the signs of industrial activities, of the agreements, disagreements and conflicts between communities, of enjoyment and recreation, of perception, and of religious and symbolic activities. Shortly, we can state that, in addition to the identification and placement, they are just as important because they contain traces of the memory of the relationship between Man and Earth, though they change form, pronunciation and meaning over time, becoming opaque.

The opacity of a large part of contemporary place names is the consequence of a natural lack of memory and incredibly misspelled or mispronounced ancient toponyms inherited from the past. According to the Italian geographer Carlo Errera (1867-1936) we can state that we have inherited a large amount of place names, “unbelievably deformed from curial Latin by ignorant notaries and maintained ever after exactly the same; misrepresented names passed from mouth to mouth, or collected and processed by the barbarian languages by foreign dominators [...] perhaps collected for the first time in the tax registers by ignorant ministers of foreign governments; names also recently recognized on the site by surveyors ignorant of the dialect and sometimes even of the official language” [*“inverosimilmente storpiati nei latinizzamenti curiali di notai ignoranti, e mantenutisi tali e quali di poi; nomi svisati talora passando di bocca in bocca, o raccolti e trasformati da barbare loquale di dominatori stranieri ... raccolti forse per la prima volta ne’ registri del fisco, da*

* Chairman of the UNGEGN, Romano-Hellenic Division, Italy.

ministri ignoranti facenti capo sovente a un governo straniero; nomi rilevati anche talora, nell'epoca più recente, sul luogo, da topografi ignoranti del dialetto e talvolta fors'anche della lingua] (Errera, 1894, p. 360).

The earliest traces of ancient European toponyms are in the radix of pre-Indo-European names of geographical features, as *al- (“flow”) *ar-, or their derivatives as *alp- (“height”) and *alb-, and *kar(r)- (“hard, stone”) (Santano Moreno, 2008, pp. 61-76). However in Italy there are toponyms with three millennia of historical layering (Nocentini, 2004, pp. 698-701), others that have been created in historical times from fifteen different cultures and languages and that survive beside the vast majority of Latin geographical names, still others that have been generated a few centuries ago, and the most recent ones that are born today. In each part of the Earth, geographical names “may change over time; they may appear, disappear and re-appear elsewhere” (Kerfoot, 2009).

The transformation process of place names has been different in time and rhythm over the centuries. In the past, the general permanence of the names was linked to the ancient agricultural practices, while in recent times we witness a significant acceleration in the generation of new place names due to the rapid transformation of the territory. The main agents of this intense onomastic activity may be identified in the expansion of industrial production, in the spread of tourism and in the new media. Among the causes of the loss of the previous names there are “the changes in cultivated areas, the passage from a migrant farming practice to a sedentary one, [...] the abandonment of mountain and hill areas, the evolution and expansion of the urban settlements, and the tourist-residential, demographic movement from the interior to the coastal areas, the reduction of the sparsely populated areas” [*le variazioni delle aree coltivate, il passaggio da un allevamento migrante a uno stanziale, [...] l'abbandono delle aree montane e collinari, l'evoluzione e l'espansione degli insediamenti urbani e di quelli turistico-residenziali, il movimento demografico dalle aree interne a quelle costiere, la flessione della popolazione sparsa*] (De Vecchis, 2004, p. 710).

Among the new names, for example, there are never generic terms such as ‘morass’ or ‘marsh’, due to the major changes that occurred after the large land reclamations (Arena, 2004, p. 702), while there are many new toponyms along the sea coasts, which “consist of both ex nihilo designations assigned to new objects and names given to new objects through recovery of existing designations, maybe with the addition of another lemma” [*costituiti sia da coniazioni ex nihilo assegnate ad oggetti nuovi, sia da nomi attribuiti ad oggetti nuovi tramite recupero di designazioni esistenti, magari con aggiunta di altro lemma*] (Cassi, 2004, pp. 726). But even if, for example, in a given place the generic Marsh of ... has been replaced by a newer Paradise of ..., this toponym continues to carry out its discrete function in recording the relationship between man and the land, incorporating in itself the historical reasons for the territorial transformation that has led to the change in place names.

For this reason the famous Italian linguist Graziadio Isaia Ascoli (1829-1907) wrote that place names are like “scientific furnishings that we can compare with those which in a physical world are comparable with various finds studied by the geologist” [*suppellettile scientifica che si può confrontare con quella che nell'ordine*

delle vicende fisiche è data dai diversi giacimenti che il geologo studia”] (Ascoli, 1895, p. 97), emphasizing the importance of toponyms as linguistic and historical layers, containing traces of the relationship between man and the land, even though place names are not tangible.

According to their historical relevance, geographical names could also become symbols and they could express identity, belonging, possession, ownership and property. “A place name represents a space-related concept filled with contents. The name conveys these contents to inhabitants of the place as well as to people from the outside insofar as the latter know these contents or have learned about them (as this is, e.g., the case with tourism marketing). In this function place names are very similar to flags or coats of arms” (Jordan, 2012). For this reason they are still related to economic and politic interests and sometimes they are sources of conflict at local and international levels. Mandatory provisions sometimes strictly regulate the use of geographical names which arose, even condemning and repressing as illegal the use of place names not legally recognized. By reflex, place names are sometimes exploited by certain political parties for populist operations, extolling nostalgic values for a past, sometimes even a distant one.

Furthermore, due to the extreme belief in this relationship, sometimes people sought in toponyms much more than was really there to find. And also some scholars paid “a particular attention to the toponyms, almost a fanatical respect of them, in conviction that in these there were the signs of an ethnic identity almost virginally recoverable, and in this way researches were accomplished with the mirage of connecting to their ‘radices’ almost with the determination of a physical law” [*“un’attenzione particolare ai toponimi e a un loro rispetto quasi fanatico con la convinzione che essi potessero essere la spia di una identità etnica da recuperare quasi virginalmente; e ogni ricerca veniva compiuta con il miraggio del raggiungimento delle proprie ‘radici’ quasi con la determinazione di una legge fisica”*] (Mastrelli, 2007, p. 72).

Every single geographical name preserves, in whole or in part, the reasons for its origin and its original meaning, but origin and meaning are permanently shrouded in the mystery for many toponyms, because sometimes the characters in which the toponym was written and the story of the name have an impenetrable form, as an encrypted code.

Nevertheless, very often we tend to attempt etymological reconstruction of a place name based only on simple similarities in roots or endings with other terms of known languages, without knowing the history of this particular name. This modus operandi, which mainly characterizes the approach of beginners, almost always leads us ‘not to see the forest for the trees’ and to totally erroneous inferences because etymological studies are “very complex and uncertain” (Pellegrini, 1990, p. VII).

However, the great complexity of the studies in this field and the absence of a certain guarantee of their results do not imply that we have to renounce them; quite the contrary, they help us to understand that place names studies need the contribution of various fields of knowledge. Only the study of documentary sources and the cooperation of several branches of knowledge (linguistic, historical, geographical, palaeographic, diplomatic, natural, geological, etc.) may provide an interpretative key to the original meaning of a name.

If we do not encourage efforts in the collection and study of place names, recognizing the importance of place names as cultural heritage, the risk will be to have in the future only dull geographical names, like the name “rose”, as Bernardino Morliacense (Benedictine monk from 12th century) wrote in his *De contemptu mundi*: “stat rosa pristina nomine, nomina nuda tenemus” (quoted in Eco, 1980, p. 503). In other words, like the “ancient rose remains by its name, and we only have naked names”, many toponyms will be destined to be permanently unexplained, concealing their original meanings, which will never be revealed and perhaps permanently lost.

Only with the systematic collection of all available documentary sources, integrated with direct memories of citizens who still remember place names that are not present on maps, can we possibly preserve cultural heritage at risk. Such sources made available to etymologists would better allow them to regenerate the transparency of the place names. Furthermore, in this way we could create the fundamental preconditions for knowledge acquisition, promotion of diversity as a source of cultural richness, standardization and mutual acceptance of place names between neighbouring communities or groups sharing the same territory.

The problem calls clearly into question that acts of denomination as well as the collection, standardization, management and enhancement of place names are actions of great social, cultural and economic significance that cannot be left to the decision of a single person, a limited group, a political party, an economic potentate, or an advertising agency.

For these and other reasons, the United Nations, through its Group of Experts on Geographical Names (UNGEGN), highlights across the world the importance of the standardization of place names, recently recognized as “part of the intangible cultural heritage”, after the approval of the Convention for Safeguarding of the Intangible Cultural Heritage by the United Nations Educational Scientific and Cultural Organization (UNESCO). The Convention states that: the “intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity” (UNESCO, 2003).

Considering that geographical names are tangible only when they are written or pronounced and that, for this reason, they are vulnerable and at risk of being lost, the Ninth UN Conference on the Standardization of Geographical Names recognized “that toponyms are indeed part of the intangible cultural heritage” (Jaillard, 2007), and invited all UN Member States to plan, according to the UNESCO Convention, for their safeguard and preservation (United Nations – Economic and Social Council, 2007).

UNGEGN in this way established the cornerstone on which all Member States could standardize, protect and promote their place names as monuments by means of their National Names Authorities (NNA) or similar bodies. On the basis of the above, the Romano-Hellenic Division (RHD) addresses its efforts to the NNAs of each Member State because they play a determinant role in realizing these strategic goals.

Unfortunately not every Member State of the RHD has created an NNA and Italy constitutes a unique case in the world in this field.

It was one of the first countries in the world to understand the importance of toponyms on its official maps and coherently it created its national names authority in 1911 (Reale Commissione per la revisione toponomastica della Carta d'Italia).

At the beginning of the Republican period it renewed this NNA in 1949 with the creation of the "Permanent commission responsible for directing the toponymic revision of the Italian Map" (Law 8th June 1949 n. 605).

In 2007, Italy adopted the UNESCO Convention with the Law n. 167, dated 27th September 2007 and titled "Ratifying and implementing the Convention for the Safeguarding of the Intangible Cultural Heritage, adopted in Paris on 17 October 2003 by the XXXII session of the General Conference of the United Nations Educational, Scientific and Cultural Organization" (Official journal of the Italian Republic n. 238 in date 12th October 2007).

In 2008, after the approval of the so-called "Decree cuts-laws" (Decree-Law 25th June 2008 n. 112, modified with amendments by Law 6th August 2008 n. 133), the Italian Parliament repealed the law with which the Permanent Commission was established in 1949.

This recent decision also created a vacuum in the cartographic field, and the Italian Geographic Military Institute (IGMI) has made efforts to replace the functions of the repealed Commission through another similar institution by creating in 2011 (one hundred years after the first Italian NNA) the "IGMI Commission for the Italian Official Toponymy", that unfortunately operates without the support of a specific law, and only serves the cartographic needs of the Italian National Mapping Agency.

This particular condition substantially limits the actions of the IGMI's Commission to make place names consistent, and to respect local, national and international uses and rules, to create conditions for preserving toponyms as cultural heritage, and to stimulate studies for divulging their importance in the history of Man (Cantile, 2007).

The general recognition of the importance of geographical names as intangible cultural heritage is ultimately achievable only if people share the sense of their preservation, without distinction between place names, and with reference to an institutional body that will coordinate the process in the long term.

Our hope is that, at the end of this symposium, the Italian Government and the Regional authorities (those that have not already done so) recognize the importance of these issues and approve the establishment of new national and regional geographical names authorities, with the participation of linguists, geographers, historians and cartographers.

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UNGEGN, national geographical names authorities, and the preservation of toponymic cultural heritage

HELEN KERFOOT*

In 1959 a United Nations group of experts was established to provide advice on the technical issues of the use of geographical names in UN cartography and communications. In today's terminology, this would mean the geo-referencing aspects of geographical names and their use. At the heart of this work was the establishment of national names authorities to be responsible for collection, authorization and dissemination of each country's toponyms. Based on national standardization, with systematic romanization as applicable, international standardization could become a reality (or at least a possibility). Although today various countries in the world still rely only on the authorization of geographical names by national mapping agencies for their own products, many countries have developed independent structures to authorize names for all purposes and which, at the same time, provide a means to maintain the cultural heritage and identity expressed through toponyms.

As I have mentioned at previous gatherings, the developing threads of cultural heritage can be traced over the years, through documents, discussions and resolutions of the UN Conferences on the Standardization of Geographical Names and the sessions of the UN Group of Experts on Geographical Names (UNGEGN). Today, interest in toponymic cultural heritage is perhaps comparable in level to the geospatial aspects of toponymic standardization. The national names authorities can have a significant role in the preservation of toponymic cultural heritage. Whether or not their mandates specifically reflect heritage concerns, history, language and identity will have a role in their decision-making and the resulting "toponymic landscape". In a broader sense such authorities are in a position to play leading roles in promoting and preserving the toponymic heritage through local and national cultural activities and possibly encouraging wider recognition, for instance, through UNESCO.

UN Conferences on the Standardization of Geographical Names and UNGEGN sessions – technical and cultural issues

Following the UN Economic and Social Council resolution 715A (XXVII) of 1959, the first Group of Experts meeting was held in 1960 and in 1967 the First Conference on the Standardization of Geographical Names was organized to address questions of national and international standardization, in relation to mapping and world communication. Falling under the umbrella of ECOSOC, and at that time more directly under UN Cartography, UNGEGN and the Conferences have for over 50 years been dealing primarily with technical issues relating to

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national standardization – names collection, storage, dissemination, and for international standardization – romanization. This work has been undertaken against a background of changing world politics, quickly developing data storage and transfer, and increasing globalization through vastly improved communication media.

In recent years issues of socio-economic and cultural heritage significance have been given greater consideration by UNGEGN with regard to the role of names in our history and identity, be they in official/national languages, or in minority or indigenous languages.

Since 2002, a number of activities have been organized which have underlined the Group interest in the cultural aspects of geographical names standardization. However, from a historical perspective, it can be shown that heritage questions relating to toponyms have grown in significance since the Conferences and sessions of the early 1960s (Kerfoot 2009, 2015).

National names authorities as the focus of geographical names standardization

From the outset the work of national names authorities has been the cornerstone of geographical names standardization and the basis for the possibility of international standardization. At the First UN Conference in 1967, resolution I/4 recognized that national standardization provides economic and practical benefits to individual nations. This resolution recommended that, as a first step in international standardization of geographical names, each country should have a national names authority. This should be a continuing body (or bodies) with clearly stated authority for toponymic standardization and associated policies, and having appropriate status, composition, function, and procedures to suit the country and its governance. Further details were provided about the work of such an authority: field collection, office treatment, storage and dissemination of the names.

There is no universal model for a national names authority, but rather the structure selected will depend on such factors as the size of the country, the nature of its government, the distribution of the population, and the multiplicity of languages. The extent of the mandate may also vary, from a basic core of terrain and hydrographic features, to include populated places, administrative areas, streets, buildings, undersea features, and so on.

When no national names authority exists, the work of gathering and authorizing geographical names usually falls within the responsibilities of the national mapping agency (military or civil), perhaps with some responsibilities also falling within the realm of the national hydrographic agency and the various municipalities. In such cases, decisions made by the mapping agencies are usually made solely for their own purposes, and duplication of effort (hence time and resources) may well result from other government departments collecting and recording toponyms for their particular tasks. To save overlap and wasted resources, UNGEGN recommends an independent authority having responsibility for geographical names that can then be used on a national basis. Many countries have established a names authority

(“board”, “committee”, “council”, or “commission”). In the most general terms they can be divided into categories of:

- (a) a centralized nature, where decisions are made through one central committee, normally established through a national government department, and possibly having sub-committees and advisors to address language or regional issues. Estonia, New Zealand, Hungary, Cyprus provide such examples;
- (b) a decentralized nature, with decisions made at a provincial/state level across the country and accepted as part of the nationally authorized names. In these cases, a national committee including these sub-national jurisdictions will likely exist to provide a forum for development of common policies, procedures and guidelines, and possibly to maintain a national database. Malaysia, Indonesia, Australia and Canada illustrate this type of functional structure.
- (c) a nature that requires a combination of decision-making at both the provincial/state level and at the national level. In South Africa and the United States, the two levels of decision-making take place.

Establishment of national geographical names authorities

For centuries lists of names and locations have been compiled by explorers and map-makers and countries may indicate that their mapping agencies were creating names lists before or during the 19th century. However, the first national names authority to be established was the United States Board on Geographic Names, established at the time of westward exploration and settlement by Executive Order of President Benjamin Harrison in 1890. This body is responsible for names decisions that are binding for all departments and agencies of the US Federal Government; today the Board’s two committees are responsible for domestic names, foreign names, Antarctic names, and undersea feature names.

Canada, which was also settling the lands of the west and mapping the mountain areas, had a names board established by Order of the Privy Council in 1897. Although this started as a federal board, it soon had representation/advisors from the provinces, and by the 1960s responsibility for most names decisions was transferred to the provinces and in the 1980s to the territories.

After 1900, other countries established names authorities, for example:

Denmark	1910
Iceland	1935
Ireland	1946
New Zealand	1946

Now approximately 80 countries have indicated that they have authorities in place, with the most recent being:

2013 - Saudi Arabia; Burkina Faso and Tunisia (both re-established their authorities)

2010 - Sri Lanka, Denmark – Føroyar

2009 - Mozambique, Afghanistan, Serbia, Brazil.

The growth in the creation of national names authorities according to the date of their first establishment is shown in Fig. 1. Independence of African countries

saw new names authorities formed in the 1960s and 1970s; breakdown of the USSR and Yugoslavia led to national names authorities in independent countries in the 1990s and 2000s. The continuing expansion in the last decades of the 20th century and the first decade of the 21st century is very clear. In addition there are 11 countries that have self-identified as having authorities, but have not provided their year of establishment. Unfortunately the reported existence of a national names authority is no guarantee of its continued functioning.

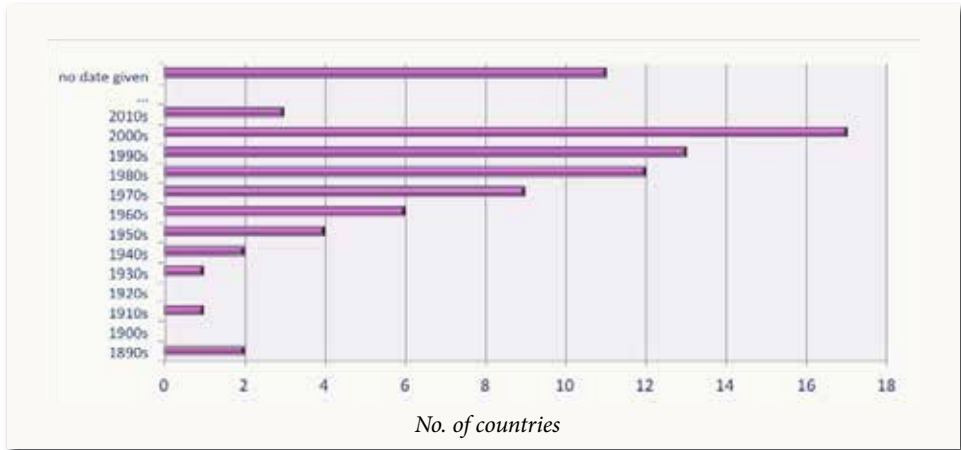


Fig. 1 Growth of national names authorities, plotted by date of first establishment.

Fig. 2 shows on a global scale, those countries that have identified as having a national names authority, those that have indicated the absence of such an authority and countries for which a clear response is still to be received, as of January 2015.

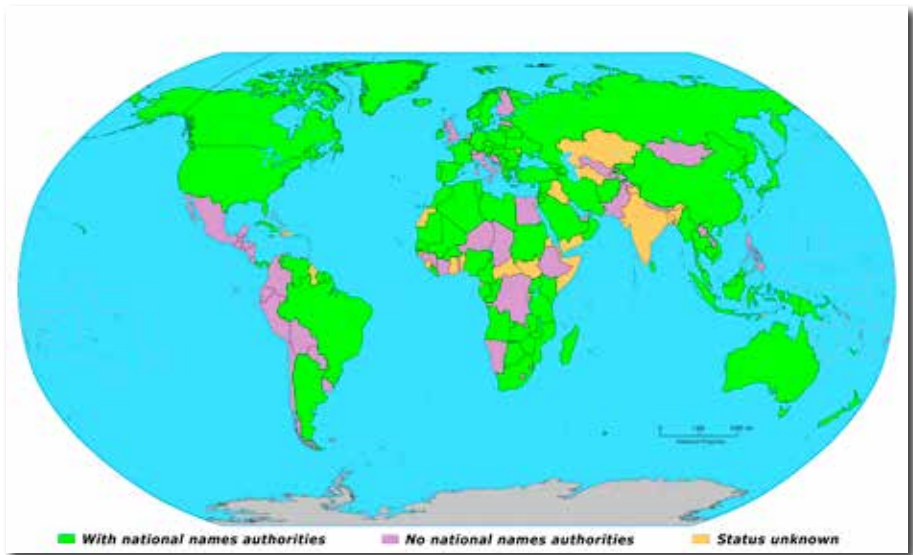


Fig. 2 National geographical names authorities (as of January 2015).

United Nations and resolutions on geographical names, from a cultural perspective¹

At the First Conference in 1967, most resolutions were technical in nature, but in I/4(D) first recommendations were made in reference to multilingual areas.

Recognition and promotion of names in local use has since the beginning been promoted - I/4(B), II/27, VII/5 - underlining the association between names users and their history and landscape.

Promoting indigenous, minority or regional group geographical names was the subject of II/36 (treatment of names in minority languages); V/22, VIII/1 and IX/5 address the collection and possible adoption of names used in the languages, cultures and traditions of aboriginal groups, as well as promotion of this work.

The “importance of countries preserving their individual toponymic heritage ...” was recognized in VII/9, by emphasizing the use of the Internet for promoting standardized geographical names.

IX/10 requested the UN’s financial support for toponymic training and publications to recognize the significance of geographical names both as part of national spatial data infrastructures and as a means of safeguarding cultural heritage.

Geographical names as part of (intangible) cultural heritage were the subject of VIII/9, urging countries to promote “a greater understanding among the wider public of the significance of inherited geographical names with respect to local, regional and national heritage and identity.”

IX/4 recognized UNESCO’s 2003 Convention for the Safeguarding of the Intangible Cultural Heritage and that toponyms are part of this heritage and sense of identity. It encouraged countries to identify toponyms that meet the Convention criteria and to submit them for UNESCO recognition. X/3 recommended criteria to use for recognizing that a name should be protected for its cultural heritage qualities: age, continuity of use, rarity, capacity to embody a particular identity, appeal to a sense of belonging, and capacity to inspire. X/4 discouraged the designation of geographical names of a commercial nature and national toponymic authorities were encouraged to adopt standards to address such issues.

“Cultural heritage” could be interpreted in a wider context in regard to the UN resolutions and could be deemed to include resolutions on other closely associated topics, such as: Geographical names from unwritten languages (I/16, 20), Toponymic Guidelines (IV/4; V/11, 14; VI/7), Exonyms (e.g. II/28, 29, 35; III/18, 19; IV/20; V/13; VIII/4), and Pronunciation (e.g. III/7; VIII/11).

National names authorities and their enabling legislation

National names authorities are established through legislation, which varies in form and terminology from country to country. Some examples follow:

- Act of Parliament: South Africa (South African Geographical Names Council, 1998);

¹ For all resolutions see GEGN/28/8, 2014.

- Presidential Regulation: Indonesia (National Team for the Standardization of Topographical Names, 2006);
- Executive Order: USA (US BGN, 1890 and reorganized by Act of Congress, 1947);
- Board Act: New Zealand (NZGB, 1946, 2008);
- Decree: Israel (Government Names Commission, 1951); Madagascar (KPMA, 1973);
- Cabinet document: Malaysia (NCGN, 2002);
- Order of the Privy Council: Canada (GNBC, 1897 et al).

It would appear that most earlier legislation indicated the constitution of the “Board”, the establishment of policies and principles for naming, the mandate (areas of responsibility for geographical names and follow up through gazetting, etc.), frequency of meetings, and so on. However, reference to toponyms as valued elements of cultural heritage or “as national treasures” was not part of the text. In more recent times, some examples of new or revised legislation do include such references, for example:

- a) Burkina Faso’s Décret of 2013 establishes the Commission nationale de toponymie under the Department of Land Administration and the Department responsible for mapping. The Mission for the CNT includes reference to conserving place names, and to participating in international efforts to preserve or re-appropriate toponymic heritage relevant to culture and language.
- b) Tunisia’s Décret of 2013 provides for the Commission nationale de toponymie to come under the auspices of the Ministry of National Defence. In Article 2 (a major item concerning responsibilities) the CNT is charged with conserving and developing the national toponymic heritage. And among the sub-items are:
 - to ensure the application of a romanization system adopted by UNGEGN ... while preserving the historic and cultural characteristics of Tunisian speech ; and also,
 - to ensure the realization of studies relevant to the historic, cultural, socio-economic and religious significance of geographical names.

Official status of names and relevant legislation

The official status of standardized and authorized names varies. In most instances, it is only government departments and agencies that should, or must, use the authorized names. However, some countries have a structure that leads to full legal status of the names. A few examples are cited here. In addition, in 2012 Finland (E/CONF.101/81) reported a move in this direction.

The Norwegian Place Names Act, approved in 1990 with amendments in 2005, gives general protection for place names as part of intangible cultural heritage (WP 68/16, 2014). The Act includes determination of spellings that are practical and useable (based on the inherited local pronunciation and following current orthographic rules in Norwegian) and promotion of knowledge and active use of

the names. Saami and Kven (Finnish) place names shall be given consideration in accordance with national law and international treaties and conventions. The Act applies to usage by various levels of government, publicly owned companies and school textbooks. Recently there have been protests by single holdings owners against the standardized spelling of the names of their properties, particularly where they differ in spelling from their surnames.

In Estonia, the first Place Names Act was adopted in 1996, and has been updated several times since then. Normally the language of place names is Estonian, and one name is official for a place. However, if justified, minority names may be made official with a view to preserving them. Spelling of place names must comply with the rules of orthography, but may reflect the local sound structure. Use of the approved place names is considered mandatory.

In Ireland the Official Languages Act was passed in 2003 “to promote the use of the Irish language for official purposes in the State” The Act includes a specific section (part 5) on “Placenames”. Only the Irish-language place names in the Irish-speaking (Gaeltacht) areas may be used in Acts, on Ordnance Survey of Ireland maps or on road and street signs where the names have been so declared by the Minister. Names of places outside the Gaeltacht must be used in both Irish and English forms.

Israel provides another example of the legal status of geographical names. Names are ratified by the Government Names Commission (established in 1951 as part of the Prime Minister’s Office) and can then only be changed by the Commission or by a court of law. The decisions of the Commission (which exclude street and neighbourhood names) are published in its records and then have legally binding official status.

Preserving cultural heritage through decisions of national names authorities

As toponyms are a significant element of our language and our culture, national geographical names authorities can play a key role in helping to preserve this intangible heritage and our identity. I will provide a few examples, first from Canada and then from other countries, to illustrate a range of name decisions that names authorities have made in relation to language and heritage.

Canada

From Canada, in brief, I use four examples: renaming with the inundation of the land of eastern Ontario from the construction of the St. Lawrence Seaway; resistance to politically motivated name changes in the retention of Mount Logan; preservation of the indigenous toponymic landscape as in Nisga’a territory of British Columbia; and commemoration of a world event with the naming of the Titanic Canyon (GNBC files, various years).

a) Names lost and gained through the St. Lawrence Seaway Project, 1958

In 1958, the St. Lawrence Seaway Project to allow commercial shipping from the Atlantic through into the Great Lakes significantly affected the landscape of areas along the St. Lawrence River in Eastern Ontario, Canada. With

ponding of water behind a power dam, villages would be “drowned” and farms flooded on a permanent basis. These inundations wiped out several small communities – today referred to as the “Lost Villages” (including Aultsville, Mille Roches, Moulinette, Maple Grove, Farrans Point, Dickinsons Landing, Wales, and Woodlands) – and created a number of islands as the higher points of lands stayed above water level. The toponymic cultural heritage could well have been destroyed in the flooding. However, the names board of Canada (Canadian Board on Geographical Names at that time) worked closely with the St. Lawrence Seaway Authority, the postal authorities, and local historians (not without difficulty!) to approve suitable names for the new islands and the two new settlements (now Long Sault and Ingleside) created on the higher ground. In the process, names were given to retain the memory of the villages lost to flooding, to recall involvement in the locally fought battles of the War of 1812 (between the United States and Great Britain), to commemorate local individuals who had contributed in a major way to earlier governance or to former small canal projects. Over 30 names were approved by the national names authority, contributing in a well considered and meaningful way to the toponymic cultural heritage of the area west of Cornwall, Ontario.

- b) Retaining the historical name of Mount Logan in the face of political motivation for change

The highest mountain in Canada is Mount Logan (5959m), situated in Kluane National Park and Reserve in the Yukon in northwest Canada, and named for Sir William Edmond Logan, founder of the Geological Survey of Canada in 1842. In 2000, the Prime Minister (Jean Chrétien) announced that the mountain would be renamed after former Prime Minister Pierre Elliott Trudeau, just a month after his death. This abrupt decision drew criticism from across the country – from descendants of Sir William, aboriginal groups in the Yukon with land claims agreements in the area, members of the Geographical Names Board of Canada, and the general public. Apart from the political implications, this lack of respect for the naming process and for toponymic heritage led 20,000 people in four days to sign a petition against the change. Numerous newspaper articles appeared condemning the change. Yukon and Parks Canada members of the Board have jurisdiction over this mountain area, and provided information to the media on the appropriate naming procedures. Within a matter of two weeks, the Board with the support of the public – and no doubt, in light of the upcoming elections – saw the retraction of the politically motivated proposal for change and the retention of the status quo, respecting the name of one of Canada’s most important scientists.

- c) Preserving indigenous local heritage – including the example of the Nisga’a territory, British Columbia

The First Nations, Inuit and Métis have various languages as their mother tongue, and the census of Canada in recent years has recorded over 50 such languages – although with very small numbers of speakers many may not be viable in the long term. Until recently, names of explorers dominated the official toponymy found on government maps for northern areas predominantly used by these indigenous people. Times are now changing and many projects

have been and are taking place (by government, communities or industry) to record the names on the landscape as viewed from the perspective of the oral traditions of those who have hunted, fished and trapped there.

Even today large numbers of indigenous names are being approved by the appropriate provincial/territorial names authority (and so are valid decisions of the Geographical Names Board of Canada). For instance, in 2013-14 the Northwest Territories reported on processing 414 Gwich'in names; 39 Slavey (of the Smbaa K'e Dene); and 483 of the Łutsel K'e Dene; and at the end of 2014, five indigenous names were approved in addition to the existing English and French language names for the Mackenzie River.

The specific example of the names in the Nisga'a territory of British Columbia can be accessed on the internet in a very clear map presentation with links to the associated BC GNIS names database entries (<http://www.geobc.gov.bc.ca/base-mapping/atlas/bcnames/showcase/Nisga'a.htm>). All the formalized names of the Nisga'a people are indicated on the topographic map and are clickable to pull up individual records, including the background and meaning of the name and an audio file of its pronunciation. All the names have been formalized through the British Columbia names authority and so the Geographical Names Board of Canada.

d) Commemorating a world event by naming the Titanic Canyon / Canyon du Titanic

A well known but tragic event occurred during the night of April 14/15, 1912, when the White Star Line's luxurious liner Titanic en route to New York hit an iceberg and quickly sank in the waters off the east coast of Canada. In September 1978 the wreck of the Titanic was discovered in an undersea canyon, 590 km southeast of Newfoundland and Labrador. Some years later, the Canadian Permanent Committee on Geographical Names (as it was called at the time) received a public submission to commemorate the Titanic and the ships that came to her assistance on receiving her distress call, or helped in the search for survivors. As a result, in 1991 the Board approved Titanic Canyon / Canyon du Titanic and named six seamounts for assistance vessels (Carpathia, Mackay-Bennett, Birma, Minia, Mount Temple, and Frankfurt), thus preserving elements of this world event for perpetuity.

A few examples from around the world are also provided to illustrate the importance of recommendations or decisions of national geographical names authorities in preserving toponymic cultural heritage.

Hungary

Hungary has reported frequently to UNGEGN on the activities of the Hungarian Committee on Geographical Names, including some aspects of decisions with cultural significance. For example (Pokoly, 2001):

- a) The establishment of names in conjunction with the local national minority in a minority language, for instance, the German name Ujfluch for the village of Szigetújfalu;
- b) Requests for name changes come from individuals and groups, and the Committee endeavours to consider all available historical evidence and

historical development in the language. Changes should only be made on the basis of the soundest possible source materials. Examples of refusals for name changes included:

- The village of Szentbékállá which wished to revert to the original form of Szentbenedekállá (the current name containing the personal name Benedek (English Benedict) in the abbreviated form Bék). However, research showed written evidence of the current name in use in 1773, and the name change was not approved.
- Requests to change some older “strange-sounding” names, for instance, Ondód that is identical to a person’s name and dates back to the 15th century was turned down. (The name itself means ‘seed’ and refers to virility.)

Estonia

The Place Names Board of Estonia has been instrumental in preserving cultural heritage through its decisions. For example, as reported in 2012 (E/CONF.101/64):

- a) In 2009 the Board approved names of 108 historical parishes, originally ecclesiastical territorial units that have played an important part in Estonian history, forming the basis of linguistic and ethnographical divisions and essential to local identity. As part of the 100th anniversary celebrations of the Estonian National Museum, signposts were erected on main roads to show the limits of the historical parishes.
- b) The Place Names Act supports minority place names and in some cases two parallel names have been established, e.g. Estonian and Swedish names in northwest Estonia.

New Zealand

In the New Zealand Geographic Board Act 2008, the NZGB’s two fundamental outcomes (location identification and preservation of heritage and culture) are reinforced and remain core to the Board’s operational activities and to its robust and enduring decision making. New Zealand has two official spoken and written languages – English and Māori – and names decisions are made within that context. In addition to single language names, ‘alternative names’ (e.g. Taranaki or Mount Egmont) and ‘double names’ (e.g. Aoraki / Mount Cook) are possible. In 2012 (E/CONF.101/49) the NZGB described some challenging decisions, including the question of spelling of Wanganui. After considerable public input, the Minister’s decision was for two alternative forms: Whanganui or Wanganui.

In the same time frame, the Board recommended naming features to commemorate great New Zealanders: Hillary Ridge after Sir Edmund Hillary and Ayres Ridge nearby, for Hillary’s guide Harry Ayres. In the naming of geographical features the NZGB seeks to balance the practical aspects of geographical naming with the cultural and heritage values that help give New Zealanders their identity.

Indonesia

The archipelago of Indonesia contains thousands of islands that until recent years lacked recorded names. A major project was undertaken through fieldwork to collect the island names (and their pronunciation) used by local residents

or people who have regular activities around an island. The national authority (National Team for the Standardization of Topographical Names) reported (E/CONF.101/119) on collecting, processing and standardizing 13,466 island names for the national registry between 2005 and 2008. These records form a strong basis for retention of sovereignty. The next project (2015-17) will record the names of cultural geographical features, which are part of the cultural heritage of their ancestors and should be preserved.

Ireland

In Ireland, geographical names may have two official forms – one English and one Irish. English language forms were standardized by the Ordnance Survey of Ireland, the national mapping agency, in the mid-nineteenth century. Official Irish language forms are established on the advice of the Placenames Commission by the Minister for Arts, Heritage and the Gaeltacht, under the provisions of Part 5 of the Official Languages Act 2003 (see E/CONF.101/CRP25). So when the Minister makes an Order in respect of a place name, in the Gaeltacht (the designated traditional Irish-language speaking area) the English ceases to have any legal force and effect. Outside the Gaeltacht, the Irish and the English versions have the same status and the same legal force and effect.

South Africa

In South Africa, the South African Geographical Names Council (SAGNC) continues to be actively involved in geographical names decisions in a context where 11 languages are official. The naming of geographical features in South Africa is part of the process of transformation of the South African Heritage Landscape in order to forge a common national identity and nationhood (WP 75/4 to the 28th UNGEGN Session, 2014). The ushering in of a new society through naming has received attention at the highest level of governance since 1994 and is also part of symbolic reparation as recommended by the Truth and Reconciliation Commission. In keeping with its mandate, and to mark 20 years of democracy and freedom, the SAGNC has published a comprehensive gazetteer of all geographical names approved since 1994. A number of changes have taken place – recommended by the SAGNC, approved by the Minister responsible, and published in the South African Government Gazette – for instance, Potgietersrus to Mokopane, Pietersburg to Polokwane, and Witbank to eMalahleni.

Just from these examples, and those mentioned in Canada, it can be seen that national geographical names authorities are instrumental in effecting decisions that have an impact on strengthening our cultural heritage and preserving names, from the perspective of both space and time, through:

- a) Recording and preserving local usage ... e.g. Indonesia, South Africa
- b) Preserving historical names and heritage ... e.g. Estonia, Hungary
- c) Recognizing bilingual/multilingual situations ... e.g. Ireland, New Zealand
- d) Recognizing indigenous, minority, regional names ... e.g. Canada, Estonia, Hungary
- e) Preserving existing toponymic heritage versus accepting changes ... e.g. Hungary, Canada

- f) Commemorating significant people and events over time ... e.g. Canada, New Zealand
- g) Forging national identity and assisting sovereignty claims ... e.g. South Africa, Indonesia

Promotion of cultural heritage by national names authorities and associated organizations

In addition to the impact of the decisions made by national names authorities, they are also in a position to promote to the public the role of geographical names as part of our identity, language, culture and heritage. In this section, I will look briefly at the Master Plan of China, Place names – the memory of places in Finland, UNESCO masterpieces or elements, and the UNGEGN proposal for a World Geographical Names Day in 2017.

China

At the Ninth UN Conference in 2007, China introduced its Master Plan for Protection Project of China's Geographical Names Cultural Heritage (E/CONF.98/63/Add.1). The Plan indicates the significance of geographical names (some from ancient times) as carriers of cultural information of both a linguistic and geographical nature. The toponyms arise from a long and varied history and form part not only of a national heritage, but also of a global one. Geographical names that should be protected first were selected from ancient names, starting with 500 names consisting of 100 each of: ancient counties, ancient capitals, ancient villages, ancient buildings, and famous rivers and mountains. In the Plan much effort was put into publicity, including: books, picture albums, TV plays/series on each category of names, websites, a culture museum, and a calligraphy and painting exhibition. The Government will lead the project, but will involve the public. Protection of the names is seen as a way of speeding up the process of standardization, of keeping the names stable, of protecting traditional cultures and of promoting cultural exchange.

Finland

Finland selected "Place names – the memory of places" as the theme for European Heritage Days in 1999 (E/CONF.94/CRP.75). The objective was to draw attention to the importance of toponyms as essential elements of the cultural built environment, as they are conveyors of messages of our history, they link people to their surroundings, and reinforce our sense of identity. The Research Institute of Languages of Finland had the occasion to produce publications, to organize seminars and exhibitions on the theme, to produce a television programme on name planning in a built environment and the conservation of the toponyms. The theme clearly inspired the public, and between 2005 and 2008 the Municipality of Tervo organized a follow-up activity: Places, names & stories. Local inhabitants contributed anecdotes and cultural history stories of the region over time. The essential value of toponyms was emphasized for the tourist industry and for

housing developers who search for suitable names with historic connections.

To quote Sirkka Paikkala: “The meaning of a place is created through the lives lived there ... individual and collective experiences are absorbed This ‘mental geospatial information’ attaches people to places, making them no longer bystanders but participants”.

UNESCO

Since the 9th UN Conference in 2007, UNGEGN has made overtures to increase the links with UNESCO. Two special presentations have been made by UNESCO officers based in New York (UNESCO 2007, 2012), emphasizing our common interests in harmonious coexistence of diverse languages in a multilingual environment, and in humanity’s living (intangible) cultural heritage. In 2003 UNESCO established the Convention for Safeguarding Intangible Cultural Heritage, which recognizes oral traditions and linguistic heritage. By May 2014, 161 countries had signed the Convention, and were at various stages of entering it into force. At that time 314 “masterpieces” (more recently referred to as “elements”) had been proclaimed, including dance, art, craftsmanship, and many more types of expression of social practices, rituals and festive events (UNESCO 2015). Geographical names are significant to such heritage, and as noted by Ms. Suzanne Bilello of UNESCO (special presentation, 8th UN Conference, 2012) the socio-cultural functions of geographical names are often closely linked with cultural practices, for instance, in indigenous cultures place names are related to hunting and associated travel – perhaps making travel safer and easier; and they refer to flora and fauna – providing information on location of resources. The place names, the oral narratives and traditions together provide reliable baseline environmental knowledge.

Although as yet there are no “elements” of a purely toponymic nature, interest has been shown in this direction by France, Croatia, Norway and China. Various proclaimed elements certainly would appear to involve the use of geographical names in connection with traditional knowledge of the environment, for example:

- a) The Bedu, in settled and nomadic communities, near Petra and Wadi Rum in semi-arid and desert lands of southern Jordan, have preserved specific knowledge relating to traditional medicine and camel husbandry. They have developed an extensive knowledge of their environment with oral songs and stories closely linked to particular places and their history.
- b) The Zápara live in the Amazon jungle on the Ecuador-Peru border, in one of the most bio-diverse areas in the world, and are from an ethno-linguistic group pre-dating the Spanish conquest. Their oral culture shows a detailed understanding of their natural environment with a rich vocabulary for flora, fauna and traditional knowledge of the forest and its plants.
- c) The cultural space of the Yaaral and Degal encompasses vast pastoral lands of the inner Niger delta in Mali. Twice a year the cattle are herded across the river to other grazing areas, accompanied by elaborate festivities, including pastoral poems and songs of this traditional way of life. Management of the pasturelands and marking out the transhumance routes are key to these seasonal migrations.

World Geographical Names Day

To help publicize the UNGEGN work on geographical names standardization, and to make the programme better known to the general public, a suggestion was made that one day each year be dedicated to geographical names (see 28th UNGEGN, 2014, WP 35). As 2017 will be the 50th anniversary of the First UN Conference on the Standardization of Geographical Names, it was considered that this would be a good starting point for such a world opportunity. As the general population relate to toponyms primarily through language, culture and identity, proposals were made that the Day could relate to safeguarding cultural heritage, launching publications or websites, presenting awards, recognizing a cultural toponym, and similar events. National names authorities could well take the lead in such endeavours, so promoting geographical names as an essential element of a country's cultural heritage.

Looking to the future

Across the world we still have work to do in convincing governments and senior managers of the value of national geographical names authorities. We realize that clean water, health, a good food supply, and education must continue as the primary drivers in many countries. Yet, as part of a country's basic infrastructure (roads and highways, distribution of electricity, sewer systems, etc.) geographical names – clearly identified and with standardized spelling – are important elements for a national infrastructure that is geo-referenced and fully operational. In addition, a national names authority and its members can be in a key position to preserve toponyms of cultural significance. Their decisions can support language, historical perspectives and identity. Furthermore, their outreach to the public can instill a sense of pride and interest in a country's toponymic heritage.

Note

Reference numbers are shown for papers presented at UN Conferences on the Standardization of Geographical Names and at UNGEGN Sessions. For a more comprehensive listing it is suggested that the reader consult the UNGEGN website that includes compendia of document titles and many documents as full texts: Conferences: unstats.un.org/unsd/geoinfo/UNGEGN/confGeneral.html; and UNGEGN Sessions: unstats.un.org/unsd/geoinfo/UNGEGN/general.html.

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Geographical names as part of the cultural heritage: some general thoughts

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Introduction

Geographical names or place names are important parts of the cultural heritage. This seems to be a recognized fact today. But why is it so? And is every part of the cultural heritage eo ipso something to be appreciated and conserved? We certainly know also parts of our cultural heritage that would better be dismissed.

In a very general way and from a cultural-geographical point of view I would give the following answer: Place names are important parts of the cultural heritage and are worth preserving because they fulfil four essential functions for the culture of human communities and, therefore, also for our societies.

Essential functions of place names for the culture of human communities

- a) *Place names reflect characteristics of features and commemorate persons and events important for a certain community.*

When place names are descriptive, they reflect characteristics like location, morphology, hydrology, vegetation or the soil of a certain place; or the functions of a place, e.g. bridge, market or port function. They highlight in this way feature characteristics that seemed important to the people, who named the place against the background of their culture and their specific interests. Farmers had different naming motives from herdsmen; a seafarer's motives differed from a mountain dweller's. Place names are in this way "condensed narratives" about the cultural disposition of a name-giving community. They tell us, what was important and remarkable for them.

- b) *Place names mark the territory of a community.*

This function comprises communities and their territory, of all categories and sizes, from a nation to an ethnic minority, and even down to the level of a family within a home or a person using an office. A personal name on a label at the door of an office functions then as a place name.

Assigning a name to a feature symbolizes appropriation or responsibility. The person who owns a feature or has the responsibility for it, usually reserves the right to name it. This function is similar to that performed by flags, coats of arms or logos.

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Assigning a name to a place means also to relate one's own identity to the place. If a place has more than one name given by local communities, e.g. a name given by a majority and a name given by a minority and both names are represented in public space, this marks a shared identity, which has to be accepted by the majority, if political conflict is to be avoided.

For geographical features outside its own territory, a community will usually adopt names given by the local community, translating them into its own language or adapting them morphologically or phonetically. In contrast to names for features on its own territory, i.e. endonyms, these are exonyms, needed by a community to communicate about features outside its own territory in an easy and comfortable way.

In contrast to endonyms, exonyms are not symbols of appropriation and do not express claims, instead they indicate the importance of a feature for a community and the relations it has with it, i.e. its network of external relations. Exonyms help to integrate this foreign feature into the cultural sphere of a community and help avoid exclusion and alienation (Back 2002). However, it is also true that the use of an exonym is sometimes conceived as exerting a claim, especially when exonyms correspond to historical endonyms. However, this is a misunderstanding, which should be erased, and be accompanied by a politically sensitive use of exonyms (see Jordan 2000).

c) *Place names mentally structure territory.*

Place names help to subdivide complex spatial reality into features. Every geographical feature (in the sense of a sub-unit of geographical space) is a mental construct. Even very distinct features from our point of view – such as a significant mountain or an island – are not features “by nature”, rather they exist as sub-units of space within a certain cultural background.

This is especially the case with landscapes, cultural regions or macro-regions lacking clear limits, such as current administrative boundaries, or “natural boundaries” like mountain ranges or rivers. The question of how far Europe extends to the east has an answer that is obviously just a convention. In reality, it is impossible to find clear boundaries of Central or South Europe.

A place name is the vehicle, the instrument in this process of mental structuring geographical space. Without place names we would not be able to establish a system of spatial concepts, to communicate it, to maintain it. In many cases (e.g. cultural regions, landscapes) the place name is in fact the only identifier of a spatial concept or geographical feature.

d) *Place names support emotional ties between people and place and promote in this way space-related identity building.*

If somebody acquainted with a place reads, mentions or memorizes the name of this place, this recalls all the contents of his/her space-related concept, reminds him/her of sights, persons, events, smells, sounds associated with this place and facilitates “the feel of a place”, as Yi-Fu Tuan (1991) calls it.

But place names can convey emotions also by reminding people of images they have of a certain place, even if they never have been there. Florence and

Auschwitz are very likely the extremes on the range from positive to negative images conveyed by place names.

My hints at these four major functions or roles of place names for the culture of human communities should have made it clear enough that place names are indeed important parts of the cultural heritage and deserve for this very reason attention and protection. They are important parts of the cultural heritage not “only” for academic or scientific reasons, i.e. because they are keys to cultural history and condensed narratives about the cultural disposition of former societies. They earn this importance also (and even mainly), since they intensify and facilitate human relations to geographical space, help to turn space into place, and since they support space-related identity building for individuals as well as for communities.

Consequences for the international standardization of geographical names

This importance of place names in the context of cultural heritage has some consequences for the international standardization of geographical names. They have already been highlighted at the GeoNames Symposium in Vienna, organized by the Dutch-and German-Speaking Division of UNGEGN in 2008 (see Jordan et al. 2009²). Let me sum up the conclusions of this Symposium briefly:

- a) All place names, of whatever kind and category, have their meaning for human beings and communities as well as scientific research and deserve, therefore, to be respected and protected.
- b) Toponymic standardization with the ideal of the one feature/one name principle³ is important for practical reasons. However, international and national authorities of standardization should also encourage and support the documentation of non-standardized names, of names not corresponding to the standard language, but to colloquial language and dialects, even of nicknames as well as of historical names and names out of current use. All of them have

¹ The proceedings of this symposium include contributions (in the sequence of their occurrence in the book) by Helen Kerfoot (Canada), Bill Watt (Australia), Botolv Helleland (Norway), Peter Jordan (Austria), Trueman Khubheka (South Africa), Lisa Monica Aslaksen (Norway), Kaarina Vuolab-Lohi (Finland), Leif Nilsson, Staffan Nyström, Annette Torensjö (all Sweden), Sirkka Paikkala (Finland), Ferjan Ormeling (Netherlands), Dónall Mac Giolla Easpaig (Ireland), Jörn Sievers, Bernd E. Beinstein, Pier-Giorgio Zaccheddu (all Germany), Hubert Bergmann, Gerhard Rampl (both Austria), Drago Kladnik, Primož Pipan (both Slovenia), Dunja Brozović Rončević (Croatia), Béla Pokoly, Gábor Mikesy, András Dutkó (all Hungary), Remus Crețan (Romania), Maciej Zych (Poland), Zane Cekula (Latvia), Pavlo Hrytsenko, Pavlo Sossa, Nina Syvak (all Ukraine), Anna Choleva-Dimitrova, Maya Vlahova-Angelova (both Bulgaria), Elka Jačeva-Ulčar (FYRO Macedonia), Mihailo Popović, Peter Soustal (both Austria), Menelaos N. Christodoulou (Cyprus).

² The one feature/one name principle has, however, already explicitly been abandoned as regards names in minority languages.

their meaning for communities, they can be of scientific interest, and their documentation is a task very much facilitated by modern electronic means.

- c) Place names in minority languages deserve special attention, especially when the use of such names, and their languages, are in decline, because they are symbols of group identities that are in special need of affirmation, of appreciation and of having their existence documented and demonstrated in public space. Attention of international authorities is even more important as regards declining minorities and languages or minorities in danger, since the death of every culture and language means a reduction of our cultural variety and wealth, as well as the loss of a specific concept of reality.
- d) Although resolutions of the United Nations demand the reduction of exonyms, exonyms in the sense of place names used by a community for features located in the territory of other communities deserve adequate attention and are to be respected as traditional elements of a language and culture, as well as expressions of a community's network of transboundary relations. Also exonyms are to be standardized (for the purpose of practical use) and documented including all their non-standardized variants (for the purpose of scientific research).
- e) Attempts at renaming and place-name changes should be met with the utmost reservation, since they interrupt identity ties, close a window to the cultural history of a place and frequently damage an interrelated system of place names.

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Genius loci and identity

COSIMO PALAGIANO*

Genius

Before launching into my subject, I would like to make some preliminary remarks on the meaning of the word *Genius*. *Genius* is a Latin word which later had a long literary, philosophical and religious tradition. Starting with the most ancient Latin authors, *Genius* is a god, a companion and defender of the man to whom he belongs. He is thought to be outside of man. Horace writes “The *Genius* only knows, companion controlling our natal stars, god of our human nature, mortal with each life though, fickle in aspect, bright or dark” [*Scit Genius, natale comes qui temperat astrum,/naturae deus humanae, mortalis in unum/quodque caput, uoltu mutabilis, albus et ater*”] (epist. II, 2 187-189).

Genius recalls the Greek τύχη and so is like “Fortuna”. Not only man, but also each building, each town, each group of people has its *Genius*. But also the gods have their *Genii*. *Genius* is a protective spirit for men only, for women the protective spirit is Juno “for this reason we can infer a larger population of celestials than that of human beings, as individuals also make an equal number of gods on their own, by adopting their own private Junos and *Genii*” [*maior caelitem populus etiam quam hominum intellegi potest, cum singuli quoquo et semet ipsis totidem deos faciant Iunones Geniosque adoptando sibi*”] (cf. Pliny n. h. II, 16).

But Georges Dumézil says that “the idea of a female *Genius* is foreign and in the same way, Servius’ information, under this form, with this word, is suspicious”. Dumézil comments on the Servius gloss (Aen. 2, 351) to a shield kept in the Capitolium, with the inscription: *Genio Romae, sive mas sive femina* and concludes that “the Romans do not know if they [the divinities] were gods or goddesses” (Georges Dumézil, 1974, p. 55 ff.). On the contrary, according to John A. North (2000, p. 61): “The distinction between the gods, the *Divi* (the dead deified), and the living Emperor and his wife (the not-yet-deified) is carefully marked in the sacrificial records of the Arval Brethren: [...] an ox to Jupiter, a cow to Juno, a cow to Minerva, an ox to Divus Augustus, a cow to Diva Augusta <i.e. Livia >, an ox to Divus Claudius, a cow to the Diva Poppaea Augusta, a bull to the *Genius* of the Emperor Nero Claudius Caesar Augustus Germanicus <i.e. Nero>, a cow to the Juno of Messalina <i.e. Nero’s wife>. So the list follows a consistent order: first the old gods; secondly, the *Divi*; thirdly, the *Genius* and Juno of the living ruler and his wife. There is careful respect for the rule that living rulers do not receive sacrifice directly as gods; and that the sacrifices to their divine essences take the lowest place in the ritual order. But we have no evidence for thinking that this precision had to be respected outside the Roman context. However, the same distinction of victims for the *Divi* and the *Genius* of the ruler was still being respected almost two centuries later in a military calendar preserved at the remotest edge of the Empire

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on its Eastern frontier, where the Divi still received their oxen, the Divae their cows, and the living Emperor of the day (Severus Alexander, AD 222-235) has a bull sacrificed to his *Genius*, exactly like Nero”.

According to Censorinus: “*Genius* is a god, under whose protection whoever is born lives. He takes care both of everything we do and everything that has come with us, and also protects and defends what we beget. Of course he is named from procreating” [“*Genius est deus, in cuius tutela ut quisque natus est vivit. Hic sive quod ut genamur curat, sive quod una genitur nobiscum, sive etiam quod nos genitos suscipit ac tutatur, certe a genendo genius appellatur*”] (Censorinus, *de die natali*, 3).

The *Genius* is a divine essence. Offers and prayers were dedicated to him. He is invoked for oaths and magic charms. The slave swore by that of his master, Seneca .

Genius can be compared to the Greek ἀγαθὸς δαίμων, also in the form of a snake. Also the artistic representation of the *Genius* with a cornucopia and a patera reminds us of that of the ἀγαθοὶ δαίμονες.

Another likeness of the *Genius* is with the Zoroastrian *fravaši*. The most ancient role of the *fravaši* was to protect the living beings and to preserve the natural or divine elements of the cosmos. For the Zoroastrians the individual *fravaši* is the immortal part of man, a kind of soul pre-existing to the material existence, which outlives the disruption of the life compound; the collective *fravaši* are militant entities which support the principles of the Good and become incarnate in the material world in order to contribute to the annihilation of the Evil.

The Christian tradition has another spirit, which supports each man and woman. His name is the guardian angel. The early Christian Church derived the concept of the angel from the Hebraic world, where the divine transcendence was guaranteed by an angel between God and man. In the pre-Christian environment the angels controlled the natural phenomena. The angels guided and protected men.

During Roman times it was common to swear by the *Genius*. Seneca (epist. 12, 2) writes: (*the steward*) “swears that he could do everything thanks to my *Genius*” [“*iurat (vilicus) per genium meum se omnia facere*”]; Plautus *Captivi* 977 “I implore you for your *Genius*” [“*per tuom te genium obsecro*”]; Terence, *Andria* (95-97) says: “because I pray you and your *Genius* for his right hand, I plead you for your faith and for this loneliness neither to push away nor abandon her” [“*quod ego per hanc te dexteram [oro] et genium tuom/, per tuam fidem perque huius solitudinem/te obtestor ne abs te hanc segreges neu deseras*”]. Horace, epist. I, 7, 94-95: “Because I for you implore and call as a witness *Genius* and the right hand and Penates, give me the previous life again” [“*Quod te per Genium dextramque deosque Penatis/obsecro et obtestor, uitae me redde priori*”].

The appearance of the *Genius* as well as of many other spiritual essences is a snake. The snake is a common motif on lararia, probably symbolizing the earth's fertility, and so the prosperity of the household.

Genius does not end with death, because he dissociates from this life and continues, as the soul, and as his companion. Ovidius (fasti II 545 says: “he brought solemn incenses to the fathers *Genius*” [“*ille (Aeneas) patris genio solemnia tura ferebat*”]. This is the origin of the sacrifices of the Feralia, which were dedicated to the dead.

Everyone had a *Genius*, even the Emperors: Augustus's *Genius* was the most important. Also the gods had *Genii*.

But the Christian writers objected to oaths sworn by the *genius* of the Emperor. Quintus Septimius Florens Tertullianus, anglicised as Tertullian (c. 160 – c. 225 AD), the first Christian author to produce an extensive corpus of Latin Christian literature, in his work *Apologeticus* (32, 2) says: “We make our oaths, too, not by the *genius* of Caesar, but by his health, which is more august than any *genius*. Do you not know that *genius* is a name for demon, or in diminutive *daemonium*? We respect the judgement of God in the Emperors, who has set them over the nations” [“*Sed et iuramus, sicut non per genios Caesarum, ita per salute eorum, quae esta augustior omnibus geniis. Nescitis genios daemones dici et inde diminutiva voce daemonia? Nos iudicium dei suspicimus in imperatoribus, qui gentibus illos praefecit*”].

As we have seen above, with many examples, the *genius* was considered by Romans a divine element, which was immanent in man and linked him with all material and immaterial elements of the world. Women were protected by another spirit, a Goddess, Juno, who had perhaps the same function. Can we identify these spirits with a special form of identity, which differed from each man to other? We can speak of a particular individual identity, which is proper to each man.

If we extend the *Genius* to a collectivity of men, like a community, or to a town, we have the *Genius loci*. But I suppose that while men move along with their personal *Genius*, the *Genius loci* is motionless. When Men move from one place to another, their individual *Genius* vanishes, and the *Genius loci* takes possession of the newcomers.

This is because many place names of the major cities have a long history, even if the new inhabitants supersede the previous ones. The major changes are determined for political reasons. Many historical cities have kept their names for centuries, such as Athens, Rome, Paris, Madrid, Lisbon, Berlin, Moscow, Beijing, Tokyo, Vienna, Prague, London, Stockholm, Oslo, Helsinki, Copenhagen, Dublin, Warsaw, Beograd, Genoa, Florence, Venice, Munich, Cologne, Marseilles, Bruges, Barcelona, Brussels, Amsterdam, etc. The changes are only for the diversity between endonyms and exonyms. But in many of these cities many political changes happened. The major changes are in many cities of Asia and Africa because of colonisation and independence.

I rendered in English the Italian neologism “*paesologia*” as *placelogy*. This word, “*paesologia*”, used by Franco Arminio, emphasizes and describes the symptoms of the disease of the villages and hopes for their regeneration (2008, p. 117): (“I would like to enter a village and see people walking: children, old men, women, all a web of steps for catching and being captured by stops, by moments in which it seems that nothing may happen. Villages as places of human rehabilitation, hospital departments where the fundamental task is passing time, a task which has been replaced by a multitude of substitutes. Repairing statues, clearing out sheep-tracks, pruning trees carefully, saying hello cheerfully to somebody. These are some gestures, which may improve our wellbeing, may give us again a slight degree of elegance in this bedlam of consumer boorishness, where we have fallen” [“*Mi piacerebbe entrare in un paese e vedere gente che si muove a piedi: bambini, vecchi, donne, tutta una ragnatela di passi per catturare*

e farsi catturare dalle pause, dagli attimi in cui sembra che nulla possa avvenire. I paesi come luogo di riabilitazione degli umani, cliniche in cui si impari il compito fondamentale di passare il tempo, compito che è stato sostituito da una miriade di surrogati. Riparare le statue, riportare alla luce i tratturi, potare gli alberi con cura, salutare con lietezza ogni persona, ecco alcuni gesti che ci possono fare bene, possono farci ritrovare un filo di eleganza nella bolgia di cafoneria consumistica in cui siamo caduti”].

The anthropologists have devoted many researches on the places and on their meaning. Franco Marcello Lai particularly describes how the landscape may be built, according to the examples of the places of Sardinia (Lai et al., p. 24 f.). He states that in Sardinia there is no wild space, because all territory is marked by a network of place names which refers to anthropic elements, like artefacts and rural techniques, the self-sown vegetation and the wild animals. The toponymy – he writes – is a system, with which a rustic or a shepherd knows to perfection all the aspects of land: the place names, their characteristics and the probable owners. They have a mental map of places, which lasts unchangeable for generations. We can consider that is a different way to explain the *genius loci*.

The anthropologists consider also the cultural and political aspects of a place, as Maria Minicuci does for the village of Scanzano Jonico.

Genius loci

Each city, each village, each building had a *Genius*, the *Genius loci*. When Aeneas arrives in Latium he prays to its *Genius loci*, to Tellus, nymphaea and flumina.

When Aeneas saw a great snake close to the mortuary offer for his father, says: (Virgil, Aeneid V, 95 f.) “*incertus geniumne loci famulumne parentis / esse putet*” (undecided whether *Genius loci* or servant fathers were).

Friedrich Ratzel also gave great importance to the Lage (= location), which he takes into consideration in many parts of his work on Anthropologie, and especially in chapter 10, entitled just “Die Lage” (1899, pp. 211-228), where he says “What is the geographic location? In the location the largeness and the form of a land are included. When I say expanse, I mean spreading in a land, a location of a fixed largeness and shape. In addition, the location is also membership. Each part of the earth gives to his land and peoples his properties and so again each part of these parts, always according to the location. In the location there are climate and plant growth, culture and political positions; the effects are in it, which are produced by the belonging to a part of the world or to a part of a part of the world or to a sea or by the vicinity of a river or mountain” [“*Was ist geographische Lage? In der Lage ist zunächst die Größe und Form eines Gebietes enthalten. Wenn ich sage Verbreitung, meine ich Ausbreitung in ein Gebiet, eine Lage von bestimmten Größe und Gestalt. Ferner ist immer die Lage auch Zugehörigkeit. Jeder Teil der Erde gibt seinen Ländern und Völkern von seinen immer je nach der Lage. In der Lage liegt das Klima und der Pflanzenwuchs, die Kultur und die politische Stellung; in ihr liegen die Wirkungen, die aus Zugehörigkeit zu einem Erdteil und Teil eines Erdteiles oder*

zu einem Meere oder aus der Nachbarschaft eines Flusses oder Gebirges sich ergeben.

Die Lage ist auch Wechselwirkung. Unsere organische Auffassung der Völker macht es unmöglich, die Lage als ein totes Nebeneinander aufzufassen, sie muß vielmehr lebendige Beziehungen des Gebens und Empfangens bedeuten. Indem China, Korea und Japan um das japanische Meer herumliegen, entstehen für sie so innige Beziehungen, daß wir die drei Kulturkreise auffassen können. Aehnlich verband im Altertum eine Kulturgemeinschaft die Völker des Mittelmeeres. Aber nicht nur positiver Art ist dabei zu denken. Es gibt Lagen inmitten weit verschiedener Länder, die eine Ausnahme und einen Gegensatz bilden; so das christliche Montenegro inmitten des mohammedanischen Slawentums von Bosnien und Albanien”].

The location is also interaction. Our organic intelligibility of peoples is not able to understand the location as a dead presence, but it must explain it as a living relationship between debit and credit. Since China, North and South Korea and Japan lie around their sea, there are close relationships between them in that we can consider these three cultural peoples of Eastern Asia as members of one cultural environment. Likewise in ancient times a cultural community bound the peoples of the Mediterranean Sea. There are locations in very different lands, which play a negative role, since they build an exception and a contrast; such as the Christian Montenegro in the middle of the Mohammedan Slavs of Bosnia and Albania.

According to Paul Vidal de la Blache place is created by a profitable force, which has contributed to the growth of the French nation, which has formed an environment supplied with feelings, expressions, turns of phrase and particular kinds of social relations. An environment like this involved different populations, who accidentally arrived together in the land of France. These populations fought amongst themselves, Celts, Anglo-Saxons, Germans and Slavs, and slowly got used to living together. According to Vidal this is the *Genius loci* (Vidal de la Blache, 1994, p. 92) “So there is a beneficial force, a *genius loci*, which has arranged our national existence and has communicated something healthy to it. I do not know what floats over our regional differences. It compensates and combines them together; and yet these varieties remain, they are alive; and the study of them, to which we now turn, is the necessary counterpart to the general statements that preceded them” [“*Il y a donc une force bienfaisante, un genius loci, qui a préparé notre existence nationale et qui lui communique quelques chose de sain. C’est un je ne sais quoi qui flotte au-dessus des différences régionales. Il les compense et les combine en un tout; et cependant ces variétés subsistent, elles sont vivantes; et leur étude, qui va maintenant nous occuper, est la contrepartie nécessaire de celle des rapports généraux qui précède*”].

The Genius loci in modern times

A recent paper by Giuliana Andreotti (2014, pp. 533-558) considers how the *Genius loci* is viewed by some geographers and architects. Her intention is to find the static spirit of the *Genius loci* in the cities and monuments themselves in many areas of the world.

She speaks of the ideas and the emotions of many philosophers, geographers and men of letters on the *Genius loci* and above all of Jean-Robert Pitte, who describes the imperial palace of Tokyo and the little temple of Ise, which has religious connotations, and which has been continuously venerated for generations. This is a splendid example of the religious nature of the *Genius loci*, because its spirit also lives in the present. For other examples reported by Andreotti the spirit of the place must be individually pursued, according to one's culture. Our intention is different, because we want to consider the dynamic role of the *Genius loci* and its links with identity. Its meaning is more profound and has both physical and human implications, in a geographical world.

Place can be moved by migrants to other areas of the world, as Italian emigrants did in Argentina, Brazil, the United States and Australia and in many other countries. Flavia Cristaldi (2015, p. 51 and f.) points to the Italian colonists in Rio Grande do Sul, who created a new landscape of vineyards, and to many cities (Nova Bassano, Nova Brescia, Nova Milano, Nova Padova, Nova Treviso, Nova Roma do Sul, São Joao do Pólesine o Vale Vêneto), which recalled Italian cities and regions. However, since the cities had no religious value, their names changed.

In ancient times Greek colonists moved into Southern Italy, where they found the same volcanic landscapes as in their motherland. D. Musti explains the etymology of the word "Ausones", which referred to the native peoples of Italy, from root *au-*, which means to burn (Musti, 2005, p. 574). But this connection has mainly a religious meaning, as we will show below.

The Romans exported vine growing into areas where its cultivation was difficult, as in the Rhine valley.

The *Genius loci* survives for centuries in the same places and we can give some examples: ancient cities, or parts of them, their monuments, etc., even if they need some explanation in order to be fully understood. How many people can understand the value of Pompei or of the Colosseum as places? I want to say that their identity can be only superficial. The place names themselves have no significant meaning. If we consider a place name such as Rome, who can explain its meaning? The identity goes hand to hand with the culture of a people. But if people have forgotten their history and their culture, identity can be only aesthetic, at the most. This is the case of monuments, which are considered full of identity, but they are in reality unattractive.

The names were given to the cities in reference to the times when the cities were founded, and these names changed or did not change, according to new peoples or changed rules, but they cannot be considered a sign of their identity.

Today the modern concept of the *Genius loci* is very far-removed from the ancient meaning, because the meaning of *Genius loci* is actually different from the ancient one. The difference is in the religious meaning of the *Genius loci*, which is now forgotten. It remains only in cities like Buenos Aires (from the Madonna di Bonaria from Cagliari, in Sardinia) and Los Angeles (from the Church of Santa Maria degli Angeli della Porziuncola of Assisi). For the monuments we can consider only those which have a religious context, like churches, sanctuaries, mosques, pagodas, stupas and cities like Jerusalem, Bethlehem, Rome, Varanasi, Lhasa, Nara, etc.

The Genius loci for architects

Nowadays architects pay attention to the *Genius loci*. The best research on the new revaluation of the modern concept of the *Genius loci* is that carried out by Christian Norberg-Schulz, who gives many examples of landscapes and monuments, where he captures the spirit of the places, as it was expressed by the designers and architects of the past. Probably in this we do not sense the original religiosity of those who created such monuments. The parameters of artistic sensibility change from time to time. If we visit a dead city like Pompei, we cannot have the same sensations as the ancient inhabitants. We can read the definition of place given by Norberg-Schulz (1979, p. 6): "Place is evidently an integral part of existence. What, then, do we mean something more than abstract location. We mean a totality made up of concrete things having material substance, shape, texture and colour. Together these things determine an "environmental character", which is the essence of place. In general a place is given as such a character or "atmosphere". A place is therefore a qualitative, "total" phenomenon, which we cannot reduce to any of its properties, such as spatial relationships, with our losing its concrete nature [...] "Taking placeplace" is usually understood in a quantitative, "functional" sense, with implications such as spatial distribution and dimensioning. But are not "functions" interhuman and similar everywhere? Evidently not. "Similar" functions, even the most basic ones such as sleeping and eating, take place in very different ways, and demand places with different properties, in accordance with different cultural tradition and different environmental conditions. The functional approach therefore left out the place as concrete "here" having its particular identity". But we contest this idea of Norberg-Schulz. Who decides on the identity of a place? The identity of what? If we consider that each place is the result of many changes over time, with different identities, we can suppose that in the near future such an identity can change, according to new events and people. With ancient monuments, like, e.g. the Egyptian Pyramids, what is the identity of the place like this? Of the Pharaohs or of the modern Egyptians? In this case identity is expressed by the Pyramids themselves, without the humans.

But Francesco Bevilacqua (2010, p. 36 f.) writes: "modern architecture has forgotten or thoroughly misunderstood the concept of *Genius Loci*, taking it frequently for the pure and simple "ingeniousness" of the planner or of the artist. From time to time they plan the changing intervention of the territory, or, in a more prosaic way, do not understand such a concept, in their servile adoration of the more sinister speculative interests... So the idea that the actual building methods and then all the planning process at the source are critically lacking in listening to the *Genius Loci*... slowly it is becoming manifest among philosophers, architects, geographers, anthropologists and enlightened planners" [*"l'architettura moderna ha dimenticato o del tutto frainteso il concetto di Genius Loci, scambiandolo, frequentemente, con la pura e semplice 'genialità' del progettista o dell'artista che, di volta in volta, programma l'intervento trasformatore del territorio, o, più prosaicamente, ignorandolo in supina adorazione dei più biechi interessi speculativi [...]. Dunque l'idea che l'odierno modo di costruire e quindi tutto*

*il processo pianificatorio che dovrebbe stargli a monte siano gravemente carenti di auscultazione del Genius Loci ... si sta facendo sempre più strada tra filosofi, architetti, geografi, antropologi e pianificatori illuminati”]. I agree with these words of Bevilacqua, because he deeply studied the concept of *Genius loci*, which emerges from his reading of classical works.*

The Genius loci for tourism

We should consider UNESCO's idea of heritage as the new concept of actual *Genius loci*. A concept as such is connected to the Seven Ancient Wonders: Great Pyramid of Giza; Hanging Gardens of Babylon; Temple of Artemis at Ephesus; Statue of Zeus at Olympia; Mausoleum at Halicarnassus; Colossus of Rhodes, and Lighthouse of Alexandria.

According to Alessandro Simonicca (2006, p. 33) heritage wants to rebuild the past, but from a tourist point of view there is a contrast between the authentic representation by the residents and an imaginary representation by the builders of images produced by the tourist and institutional cultural agencies. Then he continues “Valene Smith asserted that the anthropologist must analyse a site from the point of view of the cultural capacities in which the residents have to become hosts, and eventually to understand the adverse conditions, to create educational courses in the mutual respect of cultures and in ethical tourism. Such a belief was basically linked to the idea that one could arrive at a definition of a type of 'local mentality' or of *genius loci*, that one could recognise and have to reckon with” [*“Valene Smith affermava che l'antropologo ha il dovere di analizzare un sito dal punto di vista delle capacità culturali che hanno i residenti di diventare hosts, ed eventualmente capire le condizioni a ciò ostative, costruire percorsi di educazione al rispetto culturale reciproco e al viaggio etico. La convinzione era fondamentalmente legata all'idea che si potesse giungere a definire una sorta di 'mentalità locale', o di genius loci, da conoscere e con cui fare i conti”*] (Simonicca, 2006, p. 56).

With tourism the *genius loci* loses its sacral character and becomes an economic advantage for the tourist agencies.

Final remarks

In Italian there is the word “spaesamento”, which is formed from the word “paese”, i.e. in this sense the native hamlet. This cultural shock involves those who change their place and move to another place. This is another evidence of the *genius loci*, which does not protect us anymore.

In this paper I have considered many points of view about the *Genius loci*, starting from the most ancient cultures. I have noted the differences which the *Genius loci* took on in modern times.

If we have to come back to the original meaning, we have to conclude that the proper *Genius loci* is where a continuous religious tradition is kept. As far as place names are concerned, the *Genius loci* is often forgotten.

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**The place name in the complexity of transonymic processes.
A cultural-historical heritage to be safeguarded
and preserved beyond its primary referentiality**

ENZO CAFFARELLI*

The paper introduces some cases of actions taken to safeguard the traditional heritage of toponyms and odonyms, Italian and not. From municipalities that have changed their names to revolutions in the urban toponymy, from censuses of commercial activities whose signs correspond to an old toponym or ethnonym to multi-language street signs, from projects like the cultural-historical valorization of popular hagionyms to indigenous repertoires protected by special laws and acts.

The paper then deals with transonymy, the passage of a proper name from a category to another still in its onymic ambit. This process transforms a toponym into a simple onym that can be used as an anthroponym, odonym, chrematonym, zoonym, etc. The concept of protecting, preserving and valorizing the proper name is thus transformed and expanded. This concerns linguists but can/must interest geographers, historians, economists and other specialists, too. It must be considered that:

- a toponym does not contain only the linguistic history of its forms or the territorial, environmental, zoo-phyto-anthropic, socio-economic, political and juridical vicissitudes of the referent; it also represents the development of an onymic process. Such a process may encompass phases of lexicalization, reonymisation, transonymisation. Such history is an integral part of the cultural and intangible heritage we want to preserve and valorize;
- it is evident that toponyms, odonyms and other proper names have their own historical perspective, preserve linguistic and extra linguistic facts and possess a cultural interest on several levels. Every toponym, odonym, etc. has something to say and interacts with the repertory it is a part of. Then, selecting toponyms to be preserved and valorized only makes sense in particular or extreme cases: the whole patrimony is to be considered a cultural heritage;
- the safeguard and valorization of the toponomastic or, in a wider sense, onomastic patrimony is not a prerogative only of administrative subjects or of experts of a single discipline. It should derive from the synergy of different competences, reflecting the deep interdisciplinarity typical of proper names study.

Educational programs, oriented if not controlled by guidelines elaborated by a national or international observatory on toponymy, odonymy and landscape, seem to be necessary in the governance of the processes of neo-toponymic, odonymic and generally transonymic formation.

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Some examples of safeguard and promotion of place names

Small and big cases of safeguard and promotion of place names as intangible cultural heritage of humanity, with different motivations, are not only a recent preoccupation.

In the years after 1861, that is since the Unification of Italy, hundreds of Italian municipalities changed their names and some recovered pre-existing toponyms or historical toponyms that were really or allegedly coincident or nearly so. Many municipalities changed their name not to avoid homonymy or a particularly low status of the toponym that could also be exposed to ridicule, but rather to ennoble themselves through the taking on or the recovery, not always historically correct, of ancient Greek, Latin or pre-Latin toponyms.

Some examples: in 1789 Castelnuovo had already recovered the ancient Messapian denomination *Manduria* and in 1851 Mont'Olmo opted for the name of the ancient *Pausulae* (today's Corridonia). In 1872 Cantalupo Bardella becomes *Mandela* (the Latin name cited also by Horatius). In 1907 *Bauco* changes into Boville Ernica. In 1927 *Borgo San Donnino* becomes again Fidenza, *Girgenti* > Agrigento, and *Castrogiovanni* > Enna.

In 1976 in Montepulciano (Siena) the city's odonymic system underwent a complete revolution. An opinion campaign supported by scholars, groups and associations led to a decree of the city council (n. 69, April 27) re-establishing the traditional toponymic richness in the historic city centre and thus ratifying the pointlessness of giving a street a name nobody or almost nobody used.

Old toponyms with a long oral tradition or uninterrupted written documentation were re-established. *Via Roma*, *Via Cavour*, *Via Garibaldi* disappeared and the city neighbourhoods went back to calling the main streets with their old names. The urban toponyms celebrating valued historical characters inspired by modern history were not completely cancelled, but moved outside the city walls, to the new neighbourhoods.

Montepulciano is not an isolated case. *Piazza del Campo* in Siena went back to its old name after having officially been *Piazza Vittorio Emanuele II* for a certain time. Around the city walls in Lucca the odonyms *San Pietro*, *Libertà* and *Santa Maria* have been re-established in place of *Cesare Battisti*, *Benedetto Cairoli* and again *Vittorio Emanuele*.

In other municipalities new streets are named after ancient toponyms and ethnics; in some cases, even after lexical voices already forgotten, like in Florence with medieval professions: a group of odonyms is specifically dedicated to "historical" crafts names: *Beccai*, *Canovai*, *Cruscai*, *Grascini*, *Oliandoli*, *Salaioli*, etc. (cfr. Fiorelli, Venturi, 2004). At the end of the 19th century Rome already had about fifty streets named after ancient populations.

While attempting to preserve the memory of traditional odonyms, new odonyms remember proper and common names important for the history of the city, of its population, of its language. One could say that odonyms have been given the task of being testimony of history, celebrating people, events, crafts and even objects of the past, more than being perceived and valorised as toponyms.

In the 90's and later on, in the framework of the *DETIA* project (*Dizionario degli etnici e dei toponimi dell'Italia antica*)¹ a census was taken of ancient toponyms and ethnonyms used in chrematonymic ambit all over Italy. Some examples from this census about Tuscany: *Aegiliium*, estate agency and football club in Isola del Giglio; *Apuania*, insurance and others in Massa; *Biturgia*, travel agency in San Sepolcro; *Emporium*, travels in Empoli, *Etruria*, medical cooperative and others in Cortona; *Faesulae*, building firm in Firenze; *Sena*, marbles in Siena; *Tuscania*, aromatic oils, in Pisa, etc.

In 2009-2013 the project "Recovering of the Venetian *nizioleti*" was realised in Venice. The 'nizioleti' are the typical street signs in Venice: they are not plates but wall paintings, hand painted on the plaster and the walls of the houses, inside a white rectangle surrounded by a frame, hence the name that, in Venetian dialect, means 'little sheet'. Urban toponyms were verified and an official street map of about 4,000 toponyms defined. A database of the forms of these street names in historic sources has thus been realised, all the 'nizioleti' have been georeferenced (with more than 11,000 photos), never attested names living only in oral tradition have been recovered.²

In the 2nd century bilingual and multilingual road signs become frequent in some Italian regions. In the area of Ampezzo the Istitut Cultural Ladin "Cesa de Jan" in Colle Santa Lucia (Belluno) promotes a new road signs plan. Thanks to the n. 482/99 Act on linguistic minorities, existing road signs are being gradually substituted by new ones showing the Ladin names beside the Italian forms.³

In Galicia several publications, didactic toys and school projects have illustrated for over 10 years the educational potential offered by place names, documenting the importance of the safeguard of the onymic patrimony often surviving only in old people's memory.

A recent example of historical-cultural valorisation of etymology and motivation is represented by hagiotoponyms. I can here recall:

- a) the triennial project (2010-2013) realized by the School of Humanities of the University of Glasgow about "Commemorations of saints in Scottish place-names". Discussion has concentrated on the following questions asked by the organisers: "What can we learn about the saints and their cult from studying the place-names? What can we learn about the significance and date of the place-names from study of the saints' cult? What links are suggested by the coincidence of saints in names in different regions – and what do these links signify?". The project has led to the creation of an online database, designed for scholars and also for a wider public.

It comprises about 5,000 place names, with 13,000 variants overall and 750 saints celebrated, in great part of medieval origin, found on the whole

¹ See www.detia.eu. DETIA is the acronym for *Dizionario degli Etnici e dei Toponimi dell'Italia Antica*, projected by D. Silvestri; see Silvestri, D. (1986), "Il progetto del DETIA e i dati etnotoponomastici della Campania" in Id. (ed.), *Lineamenti di storia linguistica della Campania antica. I dati etnotoponomastici*, Napoli: Istituto Universitario Orientale, 7-18.

² See www.comune.venezia.it/flex/cm/pages/ServeBLOB.php/L/IT/IDPagina/69066.

³ See www.istitutoladino.org/toponomastica/.

- Scottish territory and belonging to several original linguistic strata;⁴
- b) the special number of “Onomastica Uralica” containing papers by scholars from all Europe analysing toponyms coincident with hagionyms (Tóth, 2011).
 - c) other essays by several scholars, like Billy, 2013, who retraces the evolution stages of hagiotoponymy in France: first toponyms registered in the 6th century, formed with the adjective *sanctus* + hagionym and illustrates guidelines to reduce the risks of false attributions. We can add articles or books as Abbate, 2012; Beaulieu, 2014; De Santis, 2009; García Borrón, 2013; Marcato, 2011; Rossebastiano, 2007, and many others;
 - d) the biennial multidisciplinary project of Danish and Scottish experts about “Cognitive onomastics”, organised by the Universities of Glasgow, St. Andrews, and Copenhagen, in which a network of scholars of linguistics, history, geography, archaeology, psychology and onomastics takes part in order to develop a new approach to toponomastics, examining the role of human cognition in the mediation of external reality. One of the three sub-projects, the research is articulated into, “Christianisation and the Standardisation of Cognitive Toponymy in Medieval Europe”, aims to answer two questions: “to what extent did the implementation of a common religion in Western and Central Europe in the Middle Ages lead to a standardised way of conceptualising spaces within a religious context, as reflected in place-names?” and “to what extent did this conceptualisation promote a ‘Europeanisation’ within religious-cognitive toponymy?”⁵

Self-standing status of the name independent from its onymic typology

The great majority of onomastic studies in the world up to today has been focused on etymology. But the etymology and meaning of a place name are often not much without the motivation behind them.

Let’s take the case of a toponym from a phytonym or a geonym. In the typical example of a place named after a local plant, the botanist can explain if this was present in only one particular sample or if it was well diffused in the area, but also whether or not that species has always been typical of the place. The historian can give us information about the human settlement and tell us whether the relationship of the new centre with the one from which it has inherited the name, or whose name it has re-established or recovered, is real and full or instead approximate and just presumed.

The geographer and cartographer can testify whether the toponym has moved over the time, with all that this implies, and what was the hydro-oro-geomorphic situation of the territory. The linguist analyses the forms of the name with its variants, the notary deeds, the relationship between the official forms and the forms of the oral tradition.

⁴ See: www.gla.ac.uk/schools/humanities/research/celticgaelicresearch/currentresearchprojects/commemorationofsaintsinscottishplace-names/.

⁵ See: <http://cogtop.org/symposiums/symposium-2/>.

All this does not yet take into consideration the fact that onymic repertoires are full of usable onyms that undergo a transonymic process, passing from one onymic category to another. That is, these terms can be toponyms, anthroponyms, chrematonyms, etc. depending on the cases, the contexts and the cultures.

If we analyze asteroids and astro-toponyms (areas of the surfaces or of the atmospheres around planets and satellites of the solar system), Dantesque and Shakespearian characters and places, people and toponyms from Homer, Virgil, Pope, *Arabian Nights* or *Chanson de Roland* are mixed with spirits, gods and goddesses from all kind of mythology and with famous scientists, artists, and authors. Repertoires of personal names, terrestrial seas, rivers, mountains, and little cities names are spread on the surface of celestial bodies (Caffarelli, 2004).

On August 4th 2011 Richard Coates analysed the names of all the horses participating in races in England that day and found out that about 30% of these names already identified someone or something else – people, mountains, works of art, etc. – while the remaining part comprised exclamations, sentences in foreign languages, etc. He concluded that hipponyms have “total onymic freedom” (Coates, 2004).

We can count the odonyms of a city like Florence. In a sample of 322 denominations (letters A-B of Stradario in Fiorelli, Venturi, 2004) I found that more than 70.8% (228) are anthroponyms (historical families, renowned people, nicknames, literary works' characters), 11.8% (38) are toponyms (choronyms, poleonyms, microtoponyms, de-odonyms), 3.7% (12) are buildings or aggregations (monasteries, villas, forts, academies, associations) and less than 13.7% (44) are lexical voices (besides two unexplained odonyms); so almost 86 Florentine odonyms out of 100, in our sample, are formed from other proper names.

I have also examined 121 brand names from all over the world in the automobile industry: 36 of these names derive from toponyms (several of them indicated only by the initial letter in an acronym); 69 are from anthroponyms (surnames, one first name and one nickname); 2 are asteronyms; 2 are composed by proper name + lexical voice for a total of 90%; lexical voices are only 12, the remaining 10% (see Caffarelli, 2014).

All this makes finding the motivation more difficult. Among the examples that can be found on the Internet, written by people who just want to be funny and amuse the readers, someone has discovered, speaking of strange names, that in Lombardy there is a town named *Gorgonzola*, as if it were a kind of cheese... (it is obviously the cheese to be named after the town where it was first produced).

But, above all, the transonymic process expands the concept of toponym as potential eponym and, in my opinion, it also changes the concept of proper names to be preserved and safeguarded.

Let's talk about *Washington*. All of us agree that it is a toponym. But what is its referent? Washington D. C., Washington Heights at Manhattan, the many Washington spread all over the United States? And are we really so sure it is a toponym? And George Washington? And the writer Washington Irving, the singer Dinah Washington and the actor Denzel Washington? And the hundreds of streets named *Washington* all over the world? And the Washington Apartments in Milan? And the other hotels, the restaurants, the halls, the libraries, the schools,

the academies, the sport teams, the stations, the community centres named *Washington* in America and on other continents?

One could say: but first of all it is a toponym. This is questionable, since the most popular *Washington*, the U.S.A. capital, derives from a family name which comes from an old toponym, *Wassingatūn*, which is itself formed with the personal name *Wassa*'...

Another, more complex, case is *Kimberley*. In early Middle Ages England *Kimberley*, a Celtic voice formed by a personal name and a place name meaning 'wood' or 'clearing', became a rather widespread English place name. From it the noble predicate, assimilated to a surname, was originated. In honour of the popular politician John Woodhouse, First Earl of Kimberley (1826-1912), i.e. Lord Kimberley, Secretary of State of the Colonies and then Foreign Secretary (1894-1895), a South African city (North Cape province), an Australian region and a Tasmanian city with its hot spring were called *Kimberley*.

The South African Kimberley, renowned for its diamond mine which is the largest in the world (hence the mineral *kimberlite*), has influenced the naming of other mining towns: this explains the name of the Canadian Kimberley in British Columbia and of the almost disappeared Kimberly in Arkansas. But other namesake towns in the United States (in Idaho, Minnesota, Oregon, and Utah) derived their name around 1900 from the surname of their founder, A. Kimberly, co-founder in 1872 of the multinational brand of hygiene products Kimberly-Clark, famous for the invention of kleenex.

Furthermore, the South-African city of Kimberley was one of the main theatres in the Anglo-Boer war between the end of the 19th and the beginning of the 20th Centuries. It passed into the annals of history for its heroic resistance to the enemy siege and this inspired the use of *Kimberley* as a personal name, formerly a male name, then progressively a female one, now fashionable in many English-speaking countries, especially in the U.S.A.

At the same time, the name *Kimberley* has been used in the commercial ambit: hotels and restaurants not only in South Africa and in Australia, but also in Hong Kong, England, Canada and Italy (travel agencies, clothes shops, children boutiques, etc.). Another transonymic direction concerns odonymy: a *Kimberley Road/Street* is present in several Asian, American and European cities.

On secondary branches of this evolution we find the already cited kimberlite, mineral deonimic, and two onyms of uncertain terminological collocation as *The Kimberly Process* (international agreement prohibiting the commerce of diamonds for financial purposes in conflict zones) and the *Kimberly Declaration* (agreement among indigenous populations on the respect, promotion and protection of traditional cultural systems), both signed in 2002.

A third example of transonymic processes is offered by *Cipro*, most likely motivated by the presence of cypresses, a phytonym which could itself have its origin in the mythological anthroponym *Ciparisso* m. or *Ciparissa* f. (see Ferrari 1999, s.v. *cipresso*). The Mediterranean nesonym has given origin to a constellation of deonyms, from the ethnic adjectives *cipriota*, *cipriano*, *ciprianeo*, *ciprianesco*, *ciprino*, etc., to the gastropods *ciprea* and *cipreidi* (respectively, species and family of molluscs, starting from the *Cypraea argus* (Linneo 1758), whose snail in ancient

times was used as a coin) and the ornithonym *cipriotto* from the substantively used adjective *cipria* (powder) with its relative compound forms, and from the *ciprino* perfume to the mineral *ciprite*, the outfits *ciprese* and *cipresa* ‘kind of Cyprian vest’ and the Greek (*kúpros*) and Latin (*cuprum*) terms meaning *copper*, with the several scientific denominations deriving from them (in particular for the orange red colour of the metal), in several zoonymic ambits and, with the suffix *cupro-*, in chemistry and mineralogy. On the other hand, through the nickname of the goddess Venus Aphrodite (so through the mediation of a theonym) it has originated the adjective *cipride* that, in its prefix form *ciprido-* ‘venereal’ is present in a great number of compound names, and the other adjectives *ciprigno* – with its modified forms and parasynthetic verbal forms – and *ciprio*, from which the botanic genus *cipripedilo* or *cipripedio*, with the pharmacological derivative *cipripedina* (for a wider exam of deonyms from *Cipro* see also DI s.v.; GRADIT ss. vv.),

Some deonyms have passed through another onymic process; for example, the Italian first name *Cipriano* and surnames *Ciprian/-ni/-no/-netti*, *Cipria/-io*, *Ciprietti*, *Cipriot(t)i/-o*, *Ciprotti* are derived from the ethnonyms (and directly from the toponym *Cipro* and *Cipri*). The most known is most likely *Via Cipro* in Rome, part of the inner bypass popularly known as *Olimpica*, eponym of an underground station that has transformed *Cipro* in a sort of odonymic hyper-onym, and is itself at the origin of chrematonyms (signs of shop and businesses in the area).

The reconstruction of the transonymic paths related to *Cipro* is therefore complex, characterized by several processes of lexicalisation, onymisation and transonymisation; the extent of its ramification comprises technical languages and scientific taxonomies: zoology (ornithology, ichthyology, malacology, etc.), botany, chemistry, chromatology, mineralogy, petrology, medicine, psychology, besides religion, mythology and sectorial ambits such as cosmetics and clothes; and, from the onymic point of view, toponyms, odonyms, first names, surnames and brand names are included (see Caffarelli 2008, pp. 120-122).

Conclusions

- a) The concept of “onym”, that is of proper name, or better of a name containing a certain amount of propriality, precedes the modern typological division in anthroponyms, toponyms, odonyms, chrematonyms, etc.
- b) A toponym includes in itself not only the linguistic history of its forms, and not only the territorial, environmental, zoo-phyto-anthropic, socio-economic, political and judicial vicissitudes of the referent, but also the development of an onymic process that can be complex and can include phases of delexicalisation, reonymisation, transonymisation. This history is an integral part of the intangible cultural heritage we want to preserve and valorise. It would therefore be advisable to consider proper names in their totality, without isolating toponyms that, as we have seen, often pass from their own category to other onymic territories, transforming themselves into different proper names with other referents. It would be important to take into consideration the fact that every place name has travelled in the arts, in the fantasy of ordinary people or

of literary or pictorial talents, or how industry and commerce have made it famous beyond the local area, in continuous transonymic processes that make the toponym change its category.⁶

- c) Toponyms, odonyms and other proper names have a historical depth, linguistic and extra-linguistic vicissitudes and cultural interest of different width and quality.

At the 26th session of UNGEGN in May 2011 the Commission de toponymie du Québec in Canada presented an interesting document signed by Marc Richard (Critères proposés pour établir et évaluer le caractère patrimonial des noms de lieux).⁷ It outlines what should characterise the nature of the toponym to be preserved and valorised: its ancientness, rarity, attractiveness, “testimoniality” (that is the ability of the geographical name to incarnate the spirit of the place) and its “imageability” (that is the ability to inspire ideas or strong images to the users). Essentially, the more a toponym has a history of events to tell, the more its value.

But such events can oscillate between History with capital H, made of battles, conquests, natural phenomena, tragedies... and everyday history, made of simple but fundamental human activities, first of all fetching water and food, activities which are at the basis of the majority of toponyms and microtoponyms.

So, if every toponym, odonym, etc. has something to tell and explain and it is part of a repertory with which it interacts, defining which toponyms are to be safeguarded and valorised only makes sense in particular or extreme cases; instead, the whole category is to be considered a cultural heritage, while leaving nothing out.

The history of a toponym is also the history of its interpretation, linguistic stratifications with the consequent misunderstandings, overlapping and re-etymologisation and attempts to comprehend. For these interpretations the best scientists mingle with passionate amateurs and local popular traditions that, just for being so, in my opinion have the right to co-exist next to the most refined explanations.

So, the resolution of the 9th UN Conference on the Standardization of Geographical Names “Geographical names as intangible cultural heritage” (New York, 2007)⁸ seems incomplete to me when the official bodies responsible for toponymy are encouraged “to identify [only] toponyms that meet the criteria for application of the Convention for the Safeguard of the Intangible Cultural Heritage”.

- d) The activity of safeguarding and valorising the toponomastic or odonomastic heritage in an wider sense is not a responsibility merely of administrative bodies or experts of a single discipline, but it should be derived from the synergy among different competencies, so as to reflect the deep interdisciplinarity

⁶ About the transonymic processes, see Caffarelli, 2002; Caffarelli, 2006; Caffarelli, 2015; Randaccio 2015; Šrámek, 2006; Waniakowa, 2003.

⁷ See http://unstats.un.org/unsd/geoinfo/UNGEGN/docs/26th-gegn-docs/WP/WP56_Cult%20criteria%20FR.pdf.

⁸ See <https://unstats.un.org/unsd/geoinfo/UNGEGN/docs/9th-uncsgn-docs/report%20of%209th%20uncsgn%20n0750902%20en.pdf>.

of the study of the proper name. What has been often repeated about onomastics, especially lately – that is this interdisciplinarity – is relevant also and even more in the perspective of the proper name as cultural heritage.

e) To achieve these objectives educational processes are needed, to increase the common encyclopaedic competence, that is the knowledge of eponyms and current transonymic processes. Also, governance of neotoponymic, odonymic and transonymic formative processes should be developed at a permanent national or international institute. None of this is to impose more norms regulating the use of names which, copyright excluded, cannot but be completely free, but to offer guidelines and to develop research on these phenomena.

For example, in the case of neotoponyms and odonyms, governing the processes means to create and sustain guidelines, that in Italy only exist on a municipal level (but not in every municipality, and lacking harmony among them), with rather obvious prescriptions: safeguarding the ancient names, recovering them whenever possible, keeping tradition alive, following adequate criteria for official naming of entities, territories, vehicular and pedestrian zones that are without names or have just been created.

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Toponymy as source of (Pre)History: our oldest river names

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At the beginning of the 5th century BC, i.e. about 2500 years ago, Latin was only one of the several languages spoken in the Italian peninsula and its domain was bounded in a part of Latium on the left bank of Tiber. Five centuries later Rome ruled over the whole peninsula and Latin had ousted all the languages of the other peoples, except Greek in Magna Graecia. The only conspicuous remains of these languages are place names and in particular river names, that were not replaced except in some rare cases. The study of river names allows us to reconstruct the original scenario of Ancient Italy and to go beyond the written records of the ancient languages back to prehistoric times.

We shall deal chiefly with the names of the main rivers, which can be arranged in four classes:

- a) - names belonging to the pre-Latin and pre-Indo-European substratum;
- b) - names belonging to a generic Indo-European layer;
- c) - names belonging to the several languages of Ancient Italy;
- d) - ambiguous names, that allow a double interpretation.

The three major river of the peninsula are included in class “a”:

Po, regular issue of *Padus*, Adige, regular issue of *At(h)esis*, and Tevere, regular issue of *Tiberim*, which is the Latin adaptation in the accusative case of Old Umbrian *Tefro*, from a reconstructed **tibhero-* of unknown origin.

We add two less important rivers, which have an explanation, because their names are words without a Latin etymology and, therefore, belonging to the substratum, but are still used in the Romance domain: Brenta (province of Padua), which in Venetian means ‘vessel, basin’, and Greve (province of Florence) from **grava* ‘gravel’, cf. French *gravier* ‘gravel’ and *grève* ‘pebbly shore’.

Class “b” includes all the river names, that have an Indo-European etymology but cannot be assigned to a particular language of Ancient Italy, because their correspondences are either too generic or far from Italy. These are the most evident examples:

- Adda, one of the main tributaries of the Po, *Adua* in the oldest sources, from a root **ad-*, which has a correspondence in Old Persian *adu* ‘channel, brook’;
- Bisenzio, a tributary of the Arno, from a root **wis-* ‘flow’, which has correspondence in German Weser and in French Visance;
- Isonzo (province of Gorizia), from a root **eis-/ *is-* ‘move fast’, which has correspondence in German Isar and Iser and in French Isère;
- Nera, a tributary of the Tiber, from a root **ner-* ‘plunge’, which has correspondence with Nera in Norway and in Latvia (cf. Lithuanian *nérti* ‘plunge’);

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- Piave (province of Treviso), *Plavis* in the oldest sources, from a root **pleu* ‘soak, rain’ (cf. Latin *pluvia* ‘rain’), maybe belonging to Venetic, the Old language of Veneto.
- Serio (province of Bergamo), *Sarius* in the oldest sources, from a root **ser-* ‘flow, stream’, which has correspondence in German *Saar* and in French *Serre* (cp. Sanscrit *sarā* ‘river, stream’, Latin *serum* ‘whey’).

Class “c” has the highest number of river names, which belong to two peoples, that played a predominant role in the colonisation and civilisation of Ancient Italy before the Roman conquest, namely Celts in the Po Valley and Etruscans in Middle Italy. Celtic river names will be properly distinguished according to two different layers, a former one named Celto-Ligurian or Italo-Celtic and a later one, named Gaulish from the 5th century BC onwards.

River names belonging to the Celto-Ligurian layer are the following:

- *Bodincus*, old name of the upper course of the Po, derived from the root **bhodh-* ‘bottom’ with the meaning of ‘deep riverbed’;
- Bormida, a tributary of the Po in Piedmont, derived from the root **bhorm-* ‘warm’, because the river flows through the town of Acqui Terme, i.e. ‘hot springs’;
- Dora, name of Dora Baltea and Dora Riparia, two tributaries of the Po in Aosta Valley and Piedmont, from **dure*, *duria* ‘water-course’, which has a parallel in Iberian Duero/Douro and survives as *doria* ‘brook’, a common name in Ligurian dialects.

River names belonging to the Gaulish layer are the following:

- Oglio and Olona, tributaries of the Po in Lombardy, from a root **el-/ *ol-* ‘flow’ with the different suffixes *-j-* and *-n-*, cf. Elle (< *Alja*) in Germany and Aleja in Lithuania for the first suffix, and Olonne in France and Olenne in Belgium for the second one; an alternative explanation derives both names from the same root that gave Old Irish *oll* ‘big, great’ and in this case the meaning would be ‘big river’;
- Reno (province of Bologna) is the same as German Rhein (*Rhenus* in the Latin sources) from **reinos* ‘river’, Celtic *rēnos/rīnos* from the same root that gave Latin *rīvus* and Slavonic *reka*;
- Tanaro, a tributary of the Po in Piedmont, from Celtic **tonaro-* ‘resounding, thundering’ from the root **ten-/ton-* ‘resound, thunder’, cf. Tanar and Tanner in Scotland;
- Taro, a tributary of the Po in Emilia, from the root **ter-/ *tor-* ‘fast, rushing’ with correspondences in French Tara, Tarona, Taranta recorded in the oldest sources;
- Ticino, a tributary of the Po between Piedmont and Lombardy, from a root ‘run, stream’, cf. Irish *techim* ‘run’.

Only a few names have a clear Etruscan origin:

- Chiana, a tributary of the Arno, *Clanis* in the oldest sources, that has been compared with the place name Chienis (province of Trento) from the Rhaetian substratum on the basis of the relationship between Rhaetian and Etruscan;

- Rassina, a tributary of the Arno, from *Rasna*, that was the ethnic name of Etruscans;
- Volturno in Northern Campania, from the personal name *Velθurna*, that is a relic of the Etruscan colonisation of Campania; the connection with Latin *vulture* 'vulture', which has been proposed as a possible alternative explanation and is valid for the name of a mountain (cf. Monte Vulture in Lucania), in this case is to be considered a casual homophony.

Among the numerous cases of ambiguous names, which are susceptible to different interpretations, we take into consideration just two important examples, namely the Arno, the river of Florence and Pisa, and another Tuscan river name, which occurs almost three times either as Ambra, a tributary of the Arno in the province of Arezzo, or as Ombrone by Pistoia and by Grosseto. For the latter on the one hand the hypothesis of a pre-Indo-European substratum has been put forth through the comparison with the personal Etruscan name *Amre* and with the Ligurian ethnonym *Ambrōnes* and the Italic ethnonym Umbri. On the other hand an Indo-European interpretation has been proposed from the root **emb-ro* 'water, dampness', from which the Latin and Greek words for 'rain', i.e. *imber* and *ómbros* respectively, are derived. The semantic motivation and the occurrence of river names as French Ambre and German Amper, a tributary of the Iser, gives some advantage to the second hypothesis.

The river name Arno occurs many times in Northern and Middle Italy: it is the name of four streams in the provinces of Trento, Varese, Perugia and Teramo and of a little lake in the province of Brescia. On the one hand it is compared with European river names: Arn(tal) in Austria, Arn and Arne in France, Arne in Holland and is derived from a common Indo-European name **arnos* 'running water', that has given the Old Indian *arnas* 'current of a river'. On the other hand it is compared to the common name *arna*, *arnia* 'beehive', first recorded in the 8th century, but not occurring in Latin and therefore assigned to the substratum. The primitive meaning would be 'hollow, vessel', which developed into the different meanings of 'beehive' and 'riverbed' in the same way as Latin *alveus* 'hollow', which acquired both these meanings. In favour of the second hypothesis there is the case of Arbia, a stream in the province of Siena, which issues from *alvea* according to the proportional relation Arbia: *alveus* = Arno: *arna*.

We conclude with a historical curiosity, namely the different names of Tiber handed down by Latin grammarians. Besides Tiber, grammarians recorded Albula, Serra, Rumon and Volturnus. The first two are interpreted as Latin and the other two as Etruscan.

Albula is diminutive of Alba from *albus* 'white' and probably refers to the whitish colour of the calcareous water.

Serra derives from the root **ser-* 'flow' and has the same origin as the above mentioned Serio.

Rumon is derived from the Etruscan name of Rome, that was *Ruma*.

Volturnus represents the personal name *Velθurna*, like the above mentioned Volturno.

Thus the river of Rome received different names from the three peoples that contributed to its foundation: Albula and Serra from the Latins of Romulus, Tiber from the Sabines of Numa Pompilius, and Rumon and Volturnus from the Etruscans of Tarquinii. Only Tiber has survived, the Old Umbrian name with a Latin phonetic as linguistic evidence of the Latin-Sabine syncretism.

In conclusion we remark that none of the Italian rivers we have dealt with has a Latin name, as if the hydronymy of the whole peninsula was frozen in the scenario of the 5th century BC.

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Territoriality and toponyms. Borders and bordering in the historical maps of Trentino

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Scientific collection and analysis of local names related to the Trentino territory began in the second half of 19th century. Geographers like Bartolomeo Malfatti and Cesare Battisti developed this survey, strongly linked to the recognition of Trentino as an Italian region. Despite the importance of toponymic analysis in a border region, in recent decades this topic has received little attention in this area. This paper uses historical maps as a source for local names research with particular focus on border toponymy.

Introduction and theoretical aspects

The aim of our study is to examine the toponyms of Trentino by focusing on the documentary sources discovered during several research projects. This material includes original maps and other archival documents till now neglected or not fully investigated, at least in the territorial context of Trentino.

Toponymy can provide a sharp and dynamic insight into the origins and evolution of places and their contribution is sometimes more effective than other geographical elements which characterise a territory. As Cosimo Palagiano states: “The ancient name generally dates from an historical event, or it is coined for a natural characteristics, the name of an explorer, a cultural or legendary matter, the name of the founder, the name of a prince, a word in local language, the name of a saint” (Palagiano, 2010, p. 142).

In the context of the scientific debate concerning the study of places, their tradition and memory, the origins and the structure of toponyms play an essential role. They help to comprehend the local dimension and to evaluate the identity of a place in order to foster tourism and to determine environmental and cultural policies.

To understand the environmental, social and economic dynamics shaping the landscape, the semantic attributes provided by toponyms are even more important than visual elements. Toponyms can be compared to layouts which define past and present features of a place, identify the stages of its transformations, and are valuable elements of analysis and interpretation for those scholars who undertake territorial studies. Toponymy represents a cultural asset which is essential in the understanding of local contexts. That is because place names are part of the cultural context, what we call intangible cultural heritage.

As Stephan Fuchs correctly pointed out “An approach combining the study of place names and materiality is needed because toponyms and material features

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together (re)create commemorative landscapes and foster local and/or ethno-cultural heritage by continuous efforts and performances of promotion, celebration (re)naming and (re)construction” (Fuchs, 2015). The study of toponyms represents an essential component of geographical analysis which, combined with a more practical and material aspect, can help to reconstruct a definition of landscape in order to recover its memory: indeed, the concrete and factual fieldwork bound to the territory needs to be associated to further considerations of intangible and immaterial aspects concerning the culture of a place and the features that the latter acquired according to it.

Both these aspects contribute to the study of territorialisation processes, and therefore to the diachronic investigation of landscape evolution, related to a common cultural matrix which can be either material or immaterial.

Geo-historical analyses can start from landscape observation and field research at a local level, together with a close examination of documentary sources which help to reconstruct economic, social, political and visual components and their impact on the territory. This context situates the study of toponyms as an investigation of cultural dimension. As Laura Cassi noted: “Toponymic reconstruction contributes to some sort of recovery and protection of the territory” (Cassi, 1998, p. 30).

Given the critical importance of cartographic analysis within geo-historical studies, the study of place names plays an even more crucial role. As it is well known, maps provide information related to a specific cultural dimension. Place names on the maps represent one of the most significant signs in the whole cartographic system.

Place names in Trentino: the historical tradition

Not by chance the first scientific investigations on toponyms in Trentino date back to a specific historical period, the mid-19th century, when in Europe national claims rose to their utmost heights.

Native of Trento and professor of Geography at the University of Florence, Bartolomeo Malfatti (1828-1892) was the first scholar who elaborated a collection of local names, but this was soon interrupted and published only after his death.

A fundamental role in Malfatti’s geographical education was played by Carl Ritter’s teaching and, in particular, by his organic notion of regional unity based on historical evidence. The purpose of Malfatti’s ethnographic interest was aimed to reconnect place names to specific cultural references (Malfatti, 1888).

At the end of the 19th century, Malfatti’s studies were resumed by another geographer from Trentino, Cesare Battisti (1875-1916), who graduated in Florence under the guidance of Giovanni Marinelli, one of the most prominent geographers of that period. Battisti committed himself to the study of his native region and his scientific thoughts soon combined with a specific national claim on an ethnic and cultural base.

Ever since his early writings, Battisti’s geographical understanding proved to be extremely multifaceted, as he managed to conjugate different aspects and to

venture beyond the mere enumeration of empirical facts, in order to explore much more insightful theoretical postulations.

On the one hand, in Florence, Battisti was instructed by Marinelli on the cult of positive data linked to a statistical and cartographic dimension of geography which conceives the geographical description as a synchronic representation of the territory. Giovanni Marinelli defined geography as the science of “how” and “where”, in which the regional description is related to the localisation and the distribution of phenomena that take place on the Earth (chorology) and the description of their external form (morphology) through comparison.

On the other hand, Battisti focused his attention on the historical evolution of phenomena, as well as on the movements which determined their current distribution, i.e., the genetic and organic principles of Friedrich Ratzel’s human geography (Proto, 2014).

It is precisely in the field of toponymic studies that the focus on diachronic aspects acquires prominence. During the III Italian Geographical Congress, Battisti presented a report on toponymy in relation to historical origins and local terminology. It represented a rough sketch for a work programme which included the collection and the study of the dialectal terminology of physical and human phenomena. Given the wide range of information on environmental history conveyed by toponyms, this work first addressed physical geography and morphology. However, this critical analysis could also involve human phenomena conveyed by toponyms, where research, according to Battisti, “acquires an even higher value for the knowledge and the historical development of a community” (Battisti, 1899a).

The study of toponyms thus represented a useful tool to unveil the history behind a place name, to map the historical movements in a given territory, and, in the case of Trentino, to take possession of a territory, thus overcoming “thousands of lies written on the origins and nationality of our people by certain foreigners” (Battisti, 1899b, p. 239).

In the following years, Battisti undertook a project of collection of toponyms in Trentino by way of the scientific journal “Tridentum” which he founded and directed. Thanks to the contribution of other scholars and informers, he tried to collect as many toponyms as possible, together with their variants. However, first due to his active involvement in politics, and then to his tragic death during World War I, the project was left unfinished.

Research perspectives

At present, the toponymy of Trentino remains largely unexplored, though in recent years the Autonomous Province of Trento has sponsored research on oral toponymy. This impressive work was aimed at collecting place names in the area, and was developed thanks to the contributions of over 2,000 local informers. The research resulted in a collection of about 200,000 toponyms, including their different variants which was then published in the *Toponymic Dictionary of Trentino* (Dai Prà, 2013).

However, this study showed lack of analysis of border toponyms and, above all, of the close examination of archival sources. On the contrary, our research focused primarily on the distinctiveness of border landscapes, subjected to complex historical mutations which underline multiple and often conflicting meanings.

In general, the link between borderland and cartography is the subject matter of many historical analyses underlining its very strong political and ideological connotation. Historical geographers contributions can be important not only to stress how political power ideologically influences cartography, but also to approach a semiological analysis of the names depicted on historical maps, in order to discover their origins, and thus reconstruct the territorial models inherited from the past.

As it is known, historical cartography can contribute to the investigation of the diachronic processes shaping the landscape. In the case of border landscapes, which are economically marginal and historically subjected to many socio-political problems, such as international conflicts and property issues, cartography represents one possible level of analysis as it interweaves different spatial and temporal scales.

Cartographic analysis matches with the study of other archival sources which can provide information on toponyms and their use, also highlighting conflicting aspects.

The analysis of border spaces through toponyms thus contributes to the philological reconstruction of their geographies, and can even support their management at a political and administrative level, especially in problematic areas such as Trentino borderlands. This research is also important for the understanding of past and present identity processes and their contribution to solve certain questions concerning borderlands.

Semiological and toponymic analysis of cartography stresses the existence of ambiguous spaces and can also describe the complex aspects of frontier areas. By examining the map we can reconstruct both historical stratification and landscape evolution.

Considering, for example, the place names depicted in the *Atlas Tyrolensis* (1774), we found toponyms with remarkable significance in order to explain certain territorial processes, such as the name *Alle Paludi* (corresponding to the English term “swamps”) referring to a cultivated land.

As for border areas, very significant are: *Dazietto* and *Lavarone al Dazio* (both referring to the excise duty), *Colle della Guardia* (literally, “guard’s hill”), *Termine* (“boundary”), *Fossa dei Banditi* (literally, “outlaws’ ditch”) near the boundary between Verona (in the Republic of Venice) and Trento, indicating a sense of danger and uncertainty of those areas.

Historical military cartography proved to be one of the most important sources, thanks to its wide variety of toponyms combined with an equally thorough iconographic description of the territory.

The aim of this production is renowned and complied with the need to know the physical and morphological characteristics of a territory to adjust military operations. Thus, the toponymic system complied with the need of orientation and could provide further information on the features of that specific territory.

Liminal toponymy: the first case-studies

Even if our research is still in its early stages, it is now possible to identify and describe some significant cases. During this first phase of exploration, we used two different types of cartography. The first one is referred to as cadastral cartography and, in particular, to the so called Catasto Franceschino, a cadastre dating back to the mid-19th century, elaborated by the Austrian Empire in Tyrol (Fig. 1).



*Fig. 1 Sheet N. 16 of the Austrian Cadastre (1850)
(Source: Servizio Catasto della Provincia Autonoma di Trento [SCPAT]).*

Two elements persuaded us to take into account this source: the very large scale and the extraordinary communicativeness of Austrian cadastral maps. Thanks to an articulate system of symbols, the maps of the Catasto Franceschino allows an analytical interpretation of several aspects of the territory, such as types of farming, infrastructure facilities, land use, urbanisation, and even territorial planning, as well as a wide variety of toponyms. Moreover, the so called written descriptions, that are matched to cadastral maps in order to describe borders of municipalities, add further indications.

The second type of cartography includes topographic military maps. The first is the Kriegskarte of Veneto (Fig. 2), that means war chart, together with the less renowned



Fig. 2 Kriegskarte (Source: Kriegsarchiv, Wien).



Fig. 3 Karte von Tirol (Source: Tiroler Landesarchiv, Innsbruck).

colonel von Lutz's *Karte von Tirol*, (literally, Map of Tyrol; 1802-1806) (Fig. 3).

Both maps were elaborated by the General Staff of Austria during Napoleonic Wars, to map those territories conquered by the Austrian monarchy. The mapping proceeded jointly, thus resulting in an interesting topographic and, therefore, toponymic coverage of a very wide area.

As for the following decades, we examined the Italian Military Geographic Institute topographic maps, to evaluate how Italian cartography transposed Austrian toponymy. In these maps we searched out those names which could make reference to border crossing, or to the presence of contested territories. Although the cadastre should represent a good source of toponyms, in our research we could but find not much evidence of border place names, less interesting if compared to military cartography. It is clear that cadastral maps collect toponyms which are more useful for property distinction, rather than for territorial identification. Therefore, names related to land use are more common: *Pianello* and *Palle del Pianello* (referring to flatlands), *Prà di Minati* (referring to grassland), *Le Grave* (referring to stony grounds), *Masi Orne* and *Masi Filippini* (referring to farmsteads).

Conversely, names related to the existence of a border, such as the already mentioned *Dazietto* and *Col della Guardia*, are less frequent. This leads us back to the idea of subjectivity within each map: geographer and topographer have to decide which place names had to be represented according to map purpose (Fig. 4).



Fig. 4 Examples of place names from Austrian Cadastre, 1859 (SCPAT).

The same considerations concern the s.c. descriptions supporting the Catasto Franceschino which are strongly connoted by their juridical- fiscal function. In these texts we could collect many interesting cases of double toponyms, that usually provided to different names of places, such as a mountain, a hill or a valley. Indeed, the surveyor editing descriptions very often registered the use of two different names usually given by two neighbouring communities belonging to different territorial institutions. They are completely different versions of the same toponym, as in the case of the description of the border between Condino e Cimego, respectively called “Dalguen” and “Strunade”. Similarly, the description of the borders between Prè in Val di Ledro and Limone sul Garda reports that the same mountain is called respectively “Vil” and “Nembra”. However, no case of double toponyms related to the theme of borderland has been found in the descriptions so far. This definitely does not lead us to exclude their existence, but rather to hypothesize that a toponym selection process was in place when these documents were created.

As already said, a much more useful source is the topographic military cartographies. Here we could find many references to borders. For example *Osteria del Termine* (literally, “border inn”), *Muro del Confin* (literally, “boundary wall” - Fig. 5). Or *Ai termini* (to the border) *Grenzsteine* (literally, “boundary stone” - Fig. 6).



Fig. 5 Examples of place names from Kriegskarte (Source: Kriegsarchiv, Wien)

Other examples are *Ca' Guardia* (literally, “guard house”), *Casello* (literally, “toll booth”), *Lazzaretto* (referring to a Venetian habit to put lazarettos next to borders), *Ri delle confine* (border river), *Casoni dei Confini* (literally, “border farmhouses”).

Sometimes toponyms make reference to the other nation/culture which is situated on the other side of the border: *il Leon* (literally, “the lion”, symbol of the Republic of Venice). *Col dei lagunar* (hill of the lagoon inhabitants, referring to



Fig. 6 Examples of place names from Karte von Tirol (Source: Tiroler Landesarchiv, Innsbruck)

Venetian people), *la Venegia* (referring to the Republic of Venice), *Spitz Venigia* and *Spitz Venigiotta* (Mount Venice).

Sometimes place names referred to sovereignty: e.g. *Corno dei Tre Signori* (Three Lords Peak, referring to a mountain which is situated at the border between three different dominions) or *Konigspitz* (literally, “King’s Peak”). In this map, also very significant is the toponym *Im End der Welt* (literally “at the end of the world”), which stresses the vagueness of border areas.

In terms of quantity, we can find only a few testimonies of German toponyms, usually ascribed to the Cimbrian area: *Grenzsteine* in the *Vezena* and *Luserna Plateau* refer to a peak located on the boundary between German and Italian valleys (*Konigspitz*). That demonstrates of course the poor existence of German place names in this area. In fact the topographers, who elaborated these maps came from different parts of the Empire (in this regard, we observed many mistakes in the transcription and interpolation of toponyms) and were quite familiar with the German language. Therefore, the predominance of German names in the territory would certainly have been highlighted.

Among all these place names, only a few of them are depicted in IGMI cartography. This process of toponymic selection and reduction occurred regardless of the scale.

The Austrian topographic military cartography had adopted a conventional scale of 1:28,800 which then served as a basis for the *Catasto Franceschino* of Tyrol using a 1:2,880 scale. IGMI adopted a 1:25,000 scale reduction, thus creating maps of larger scale compared to the corresponding Austrian ones. Notwithstanding, the density of toponyms was less significant.

In the case of names specifically related to borders, we found that only a few of them survived: *Osteria del Termine*, *Lazzaretto*, *Konigspitze* and *Corno dei Tre Signori*. However, we highlight the conservation of the German toponym *Konigspitz* with no translation.

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Place names as intangible cultural heritage - the example of Sweden

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In Swedish state and local government operations 'good place name practice' is to be observed, as provided in Ch. 1, section 4 of the Swedish Historic Environment Act (Kulturmiljölagen). Emphasis is placed on linguistic correctness but even more strongly on the importance of preserving place names as a part of the nation's cultural heritage.

The text reads as follows:

Good place name practice

In state and local government operations good place-name practice shall be observed. This means that:

- place names established by long usage shall not be changed without good cause;
- place names shall be spelled in accordance with generally accepted rules for linguistic correctness, unless spelling forms established by long usage otherwise require;
- the impact on names established by long usage shall be taken into account when forming new place names, and Swedish, Saami, Finnish and Meänkieli names shall, as far as possible, be used in parallel on maps, signposts and other signs in multilingual areas.

This means that place names must be written in compliance with established rules of linguistic correctness and that established place names may not be changed without compelling reasons.

It also means that names in Swedish and in the minority languages Saami, Finnish and Meänkieli shall, as far as possible, be used in parallel on maps, signposts and other signs in multilingual areas.

In short: Good place name custom is to preserve a time-honoured place name in a correct linguistic form for a certain locality as long as the circle of name users to whom the name belongs, applies it or will apply it.

This Act is the most important of several relevant prerequisites as regards the status of place names as intangible cultural heritage in Sweden.

Another is the fact that Sweden has ratified the UNESCO Convention for the Safeguarding of the intangible cultural heritage. In the future handling of this convention one obvious issue will be the implementation of UNCSGN Resolution IX/4 Geographical names as intangible cultural heritage.

Moreover, the Language Act contains provisions on the Swedish language and the national minority languages.

Sweden ratified *The Convention for the Safeguarding of the intangible cultural heritage* (ICH, 2003) in January 2011. Since then the Institute for Language and Folklore has an assignment from the Swedish Government to realize the

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implementation. The work is carried out in co-operation with a number of relevant actors, including the National Heritage Board and the Saami Parliament, the latter being both an authority and an elected parliament, with the overall mission to monitor issues related to Saami culture in Sweden.

The term “cultural heritage” has changed content considerably in recent decades, partially owing to the instruments developed by UNESCO. Cultural heritage does not end at monuments and collections of objects. The definition of cultural heritage includes both the tangible and the intangible cultural heritage. It also includes traditions or living expressions (including language as a vehicle), inherited from our ancestors and passed on to our descendants, such as oral traditions, storytelling, traditional music and knowledge.

Intangible cultural heritage does not only represent inherited traditions from the past but also contemporary rural and urban practices. Like other forms of intangible cultural heritage, oral traditions are threatened by rapid urbanization, large-scale migration, industrialisation and environmental change.

Conservation for intangible heritage is usually referred to as safeguarding. Safeguarding does not mean that the intangible heritage becomes frozen in some pure form – it simply means that the communication of the knowledge, skills and meanings within that heritage is continued.

Successful safeguarding methods ensure that the intangible heritage is relevant to its community, and transmitted from one generation to the next. It is a continuous and fluid process and always respects the customary practices around access to information.

Three current examples from Sweden concerning the usage of toponyms and various degrees of relevance and success in terms of Swedish legislation and of the UNESCO Convention

A beautiful landscape and unique cultural district stretch from Karlevi in the west to Gårdby in the east and all the way south. This area was inscribed on UNESCO’s World Heritage List in 2000. The justification is that the Agricultural landscape of Southern Öland is fundamentally different from other places on Earth. This is partly due to its limestone bedrock, mild climate and geographic location, which have resulted in unique conditions for life on the island, and partly due to the effect of Öland’s inhabitants of the district over thousands of years – since the Stone Age.

The term World Heritage may make many think of beautiful places or buildings that need to be protected from the advances of mankind. But for Öland’s World Heritage site it is rather the opposite – here, it is the interaction between man and nature that needs to be protected and guaranteed. Much of what may be seen as nature’s unspoiled beauty on Southern Öland is in fact the result of successful interaction between man and nature.

Agriculture on Öland has always had to adapt to the special conditions on the island. But, as part of Sweden, it has also followed development. In the old days, the land was divided into so-called infields and outlying land. The infields

*World Heritage.
The agricultural landscape
of Southern Öland.*



were located nearer the villages and consisted of arable land and meadows. The outlying land, bare limestone soil and coastlands were used for grazing. In connection with the agricultural transformation of the 19th century, this division stopped on the mainland of Sweden and in other places in Europe. The villages were redistributed and the farms located out in the countryside, and the outlying land was no longer used as agricultural land but instead began to be used for forest production. On Öland, however, the thin crust prevented forests, and the old land division was retained. This means that today, we can experience something as unique as medieval agricultural landscape cultivated using fully modern methods. This combination with continued grazing has also preserved the unique plant and animal life on Southern Öland.

An intangible dimension of the cultivated landscape is language, and changes in cultural systems affect the functioning of place names. With funding from the Institute for Language and Folklore, a study was made of field-names – here limited to names in use for arable fields in 1960 and 2013 – in two villages in the area: Frösslunda and Ventlinge.

In the study, which was conducted in 2013, all the farmers in the two villages were interviewed. To document names from 1960, interviews were carried out with former farmers or, if they were no longer alive, their children. A total of 185 names were collected. The results reveal radical changes in the toponymic landscape. Extensive loss of names is shown to have occurred on several agricultural holdings, as small farms have been combined into larger holdings or stone walls removed to create larger fields. An example from Frösslunda shows that three field-

names from 1960 have now disappeared, their place taken by a new, single name.

Naming principles are also changing. When farms change owners or farmers, all the existing names may be replaced. On a farm in Ventlinge, all the field-names used in 1960 have made way for new ones comprising the village name Ventlinge as their main element and a point of the compass as a qualifier, e.g. Ventlinge södra and Ventlinge nordvästra (“south” and “northwest”, respectively). Naming is thus becoming more uniform in character.

The example of Öland illustrates that the safeguarding sometimes must be limited to the documentation only; if a name is no longer used, it is very hard to make it survive.

Our second example is somewhat more positive, and the result of many years of activities to “rescue” the Swedish civil parishes and their names.

The Swedish parish dates back to the Middle Ages, when parishes were established as a stage in the Church’s and the emerging royal power’s attempts to gain a firmer hold on the realm. The parish has a significance in our history and in the development of the Swedish model of society, that can hardly be overestimated. The parish is a fundamental institution for the establishment and maintenance of democracy in this country.

The original word for parish in Sweden was “socken”. It represented both a civil and an ecclesiastical jurisdiction over a geographical region. In 1862, a division into more than 2,500 ecclesiastical and civil municipalities was completed based on the parish subdivision of that time. As a result, civil parishes ended up being called “kommun” (municipality) and the ecclesiastical/church parishes were called “församling”.

In 1952, another reform resulted in a decrease in civil municipalities to slightly over 1,000, and successive municipal reforms during 1962-1974 led to a further drop to 278. In the 1970’s a municipality-based computerized property register came into use, county by county, during the period from 1976 to 1995. By then the parish’s function as a civil municipality had definitely ended.

However, the ecclesiastical municipality (“församling”) still corresponded in principal to the ‘dead’ parish, so it was still possible to equate the older parish (“socken”) with the new parish (“församling”), nowadays differentiated as “civil” or “church” parishes respectively.

In the year 2000, the Church and the State of Sweden were separated. One consequence of this was that the Church was assigned to make decisions on the division into parishes and the naming of them. Accordingly, the state no longer has any influence over the territorial division into parishes.

At the turn of the century there were 2,517 church parishes in Sweden. Ten years later more than 1,000 of them were gone due to parish mergers, carried out by the Church. In many areas there is therefore a considerable lack of concordance between the older “civil” parish (“socken”) and the present church parish (“församling”), which is indeed a problem, not least affecting the number of the very old parish names.

This problematic situation was observed already in the 1990's. For many years various organizations, including The Place Name Advisory Board, pleaded for the safeguarding of the old Swedish parish and the parish names, and in 2009 a Government Enquiry presented a proposal: Population registration should take place according to the municipality as well as by building and apartment. To meet the need of a stable division between properties and municipalities, it also proposed that a new division – called a district – be introduced between property and municipality. The geographic form of the district should be based on the division into parishes that applied in 1999/2000. The name of the districts should be specially investigated by Lantmäteriet (The National Land Survey) in consultation with other agencies and organizations.

As of January 1, 2016, the population register will no longer be connected to a parish within the Swedish Church, but rather to the municipality where you live. This is the result of extensive investigative work and at times stormy discussions. The amendments require that we at this time will no longer have any relation between the church parish division and state administrative operations. The last link between church and state is closed.

How does this fit with place names or name care? There is an obvious connection with our intangible cultural heritage in our place names, specifically our old parish and church parish names. In the government bill that preceded this new regulation there is a clear motive and that is the cultural perspective. The historical division in parishes should come into use in society and here the population registration is an obvious choice.

In 2014 Lantmäteriet and the National Heritage Board received a governmental investigative assignment to assure the quality classification of the areas that should constitute the so called districts. Lantmäteriet should also propose names to the Government. The work was to be carried out in consultation with the Swedish Church and the Swedish Tax Agency, Statistics Sweden, the National Heritage Board, the National Archives, the Institute for Language and Folklore, the Swedish Association of Local Authorities and Regions and The Swedish Local Heritage Federation. This broad consultation base gives a clear signal of the importance the Government attaches to the new districts – perhaps precisely because they convey a strong historical tradition.

The starting point of the assignment is the parish division from December 31, 1999. The Government emphasized that given the importance of the church parish and the civil parish, it is essential to have a broad base of public activities and therefore consultation with the above-mentioned authorities and organizations would be important.

The classification should be stable over time and the division as accurate as possible; the names of the districts will provide the opportunity to follow the division in a historical perspective. There were many interests to consider in this investigation assignment; the cultural and historical reasons as well as statistical and research purposes – there are strong conservation interests in this and it will be a delicate task to cope with general satisfaction. It will be important to get a district division that feels natural to everybody, and that the names are those that have been in use, in many cases, for a thousand years.

The Property Data reform was implemented in Sweden between 1976 and 1995. In the new cadastre the municipality replaced the land registry parish (civil parish) as register area. During this period the land registry parishes were gradually abandoned as the administrative division basis, and parish boundaries were frozen. When Parliament in 1974 approved a revised register designation reform, it meant that Lantmäteriet was ordered to render the abandoned parishes in the property map as a compensation for them being excluded from the new municipality-based real estate designations. There is thus a formal mandate to ensure that the parish boundaries are not corrupted. The boundaries were transferred from the old property map to the new property map and frozen.

Lantmäteriet and the National Heritage Board have agreed on how the parish division is to be presented, and these authorities have ensured the geographic extent of the former land registry parishes to have a common parish division with a geographic extension to use in different contexts within the respective areas of responsibility.

The civil parishes have been objectified geographically, and that means that we can guarantee that we keep up-to-date information of the parish affiliation in the property register and that this can be done with efficiency and quality.

On January 1, 2016 the provision to account for the church parish in the property register ceases, and instead the civil parish will be added to each property. In the former property register for urban areas no parish affiliation will be noted for properties, since there has never been any corresponding parish division in the cities.

This decision means we will be able to recapture an old tradition in which the parish is a fundamental part of the division in Sweden, although the parish does not receive a formal administrative function. The parish as part of our cultural heritage will thus be preserved for the future.

A statistical summary of the current situation:

- 2 437 civil parishes in the property register;
- 2 517 church parishes December 1999 – today 1 364;
- 2 523 districts in the population register 2016.

Our third example relates to the minority languages of Sweden

As from the year 2000 new laws came into effect in Sweden in order to strengthen the historical and territorial minority languages. Saami, Finnish and Meänkieli place-names are presented on the national maps.

The majority language in Sweden is Swedish. Apart from the many new languages brought to Sweden by immigrants from different parts of the world during the recent decades, the minority languages Finnish, Meänkieli and Saami are traditionally spoken in parts of northern Sweden, where also the old place nomenclature is basically Finnish, Meänkieli or Saami or mixed.

The main problems concerning the use of these place names on maps and road signs are which forms to use and how to spell the names. In Sweden as well as in other European countries the majority language has always been prevailing



Area of Finnish and Meänkieli place names in Sweden.

in official documents, and place names in other languages have often been misunderstood, misspelled or changed to another name taken from the majority language.

Saami place names in Sweden

The Saami area covers large parts of northern Norway, Sweden, Finland and Russia, where the population since the 17th century has traditionally been nomadic reindeer breeders, though these are today a minority. The number of Saami people in these four countries can be estimated at 60,000, in Sweden at ca 20,000. Despite several hundred years of colonialism and assimilation 35–50 % of the whole Saami population still speaks their native language. In Sweden about 10,000, i.e. half the Saami population, can speak Saami, but since they are all bilingual and also speak Swedish, the majority of them do not use Saami as their everyday language.

In Sweden the official Saami Parliament with a secretariat in the city of Kiruna was established in 1993. The main task of the Saami Parliament is to act for a living Saami culture, among other things to be in charge of Saami language matters.

The old place nomenclature in the present Saami area is Saami, but Saami place names are also found outside this area. The area covers a large but sparsely populated part of Sweden, but seen from Stockholm it has been a very remote part of the country. This means that very few documents and maps older than the 16th century can give us any information about the language. There has never existed a commonly accepted written language for all Saami dialects in Sweden.

The spelling of Saami place names on the maps from the beginning of the 20th century was examined by K. B. Wiklund, the first professor of Finno-Ugric



Area of Saami place names in Sweden.

languages at Uppsala. He favored a spelling according to the locally used Saami forms instead of Swedish forms. He was criticized by those who wanted the names to be spelt according to the pronunciation of the local Swedish population – during the 18th and 19th centuries many Swedish speaking farmers, fishers and miners had settled in the Saami areas. Also Finnish speaking settlers influenced the place nomenclature. Finnish and Saami are related, and a lot of Saami place names were therefore changed according to corresponding Finnish words, Finnish being the more well-known language.

The spelling principles of Saami place names on the maps have continued to be under discussion and have been changed several times, resulting in confusion. In the 1960's a special Saami map orthography was introduced on official maps produced by the National Land Survey. This meant that Saami place names from all dialect areas were spelt in the same way but with consideration to different dialect word forms. Since it was considered important that the names should be possible to read by a person without knowledge of Saami, this orthography does not contain characters not found in Swedish.

A UN resolution from 1972 notes that a minority language in some areas, e.g. in the Saami-speaking parts of northern Europe, is spoken inside the territory of more than one country. It is recommended that the countries in question shall adopt a common orthography for all geographical names of the minority language (geographical names being the term used by the UN).

A common Nordic orthography for North Saami was adopted in 1978.

During the following years there was a heated discussion about this new orthography. Saami and language authorities and organizations were mostly positive. The Swedish Tourist Organization said that the diacritical signs, foreign to Swedish, would lead to misinterpretations due to pronunciation difficulties. Most critical of the orthography was the County Administrative Board and the Army Commander (several regiments are stationed in the area). However, the North Saami orthography was officially introduced on maps in 1983 for minor names but not for settlement names. If the new orthography differs very much from the old one, the names are to be written according to both variants.

Orthographies for Lule Saami, South Saami and Ume Saami have been adopted later, the latter with very few speakers left. This has led to a rather confusing situation, since there are often different opinions of the location of the boundary between the dialects. As the official map producing body Lantmäteriet has to strike a balance between different interests, this is not easy. There is also a tendency within the Saami organizations to claim that they only have the right to have an opinion, not Swedish authorities or linguists or onomasticians who are not of Saami origin.

On the 15th of June, 2001 Lantmäteriet, the Swedish mapping, cadastral and land registration authority, announced the following final decision on the presentation of Saami place names :

- Saami place names, including the varieties North Saami, Lule Saami, Ume Saami and South Saami, will be presented with their correct orthography in the Place Name register and in national maps;
- The older Swedish constructed spelling will henceforth be stored parallel in the Place Name register, but will not be used in the national maps;
- The Saami place names will be presented in the national maps according to purpose and field of application and with consideration of cartographic principles;
- The linguistic examination of the Saami place names will otherwise be executed in the same way as the place name examination.

In connection with this new decision concerning Saami orthography, the earlier decisions that regulated the presentation of Saami place names were invalidated.

From 2007 Lantmäteriet has begun an even closer co-operation with the Institute for Language and Folklore, and with the language consultants at the Saami Parliament, in order to further improve the presentation of the Saami place names in the general maps covering the entire Saami area.

Bilingual road signs are quite new in Sweden, but the Swedish Transport Administration together with Lantmäteriet, is working with a comprehensive project to densify the presentation of place names in minority languages. It is important to mention that place names that have been acknowledged by Lantmäteriet shall be used in governmental and municipal contexts in their approved forms. It is interesting and important to note that the code of good place-name practice shall be followed not only by the Swedish mapping, cadastral and land registration authority, but also by all other Swedish official authorities and municipalities.

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Le patrimoine toponymique d'Île-de-France à travers les transports en commun

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Pour un Francilien souhaitant se rendre où que ce soit, à l'heure de pointe, sans subir le trafic routier intense, quoi de plus simple que de prendre les transports en commun? Imaginons qu'il habite Paris et travaille à Saint-Mandé (Val-de-Marne). Ses occupations l'obligent à aller de La Défense à Marne-la-Vallée, en faisant un détour vers le sud de la capitale pour une réunion à Malakoff (Hauts-de-Seine). Après une journée bien remplie, il aura envie d'aller au cinéma à Rosny 2 ou de se promener au bois de Vincennes.

Ces noms lui servent de repère. Mais se doute-t-il qu'ils délivrent aussi un message? Cet usager des transports sera-t-il sensible à la beauté qu'ils renferment?

Si vous le voulez bien, accompagnons notre voyageur dans cette étude qui a pour ambition de faire découvrir, de faire aimer et de faire partager la langue française et les langues de France à travers son patrimoine linguistique particulier – un trésor – que l'on nomme “toponymie”.

D'emblée, tentons une réponse à notre voyageur qui s'interroge sur l'apparente similitude des noms “France” et “Île de France”. Reportons-nous au Moyen-Âge où, pour écrire un nom, soit il était écrit comme l'écrivain l'entendait, soit, le cas le plus courant, il était latinisé. Dans le haut Moyen-Âge, *Francia* désignait l'ensemble des territoires soumis aux Mérovingiens et signifiait “pays des Francs”, du nom d'une des tribus germaniques qui envahirent la Gaule au V^e siècle après J.-C. *Francia* va devenir *Regnum Francorum* dans les documents médiévaux pour nommer le domaine capétien, et cette expression prendra deux sens : un sens large avec le Royaume de France des Capétiens, et qui poursuivra son chemin jusqu'à devenir la “France” telle que nous la connaissons, et un sens étroit de Pays de France, compris comme un *pagus*, c'est-à-dire la “contrée” désignant le berceau primitif de la dynastie, limité par la Seine, l'Oise, l'Aisne et la Marne. De là une sorte d'“île” et l'origine de l'expression “Île de France”, attestée en 1387. Les villages qui la composent comportent un élément suffixal révélateur, et l'on connaît encore aujourd'hui des lieux traditionnellement appelés “...-en-France”. Un village, célèbre par l'aéroport qu'il supporte, Roissy-en-France.

L'administration de 1976 s'est emparée de l'expression en la faisant devenir une des Régions du découpage administratif de la France, et les gestionnaires, reprenant les noms de “Seine, Marne, Oise”, la marquent par des traits d'union pour signifier son caractère administratif aux contours strictement délimités – huit départements – formant les huit branches de l'étoile de son logo.

L'adjectif dérivé, francilien, désigne toute personne habitant l'Île-de-France. Ce terme, admis par l'Académie française le 22 janvier 1986, a été créé par le père fondateur de la région Île-de-France et président de l'association des maires de France, feu Michel Giraud. Le terme “francilien”, tiré d'un dialecte de langue

* Chairperson of the UNGEGN, French-Speaking Division, France.

d'oïl parlé autrefois en Île-de-France, le francien, s'est appliqué aux habitants et à une rame automotrice de dernière génération, et aussi au réseau de trains de banlieue sous la forme "Fransilien", et, au féminin, à un ensemble de voies rapides contournant Paris, la "Francilienne".

Ces termes s'intègrent dans la langue française. Tout comme celui du bon vieux "métro", apocope de "métropolitain", adjectif substantivé tiré de l'expression "chemin de fer métropolitain", qui définit un transport en commun, le plus souvent souterrain, donc mystérieux, les noms de lieux où vit notre ami voyageur ont aussi un sens, une histoire; ils ont été créés par ceux qui en avaient besoin pour dénommer ce qui leur est nécessaire: rues, quartiers, lotissements, etc. Notre voyageur va découvrir qu'ils naissent, vivent, évoluent, meurent, renaissent, subissent l'érosion inéluctable de leur forme selon l'usage que lui, vous, moi, nous tous en faisons.

Notre voyageur habite le cœur de l'Île-de-France, Paris (Fig. 1).

Dans ses Commentaires sur la guerre des Gaules, César mentionne les *Parisii* comme peuple celtique qui avait pour capitale *Lutetia Parisiorum*, sise sur une île de la Seine, nommée plus tard (en 1834 de par la création, sur la voie romaine du *cardo maximus*, d'une rue éponyme) "île de la Cité", qui se couvrit de maisons à la fin du XII^e siècle, lorsque la cathédrale Notre-Dame fut construite. Autour de l'île, ce sont des marais que suggère justement *Lutetia*, qui viendrait du radical celtique archaïque *luco* désignant des "marais", et que nous révèle encore aujourd'hui le quartier du Marais.

Retenons le fait que l'administration romaine a laissé la transition linguistique se faire sans protester et l'on sait qu'à partir du III^e siècle, le nom des chefs-lieux des tribus gauloises est remplacé par le nom des peuples qui les occupent. Ainsi, *Lutetia* est abandonné au profit de *Parisii civitas*, qui deviendra Paris, et sera surnommée par la suite, familièrement par ses habitants "Paname", ou avec fierté la "ville Lumière" par ses gestionnaires.

En outre, les Romains, une fois leur conquête achevée, ne cherchèrent pas à faire disparaître le vocabulaire gaulois, mais ils traduisirent. Par exemple, *Briva Isarae*, toponyme hybride formé du nom de rivière pré-indoeuropéen *Is-ara* l'"Oise" et du mot commun gaulois *briva* "passage à gué, pont", est le nom d'un vieil oppidum situé au franchissement de l'Oise par une voie antique. Avec les Romains, il devient *Pontem Isarae* "le pont de l'Oise", qui évoluera en *Pons Isarae* en 864, puis en Pontoise (Val-d'Oise). Le pont est l'élément fondateur de la commune.

Cela dit, notre ami part de son domicile parisien, prend le Réseau Express Régional (RER), Ligne A (la plus ancienne [1969], celle qui transporte un million et demi de voyageurs par jour), pour aller vers l'Est parisien, et voit ségrainer des stations qui évoquent et entremêlent les vies d'hier et d'aujourd'hui.

Tout en restant rive droite, le RER de notre ami quitte Paris et entre dans le Val-de-Marne.

Vincennes: proche de Paris, est célèbre par son château-fort royal, à l'origine de la fondation de la ville. La forteresse, dont le donjon est le plus haut d'Europe (52 m), fut érigée du XIV^e au XVII^e siècle, au milieu d'une forêt, dont il ne reste plus que le bois, administré par la ville de Paris. Le nom d'origine, *Vilcenna*, comporte le suffixe gaulois - *enna*, soulignant les noms de forêt. Ce que nous nommons "bois de Vincennes" signifierait de façon redondante "bois de la forêt d'un certain



Fig. 1 Ile-de-France.

Gaulois nommé, peut-être, Villo ou Vilco”. Louis VII, amateur de chasse, choisit cette forêt pour y faire aménager un pavillon de chasse, qui prit le nom de la forêt, et devint le château primitif qui, à son tour, servit de résidence royale à saint Louis, qui rendait la justice sous un chêne voisin. Le château-fort que nous connaissons fut construit sous Charles V. Il servit de prison sous Louis XI et jusqu’en 1784. Maintenant, il abrite les archives de l’armée.

Rendu à la gare de Vincennes, notre ami longe à pieds la ligne du RER et arrive à Saint-Mandé, aujourd’hui dans le département du Val-de-Marne, hier dans le département de la Seine (Paris et la petite couronne). Intéressons-nous donc aux noms des cours d’eau. Des noms très précieux qui viennent des temps préceltiques, et que nous ont transmis ou adaptés les Gaulois, puis les Romains. Dans ses Commentaires, Jules César note *Sequana* pour la Seine. Grâce aux recherches onomastiques, la racine *sek-w*, transcrite en latin *sequ*, serait d’origine pré-indoeuropéenne. Elle évolue sous les Mérovingiens en *Segona*, *Sigona* avec la syllabe centrale non accentuée qui, au fil du temps, s’efface pour donner “Seine”, dont le sens reste obscur. Quant à la Marne, citée par César sous la forme *Matrona*, nous sommes sûrs de son origine celtique parce que le premier élément *matra* est un mot gaulois signifiant “mère” et le Glossaire gaulois-latin (retrouvé par Endlicher dans la région de Vienne, au sud de Lyon) note le suffixe *-ona*, *-onna*, c’est-à-dire *flumen*, dans le nom de nombreux cours d’eau. À ces époques anciennes, les cours d’eau sont très souvent divinisés et dédiés à la déesse-mère. Aujourd’hui, l’administration en a repris certains dans la composition des noms

de département: si le département de la Seine a disparu, celui du Val-de-Marne a été créé par le député-maire de Nogent-sur-Marne, feu Roland Nungesser, à la place de la proposition “Seine-et-Bièvre”.

Notons que le confluent de la Seine et de la Marne inspira au sculpteur Nicolas Coustou, en 1712, une statue représentant les deux fleuves enlacés, aujourd’hui exposée Cour Marly, au musée du Louvre.

Ces noms de cours d’eau nous font entrevoir l’apport des racines préceltiques productives. L’une d’elles, la racine *kal-* ou *kar-* avec le sens de “pierre, rocher” puis “abri sous roche”, d’où “lieu d’habitation”, a servi à former de nombreux toponymes parce qu’elle s’est transmise dans le vocabulaire celtique. Des mots du vocabulaire d’aujourd’hui en sont dérivés, tels calanque ou chalet. D’autres se sont figés en noms de lieux, tel Charenton (Val-de-Marne).

Tout en entrevoyant l’extraordinaire patrimoine culturel que recouvrent les noms géographiques, notre voyageur est arrivé à son lieu de travail, Saint-Mandé.

Ce nom nous fait aborder le terrain de la toponymie chrétienne. Au début du vie siècle, on prit l’habitude de nommer les lieux, à partir du latin, à l’aide du nom d’un saint ou du mot commun des lieux de culte.

La dévotion populaire ou la volonté de l’Église se manifestent dans le culte des saints. En France, un très grand nombre de communes commémore un saint personnage. La nomenclature de Paris et d’Île-de-France ont leur part de représentation, dans les noms de communes, de monuments ou de rues, avec saint Martin (évêque de Tours et évangéliste de la Gaule), saint Pierre (1^{er} évêque de Rome), saint Germain (évêque de Paris), saint Denis (évêque fondateur du diocèse de Paris), etc. La Vierge et les saintes ne sont pas oubliées: Notre Dame, sainte Geneviève (patronne de Paris), etc. Elles se manifestent aussi dans le mot commun désignant des lieux de culte, tels l’église, la chapelle, l’oratoire, ou, moins connu ou plus discret, la celle, c’est-à-dire la cellule d’un ermite.

L’emploi de ce mot-ci en toponymie a donné “Sceaux”. Vers 1120, on relève l’expression au pluriel *apud Cellas*, puis Ceaux. La graphie actuelle de la commune a été influencée par un mot du vocabulaire courant, le “sceau”.

Par ailleurs, le monastère, qui évolue en montier ou moutier, a produit le diminutif *monasteriolum*, désignant un “petit monastère”, pour aboutir à Montreuil. Les habitants actuels de la commune la surnomment à juste titre la “seconde ville malienne au monde après Bamako”, ou avec humour “Mali-sous-Bois” ou “Bamako-sur-Seine” même si cette dernière ne coule pas sur place. 10% de la population de la ville est malienne ou d’origine malienne.

La chapelle n’est pas en reste. Au Moyen-Âge, le village de La Chapelle, sur la route reliant la basilique Saint-Denis à Paris, est devenu un quartier de Paris. Il doit son nom à l’ancien village de La Chapelle-Sainte-Geneviève (où la sainte serait venu souvent prier), devenu La Chapelle-Saint-Denis et réuni à Paris par décret impérial en 1860 sous le nom de La Chapelle. La cité, l’impasse, la place, le boulevard et la rue lui doivent leur nom.

Citée dès 1540 et jusqu’en 1860, une croix de l’Évangile était dressée au nord-est de La Chapelle. La croix donna son nom à un chemin, nommé “chemin de la Croix-de-l’Évangile”. C’est la dernière croix de carrefour de Paris.

Les croix de carrefour, souvent monumentales, situées à la croisée des routes,

où l'on fait naturellement halte, avaient leur utilité: elles portent des noms par lesquels les habitants peuvent s'en servir comme repère. D'ailleurs, il en existe encore partout en France et en Europe.

En 1868, on réalisa la fusion de la rue d'Aubervilliers et du chemin dont on garda une partie du nom pour nommer la nouvelle rue "rue de l'Évangile", voie publique de Paris. Cette rue impressionne les écrivains, Marcel Aymé dans son recueil *Derrière chez Martin* en 1938, Jules Romains dans son roman *Les Hommes de bonne volonté*, Alexandre Arnoux dans *Rue de l'Évangile*, et les réalisateurs de films, Marcel Carné avec *Les Portes de la nuit* en 1946.

Pour décembre 2015, il fut envisagé de nommer la future gare du RER E "Évangile" en raison de sa situation à proximité de la rue de l'Évangile. Finalement, le syndicat des transports d'Île-de-France décida en 2011 que le nom de la gare rende hommage à Rosa Parks (1913 - 2005), figure emblématique de la lutte contre la ségrégation raciale aux États-Unis.

Il est presque midi, et notre voyageur souhaite déjeuner à La Défense, à l'ouest de Paris. Il reprend le RER. Le trajet est long; il va passer un certain moment dans les transports en commun. Lira-t-il un roman, un magazine, un journal? Gardera-t-il le nez en l'air, sans penser à rien? Son regard se portera sans doute sur les affiches publicitaires vantant les mérites de telle ou telle destination de rêves pour ses vacances. Peut-être, sa curiosité éveillée, s'interrogera-t-il sur ces noms qui lui servent si précieusement de repère. Peut-être se rendra-t-il compte que naturellement, depuis la nuit des temps, nous nommons les êtres, les choses, tout ce qui nous entoure. De ce fait, un nom renferme un trésor d'histoire.

Notre voyageur se demande comment les noms ont pu subir de telles transformations. Peut-être faut-il lui dire que c'est sous une forme exclusivement orale que les noms de lieux se sont introduits et maintenus dans l'usage. L'écriture s'est emparée d'eux plus tard, lentement et s'est superposée à l'usage parlé. Il a fallu l'importance de certaines localités, la situation privilégiée de certains lieux, pour que les historiens et les géographes en fassent mention. Au fur et à mesure, du remplacement de la "coutume" par le texte, les grandes administrations ont enregistré, consigné, sur les documents officiels, tous les noms dont ils ont eu connaissance et que l'usage a implanté en des endroits, des lieux bien précis.

Qu'ont fait les noms de lieux? Ils ont suivi le rythme de la langue. Un nom de lieu est une forme de langue, un mot formé, comme tous les autres, de voyelles et de consonnes, et soumis aux lois de la phonétique et de l'évolution phonétique. Dérivant surtout du latin ou du latin médiéval (roman) et du vieux français, les noms comme *fontana* ("fontaine") augmenté du suffixe collectif en *-ai* et en *-oi* voient leurs finales devenir *-ay*, *-oy*, *-ais* ou *-ois*. Les "Fontenay", "Fontenoy" s'expliquent par la prononciation du français qui écrivait *-ai* et prononce /oi/. De nos jours, nous disons encore "asseyez-vous" ou "assoyez-vous".

Notre voyageur, fatigué, n'ira pas plus loin. Il renonce à aller vers Marne-la-Vallée-Chessy, ville nouvelle des années 1970, dont il comprend maintenant le sens de ses composants.

Pendant le trajet de retour, il songe avec douceur à sa ville natale nommée Plaisir, sise dans les Yvelines – nom tiré du nom primitif de la forêt de Rambouillet, l'antique *Aquilina silva*, aboutissant au XIII^e siècle à Yveline, sans s!

L'origine de Plaisir est attestée en 775 sous la forme *Placicio*, qui devient en 1162 *Plesiz*, pour aboutir en 1236 à *Plessiaci vulgo Plaisii*, expression dont on ne retient que le mot final, qui est une altération du terme dialectal féodal “plessis” signifiant “enclos formé de branches entrelacées”. Cet ancien plessis, oublié, fut remotivé en Plaisir.

Pour l'heure, notre ami sourit aux noms qu'il utilise quotidiennement. Il entrevoit une clef qui lui ouvre la description du lieu nommé, la personne qui l'a nommé, la culture de la personne qui l'a nommé, un vouloir commémoratif, l'inspiration du lieu, du moment, etc.

Ainsi, un nom de lieu, c'est un mot qui se moule dans le vocabulaire, qui s'intègre dans la grammaire de sa propre langue. Plus besoin de souffler à notre ami qu'un nom ne naît pas du hasard, mais d'un besoin, qu'il évolue, qu'il a des usages, qu'il vient des hommes.

Les noms de lieux sont une identification par des mots convenus de l'espace dans lequel on vit. Les générations passent, les langages évoluent. Les noms donnés aux lieux ne suivent pas toujours l'évolution du langage, à un moment donné, ils cessent d'être employés pour ce qu'ils signifient, se figent pour ne plus désigner qu'un lieu et un seul. Ce sont dès lors des noms propres, composé généralement d'un élément générique (qui identifie l'entité géographique : mont, lac, réserve...) et d'un élément spécifique (qui personnalise l'entité : mot, adjectif, ou patronyme...) et que l'orthographe signale par une majuscule.

Le merveilleux, c'est que nous avons tous le privilège de participer à cette passionnante aventure qu'est la toponymie – en la pratiquant naturellement avec nos noms, nos lectures, nos déplacements, quand on écrit, ou quand on parle. Ces noms qui lui semblaient mystérieux ont retrouvé l'éclat de la vie. Nous lui avons démontré que chaque toponyme a une histoire qui devrait pouvoir se reconstituer dans le temps (à travers les attestations livrées par les documents du passé) et dans l'espace (en prenant en considération les données de la géographie et de la nature), en relation avec la vie des hommes – avec sa vie. Certes, le toponyme localise, distingue, mais aussi il évoque, anime. Donner un nom à un lieu, le nommer, c'est le reconnaître, c'est l'animer, c'est lui donner une âme.

Le toponyme, ce mot rempli d'humanité – cœur d'un lieu et d'une langue à un temps T – est un mot du langage. Il est à préserver, il est à transmettre. Il mérite le respect. Nous tirons là des enseignements qui soulignent invariablement l'insoupçonnée richesse du patrimoine linguistique que forment les noms de lieux. Nous avons apprécié, j'espère! le sens et les mots régionaux représentés dans les noms de lieux, érodés, déformés, décrivant le plus souvent le paysage et les pratiques des habitants ; ils sont là, témoins fragiles d'un riche patrimoine culturel, à sauvegarder, à connaître et à faire reconnaître dans un projet de valorisation et de sauvegarde conforme à la convention de 2003 de l'UNESCO sur la sauvegarde du patrimoine culturel immatériel.

La visite de notre ami auprès des noms géographiques lui a permis de se rendre compte qu'un nom géographique – un toponyme – est un témoin discret du patrimoine culturel national, qu'il est à conserver et à sauvegarder dans de bonnes conditions, afin de le faire rayonner.

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Situation and developments in the standardization of geographical names in Spain

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This document details the progress made by Spain on the standardization of Geographical Names.

Spain continues to focus its efforts to avoid duplication and overlap between competent bodies in this field, betting on harmonization, exchange, sharing and coordination of the information produced by them all.

The result of this effort is the approval of the National Cartographic Plan (PCN) 2013-2016 as a planning instrument for official cartographic production by the General Administration of State and as a tool to facilitate its relationship with the other official cartographic production plans (planned in Royal Decree 1545/2007, November 23rd, that regulates the National Cartographic System). This PCN will allow the coordination of geographic information production, integration with other national plans and coordination with existing regional plans.

The National Geographic High Council (CSG) as National Mapping Authority is responsible for looking after and promoting such cooperation and harmonization. To achieve these objectives, the CSG has the Specialized Committee on Geographical Names, as a body of study and proposes the preparation of decisions of the CSG on geographical names, and the Technical Working Group on Geographic Names the Council of Geographic Information Infrastructure in Spain (GTT-CODIIGE), whose task is to analyze the implementation in Public Administration Regulations of INSPIRE and help achieve compliance.

The most significant advances can be summarized in the following points:

- Adoption of the National Cartographic Plan 2013-2016;
- Creation of the Technical Working Group on Geographic Names CODIIGE;
- Publication of gazetteers at national and regional level.

Situation and Developments in the Standardization of Geographical Names in Spain

Abbreviations used:

IGN: Instituto Geográfico Nacional de España (National Geographic Institute of Spain);

CNIG: Centro Nacional de Información Geográfica (National Center of Geographical Information);

CSG: Consejo Superior Geográfico (National Geographic High Council);

CODIIGE: Consejo Directivo de la Infraestructura de Información Geográfica

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en España (Board of Geographic Information Infrastructure in Spain);

INSPIRE: Infraestructura de Información Espacial en Europa (Infrastructure for Spatial Information in Europe);

NGBE: Nomenclátor Geográfico Básico de España (Basic Geographic Gazetteer of Spain).

Gazetteers and Harmonization

The steps taken by Spain concerning the publication of harmonized and interoperable gazetteers with all stakeholders are detailed as follows.

Harmonization and interoperability

Gazetteer Model and Web Feature Service (WFS) of INSPIRE. Interoperability and compatibility of spatial data.

For the creation and maintenance of spatial data and network services in Spain, the following standards must be taken into account:

- Law 14/2010 of July the 5th, on Infrastructure and Geographic Information Services in Spain (LISIGE), is the result of the incorporation into Spanish law of Directive 2007/2 / EC of the European Parliament and of the Council (INSPIRE);
- Regulation (EU) No. 1089/2010 of November the 23rd 2010 implementing Directive 2007/2/EC of the European Parliament and of the Council as regards interoperability of spatial datasets and services;
- D2.8.I.3 INSPIRE Data Specification on Geographical Names - Guidelines;
- Regulation (EU) No 976/2009 of October the 19th 2009 amending Directive 2007/2 /EC of the European Parliament and of the Council as regards the Network Services.

To ensure interoperability of all users, the Public Administrations affected shall publish their gazetteers and network services as specified in these standards.

Creation of the Technical Working Group on Geographical Names of the Council of Geographic Information Infrastructure in Spain (CODIIGE).

The National Geographic High Council is an advisory body under the Ministry of Public Works whose objective is the coordination of geographic information for Public Administrations.

Law 14/2010 provides for CSG as point of contact with the European Commission in relation with INSPIRE Directive and set up the Council of Geographic Information Infrastructure of Spain.

Several Technical Working Groups have been formed to, among other objectives, take over the task of informing the European Commission on the data and services available in Spain according to INSPIRE and the acceptance and

application of its implementing rules in Spain. Among these groups is the Technical Working Group of Geographical Names (TWG-GN). This TWG-GN has reported of six spatial data sets (CDE) fully or partially compliant with the INSPIRE Data Specification on Geographical Names, metadata and services necessary to inform the European Commission (INSPIRE).

The reported spatial data sets, are the regional geographic gazetteers and the Basic Geographic Gazetteer of Spain.

Gazetteers

Below are listed the advances in making and publication of state and regional gazetteers.

Basic Geographic Gazetteer of Spain (NGBE)

In compliance with the regulations cited above, the National Geographic Institute (IGN) has made available to all users the first version of Basic Geographic Gazetteer of Spain (version 2013), result of debugging geographical names extracted from the topographic cartography of IGN at scale 1:25,000.

Therefore a Web Feature Service (WFS) has been created, under Regulation Services Network and the Technical Guide for the implementation of download services INSPIRE Directive. The service URL is: <http://www.ign.es/wfs-inspire/ngbe>

Moreover, as the NGBE is part of the National Reference Geographic Equipment, it is available in the Download Center CNIG. The download can be performed in the following URL: <http://centrodedescargas.cnig.es/CentroDescargas/equipamiento.do?method=mostrarEquipamiento>.

The NGBE project continues today with the study and harmonization of NGBEv.2013 with geographical names provided by the competent bodies in the field of State Administration and the Autonomous Communities. The aim is to achieve the maximum consensus of geographic names published in the NGBE.

Autonomous Gazetteers

The RD 1545/2007, indicates that the geographic gazetteers of the Autonomous Communities will contain the georeferenced official geographical names on topographic cartography of scale greater than 1: 25,000 of the respective region.

Related of Autonomus gazetteers, which have already been published according to the rules specified in paragraph 1.1 of this report:

- Nomenclátor Geográfico de Andalucía (NGA) <http://www.ideandalucia.es/wfs-nga/services?>
- Nomenclátor de toponimia major i menor de la Comunitat Valenciana <http://nomenclator.cma.gva.es/deegree-wfs/services>
- Nomenclátor Geográfico de Euskadi (NGEus) <http://www.geo.euskadi.net/>

WMS_CARTOGRAFIA

- Base de datos de Toponimia Oficial de Navarra <http://idena.navarra.es/ogc wfs>
- Toponimia de Aragón <http://sitar.aragon.es/AragonWMS>

Web pages

Next, a list of state and regional websites with information on geographical names is shown.

National websites

Comisión Especializada de Nombres Geográficos:

https://www.fomento.gob.es/MFOM/LANG_CASTELLANO/ORGANOS_COLEGIADOS/CSG/Comisiones/COMISION_NOMBRES_GEOGRAFICOS2.htm;

Portal web del Instituto Geográfico Nacional:

<http://www.ign.es/ign/main/index.do>;

Portal web de la Infraestructura de Datos Espaciales de España (IDEE):

<http://www.idee.es/>;

Registro de Entidades Locales:

<http://ssweb.mpt.es/REL/>;

Plan Cartográfico Nacional:

https://www.fomento.gob.es/MFOM/LANG_CASTELLANO/ORGANOS_COLEGIADOS/CSG/PCN/PCN_2013_2016/;

Portal web de la Comisión Europea:

<http://inspire.jrc.ec.europa.eu/>;

Geoportal de la Infraestructura de la información espacial europea:

<http://inspire-geoportal.ec.europa.eu/>;

Instituto Hidrográfico de la Marina:

http://www.armada.mde.es/ArmadaPortal/page/Portal/ArmadaEspañola/ciencia_ihm_1/prefLang_es/.

Regional websites

Andalucía

<http://www.ideandalucia.es/nomenclator/>;

Aragón

<http://sitar.aragon.es/>;

Principado de Asturias

<http://sitpa.cartografia.asturias.es/sitpav30/pages/geosite/Mapping.aspx>;

Canarias

<http://www.idecan.grafcan.es/idecan/>;

Cantabria

<http://www.territoriodecantabria.es/Publica/CartografiaBase.aspx>;

Castilla y León

<http://www.cartografia.jcyl.es/>;

Castilla-La Mancha

<http://centrocartografico.castillalamancha.es/>;

Cataluña

-Institut Cartogràfic i Geològic de Catalunya:

<http://www.icc.es/>;

-Portale específico del nomenclátor de toponimia oficial de Cataluña:

<http://www20.gencat.cat/portal/site/territori/menuitem.dbf7b17bb47cda345f13ae92b0c0e1a0/?vgnnextoid=32f04413c1548210VgnVCM1000008d0c1e0aRCD&vgnnextchannel=32f04413c1548210VgnVCM1000008d0c1e0aRCD&vgnnextfmt=default>.

Comunitat Valenciana

-Buscador de nombres geográficos:

[http://www.cma.gva.es/web/indice.aspx?nodo=58804&idioma=C](http://www.cma.gva.es/web/indice.aspx?nodo=58804&idioma=C;);

-Página de consulta de toponimia de la Academia Valenciana de la Lengua:

<http://www.avl.gva.es/va/inici.html>;

-Institut Cartogràfic Valencià:

<http://www.icv.gva.es/>

-Extremadura:

<http://www.ideextremadura.es/>.

Galicia

-Buscador de nombres geográficos de la Xunta de Galicia:

<http://xunta.es/toponimia>;

-Búsqueda de topónimos del sistema de información de la Xunta de Galicia:

<http://toponimia.xunta.es/>;

-Illes Balears:

<http://ideib.caib.es/visualitzador/visor.jsp>;

-La Rioja:

<http://www.iderioja.larioja.org>;

-Comunidad de Madrid:

<http://gestiona.madrid.org/nomecalles>;

-Región de Murcia:

<http://www.sitmurcia.es/gestionot/index.jsp?pagina=0&idi=es>.

Comunidad Foral de Navarra

-Instituto Navarro del Vascoence:

<http://www.euskarabidea.es/espanol/elvascoence-ennavarra/nomenclator>;

-Infraestructura de Datos Espaciales de Navarra:

<http://idena.tracasa.es/busquedas/catalog/main/home.page>.

País Vasco

-Búsqueda de nombres geográficos de la Viceconsejería de Política Lingüística del Gobierno Vasco:

http://www.euskara.euskadi.net/r59-15853x/es/euskara_eaetoponimia/bases/consultaBD_sel.asp?ilocal=c;

-Página de la Academia Vasca de la Lengua:
<http://www.euskaltzaindia.net>.

Conclusions

Spain continues to generate initiatives and takes measures to promote the interoperability and harmonization of geographical names, with the aim of promoting the development of the recommendations of United Nations and the rules of the European institutions.

The result of this effort is the approval of the National Cartographic Plan 2013-2016, as an essential instrument to coordinate the mapping activity by the central government with regional governments and local authorities, integrated in the National Cartographic System.

Coordinated planning of the geographic information production with all stakeholders and its integration with other national and regional plans, allows achieving the objective regarding the elimination of duplication, reducing efforts and costs in the production of geographic information.

The National Geographic High Council creates the Council of Geographic Information Infrastructure of Spain integrated by representatives of the three levels of the Spanish Administration (national, regional and local), experts from the Specialized Committee on Geographical Names and experts on environmental policies, in order to ensure the implementation in Spain of rules and regulations that have been approved in Europe.

Also, Technical Working Groups of CODIIGE are created, among which is the GTT of Geographic Names, in order to provide help and technical support to agencies enforce the implementation of these regulations and analyze compliance are created INSPIRE therein.

Direct result of the implementation of these measures is the public dissemination of the various gazetteers (state and regional) through interoperable network services based on one common model.

Finally, Spain will continue working on the promotion the development and publication of standardized and interoperable gazetteers by all relevant agencies and the establishment of National Geographic Gazetteer as a harmonization and integration, if is necessary, the Basic Geographic Gazetteer of Spain with the geographical gazetteers of the Autonomous Communities.

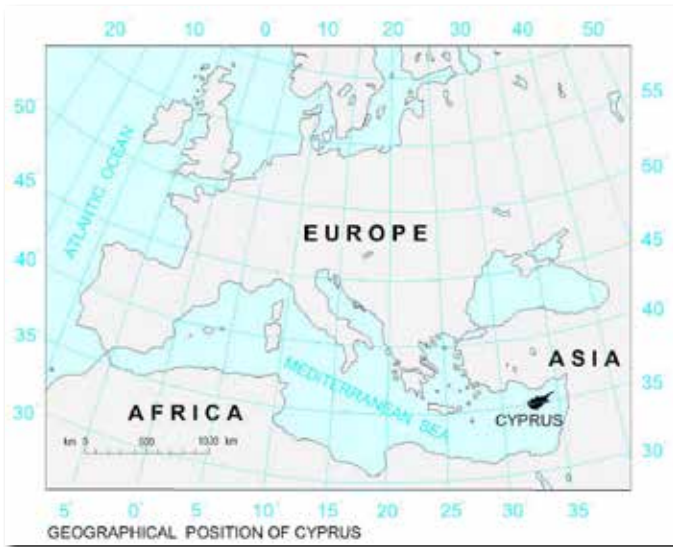
Toponymic standardization in Cyprus

Geographical names - intangible cultural heritage

ANDREAS HADJIRAFTIS*

Introduction

Cyprus is the third largest island in the Mediterranean, after Sicily and Sardinia, with an area of 9.251 km² (3.572 sq. miles). It is situated at the north-eastern corner of the Mediterranean, at a distance of 350 km north of Egypt, 102 km west of Syria, and 68 km south of Turkey. Cyprus lies at a latitude of 34.5° - 35.7° North and longitude 32.3° - 34.6° East.



The United Nations, with the decision of the Economic and Social Council in April 1961, undertook international efforts for implementing the standardization of geographical names. The Republic of Cyprus, complying to this mandate, and also complying to the related UN resolutions, participates actively in all Conferences, Sessions and Divisions' meetings, trying always to fulfill its obligations on these very important matters.

The Cyprus Permanent Committee for the Standardization of Geographical Names (CPCSGN) was officially established by the decision of the Council of Ministers no.15769 of 21st April 1979 and constitutes the only competent National Authority for the Standardization of Geographical Names in Cyprus. According to

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law N. 66(I)/98 and the regulations ΚΔΠ 443/2001, the Committee operates under the Minister of Education and Culture. The Minister appoints the members of the Committee every five years.

Cyprus Permanent Committee for the Standardization of Geographical Names

The Committee was first created in 1967 and was formalized by the decision no. 15.769 of the Council of Ministers on 21.4.1977. The Committee is the body responsible for the standardization of geographical names in Cyprus. According to Law N.66(I)/98 and regulations ΚΔΠ 443/2001, the Minister of Education and Culture, as the Competent Authority, appoints the President and the members of the Committee every five years. The Committee consists of a President and nine members.

The Committee mainly deals with the following topics:

- Handles all matters related to the standardization of geographical names of the Republic of Cyprus;
- Records the geographical names of the Republic of Cyprus, studies all related issues, and submits to the Competent Authority for approval its suggestions on standardization and coding of geographical names;
- Represents the Republic of Cyprus in international meetings of the United Nations (UN) on issues of its competence, and cooperates with the UN and other international organizations, and the corresponding national committees of other countries, to attain the objectives provided in legislation;
- Advises the competent local authorities for naming or renaming of streets, and the spelling of geographical names;
- Monitors the implementation of the standardization of geographical names and the Greek to Roman alphabet transliteration system of the Greek Organization for Standardization (ELOT 743), which was accepted by the Fifth Conference of the United Nations, as a standard of the International Standardization Organization (ISO 843.3) and was adopted by the Council of Ministers.

In the exercise of its powers, the Committee selects from the existing types of geographical names, a single type for official and international use, after examining them, based on linguistic, grammatical, aesthetic, social and historical criteria.

The Committee collects data from the fields of history, linguistics, archaeology, literature, cartography and folklore that help the etymology, spelling and standardization of toponyms and names of the municipalities and the communities of Cyprus.

One of the main tasks of the Committee is also to address the Turkish arbitrariness which, in a burst of cultural ethnic cleansing, tries to impose new geographical names, to erase and eliminate the historical geographical names of Cyprus in the occupied areas of the country. In any international forum, such as the United Nations, the Committee strives for the historical names of Cyprus, and manages to be respected and Turkish arbitrariness be canceled.

According to Law N.71(I)/2013, which was recently voted for by the Parliament, an amendment was added to the basic law, by creating a new article, which criminalizes the alteration of geographical names and toponyms and the illegal issue, import, circulation, supply, distribution and trade of maps, books or other documents, in conventional or digital form, which contain geographical names and toponyms of the Republic, imprinted differently than those specified in accordance with the procedures laid down in the Law, or those contained in the official Toponymic Gazetteer.

The Committee has issued various independent publications that help in understanding the issues which relate to geographical names, and contribute to the solution of problems arising. The creation of its website (www.geonoma.gov.cy) is another step forward in upgrading its services and activities.



CPCSGN Website – www.geonoma.gov.cy.

In this website you will find information on the history, the law and the Committee's operating regulations, information with respect to its members, communications and activities, texts from its participation in conferences and events, reports on efforts to tackle Turkish arbitrariness and illegal alteration of historical names of Cyprus, maps, material for the transliteration of names into the Roman alphabet, etc.

The CPCSGN continues the tasks for the collection, the standardization and the Romanization of the Greek alphabet, according to ELOT 743, of the geographical names of the Republic of Cyprus. Almost all toponyms were gathered by appropriate and authorized bodies during the mapping of Cyprus in 1878 and later periods. The methodology and the procedure of collecting and recording the toponyms and microtoponyms of Cyprus, and their further processing, are described in detail below.

History and culture

The History and Culture of Cyprus is among the oldest in the world. The first signs of civilization traced in archaeological excavations and research date back approximately 9,000 years to the 7th millennium BC. This rich cultural landscape involves hundreds of archaeological sites scattered throughout the island, representing various historical periods in the island's evolution.



*Bronze plate found in ancient Idalion, Cyprus, in 470 B.C.
One of the most important examples of Cypriot syllabic script. Provides important information regarding the political system, socioeconomic conditions, ownership and taxation.*

To a significant extent, geography determined the historical destiny of Cyprus because of its geostrategic location, at the meeting point of three continents, namely: Europe, Asia and Africa. For certain periods, Cyprus lived under foreign domination, and became an independent state and a member of the United Nations in 1960. In 1961 it became a member of the Council of Europe, the British Commonwealth and the Non-Aligned Movement (NAM). In 2004, the Republic of Cyprus became a member of the European Union. In 2008, the Republic of Cyprus joined the Euro Zone and adopted the euro as its national currency.

Geographical names in Cyprus

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 at the beginning of the British rule of the island. The name of the island "Kypros" was mentioned by Homer 3000 years ago.

The last two conquerors of Cyprus were the Ottoman Turks, from the 16th to the 19th century and subsequently the British until 1960. All geographical names, which survived through the centuries in writing or in oral tradition until 1960, which was the year of the independence of the Republic of Cyprus, are fully acknowledged and preserved by the Government. Many of them have been collected from texts,



Map of Cyprus (Abraham Ortelius), 1573.



Map of Cyprus (Mercator Hondius), 1633.

historical documents, left by the British and the Ottoman Turks and other previous conquerors. All the conquerors of Cyprus were imposing their own systems, but they did not ever proceed to massive changes of the traditional geographical names. However, Turkey, since its invasion and occupation of approximately 37% of the territory of the Republic in 1974, is systematically changing and renaming in an arbitrary way the internationally accepted official geographical names that survived through the centuries, violating in this way the relevant resolutions of the UN Conferences on the standardization of geographical names.

Geographical names historical background

Cyprus belongs to the Mediterranean world, having a written history with tangible evidence of at least three thousand years. Naturally, the historical sources of Cyprus refer also to toponyms. Taking as a basis the Greek presence in Cyprus, which is the dominant long-lived presence, dating from 1100 BC to this day, the following groups of toponyms are observed in Cyprus: (a) pre-hellenic, (b) hellenistic, (c) roman, (d) byzantine, (e) Frankish, and (f) Turkish. The history of Cyprus is reflected in the kaleidoscope of Cypriot toponyms.

Research has proved that toponyms are mostly stable. Most toponyms remain unchanged through the centuries, following only the changes which take place in the historical evolution of the language. However, some of them are altered, as time goes on. The changes of toponyms are mainly based on the introduction of new ones, which usually refer to natural entities, man-made works and new ownership.

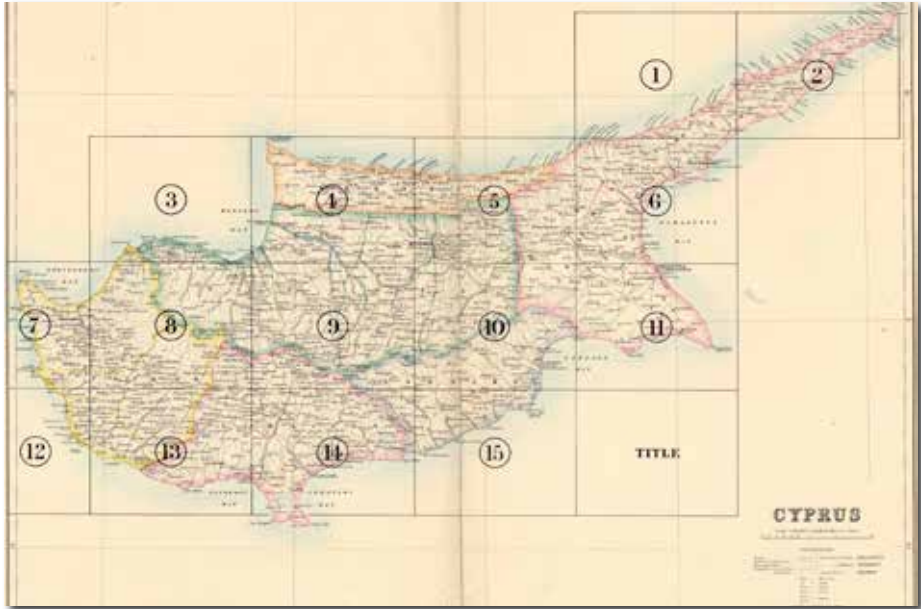
It may be possible to compile a large archive of Cypriot toponyms in digital form by sorting out the sources from ancient times till today, texts, inscriptions, codes, maps, catalogues, and local manuscripts. This task constitutes a challenging project which may be implemented in the near future.

Procedure of collecting and recording geographical names

In 1878, when the British undertook the administration of Cyprus, one of the first steps taken was the survey and mapping of Cyprus. A preliminary survey was

completed in 1882 with the production of a topographical map covering the whole island at the scale of 1 inch:1 statute mile (1:63,360).

In 1883, an intensive cadastral survey was initiated and was completed in 1929. A series of cadastral plans was prepared at scales: 1:2,500 and 1:5,000, for rural areas, and 1:500, 1:1,000 and 1:1,250 for build-up areas.



Map of Cyprus (Surveyed by Kitchener), Scale 5 miles:1 inch, April 8, 1885.

Before 1878 there were no significant mapping activities recorded, except of a small number of maps and nautical charts of Cyprus at scales 1:250,000 and 1:500,000 and other smaller scales, that were prepared by foreign cartographers.

From 1929 to 1960, detailed topographical and other mapping activities were of secondary importance, as a great emphasis was given on cadastral mapping. It was confined mostly with the production of the Administration and Road Map of Cyprus and other thematic maps of lower importance.

In 1969, a photogrammetric unit was installed in the Department of Lands and Surveys and a mapping project at scale 1:5,000 was launched and continued until 1980, covering most parts of the island (south part). Unfortunately, due to the Turkish military invasion and occupation of its northern part since 1974, this task could not be completed.

From the beginning of the cadastral survey work in 1883, the recording of toponyms was a continuous task. It continued after the declaration of independence in 1960, and is still being carried out sporadically in our days. At first, the recording of toponyms was done for the purpose of land registration and for the declaration of immovable property, since the geographical names constitute one of the required elements of identification in administrative and legal documents.

Although formal written instructions regarding the procedure of collecting and recording toponyms could not be located, based on notes in Greek, English, and Turkish, the competent mapping authority, followed the following procedure:

- Establishment of special working groups of Land Surveyors and Cartographers from the Department of Lands and Surveys;
- Site visits and direct contact with the Community Authorities and the inhabitants;
- Appointment of experienced representatives by the Community Authorities and participation in special working groups in the field;
- The special working groups were charged for executing all field work and mapping activities, as well as for recording on sketches all of the sites declared by the Community authorized representatives, and for cross checking this information with the inhabitants;
- As the recording of toponyms was directly connected with the registration of properties, it was communicated for checking to the inhabitants. The preliminary cadastral plans which included among other information all toponyms, were exposed at the local Community Offices, for validation by the inhabitants;
- The Community Authorities submitted their comments or objections to the Director of the Department of Lands and Surveys. Therefore all toponyms were democratically collected, validated and registered;
- Besides the names of towns and villages, toponyms, and other geographical names, there are thousands of microtoponyms, depicting all different localities, which also have a historical importance. New toponyms were created, to state a certain human-geographical entity or a certain ownership. All these constitute an essential part of property ownership, which are not necessarily shown on cadastral plans. All of these microtoponyms were collected by experienced local enquiry land clerks, and were cross checked and recorded in conjunction with the official toponyms that were included on cadastral plans. These microtoponyms were included in the Land Registers and the title certificates, which again were validated by the inhabitants.

Standardization of geographical names

Up to 1967, the year of the 1st UN Conference on the Standardization of Geographical Names, no significant work was done in relation to standardization, except the verification of the material collected after field checking and minor orthographical corrections.

After 1967, the Department of Lands and Surveys, complying with all relevant UN resolutions, within the context of the systematic mapping project, which was initiated in 1969 (at scale 1:5,000) and it was based on photogrammetric methods, decided to proceed systematically with the collection of supplementary names and the standardization of all geographical names.

The methodology adopted was the following:

- On every completed photogrammetric plot at scale 1:5,000, all the toponyms were transferred from the cadastral plans that were already approved;
- An experienced team of cartographers and land surveyors visited the area covered by each photogrammetric plot (1x1.5 miles), and came into direct contact with the respective Community Authorities and the inhabitants;
- The Communities appointed their experienced representatives who accompanied the team in the field;
- A re-verification or correction of the toponyms that already were transferred on the plot was done, and where necessary new toponyms were recorded;
- After the completion of the field work for every photogrammetric plot, all geographical names were transferred in special lists with their co-ordinates, along with the description of each item;
- The lists were examined by linguists, who submitted them to the Cyprus Permanent Committee for the Standardization of Geographical Names (CPCSGN) for checking and approval;
- The CPCSGN, proceeded next with the transliteration of the Greek alphabet into the roman system ELOT 743. This system has the advantage of reversibility and can be computerized.

All of the above described toponyms which were gathered in the field by authorized bodies and checked repeatedly, constitute all the official toponyms, Greek and Turkish of the Republic of Cyprus, which are used by its people. Many of the above geographical names belong to ancient texts from the depths of history and these include works by such notable names as Homer, Herodotus, and Strabon up to ancient cartographers, like Claudius Ptolemaeus and from medieval and modern cartographers, like Ortelius up to the 19th century (1878) when the British undertook the rule of the island.

Standardization of odonyms

Odonyms (street names) in Cyprus are given and maintained by Municipal and Community Councils. These odonyms, are under the approval of the respective District Officers, which operate under the Ministry of Interior. All official street names are communicated to the Cyprus Permanent Committee for Standardization of Geographical Names, for checking and correction, in order to achieve uniformity all over the island.

The Greek odonyms, as these are expressed with the terms “Ὀδός/Odos” (Street), Λεωφόρος/Leoforos (Avenue), Πλατεία/Plateia (Square), are all in genitive case. For the Greek odonyms of Cyprus, the following principles are applied:

- All given names are complete (they are not abbreviated), to identify the persons, in honour of whom these are given;
- Names in ancient language are recorded in the genitive case of each ancient name, as it happens with surnames of citizens. The names in modern language are recorded in the genitive case of each modern name;
- The transcription to the approved Roman system, where it is applicable, is obligatory;

-In the road signs, the Greek names are written on top and the Roman type at the bottom. The Roman transcription is done following each letter of the Greek names. The same principle is followed for foreign names as well. The foreign writing of foreign names is not used on road signs.

CPCSGN Editions and current activities

CPCSGN prepared a variety of editions to serve several purposes.

A Booklet/Guide for the Standardization of Names was compiled and published in December 2007. This Guide is in the Greek language and includes a large number of items to cover all the sectors involved with geographical names and is suitable especially for local use and needs. The Committee continues to distribute this booklet to academic institutions, schools, government and semi-government departments, cultural centers, and individuals interested in the topic.

A Promotional Brochure, was prepared in both the Greek and the English languages, and it was published as 2nd edition in 2009. This Brochure was distributed also to all of the above sectors, and continues to be distributed when needed.

The *Toponymic Guidelines* presented in draft form during the 22nd UNGEGN Session have already been revised and amended accordingly.

A list of names of countries and capitals was submitted during the 10th UN Conference and the 27th Session of UNGEGN, and was also distributed to many government departments, ministries, academic institutions, schools, and other interested bodies. It is also available on CPCSGN's website.

The existing national gazetteers prepared by the CPCSGN in 1982 and 1987 respectively are:

-*Concise Gazetteer of Cyprus* (about 2,000 entries);

-*A Complete Gazetteer of Cyprus* (about 67,000 entries).

All geographical names and toponyms included in these gazetteers were derived from the official large scale cadastral map series of the Department of Lands and Surveys. The Complete Gazetteer of Cyprus was recently digitized, and is currently available on CPCSGN's website.

All cadastral maps of Cyprus have already been digitized and their information was categorized and stored in digital relational databases and Geographical Information Systems (GIS). Based on these databases, it is possible today to produce a new, more precise gazetteer.

All geographical names and toponyms were included in a distributed European database named EuroGeonames, through EuroGeographics, and they are available on line at: <http://ec2-50-19-212-160.compute-1.amazonaws.com/EGNol/>

During the last three years more than 3000 toponyms have been examined and processed, offering services to government, and local government authorities, for the standardization and transcription from the Greek Alphabet to the Roman script according to ELOT 743.



EuroGeonames Database

Provides on-line access to the major geographical names of Europe including Cyprus.

Work in progress

The following tasks are currently being scheduled:

- The preparation of a new and improved edition of the *Concise Gazetteer* consisting of about 2000 names;
 - The compilation of volume II of the *Complete Gazetteer of Cyprus*. For the implementation of this task, close cooperation was established with the University of Cyprus and the Department of Lands and Surveys. Further research and field work is needed to complement the whole project;
 - The preparation of a catalogue of geographical names for hydrographical features. Cooperation has been established with the Geodetic and Hydrographical Branch of the Department of Lands and Surveys;
 - The preparation of a *Complete Odonyms Gazetteer*;
- The compilation of a glossary under the title *Generic terms in Geographical Names of Cyprus*.

Conclusion

The CPCSGN strongly supports the efforts undertaken by the UN for the standardization of geographical names and aims to comply and implement the UN and UNGEGN Conferences resolutions for the standardization of geographical names.

The Republic of Cyprus gives a great importance on the implementation of the UN Conference resolutions on the standardization of geographical names, as a part of its duties for safeguarding the cultural heritage.

Geographical aspects of place names research. An overview

LAURA CASSI*

This is simply an overview because the themes are so numerous that to cover them all would be impossible. I have therefore restricted my paper to an introduction, leaving fuller treatment for a publication due to appear in the near future (Fig. 1 and 2).

Toponymy is a field of research requiring differing skills and indeed, as Giovan Battista Pellegrini truly defined it, a “disciplinary crossroads”, with the linguist’s fundamental job of recovering etymology as the starting point.

That premised, it should be remembered that when locating geographic places and landmarks, giving names to the surface of the earth is primarily a practical requirement to distinguish one place from another. Names then become a means of orientation, with the advantage over geographic co-ordinates of their immediacy and ease of recognition. There is an example both evocative and significant in its apparent simplicity in Jules Verne’s novel *The Mysterious Island*, where the first thing the castaways do is to give names to places; from this Christian Jacob (1992) derives a telling example to illustrate the naming procedure as the first act of a community settling on an area of land, a procedure through which its members can communicate and therefore initiate the process of organisation. It follows that the system of naming is as old as mankind, a product of the mind par excellence, but dictated by custom, and regulated by complex logic as well as sensitivity to the symbolic value of a name.

Angelo Turco has written evocative pages on the process of denomination



Fig. 1 Names and Maps. On the toponymy of Tuscany (Pacini Editore, Pisa, 2015).

* University of Florence, Italy.

Names and maps. On the toponymy of Tuscany

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Fig. 2 The Index of the book.

and territory as a cultural archive, discerning in this process the stage of symbolic control over territorialisation through which ‘natural space’ becomes territory: order assigned to space.

But toponyms - created for practical purposes – are interesting in themselves, since their original meaning may offer clues to the rediscovery of certain conditions, aspects and functions, thus contributing to the study of the functional organisation of land in the past. As the antiquity of place names may even indicate references to chronologically very remote environmental conditions, it becomes evident how relevant the potential contributions of toponymy can be to our knowledge of territorial evolution. Allusions, both wide-ranging and significant, include ancient hydrographic characteristics, woodlands, old routes, abandoned economic practices and past settlements. It should also be said that as well as reflecting natural diversity, the frequency of place names over any given area of land principally depends on the intensity and details of its appropriation.

Imagination also plays an important part in coining place names. Traditional denominations concede very little to the banal, and references to ‘bello’ (beautiful) are generally used to mean ‘useful’. Only recently have names appeared merely as decorative labels, references to insignificant aesthetic values, attributed to new, exclusively residential settlements, thus lacking any connection with subsistence on the land. An exemplary case of territorial marketing exists in Sardinia, where



Fig. 3 Costa Dorata (Golden Coast) in Sardinia.

numerous names newly assigned to tourist settlements, albeit to emphasise the beauty of the locations, have been coined on the basis of a generic aesthetic model. The touristic image is a powerful agent in coining place names: *Val di Luce* (“Valley of Light”) has replaced the less alluring *Valle delle Pozze* (“Valley of the Pools”, at Abetone in the Tusco-Emilian Apennines), *Riva degli Etruschi* (“Etruscan Coast”) in Maremma, *Costa Smeralda* (“Emerald Coast”), *Costa Dorata* (“Golden Coast”) and *Costa Turchese* (“Turquoise Coast”) in Sardinia (Fig. 3).

This might even be called ‘commercialisation’ of the landscape. The frequent use of metaphor is further evidence of the importance of perception when assigning a place name: names such as *Omomorto* (“Dead Man”) and *Femminamorta* (“Dead Woman”) suggested by relief profiles in the territory go beyond the mere appearance of the land, illustrating how toponyms can be conceived as both photographs and portraits of the environment (Fig. 4).



Fig. 4 Dead Man in the Apuan Alps.

The way generations of humans have perceived environmental characteristics collectively indicates that toponyms are an expression of their common knowledge and one of the most evident manifestations of the spirit of a place, constituting basic elements in the identity and dynamics of a territory. They are therefore fundamental components in the historical memory of the land, a function now also recognised as a process of development which stimulates awareness and recognition among the population.

The reasons for geographic interest in place names are manifold: they offer clues to the history of the population of the land and its past organisation, particular ways of perceiving territory (metaphorical expressions), new denominations (the result of political strategies or territorial marketing, as in the case of names appearing in Sardinia, suggested by tourism over the last thirty years).

Place names can be studied geographically through a single toponym designating a particular fact or phenomenon (e.g. *Visarno*, an allusion to an ancient branch of the River Arno), or through a category of toponyms such as those conceptually relevant to woodland vegetation and connections with past and present mantles of vegetation, e.g. *Faeto* (Beech Wood) and derivative forms or settlements and roads (for example *Spedale*, an old term for Hospital, and derivations), or by examining the entire corpus of toponyms in one area for the purpose of investigating their relation to the geographic landscape of that same area.

In each such case of research, I wish again to emphasise the fundamental importance of the linguist in ensuring the exactitude of the chosen terms.

As examples of methodology, I would emphasise the criteria proposed for the definition of geographic indicators to record toponyms (Cassi Marcaccini, 1998) and for toponymic revision (see Cassi and Marcaccini 1991, on the correction and integration of place names on large scale maps).

For some years now toponomastic research has greatly benefitted from geographic information technology systems. Whether used at their lowest potential or at a level of greater complexity, these are a useful tool in the relatively rapid and simple production of databases built on georeferenced data, which may be analysed according to spatial relations and processes, thus enabling the production of thematic maps of use in further closely related studies.

The identification of the source of toponyms is fundamental in place name research based on an area of land chosen for investigation. Limited to the principal sources only – ancient and recent large-scale maps, written archival sources, guides, inventories and surveys – the ancient plats are of the greatest importance. I wish to point out that the maps showing the earliest experiments in geometric Tuscan Land Cadastre promoted by Pietro Leopoldo are a source of paramount importance for their accuracy in the survey of place name coverage, their extremely large scale, coverage of the entire grand-ducal territory and the period of their inception (the first decades of the 19th century). They are easily accessible on line thanks to the *Servizio Cartografico della Regione Toscana* (Cartographic Service of Tuscany Region).

To conclude, the extremely rich toponymy corpus of the ancient, densely populated territory of Tuscany is a concrete example to read some significative elements of the historical identity of land. In an extract of an IGMI map, at the scale 1:25,000, showing a section of the Bisenzio Valley north-west of Florence, not only do the numerous place names stand out, but also the variety of conceptual categories to which they refer, thus offering a markedly identity oriented reading. Indeed, many are the particularities recorded in the toponymy corpus. These are both synchronic, from which emerges a careful reading of the physical and cultural landscape of the territory – referring to the character of relief and in general to land formations, vegetation, hydrography, human settlement and activities – and diachronic, modern place names co-existent with those hundreds and thousands of years old (Fig. 5).

The names of people from the past, such as *Vaiano*, *Sofignano*, *Savignano*, *Spicciano*, *Moschignano*, *Ponzano*, and present such as *Guicciardini* e *Buonamici*, and names of saints, *S. Gaudenzio*, *C. S. Benedetto* are found alongside names testifying to ancient human activities, *Le Fornaci* (“The Furnaces”), *Calcinaia*, *Il Fabbro*; animal breeding, *Poggio dei Mandrioni*; agricultural work and administration, *Camponi*, *Il Poderino*; steads, *Le Case*, *Le Casacce*, *La Casina*, *La Colombaria*, *C. La Mulinaccia*, *Torricella*, *C. Sala di sopra* e *C. Sala di sotto*; land formation, *Poggio Pian del Monte*, *Massi Piani*, *C. Il Poggio*, *Montaùto*, *Poggio delle Colline*, *Poggio del Cotone* (“cotone”: a term indicating a rise in the land), *La Lastruccia*; liable to landslides, *Poggio della Macia* and here also perhaps neighbouring *Petrizzi*; hydrography and water sources, *Rimaggio*, *Ricavo*, *Fontanelle*, *C. Le Fonti*, *Fonti del Pero*; vegetation, *C. Querceta*, *Bosco del Rosso*, *I Faggi*, *Fosso del Boscone*, *C. L’Olmo*; exposure, *Spazzavento* (Wind Sweeps); animals, in some cases indicating particular characteristics of a place, such as *Volpolaccio*.

Although most place names are the result of simple observation, they have gathered added value over the intervening centuries, and have become signposts to identification. Once again, this can be seen in the Val di Bisenzio, where the two toponyms *Guardia* and *Filetta*, located on opposite sides of the valley, indicate two



Fig. 5 The place names in a little part of the Bisenzio Valley.

lookout posts, the first Germanic (“ward”), the second Byzantine (“φυλακ”), to which history has conferred an indisputably significant identity.

Ultimately, it may be said that in the field of toponymy scientific analysis and a perceptive approach go hand in hand. Place names are both photographs and portraits of the environment, they are the representations of a reality of which they are also the interpretation, at times even the expression of a reality which is ‘other’, virtual, born also of our desires.

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Place names of Tuscany: from the historical cartographic sources to the regional index of place names

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The new Tuscan regional law concerning the land use planning¹ confirms and strengthens the previous law formulation dating back to 2005² about the importance and the specific role of historical maps as valuable documental sources for planning. These maps, clear evidence of the territorial structure of the region before the great transformations occurred after the end of the 19th century, have always been an essential source for historical and geographical studies. For the Tuscan institutions now they represent a technical support to the urban planning.

In this context, where scientific research, technical requirements and regulatory tools are integrated, the Tuscany Region has promoted in recent years some strategic projects³ to implement its own geographical information system, marking the beginning of an acquisition process concerning the main historical cartographic sources preserved in public archives. These projects, some of which are still ongoing, are designed to obtain, document and, when possible, georeference the extraordinary heritage of historical maps still available.

Such projects, started by the regional administration, were possible also thanks to the long-lasting tradition in cartographic production, for administrative, fiscal, topographical or military purposes, here in Tuscany. This enormous wealth of cartographic documents, now mainly stored in the Tuscan State Archives, includes cadastral maps of parcels dating back to the pre-unification period, whose topographic surveys, started as an experiment in some communities of the Grand Duchy of Tuscany during the 1770s, ended through various vicissitudes, in the 1830s (Guarducci, 2009).

These cadastral registers, made by geodetic methods following the example of similar experiments conducted during the same period in other Italian states, constitute the main core of the modern cartography of Tuscany and, for accuracy and completeness of documents, still represent an extraordinary source of knowledge (Biagioli, 1975). Equally important and impressive is the

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¹ REGIONE TOSCANA, Regional law (R.L) 10th November 2014, n. 65 – Norme per il governo del territorio – Art. 56, Formazione e gestione del sistema informativo geografico regionale: <http://bit.ly/1S8b85S>.

² REGIONE TOSCANA, R.L. 3rd January 2005, n. 1– Norme per il governo del territorio – Art. 29, Formazione e gestione del sistema informativo geografico regionale <http://bit.ly/1S8b85S>.

³ Consider the regional project CASTORE, aimed at the acquisition of maps from historical regional cadastres, and more generally the process, still ongoing, of acquisition of the Tuscan historical cartographic heritage <http://web.rete.toscana.it/castoreapp/>.

wealth of antique cartographic images, both printed and manuscript, produced in Tuscany from the first half of the 15th century to the first half of the 19th century, until, that is, the scientific method became firmly established (Rombai, 1993). To this group belong chorographical maps, depictions of the old inventories of properties belonging to clergy and nobility, the maps of cities and fortifications, the ones relative to projects aimed at the reclamation of lands or the regulation of the flow of water in riverbeds. Last but not least, there is the whole historical production of the Italian Geographic Military Institute (IGMI), established in Florence in the second half of the 19th century.

Such cartographic heritage is a real documental corpus with an information potential that goes beyond the specific aim for which it was made. The historical maps, in fact, have become nowadays working tools widely used in both the historical-geographical and in the technical practices of territorial planning. It is well known how the maps, especially if available in diachronic series, constitute a documentation of the original structure and use of the territory and of its later transformations. It is also known that, due to their richness in terms of toponymy, these maps also represent a primary source for the purposes of historical-linguistic research.

If, at a first glance, toponymy seems to play a mere secondary role to the representations on the map, for more than a century it has had its own specific place in the field of linguistics (Repetti, 1833-1845; Pieri, 1919, 1936, and 1969). The place name that the cartographer puts on the map plays its primary role by naming the details represented, pointing out their geographical position and defining, to a certain extent, the area they refer to. On the other hand, being in most cases older than the map itself, the place name records and keeps in it, in a certain way, the history at its origin. Toponymy then constitutes, as much as other research tools, a valuable aid for the knowledge of the territory and its evolution. It is by means of toponymy, in fact, that linguists and historians attempt to “unravel the network of synchronic relationships linking the places on the map” (Nocentini, 2012) in order to assign to each place, on the basis of its original reconstruction, its own “layers” eventually appearing during time. Witnesses of significant events in the history of a small community or a large population, of activities related to the use of the territory or its geophysical characteristics, place names appear, change – sometimes radically – and finally they may disappear when the memory of the event or of the function that originated them is lost. In a map, topography and toponyms appear as a sort of palimpsest, upon which, via subsequent additions, subtractions and transformations, the history, the geography and the human activities become stratified with the passing of time, contributing to the definition of a territory’s identity. In this perspective, the chance for a diachronic comparison between toponymic heritages belonging to different periods can help to reconstruct the history of transformations of a given geographical place, but it can also represent a valuable instrument for the preservation, in the forms deemed scientifically most appropriate, of what increasingly looks like an immaterial public good.

The need to address the issue in a way both systematic and adequate to its complexity has led the regional administration to promote a project for

the creation of a regional index of place names⁴, with the aim to establish an information database to be used as a reference for a simultaneous reading of the various toponymic “layers” acquired. The project was conducted, for its scientific aspects, in collaboration with the Centro Interuniversitario di Scienze del Territorio (“Inter-university Center on Territorial Sciences”) in Florence, and took into account the cadastral maps of parcels from the 19th century, the maps of the IGMI from the 20th century, those of the Nuovo Catasto Nazionale (New National Cadaster) and of course the regional technical maps. The toponymy that can be gathered from these sources and can be integrated into a general geographical information system will be compared, at a later stage, with the toponymy obtainable from non-geodetic maps, those predating the 19th century cadastral registers.

The qualitative and quantitative results of this first phase of collection and georeferencing⁵, give a complex picture that, while showing that the current maps retain, in absolute terms, a considerable toponymic heritage – certainly comparable to that passed on by historical sources – nonetheless shows how this same heritage has in some measure deteriorated. This occurs particularly where the abandonment phenomenon of traditional agricultural systems was more marked, or where the urban sprawl has incorporated geographical locations previously isolated and identified by their own name. On the other hand, these first results also point out how, starting from a place names georeferenced index, nearly exhaustive from the diachronic point of view, specific studies and investigations can be conducted even from very varied points of view.

For the purposes of scientific study and research mentioned above, on the basis of this database, in the future it will be realistically possible to undertake systematic classification, linguistic typing and identification of specific “geographical indicators” (Cassi and Marcaccini, 1998). These activities, carried out simultaneously on a regional scale, will confirm knowledge already consolidated, but also bring to light little known facts, about the historical and geographical character of land use, as well as of the related process of historical-linguistic evolution of place names.

From a purely cartographic point of view, the database will constitute for the regional administration a useful learning tool which will enable, in time, a revision of the place names appearing on technical maps. This activity seems more and more unavoidable considering what emerges from the daily use of these maps, and also from experimental studies conducted in the past on limited portions of the territory (Cassi and Marcaccini, 1991). Surveys on place names conducted with scientific methods or even the mere everyday use of the maps, both topographical and cadastral, highlight inaccuracies, incorrect attributions, approximate or ambiguous positioning, and transcription errors. They even highlight though,

⁴ See in this respect the first results of the project of the regional index of place names (RETORE - Repertorio Toponomastico Regionale) whose database, freely accessible on the web, allows users to search and navigate the regional place names: <http://www.regione.toscana.it/-/retore-repertorio-toponomastico-regionale> (01.09.2015).

⁵ In this Proceedings, see the paper by Biagioli G., *A cultural heritage: Toponymy in Tuscany. An historical, geographical and linguistic enquiry with GIS support.*

for the above-mentioned reasons, a low density in some areas of the region, or the presence of examples, sometimes spurious, of what is called neotponymy. A process of study, testing and systematization of the regional toponymic heritage, which will also allow its revision and maintenance, presents complex technical and scientific aspects which, however, could be better addressed if they found a coherent regulatory framework at the national level.

The complex debate that has developed in Italy since the end of the 19th century in order to define an official toponymy for the unified state (Cantile, 2004), not only highlighted immediately the importance of toponymy as a way to establish a common identity, but also resulted in a wealth of scientific literature and in a series of technical documents concerning the rules to be applied in the collection and mapping of geographical names. The *Istruzioni generali* (“General Instructions”) issued by the Reale Commissione per la revisione toponomastica della Carta d’Italia⁶ (“Royal Commission for the toponymic revision of the map of Italy”), updated and integrated over the decades, have been the main technical and regulatory tool employed by the IGMI in the production of the map of Italy at medium and small scales. This first document was joined in 1973 by the technical regulations of the Commissione Geodetica Italiana⁷ (“Italian Geodetic Commission”), aimed at regulating the production of large scale technical maps that the Regions had begun to produce in those years. As for toponymy, there were technical regulations aimed mainly at the definition of the rules relating to spelling and hierarchy, density and positioning in relation to the scale of the map. These rules, however, are also intended to favour, in the collection and transcription of toponyms, the Italian form rather than any local variant, to make use mainly of the testimony of the “locals” for the choice of geographically less relevant toponyms, requiring no other validation than that coming from the municipal administration and required only since 1973 by the Commissione Geodetica Italiana.

Since it came into effect, it was the Constitution that assigned to the regional administrations the task of defining administrative toponymy. With later national laws were issued regulations aimed at protecting the linguistic minorities present in some Italian regions – especially but not limited to those with special statute – together with the recognition and use of both languages in the place names. There are also examples of regional laws, which direct, to varying extents, the protection and enhancement of the local linguistic and toponymic heritage⁸.

⁶ The Reale Commissione per la revisione toponomastica della Carta d’Italia, was established with a decree on March 2nd 1911.

⁷ The Commissione Geodetica Italiana, established in 1865, was disbanded by the decree DPR 4 luglio 1977, n. 429.

⁸ It suffices to cite, among the others, the regional laws of Valle d’Aosta, LR 61/1976, Denominazione ufficiale dei comuni della Regione Valle d’Aosta e norme per la tutela della toponomastica locale; Piemonte, LR 26/1990, Tutela, valorizzazione e promozione della conoscenza dell’originale patrimonio linguistico del Piemonte; Veneto, LR 73/1994, Promozione delle minoranze etniche e linguistiche del Veneto; Emilia-Romagna, 45/1994, Tutela e valorizzazione dei dialetti dell’Emilia-Romagna; Friuli-Venezia Giulia, LR 15/1996, Norme per la tutela e la promozione della lingua e della cultura friulane e

Paradigmatic, in this context, is the law 16/1987, by Autonomous Province of Trento, which follows the previous law 2/1980 with which the *Dizionario toponomastico trentino*⁹ (“Trentino toponymy dictionary”) was established. In Tuscany was recently enacted the law 56/2012 with the aim of identifying authorities and procedures for the official designation of regional properties, establishing for this purpose a board with propositional and advisory functions in support of the Regional Council¹⁰.

If in the case of administrative and urban toponymy, the authority is clearly assigned by law to Regions and Municipalities, it is still to be decided in which national level regulatory context should the above-mentioned Regional law fit. The regulatory activity that the regions and autonomous provinces have taken up in time – first of all those interested by multilingualism – clearly expresses the need to fill the legislative vacuum present at the national level. Such regional initiatives, still with their variety and specificity of purpose, all appear to be aimed at protecting the historical and cultural value of toponymy, particularly of the most minute. If in fact the names of the geographically most significant places are not lost to the passing of time, the above-mentioned regional regulations highlight the need, and urgency, to protect that vast field of micro-toponymy which is more exposed to processes of linguistic deformation, or which is destined to vanish together with the anthropogenic activities that had originated it, or, finally, which does not play a functional role for present time cartography, and sees therefore its survival entrusted only to oral transmission and to the memory of the local people.

The need for a coherent regulatory framework at a national level was on the other hand authoritatively expressed both from the technical and scientific community, and by the State’s cartographic institutions, corroborating the need for a framework law which, while safeguarding the regional regulatory specificities, would be able to identify the cultural, identity and public interest related values that the toponymic heritage represents, would assign roles to the various public authorities and provides rules aimed at harmonizing databases at a national level, in view of the European¹¹ and international¹² context.

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⁹ Of this work, still to be completed, have been published, as of today, 15 volumes. See also: <http://bit.ly/1JHL9Tt>.

¹⁰ See also: <http://bit.ly/1WKHSpz>

¹¹ The European Union directive INSPIRE takes into account the application of guidelines aimed at the standardization of geographical databases of European interest. The Annex I of the Directive identifies, among the others, the Place Names database. See also: <http://inspire.ec.europa.eu/index.cfm/pageid/2>.

¹² On an international level, Italy is part of the group of countries constituting the Romano-Hellenic Division of the UNGEGN (United Nations Group of Experts on Geographical Names), the institution that since 1959 is in charge of giving technical advice aimed at the standardization of geographical names on a national and international level. In this context Italy is represented by the Italian Geographic Military Institute. See also :<http://unstats.un.org/unsd/geoinfo/UNGEGN/> .

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A cultural heritage: toponymy in Tuscany. An historical, geographical and linguistic enquiry with GIS support

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In this paper we shall initially consider how place names can possibly refer to the UNESCO category of “intangible cultural heritage”, possibly in the field of “Oral traditions and expressions including language as a vehicle of the intangible cultural heritage”. We shall then report the main results of the research project finalized in the synchronic and diachronic study of Tuscan toponymy and in the creation of a digital archive using GIS co-financed by the Tuscany Region and the Interuniversity Center on Territorial Sciences (Italian acronym: CIST) in Florence and carried out by CIST and the Institute of Research on Territory and Environment - Leonardo in Pisa. After the illustration of the cartographic sources referring to three time periods (historical cadastres, topographic maps of the Italian Geographical Military Institute, cadastre in force) we shall present the research activity based on their examination and consisting of a revision and implementation of the database of Technical Regional Map (Italian acronym: CTR) by collecting and digitizing all the toponyms found in the other sources. The present research is conducted on an area of 22,994 square kilometers, corresponding to 715 quadrants of the CTR at scale 1:10,000 which covers the entire regional territory endowed with a thesaurus of toponymy and consisting of 205,625 georeferenced entities. We shall present the resulting aggregate place names which disappeared or were modified in time and/or in space; their variations in quality and/or in functions, and their distribution in the regional space. We shall see if and how our research could be a model for other Italian regions or European States having as a similar heritage the 19th century geometrical cadastre. Finally, we shall discuss the importance of the project in the safeguard of Tuscan territory through its effects on land planning and in the Territorial Plan (PIT) management.

Place names and the Intangible Cultural Heritage list.

According to the 2003 UNESCO *Convention on the safeguarding of the Intangible Cultural Heritage* (ICH), the “intangible cultural heritage means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and in some cases, individuals recognize as part of their cultural heritage”. (UNESCO, 2003). It includes, inter alia, the following domain: “(a) oral traditions and expressions, including language as a vehicle of the intangible cultural heritage”. Until now, the only languages included in the ICH list are languages spoken by only a few speakers or, in any case, threatened in their existence.

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Following domain (a) above, the most included in the list are Immaterial Cultural Heritages belonging to domains such as: (b) performing arts, (c) social practices, rituals and festive events, (d) knowledge and practices concerning nature and the universe, (e) traditional craftsmanship. Among the factors to be included in the ICH are, in particular: “(a) the self-recognition, by the community, groups, and individuals concerned, of ICH as part of their cultural heritage [...] (c) the deep connection of the heritage concerned with the idiosyncratic identity of its creators and bearers”. (UNESCO, 2003, art. 2, subpar. 2). Action should be taken to make place names of territories, for instance those belonging to a same cultural area (latin languages? Other criteria?...) officially recognised as ICH.

The research and its sources.

The project's aim is to build an archive of all place names related to the Tuscan territory. The research is carried out either by a synchronic (integral collection of all place names from cartographic sources) or by a diachronic approach, mostly based on already existing studies. The project involves researchers from many disciplines: ancient, medieval and modern history, geography, linguistics, natural sciences, landscape and town planning following two approaches in toponymy: the typological approach (formation and evolution of place names) and the historical approach (political, cultural, linguistic evolutions of place names in history). The aim is to implement and revise the place name's patrimony lost or changed in time, starting from the historic Tuscan cadastres of the 19th century, and collecting and digitizing all names following a chronological order in the cartography. This first phase has already been completed and we are working on the second one, the analysis of the geo-database, with a multidisciplinary group of researchers with the intention of realising an e-book.

The implementation of the CTR databank started with the collection of all place names present in historical cadastres of Tuscany (CASTORE), the most important document for the present research and for the potential future application of its models to other Italian or European territories in which similar sources are available. This is the reason why we shall examine more closely this source, the way it has been built, its strengths and weaknesses. CASTORE deals with digital reproduction and geo-referencing of all geometrical maps of 19th century Tuscan cadastres: the General Tuscan Cadastre (1817- 1835), which covers over 70% of the present Tuscan region (Biagioli, 1975), the Bourbon cadastre for the Duchy of Lucca, ordered by the Duke Carlo Ludovico Bourbon-Parma in 1829 and finished a few years after the proclamation of the Kingdom of Italy in 1869, the Este Cadastre for the territory of Massa and Carrara ordered by the Duchess Maria Beatrice of Este in 1820 and the cadastre of Elba island, enacted by Leopold II in 1840 with the same rules of the General Tuscan Cadastre. In CASTORE are also present some maps of the cadastre started by the French government during the annexation of Tuscany to the Napoleonic Empire (1807-1814) (Biagioli 1975, pp. 3-35). The scales of cadastres in CASTORE vary from one cadastre to another and, in the same cadastre, according to the quantity and quality of items to be represented.

In the general Tuscan cadastre scales are the same as in its French origin: 1:1,250 for towns and other important centres, 1:2,500 for smaller communes, 1:5,000 for peripheral territories, 1:10,000 or 1:20,000 for framework maps joining and representing all the cadastral sections of a given municipality. The Estense Cadastre for Massa and Carrara adopted the scale of 1:1,000 for towns, 1: 2,000 for the rest of the territory, as in the Bourbon cadastre of Lucca.

The geometrical cadastres marked a revolutionary era in cartography. They were inspired by one of the basic assumptions of the European Enlightenment, the uniformity of legal status of subjects and of territories towards kinship, thereby overcoming the political polycentric organization. There was a revolution also in the methods and instruments used: no longer voluntary declarations of landowners, but engineers and surveyors sent by the central government, and a description of land property and land use accompanied by geometrical maps drawn with scientific criteria. Each cadastral parcel was inscribed in one or more Land Registers. In the General Tuscan Cadastre the most important registers are:

- the “Campioni”, organised by community, in which all the landowners or co-landowners are inscribed in alphabetical order and by cadastral sections with all the owned parcels, their surface, evaluation and land use;
- the first “Arroti” (property devolvement by new acquisitions or alienations);
- and the “Tavole indicative” (Land use Registers) always organised by community but also by the cadastral sections, in alphabetical order. Within each section the parcels were numerically ordered according to their identity number on the geometrical maps. For each parcel the “Tavole indicative” reported also the ownership, the surface, the destination in use (arable land, wood, house, etc) but not the cadastral value.

A fundamental feature of the Tuscan Cadastre, which makes it unique among all the 19th century cadastres on geometrical bases, is that each parcel is described with its own exact land destination, and not, as in other cases, by classes of land use. We find therefore, for instance, “arable land with vines”, “arable land with olive trees”, “nude arable land”, “arable land with olive trees and vines” and so on, instead of “First class arable land”. “Second/ third class arable land”. The agrarian landscape, as well as the forest setting, the composition of the maquis are therefore much more accurate and richer in information than in any other contemporary cadastre. For Tuscany, CASTORE together with the cadastral registers preserved in the National Archives is a fundamental tool to study not only place names, but also hydrography, roads, land distribution and land use in the first decades of the 19th century.

The IGMI maps, called “tavolette”, belong to the series 1:25,000 and have a dimension of 7'30" in longitude and 5' in latitude. For the present research we made use of the “tavolette” published for Tuscany on the official portal of IGMI in which, from the several series realized in time, the most recent for each zone was chosen. For Tuscany, the chronological interval in the geodatabase covers the period from 1924 to 1985. This source, like the present Cadastre, is much more diachronic than the historical cadastres in CASTORE, with some consequences on the “age” of included place names. Moreover the scale of IGMI products is much smaller than that of cadastral maps, and the number of place names is therefore

significantly lower (more than 56,000 named places are included here, compared to the nearly 93,000 in CASTORE).

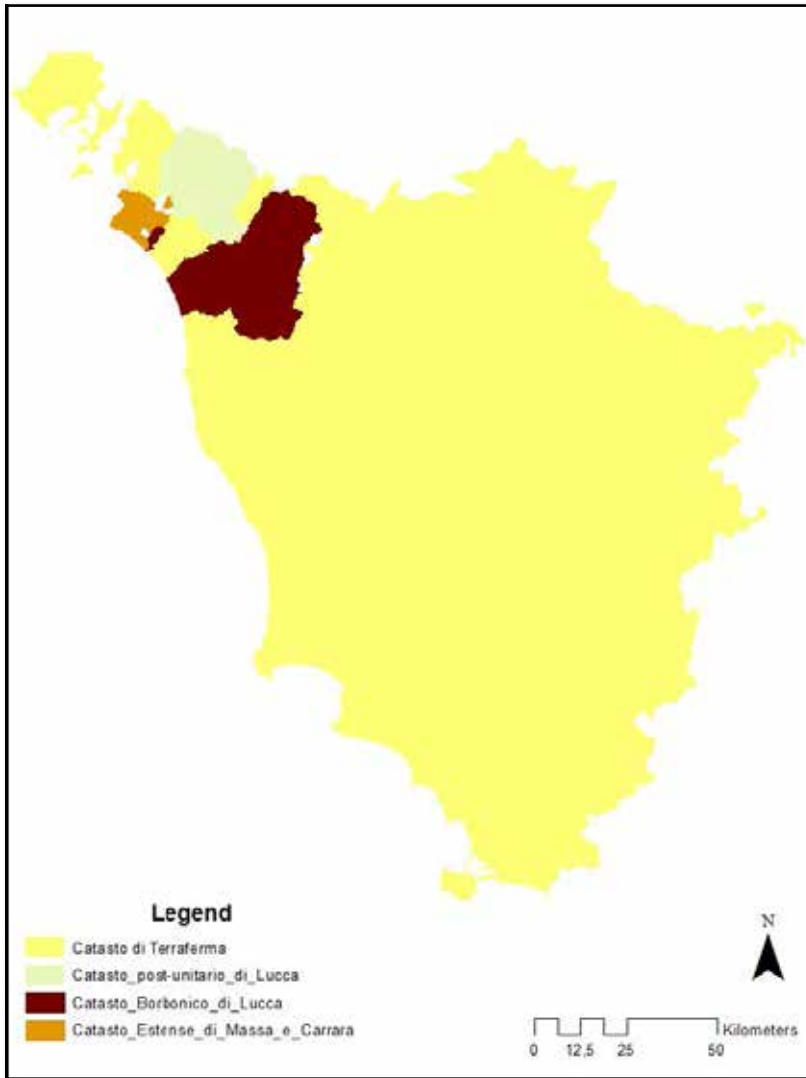


Fig. 1 CASTORE, Historical Cadastres of Tuscany Region.

The present Cadastre was promulgated with the national law on New Geometrical Land Cadastre in 1886. The law is better known by the name of its Rapporteur, Angelo Messedaglia, or by its aim, “Law on land tax equalisation”, as there was a need for a uniform cadastre either in terms of land measurement or evaluation. The “Instruction for the trigonometric operations” was published in 1889, when the Italian Geographic Military Institute was still determining the Italian general triangulation (Cannafoglia, 2007).

The operations ended only in 1956, but many parts of the Italian territory at that time already had the new land cadastre functioning. In 1914, in fact, the New Land Cadastre had already been activated in 43% of the national territory. In Tuscany it replaced the old cadastres in 1939. Its scale is mostly 1:2,000 and therefore highly comparable with 19th century historical maps.

The CTR, edition 1997 in two scales, 1:10,000 and 1:2,000, is our original document. The CTR collects 97,648 place names.

Place Names in:			
CASTORE	IGMI	CADASTRE	CTR
92,631	56,347	100,969	97,648

Place Names lost in CTR but present in:	
CASTORE	CADASTRE
47,601	39,124

The methodology: persistence, disappearance and creation of place names

To create our databank we decided to exclude for the moment two sets of toponyms: those inside modern towns, depending very often on political or cultural choices, and linear toponyms, which will be considered in a further stage of the research. The archive has been realized with place names which cartographically are either punctual or areal items.

Every place name of our documentary sources is identified in the databank by a code set concerning its linguistic, spatial and functional nature, looking for name variations in space and in time. Our questions are: which place names disappear and where are they located? Which place names change and, possibly, why? Is there a relation between names and places? Do names change because of a change in places?

Each record – a toponym – is characterised by four series of tabular fields, each corresponding to a source. Each toponym is classified through its evolution in time and space:

- a) persistent toponym (does not change);
- b) disappeared toponym: present in one of the historical sources but not in the CTR;
- c) recent toponym: absent in historical sources, present in contemporary;
- d) changing toponym: with linguistic alterations and/or change in functions.

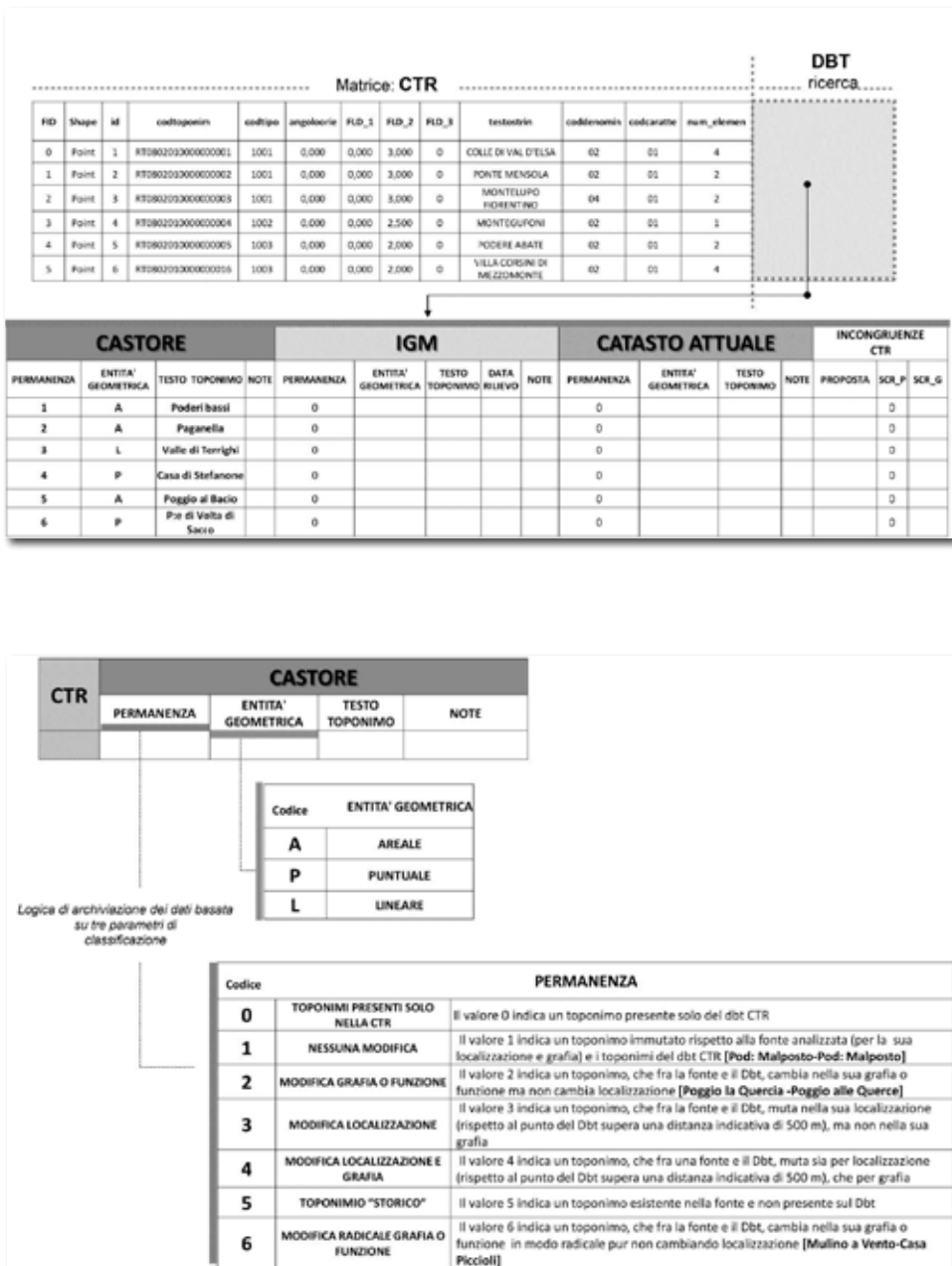


Table 1 The structure of the database of Tuscan toponyms and their classification according to the original sources.



Fig. 2 A map presentation of toponyms from the database, showing their classification according to their evolution.

Some results: toponyms surviving, disappearing, changing

The analysis of the realized databank gives some first results. There are a total of 205,625 geo-referenced toponyms. Between CASTORE in the 19th century and the CTR in 1997, 11,162 toponyms remained totally unchanged, while 47,601 were lost. Among these 57% (27,275) were areal.

If we consider all our data series about surviving and disappeared toponyms, we observe:

- a) Toponyms surviving and exactly coinciding in CASTORE + IGMI + Cadastre but which disappeared in CTR were 714;
- b) Toponyms surviving and exactly coinciding in CASTORE + Cadastre but which disappeared in CTR were 12,019 and of these 5,990 were areal (50%);
- c) Toponyms surviving and exactly coinciding in CASTORE+IGMI but which disappeared in CTR were 1238.

Areal toponyms tend to disappear mostly on the inner hills and on the Tirrenian coast. Punctual toponyms are present everywhere but with a stronger concentration in east-central Tuscany.

From place names to wider historical horizons. The organization of the agrarian space: poderi, villas and fattorie

The “podere” was the typical agricultural productive unit in central Italy (Tuscany, Emilia-Romagna, Umbria and Marche). Tuscany, with the “contadi” of Florence and Siena, was a sort of epicenter of an agrarian structure which, starting from the Middle Ages, arrived to cover, in the 20th century, 80% of cultivated land from the Tirrhenian to the Adriatic Sea.

The creation of “poderi” and the spread of the “mezzadria”, the sharecropper’s system which went along with them, is a consequence of the urban domination in the countryside, with merchants, manufacturers and bankers acquiring or conquering land in the town’s “contadi”.

According to the 1427 Florentine Cadastre, urban holdings in the countryside have been estimated to be three times more valuable than peasants' property. At that time, the majority of Tuscan peasants were still independent land owners or land possessors, as the “livellari” (peasants with a contract similar to a copyholder), but the sharecropping system was already a strong presence in the Florentine “contado”, especially in the most cultivated and densely populated areas, where sharecroppers’ families represented 30% of the total population. During the following centuries the sharecropping system progressively extended to include new territories through the penetration of urban property throughout all central-western Tuscany and in the State of Siena. The process was always the same: the acquisition – sometimes parcel by parcel – of enough land to create one or more organised production units, i.e. the podere. Other capital was invested to put the land under cultivation, often to plant grape vines and olive trees, to build a house, and finally to settle a sharecropper’s family there, where by contract they would have to work exclusively for the podere all year long. This contract clause was crucial and was respected until the last decades of the 20th century. The extent of the urban property in the countryside in 1830-35 can be calculated exactly from the Land Registers of the 19th century Tuscan general Cadastre: the city-dwellers, or “citizens”, as they were known, accounted for 55% of the total income taxes and 0.9% of all landowners inscribed in the cadastral “Campioni delle proprietà” owned 41.5 % of the surface area in the Tuscan Grand Duchy.

Sharecropping “created” in time its families: documents of the 15th century Florentine cadastre testify that they were already larger than other peasant families, and their structure was more complex as they had to respond to the needs for work, all year long, of a manifold agricultural/breeding farm. Sharecroppers often remained on a podere or in a fattoria for generations.

From the start of the Modern Era to the 20th century, Tuscany increasingly became a region of great estates, divided into small production units (poderi). The efficiency of the system increased, starting from the 16th century through the creation of an intermediate organisation, the “fattoria”, by grouping from 6 up to 30-40 poderi belonging to the same landlord. The agent, the “fattore”, initially had only administrative duties: those controlling and collecting the landowner’s share of production, selling them in the local or town markets, and arranging contracts. From the 19th to 20th centuries the fattoria assumed more than a technical management role, as new agricultural practices were introduced and sharecroppers were forced, often reluctantly, to adopt them. The fattoria also became the site of more advanced rural manufacturing practices, such as in wine production, when wine quality became more important than quantity. The fattore was also in charge of controlling not only the professional, but also the moral behaviour of the sharecroppers’ families: as the demand for poderi grew more rapidly than the number of sharecroppers, the competition among peasants enabled landlords to be more selective in choosing their work force.

Landlords continued their practice of living in town, but as they had to share half of the agricultural products with their sharecroppers and, since the Renaissance, to extend to the countryside the urban family “splendour” shown in family palaces, they built villas to spend some weeks in the countryside during the summertime. The magnificent Medici villas inscribed in 2013 in the World heritage list have this same origin.

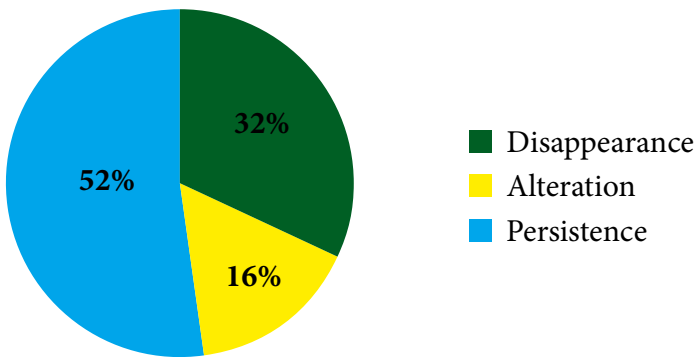
Poderi, fattorie and villas are therefore central issues in any mapping of the Tuscan territory and their presence in cadastral sources is absolutely relevant. Place names are certainly useful to map their diffusion in space and in time. In CASTORE a podere is variously indicated: p./p:ri/pod/pod./pod:/pode/poder/podere/poderino/, generally before its name but sometimes after. Starting from their toponyms we have tried to count them, to analyse their distribution, their persistence or their disappearance. A first analysis concerns their relation to altitude: only 5% of poderi are over 600 m which was the limit of vine and olive cultivation: an evident proof of the importance of wine and olive oil production for the creation of a podere by a landowner; bread, wine and oil were the staple food for the Tuscan population.

In CASTORE we find 8329 toponyms related to poderi, 7835 in IGMI, 14232 in today's Cadastre, and 14050 in CTR. Did the number of poderi increase from the Lorraine cadastre, ended in 1835, to the most contemporary sources? Certainly many new poderi were created in the 19th century and in the first decades of the 20th, particularly in western Tuscany and in the South-West coast (provinces of Livorno [Leghorn] and Grosseto) after the marshland drainage, but also in the old sharecropping territories former poderi were divided to form smaller productive units, as also the farm accounts testify (see the diffusion of toponyms with specification: “di sotto” (low), “di sopra” (high), “di là” (here), “di qua” (there), or “podere di...”, “podere I, II, III di...”). Still, we are far from solving the problem of how many were these essential cells of the Tuscan economic, social and demographic life in the last two centuries. None of our cadastral sources with their rich toponymy can entirely solve this problem.

The first element to be considered is that there were no instructions on how to represent on a map the poderi and their most visible and distinctive architectural element, the isolated peasant's house which was, nearly everywhere, part of its premises. A sampling research made combining together different sources including the general Tuscan Cadastre maps plus two series of its Registers, the “Campioni dei proprietari” and the “Tavole indicative”, together with farm accounts of the same period, reveals an underestimation of the number of “poderi”, as well as of the “fattorie” and “villas” in the Tuscan cadastral maps. The most important control on this field has been made between cadastral maps and the Registers of landowners (“Campioni”) in which every parcel drawn on a map is described with the tax to be paid. The sharecroppers' houses were the only houses tax-free, so we can count the number of poderi identified as such in cadastral maps of a commune and compare this number with the number of tax-free (“poderal”) houses present in the corresponding named Register “Campioni”. For the Commune of Fauglia, for instance, we have 4 indications of “podere” in its maps, but 332 tax-free houses in the “Campioni”. A control with the results of the first general Census in Tuscany, 1841, gives for Fauglia a result of 355 sharecropper families.

For the Commune of Lari there are 54 place names “podere” on its maps, but 386 tax-free houses in the “Campioni” and 393 sharecropper families in the 1841 Census. The Commune of Lorenzana has no indication of “podere” in its maps, but there were 69 tax-free houses and 69 sharecropper families in 1841. We get the same result from controls between cadastral maps and farm accounts. For instance, in the estate accounts of the Ricasoli family, the Chianti property of Baron Bettino Ricasoli, first Minister of the Kingdom of Italy after the Italian unification, at the moment of the Tuscan General Cadastre, Bettino possessed 2,000 ha of land which was organised in three “fattorie”, each divided in 42 poderi and with three “fattoria houses”. The contemporary cadastral maps signal nearly all toponyms of the 42 existing poderi, all the pertinent buildings (mostly sharecroppers' houses) but no graphic mention of “podere”, nor of “fattoria”, in the maps. The same happens for fattorie in other parts of Tuscany, as in Mugello and Val d’Elsa belonging to other landowners whose history has been studied through the fattorie accounts. Since there was no compulsory indication, in our opinion much was left to the directives of the engineers which led to different local results (the same phenomenon seems to happen for industrial buildings).

Even if we cannot count all the existing poderi in 1835, we can count how many of those officially existing in the General Tuscan Cadastre survived, or disappeared, in our reference databank, CTR. The number of those that disappeared totals more than 2500.



Graph.2 Presence of “poderi” in CASTORE and in the CTR.

The disappearance is more concentrated in the inner part of Tuscany, on the hills which were also less vital in economic change and demographic growth.

Documentary cadastral sources offering further place names patrimony

Among the historical cadastres of CASTORE, the Registers of “Tavole indicative” in the Bourbon cadastre for Lucca, whose results were inscribed in the post-Unitarian cadastre, is the richest in toponyms. The “Tavole indicative”, in this case as well as in the Leopoldine Cadastre, are important because they are the only

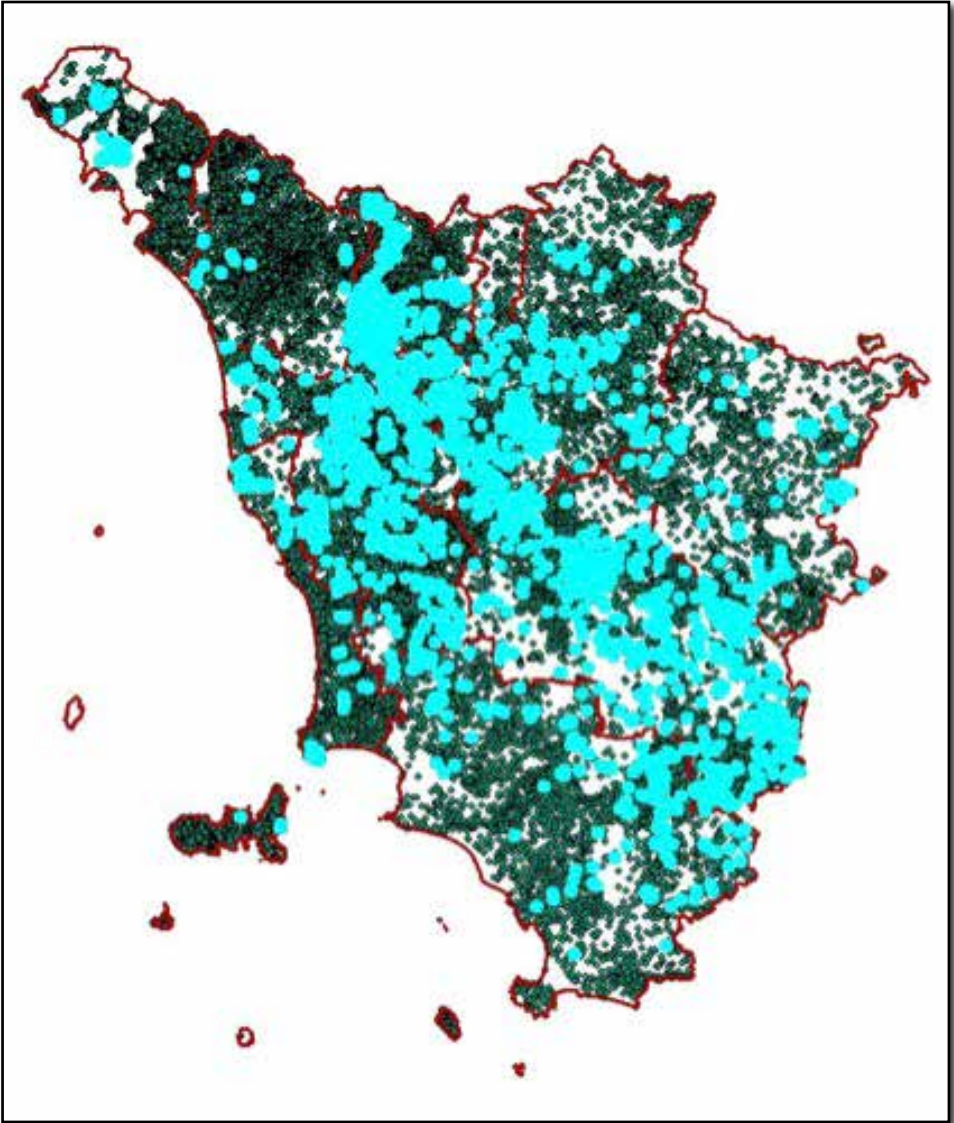


Fig. 3 "Podere" toponyms present in CASTORE and disappeared in CTR.

final cadastral documents to give us information about the use of the soil, either for the soil under cultivation (fallow arable, arable with vines and/or olive trees, vineyards, meadows) or for woods, pastures, marshes and for any other cultural destination of each parcel. The only indication about the use of the soil at the moment of the Cadastre is revealed indirectly in the maps through the forms of the parcels. In the plains, arable lands are characterised by regular parcels, resulting, as often in Tuscany, from hydraulic works to drain marshes. Regular parcels in the majority of cases identify arable lands; woods or pastures were present in the plains only in the marshy and malaria infected Maremma.

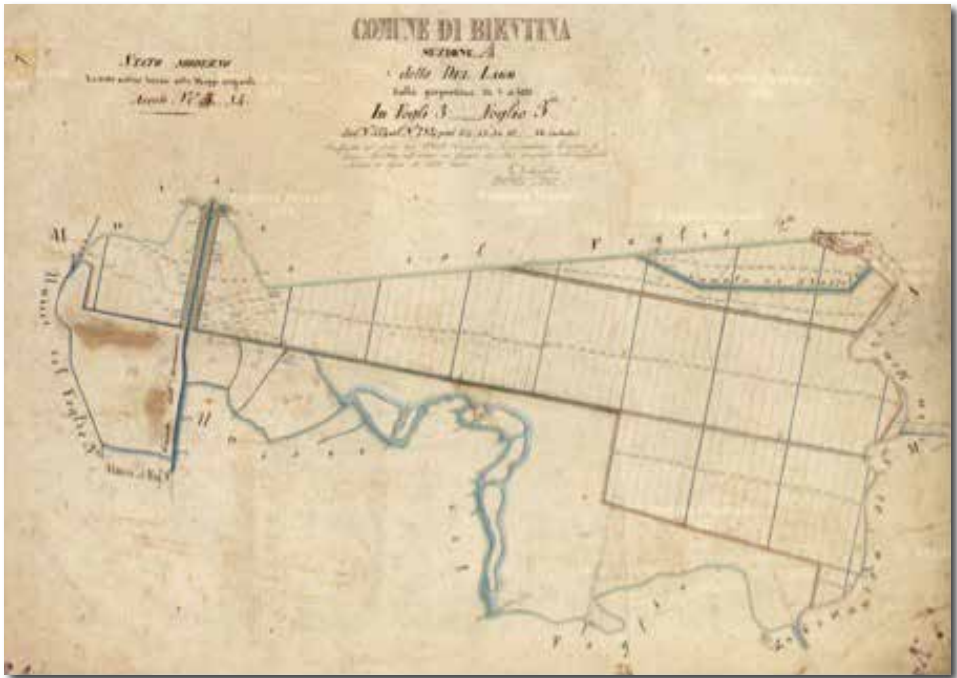


Fig. 4 Comune di Bientina, Sez. A Foglio 3°. Arable parcels created after drainage of marshes.



Fig. 5 Comune di Buti, Sez. A Foglio 2°. Irregular parcels of chestnut woods on the hills.

In the hills and mountains, representing the majority of the Tuscan territory, parcels are irregular, due to the uneven soil morphology; in this case it is more difficult to identify parcels under cultivation from other possible land uses.

The Bourbon cadastre for Lucca represents also, with its “Tavole indicative”, a precious source for place names. Generally speaking, the Bourbon cadastral maps are very poor in toponyms if compared not only with the other historical cadastres, but also with the following sources. The “Tavole indicative”, instead, are very rich in this field, much more than IGMI, CTR and the current Cadastre. In fact, a special column, different from the “Tavole indicative” of the General Tuscan Cadastre, is dedicated to the “vocabolo” (toponym) of each inscribed parcel. The practice of the old descriptive cadastres, in which each piece of land was described with its boundaries and its place name, was transferred in this case to the geometrical cadastre. This source can therefore offer much supplementary information either for the place names or for the global territorial history. There are, in fact, relics of industrial archaeology (place names like “paper mill”) or linguistic (the Lombard toponym “sala”) traces of a “castrum” (“al castellaccio”) which widen the research horizons. We shall give here only a few, but significant, examples of important knowledge elements offered by this source in various fields of scientific interest for the community of Capannori (belonging to the “Six miles” of Lucca).

An interesting element emerging from all the cadastral sections of Capannori is a specialised vine cultivation (in vineyards) not only no longer present in the 19th century, but in many cases abandoned in favour of woods. In the Matraia section, a parcel with the toponym “alla vignaccia” (“at the old vineyard”) meaning, in Italian, a vineyard in already bad condition, had, as a cultural destination, a chestnut wood.

Let us begin with the section A, Matraia. Here the “Tavole indicative” allows us to recover place names absent in historical maps, such as “Al dubbione” (i.e. “Al debbione”) testifying the practice of slash and burn agriculture in the marginal agrarian systems on the hills (the Matraia territory reaches 900 metres). Other toponyms testify pre-industrial activities which had disappeared at the moment of the Cadastral survey: a parcel named “alla Fornace” (“at the Furnace”) where the soil use was at the moment of the survey a chestnut wood or, “alla gora del Molino di Saccone” (“at the Saccone’s mill race”) where there was no longer any evidence of a mill. But the most interesting element is related to the toponym “al Castellaccio” (“at the old Castle”, but in Italian with a pejorative meaning). The toponym is present in all our sources, but only the “Tavole indicative”, with their supplementary information on place names, allow us to reconstruct the rich, interesting history of this “castellaccio”. The parcel 234 of section A of Capannori is dedicated to a Church of “sant’Andrea di col di pozzo, con Romitorio” (“a church dedicated to Saint Andrew in Col di pozzo, with a hermitage”). The church and the hermitage are not marked on any map of our database. Nevertheless, the information emerging from the “Tavole indicative” is essential to reconstruct some important historical pages of the territory. In the Middle Ages, since the 12th century, the place hosted an autonomous community, called “Col di pozzo”, living in a fortified village around the homonymous castle that the noble family of the Avvocati from Lucca received in fief from Frederick Redbeard in 1155. Adjacent to the castle (“castrum Putei”) there was a chapel dedicated to apostle Saint Andrew. When Castruccio Castracani in 1320 became Seigneur of Lucca, some “Guelfi” family members, among them the Avvocati, plotted a conspiracy against him, but they were discovered and murdered or banned. The Avvocati took refuge in Col di

pozzo, but Castruccio's troops in 1327 besieged and destroyed the castle, deporting to Lucca all the inhabitants of the community. Nonetheless, St. Andrew's church remained officiated and after the plague of 1630-32 the cult of Our Lady of Grace appeared, with the chapel remaining until 1855 under custody of hermits.

The section is rich in the toponym "alla polla" ("at the spring"), an abundance of water from the mountains as we can find in other sections, too. For example, in section D of Sant'Andrea in Caprile, parcels of chestnut grove 13 to 18 and 31 to 35 are named "all'acqua buona" ("at the good water"). There was apparently a spring, yet not included in the list of the fifteen springs included in the project "the water ways" of the Capannori commune co-financed by the Tuscany Region; maybe a control on the current site should be made for the inclusion of a sixteenth one.

VOCABOLO	NUMERO			COGNOME E NOME DEL PROPRIETARIO E NOME DEL PADRE DI ESSO	SPECIE DELLE PROPRIETA'	SUPERFICIE DELLA PROPRIETA' Braccia Quadre
	Dell'Appartimento	Dell'Articolazione di Biana	Della Corte del Complesso			
<i>Salce</i>	<i>216</i>	<i>217</i>	<i>218</i>	<i>Cioccannetti Agostino Agostini Carlo e Agostino fratelli di Gio. Domenico co</i>	<i>Castagnate con vigna</i>	<i>1800</i>
<i>Salce</i>	<i>217</i>	<i>218</i>	<i>219</i>	<i>Nelli</i>	<i>Castagnate vigna e vigna</i>	<i>1839</i>
<i>Salce</i>	<i>218</i>	<i>219</i>	<i>220</i>	<i>Nelli</i>	<i>Castagnate per vigna vignone con vigna e vigna</i>	<i>2550</i>
<i>Salce</i>	<i>219</i>	<i>220</i>	<i>221</i>	<i>Nelli</i>	<i>Castagnate vigna</i>	<i>1800</i>

	<i>203</i>	<i>863</i>		<i>Terra boschiva</i>		<i>228</i>	<i>882</i>		<i>Terra proprietaria</i>
<i>Ala Fontane</i>	<i>204</i>	<i>864</i>	<i>2101</i>	<i>St.</i>		<i>229</i>	<i>883</i>	<i>2510</i>	<i>St.</i>
<i>Ala Menato</i>	<i>205</i>	<i>865</i>		<i>Terra castagnata</i>		<i>230</i>	<i>39</i>		<i>Castagna</i>
<i>Ala Mulinetta</i>	<i>206</i>	<i>866</i>	<i>2072</i>	<i>Terra boschiva</i>		<i>231</i>			<i>Casa colonica</i>
<i>Ala Prata</i>	<i>207</i>	<i>867</i>	<i>2105</i>	<i>Terra castagnata</i>		<i>232</i>			<i>Terra</i>
	<i>208</i>	<i>36</i>		<i>Capanna</i>		<i>233</i>			<i>Stalla e Capanna</i>
	<i>209</i>			<i>Prata</i>		<i>234</i>	<i>884</i>		<i>Terra boschiva</i>

Fig. 6. Structure of the "Tavole indicative" of the Bourbon Cadastre of Lucca.

Linking official sources to the territory: the micro-toponymy

All the official sources don't exhaust the richness of toponyms which can be registered in any territory. A very useful, supplementary approach to the historical and contemporary official documents is represented by a territorial micro-survey with the collaboration of local inhabitants, representatives of their age group or of their professions with a memory of places and of their local names. We are aware that caution is necessary in the use of oral sources – a term, implying also an interpretation, we prefer in agreement with Luisa Passerini to “oral history” (Passerini, 1988, p. 117) – as in the use of all, even written, sources. Some interesting research has already begun before the project on Tuscan toponymy we are presenting here, moving further on after the realisation of the databank here presented. The further step was a collection of oral sources, managed according to the technical and practical methodological suggestions of oral sources/oral history specialists (Contini and Martini, 1993). In research for the commune of Vecchiano (province of Pisa) Francesca Del Maestro has gone around the whole territory together with elderly residents. With their helps, she has enriched the cartography of Vecchiano of nearly fifty place names unknown to all the official documents we use (Del Maestro, 2008). Among them, toponyms like “al diaccio” and “le case della radio” testify in the memory of inhabitants two chronological periods in the life of this territory, the first one the multi-secular phenomenon of transhumance from the Apennines, the second the arrival of the radio, whose birth station is located nearby (the radio centre of Coltano, from which Guglielmo Marconi in 1911 sent the first radio messages). Many other examples could be given on how research on micro-toponyms can help in reconstructing the past; just one further example will be given here for the Pisan territory. We know from medieval sources that the community of Calci, Province of Pisa, hosted a castle, with no remaining traces in the official documents and maps. The Calci inhabitants, nevertheless, call a precise place of their commune “at the Castle”. The archaeologists, if interested, will know from this local memory where to start their research.

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Cultural heritage and landscape in Tuscan toponymy with special reference to the West Coast

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This paper is focused on the landscape evolution of the West Coast of Tuscany, an area which has experienced several economic and territorial changes that are recalled in toponymy.

Place names recorded in the region are considered as reading tools useful in reconstructing its historical territorial image, emphasizing the consistent loss of the toponymic heritage due to the recent, intense urban growth. The main focus of the paper is the territory of Rosignano, south of Livorno.

The history of the West Coast

In Prehistory, above all during the Etruscan era, the coastal area of Tuscany was densely populated, particularly in its southern section, where major cities were found. After the Roman conquest almost all these cities started a decline, largely amplified in the 5th century by the barbarian invasions; such a situation is perfectly described in the 5th century AD poem by Rutilius Claudius Namatianus. The poet navigated from the port of Rome to Provence stopping at some Tuscan ports, depicting their decay and physical collapse. For centuries, coastal Tuscany faced rural and urban abandonment, with severe reduction of both population and cultivated land in favor of pastoralism, above all transhumance. Due to such changes, the landscape of the western and southern sections of Tuscany turned into an “open sea” (Mario Luzi), a “treeless undulation” (Edith Wharton, 1905, p. 89), a territory “without the sweetness of the trees” (Federigo Tozzi, and Mario Luzi again). Swamps and salt marshes covered a large part of the coastal plains; along the coastline, open to the Saracens and pirates attacks, no urban settlements were found, except just a few of them, such as Livorno and Piombino. Villages and towns, indeed, used to dominate the coastal plains from the hills, in order to avoid the bad air coming from the swamps, and to easily identify the enemies arriving from the sea, and in case of attack to protect the inhabitants from them.

From the Middle Ages to more recent times, above all during the dominion of Pisa and in the 16th century, only lookout towers and fortresses were built on the seaside: not by chance, place-names referring to towers or castles are still very common (Castiglioncello, Torre del Sale, Forte dei Marmi, etc.). Apart from military buildings, other constructions were very rare (Pozzana 2002a, pp. 74-75, p. 85, p. 87).

Such a situation changed in relatively recent times, when massive land reclamation works were developed around the 1850 (Ircani Menichini, p. 32), and has faced further changes. Actually, since the 16th century some land reclamation has occurred. The Medici family, for example, in the late 15th century promoted

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new large farm houses (*cascine*, the term indicating their inspiration in the North of Italy), above all in the surroundings of Pisa and Livorno, where the *Cascine of San Rossore and Coltano* are also presently found. Despite such intentions, the Medicis failed both in populating the area and in reclaiming the land, which indeed was full of swamps until the Lorraine family started massive reclamation works, which started in the late 18th century and a tremendous acceleration after 1820, continuing until the 1950s (Barsanti 2004, p. 102; Ferretti 2005, pp. 397-398, p. 417).

During the entire 19th century and in the first half of the 20th century, several farms were created, while villages grew into cities (e.g. Grosseto), and simple farm houses grew into small cities (e.g. Cecina).



Fig. 1 Grosseto (1. General Cadastre of Tuscany, Community of Grosseto, Sezione H, Foglio 1, 1823, and IGMI 1943, and CTR).

Therefore, the Lorraine family succeeded in giving the area an agrarian identity, which indeed is palpable presently in many parts of the West Coast too, and is reflected in the frequency of place-names related to agriculture.

Other changes occurred in more recent years, with a deep impact on the local landscape and toponymy, too; indeed, starting from Livorno and the Versilia coastline, in the second half of the 19th century the Tuscan coastline attracted more and more visitors and tourists by the year. The Versiliese coastline, in particular, in the 20th century, has grown massively as one of the most attractive tourist destinations of Europe, radically changing its own identity and outlook.

While tourism was growing, big industry was rooted in the area. Indeed, major factories were built in major cities, such as Livorno and Pisa, while others were built in smaller towns, e.g. Piombino, Massa and Follonica; all these cities faced a massive urban growth due to the affluence of numerous workers from the countryside. Moreover, in 1912 a totally new town was built in the Comune of Rosignano, south of Livorno, due to the initiative of Solvay, a Bruxelles-based chemical company.

In particular, the territory of Rosignano is representative of all phases which have characterized the entire West Coast; toponymy and micro-toponymy of its territory precisely reflects such phases.

Rosignano

The name Rosignano Marittimo has arguably Roman origins, since the *-ano* suffix, which is found in other localities in the area (Salviano and Antignano in Livorno, for example), almost for sure refers to land ownership. The second name, Marittimo, almost surely refers to Maremma, which the Romans used to call *Maremma Regio*.

In the Middle Ages, Rosignano grew as a castle; the 1551 census registers roughly thirty houses (included the house of the Archbishop of Pisa, who was the owner of a large part of the land of the Rosignano territory) (Ircani Menichini, 1989, p. 20). Place-names in the surroundings of Rosignano perfectly depict the landscape and



Fig. 2 Rosignano (General Cadastre of Tuscany, Community of Rosignano, Sezione L, Foglio 1, 1823).

territorial structure which are found till the early 19th century and, for some aspects, later too. Indeed, swamps, natural and wild elements and woods are typical and are punctually reflected by toponymy. References to plants, for example, insist on wild plants, such as holm-oaks, ferns, brooms, ditch reeds, myrtles, heathers, blackthorns, or woods in general (Ircani Menichini 1989, p. 33).

More precisely, the place-name *Serra*, which refers to particularly wild and inaccessible woods, is found in the area (Ircani Menichini, 1989, p. 33). The *Selva* name is

frequent too: it refers to less wild woods than *Serras*, nevertheless wild (Ircani Menichini, 1989, p. 26). *Macchia* is also found, with its reference to the typical Mediterranean scrubs which are found all around Rosignano (Ircani Menichini 1989, p. 26).

Wild animals in some place names referred to wolves, hawks, foxes, owls, bats, crickets, etc. (Ircani Menichini, 1989, pp. 34-35). Rocks rising from the ground, a reference to unpleasant environments hostile to agriculture, are also found (e.g. *Pietrabilanca*), while the name *Gabbro* (a small village in the Comune of Rosignano) has Roman origins and derives almost for sure from the word *Glabrum*, which means “bald, sterile place” (Grassi, Ircani Menichini, Palomba 1996, p. 9). *Terra Rossa* (“Red Earth”) evidently refers to clay, while *Sassicaia* refers to stones and rocks, evidently hostile to agriculture (Ircani Menichini, p. 29).

An inhospitable environment is also reflected by names such as *Botro Secco*, *Botro Morto*, *Maltempo*, *Maleprata*, and *Fontaccia* (Ircani Menichini, pp. 35-36).

Swamps were also typical of the coastal plains of Rosignano, where the Medici family used to have a large hunting reservoir; not by chance Eleanor of Toledo, Duchess of Tuscany, and her two sons Giovanni (Archbishop of Pisa) and Garzia, died in 1562 after getting infected by malaria in Rosignano (Barsanti 2004, p. 254; Ciuffoletti 2004, p. 108). Due to the hostility of the local environment and due to prevailing military interests, only towers, castles and fortresses were found along the coast: the place name of Castiglioncello is particularly explicit. Moreover, Rosignano, the main urban settlement of the territory, was known with the name *Castello* too (its closer surroundings were instead named *Borgo*) (Ircani Menichini, pp. 17-21).

Despite the wilderness of the territory, some place names referring to agriculture were also found. They were particularly common only around the main settlements, above all Rosignano. Here, names such as Garden, Vineyard, Fig-tree, Apple-tree are found (p. 33). Moreover, place names referring to some agrarian practices or breeding, such as *Debbio*, *Pastine* and *Maggese*, are also found (Ircani Menichini, p. 35).

Even if the territory of Rosignano was hostile and relatively isolated, pilgrims and travelers are recalled in some place-names. Due to the general wilderness and hostility of the area, water springs, inns and taverns were particularly searched for. Therefore, their names used to underline good quality, in contrast to the general bad environmental conditions: *Osteria dell'Acqua Buona* and *Osteria del Riposo* are examples of such a tendency (Rossi, Ferri 1989, p. 38).



Fig. 3 Place name "Osteria dell'Acqua Buona"

(General Cadastre of Tuscany, Community of Rosignano, Sezione D, Foglio unico, 1823).

Dedications to Saint Martin, the protector of pilgrims, are found in the area. *Poggio dello Spedale* refers to a travelers hospice. Nevertheless, other names indicate the bad characters of the local environment, for example *Poggio Stamberga* refers to

the bad quality of the construction which was found there (Ircani Menichini, p. 36).

In the area of Rosignano, land was reclaimed no earlier than 1840, when new farm houses were built; numerous place-names, therefore, refer to them (*Podere del Germano, Podere delle Case Nove, Podere dei Gerboneschi, Podere di Lecciaglia bassa, Podere del Catelano, Podere del Paradiso, Podere delle Morelle, Podere delle Fabbriche, Podere della Fame, Podere della Villana, Podere della Quercioleta*).

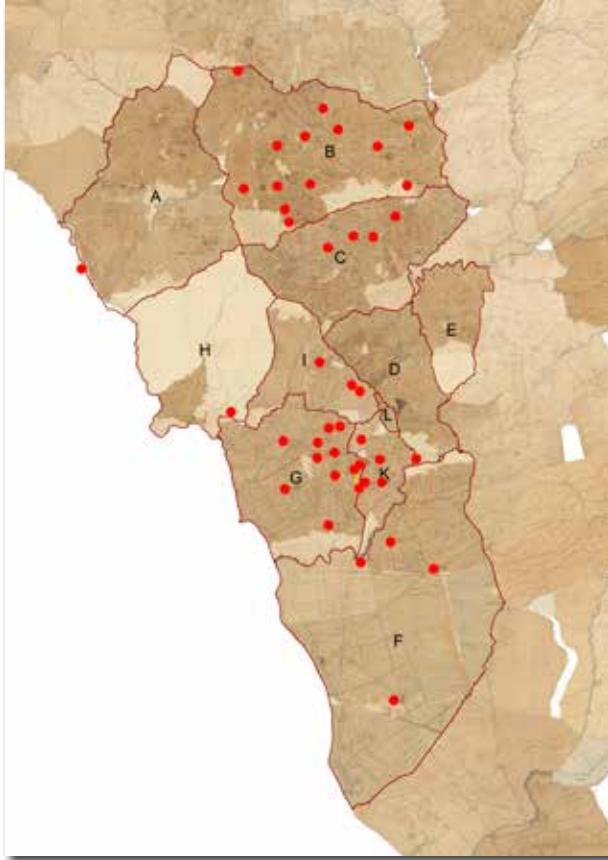


Fig. 4 Distribution of place names referred to farm houses (General Cadastre of Tuscany Community of Rosignano, 1823).

These names usually refer to houses built in the second half of the 19th century or later.

Contemporary to the agrarian growth of the territory, Castiglioncello became a significant tourist destination, its fame largely increased thanks to the Macchiaioli painters, belonging to a movement based in Florence, Livorno and Castiglioncello itself (the local branch is known as the Castiglioncello School (Piero Dini, Francesca Dini, 1990, p. 11), thanks to the Florentine art critic Diego Martelli, who had a farm in the area where the town was going to develop. Tourism on the Tuscan coastline had a start in Livorno, during the deep crisis which the port of the city faced in the 1830s mainly due to a cholera epidemic, forcing the local businessmen to

find economic alternatives. Thanks to the massive land reclamation occurring exactly in those years, which helped workers to find a job during the economic crisis (Pozzana, 2002a, p. 60), Livorno expanded south, along the coast, where a promenade was built, bordered with hotels, villas, apartment buildings, cafes, restaurants, green parks, amusement parks, and beach resorts, some of them depicted by the Macchiaioli painters. In the early 20th century the city rapidly turned into an industrial city, with a decrease of tourism, in favor of Versilia and Castiglioncello. The latter, in particular, had a first touristic affirmation after 1870, but looking at Macchiaioli paintings it is evident that till the end of the

19th century Castiglioncello was a small, mostly rural village immersed in a quiet natural environment.



Fig. 5 Odoardo Borrani, *Vada seen from Castiglioncello*, Oil on canvas, 17,5x47 cm, Private collection, Milan.

Its fame increased after World War II; some movie stars bought houses there, above all after 1962, when the movie “*Il Sorpasso*”, by Dino Risi, was set in Castiglioncello. Consequently, the town faced a certain growth, although not comparable to that of other towns. Not by chance, the most famed places in town are still known by their traditional names referring to natural elements (e.g. *Il Quercetano*).

In the second decade of the 20th century, a massive and never-seen-before change occurred in the territory of Rosignano: the chemical company Solvay built a giant plant where bicarbonate of soda is produced. The site is chosen because of the abundance of limestone in the *Acquabona* locality (Celati and Gattini, 1993, p. 22). In the immediate surroundings of the factory, a new town was built to host workers, its unique appearance reflecting North European culture and the garden city model, rarely found elsewhere in Italy. The town, which largely grew since, to the point that presently half of the population of the entire territory of Rosignano lives there (http://it.wikipedia.org/wiki/Rosignano_Solvay), got its name, Rosignano Solvay, from the company name. The relevance of the company in toponymy reflects the impressive mass of its plants, which is Rosignano’s actual landmark (Ferretti, 2005, p. 419; Pozzana, 2012a, p. 90).

The physical expansion of the industrial plant and the progressive urban growth have reduced the agricultural soil, causing a landscape alteration. These drastic changes are reflected in toponymy, too. The intense urbanization has caused a consistent loss of toponymic heritage. Denominations referred to traditional agrarian practices such as *Debbio*, or land use designations such as *Leccio*, *Leccino*, *Cotone*, *le Sughere*, once frequent in the area, have often fallen into disuse. The Solvay plant is established on an area characterized in the 19th century by numerous place names which have disappeared since: for example, *Debbione* and *Prato a mare*, are found in the General Cadastre of Tuscany (1817-1835), while they are ignored and not reproduced in the present-day cartography. On the contrary, other historical toponyms survived although sometimes corrupted. Such a case is found in a recent neighborhood called *La Bagnolese*,

located between Rosignano Solvay and the Solvay plant. The denomination *La Bagnolese* derived from the toponym *Fontana Bagnajese*, is found in the same area as in the 19th century and recorded in the General Cadastre of Tuscany. Recently, two neighborhoods built by the Solvay company have been demolished due to their extreme proximity to the plant, their names disappearing with them (*Villaggio Aniene*: see <http://www.cogemar.it/component/k2/item/207-demolizione-villaggio-aniene-li.html>).



Fig. 6 Rosignano Solvay

(1. General Cadastre of Tuscany, Community of Rosignano, Sezione H, Foglio 1, 1823; IGMI 1947; CTR).



Fig. 7 Linguistic corruption of the place name La Bagnajese.

Despite its relevance in the present-day landscape and toponymy, the importance of the Solvay plant in the local economy has recently undergone a relative decrease. Therefore, tourism has grown, above all in Castiglioncello, where new holiday houses have been built. The link between Castiglioncello and movies has recently been emphasized when a street was dedicated to the actor Marcello Mastroianni, who used to spend some of his holidays in town. *Spiagge Bianche*, a name given to a beach close to the Solvay plant, evokes an exotic location, although the color found in the name and on the beach is due to the drainage from the plain, as an outcome of the limestone processing plant (Pozzana, 2002b, p. 133). Particularly relevant for the new touristic trend is the construction of a large marina, which has been evocatively named *Cala de' Medici*.

Conclusions

Summing up, place names in the territory of Rosignano depict the local territorial and landscape history and identity. The area is representative of the more general situation of the West Coast of Tuscany, a region scarcely populated for centuries and characterized by swamps, lagoon and uncultivated land, with rare and small urban settlements apart from military constructions, such as towers, fortresses and castles. From the 19th century, a large part of the land has been reclaimed so as to facilitate cultivation and, later, touristic development. Moreover, if in the rest of Tuscany small factories prevail, in the West Coast several large factories are found. Some of them have been built in the 20th century, sometimes by foreign companies, which have chosen Tuscan cities for their plants. Sometimes, companies have built their plants in the middle of nowhere; urban settlements have therefore grown fast.

Nowadays Rosignano toponymy reflects such changes: some place names, indeed, refer to uncultivated land, to woods, to coastal empty spaces where swamps used to be, and so on. Moreover, references to castles and towers, which were built along the coastline so as to protect inhabitants of the inland from assaults, are found, too.

Other place names refer instead to the land reclamation that occurred above all in the second half of the 19th century, and sometimes even later; references to farm houses or cultivated land are therefore frequent. Rosignano, in the first half of the 20th century, has faced a massive urban growth due to the construction of a large industrial plant built by the Solvay company, which erased some place names previously related to agriculture or to wild land. The settlement built around the plant, which soon became the major one of the area, got its name from the Solvay company.

From the late 19th century, and more intensively in recent decades, tourism too has rapidly grown, and some place names refer to the beauty of nature, or recall some historical aspects of the area, for example referring to the Medici family.

Therefore, Rosignano, which has a name of Roman origins, in the Middle Ages became a castle, surrounded by large uncultivated land, swamps, woods, and forests. In the second half of the 19th century land reclamation, which first started in the 17th century, totally changed the appearance of large parts of the territory. Later, tourism and industry gave an even more definitive appearance to the area, which is indeed largely characterized by the massive Solvay plant and tourism. Place names in the area recall all these territorial, cultural and landscape identities, and could be considered as relevant identity elements.

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A changing identity: from an agrarian and manufacturing region to a multi-functional territory

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Introduction

Many scholars have stated that place names can be used to suggest variations in the spatial definition of the landscape; studies underline the value of place names as signposts (Gelling, 1978) for the historical reconstruction of landscapes subjected to a high degree of transformation. For example, toponyms may preserve information about past uses of resources long after the vanishing of these practices (Conedera et al., 2007), or may be related to the physical environment, reflecting the inhabitants' perception of the environment they live in (Jett, 1997). However, this approach has been widely discussed; detractors are critical towards studies that do not locate onomastic information in their topographical context, and warn about the toponyms loss of transparency in the course of time (folk-etymology) advocating their use in connection with other sources (Rackham, 1986; Moreno, 1992). The present paper deals with the issue of toponyms as tools for the historical reconstruction of landscapes. At first, our aim is to demonstrate how modern GIS and spatial analysis techniques can benefit research into the management of a large amount of data collected from historical cartographies. At a later stage, we will focus our attention on the reliability of historical and current cartographies to recorded information through toponyms, with attention to the "pragmatic dimension" of the sources (Ingold, 2011).

Based on these notions, this paper aims to confirm how the patrimony of place names reflects the socio-economic evolution that occurred in Tuscany during the last two centuries through the examination of a geo-atlas of toponymy based on GIS research.

This systematic search is based on the Toponymy Digital Archives of Tuscany Region, a database of 183,227 place names collected from various cartographic sources: the pre-unitary Land Registers of the 19th century (Tuscany's General Land Register, Lucca's Bourbon Land Register, Massa Carrara's Estense Land Register), the IGMI cartography (1928-1985), the current Italian Land Register (1930-1950) and the Technical Regional Map (Italian acronym: CTR) 1997. While this data set is very heterogeneous in terms of accuracy and reliability, it covers the whole of Tuscany Region from the 19th century to the modern day (Grava et al., 2013; Lucchesi et al., 2014).

This paper is divided into four parts: firstly, it summarizes the radical transformations that occurred in Tuscan economy during the last two centuries; the further paragraphs deal with the problem of place names as accurate sources following both a synchronic and a diachronic methodology. Part two addresses

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the reliability of historical maps, while part three illustrates the variability and disappearance of toponyms over time. Finally the paper presents the conclusions of the research project.

Tuscany in the 19th and 20th centuries: from a rural to a diversified economy

In 1837, writing a report to the House of Commons about the social and economic conditions of the Grand Duchy of Tuscany, John Bowring stated that: “Tuscany was formerly celebrated for its high state of cultivation: it was an Eden – an oasis – the model country [...] in fact Tuscany is highly cultivated” and also “agriculture is the great interest of the people, and to it almost all the families which are not inhabitants of towns are devoted”. Nevertheless, at the same time, while he praised the “diligence, aptitude, readiness, and love for soil” of the farmers, he criticized the “enormous capital swallow up by the land” and the lack of “large manufacturing establishment” since “even when engaged in the woollen, linen, and silk fabrics, the looms of the artisans are mostly in their own houses” (Bowring 1837, pp. 41-42, 7). The rural dimensions of the Grand Duchy were well known by the local ruling class; indeed, the Grand Duke Leopoldo II remarked that the “agriculture is merit, art of Tuscany” [*“agricoltura è pregio, arte di Toscana”*] (Pesendorfer, 1987, p. 61).

Tuscan landscape and economy in the 19th century has been widely debated in the field of agricultural history, scholars – such as Imberciadori, Biagioli, and Rombai – formulating the concept of “various Tuscanies” [*pluralità di Toscanie*]: the classic tripartition between the Apennines, rich in livestock and timber, the plain and hill areas of classic sharecropping [*mezzadria*] and the malarial and scarcely inhabited Maremma, has been enriched by studies underlining the topographic and wide variety of local rural landscapes (Biagioli, 1975, 2002; Pazzagli, 1989; Rombai, 1988). Besides the variety, the other fundamental characteristic of the 19th century rural world was its strong inner interaction: the important complementarity between mountains and plains, between northern and southern areas, between town and countryside. The same current dichotomy between “cultivated” and “uncultivated” land needs to be rehashed. This interrelation was well-expressed by the pasturage of sheep and goats which descended from the higher ranges of the Apennines to pasture in Maremma during the winter season (Allegretti, 1983); by the seasonal woodcutters who moved to the woods during many months of the year (Biagioli, 1988); and by the spread of many manufacturing activities in the countryside around the towns (Pazzagli, 1992). In the 19th and 20th centuries, Tuscany, as the whole of Italy, experienced drastic socio-economic changes and the abandonment of many traditional agricultural activities. The territorial consequences of these processes are well known (Becattini, 1993; Castronovo, 1995). However, it is possible to underline some developmental trends that affected the whole of the region. Macchia (2012) identifies three trends in the population changes of the last five decades; mountain depopulation, the rise of coastal settlement and the urban sprawl. The *bonifica agraria*, the drainage and improvement schemes pursued

from the Lorena dynasty in the second half of the 18th century up to the Fascist Regime in the first half of the 20th century – named by Barsanti and Rombai “the water war” [*la guerra dell'acqua*](1986) – ensured that the plains were suitable for human settlement. The government of Leopoldo II and Italian Authorities such as the Opera Nazionale Combattenti and Ente Maremma promoted the colonization of the South (Barsanti, 2002). In the post-war period, the economy shifted from traditional agriculture to a more service-oriented structure.

As a result of the changes in agriculture (the end of the “sharecropping” and the introduction of large-scale farming), and the development of the industrial and the service sectors, there was a mass migration from rural areas towards the main centres (Bianchi, 1983). People left mountains and marginalized areas looking for employment in the secondary and tertiary sector; from 1951 to 1961, agricultural population decreased from 39.6% to 24.2% (Falco, 2004). Both traditional main cities and new industrial centres, such as Pontedera, Cecina and Prato, experienced an accelerated and significant growth (Bortolotti, 1976). In contrast to a few major industrial centres, the development of Tuscan industrialization was centred on the growth of small family firms specialized in crafts, light manufacturing and the provision of services. These small family based firms were often concentrated in industrial districts with varying degrees of sectoral specialization, focusing on textiles, clothing, and shoes. The third sector also developed, in connection with the emergence of mass tourism. At the beginning, it was directed towards the historical towns and the coastal areas, while from the 1960s, rural tourism and agritourism gained in significance (Pazzagli, 2013; Telleschi and Tangheroni, 2005).

Such important economic and social transformations inevitably produced relevant changes in the way the space was used; if this hypothesis is verified – in fact, considering place names can be indicators of changes in the space dwelling – such changes should be reflected in the comparison between place names of historical and current maps.

Synchronic analysis of the source with a large-scale approach: the accuracy of Leopoldino Cadastre

Until a few years ago, Italian university students of history learned what source criticism is and why it is an essential tool for everyone involved in this subject area. The activities of historians are inextricably linked with documents; the ability to deal with the sources and to acquire a critical approach is an essential step in the elaboration of historical research. Following this route, we aimed to identify strong and weak points of sources used. The goal of this paragraph is to verify the relation between the Leopoldino Cadastre and “reality”: in other words, to test the accuracy of place names recorded in the cartography through a comparative approach with other contemporary sources. Focusing on the Province of Pisa as a case study, we measured how much the place names related to manufacturing collected on the Cadastre are indicated in the Register and vice versa.

The Leopoldino is a geometric, parcel cadastre compiled in the 19th century, employing geodetic and surveying principles that were considerably innovative

for that time (Biagioli, 1975, p. 26; Conti, 1966). The cadastre, initiated in 1819, was brought to completion and into force in 1835.¹ The Grand Duchy was thereby divided into 242 communities, each of which was in turn divided into a varying number of sections, which finally were made up of a different number of cadastral map sheets. For the aims of the current research, the most important documentation contained in the cadastre are the Campioni Catastali Comunitativi (Cadastral Land Registers), the Index Tables of Ownership, and the maps. The Communities Registers contain double-entry alphabetical lists of all the firms surveyed in a community. For every firm, the Register indicates the surname, name, patronymic and sometimes, title and rank of nobility, knights, military and clergy, or professional titles such as doctor or lawyer. The left-hand side of each page lists the parcels belonging to the firms or purchased or inherited after the institution of the cadastre and on which taxes were therefore due, while the right side shows the tax credits for any goods sold or alienated after the institution of the cadastre. Instead, the Ownership Tables listed, in progressive order, the number of the parcels, the cadastral sections and the land use, including the presence of factories.

This Cadastre has been in force and perfectly functioning since the 1840s thanks to continuous updates through surveys, whose results are recorded in the Supplements to the Registers (with respect to changes in ownership), and on “Cartoncini” (cadastral card stocks) and from the end of the 19th century on new maps, where any division of the parcels since the time of the initial cadastre are recorded.

Thus, it represents a “living document” – far more precise and accurate than the present-day Italian cadastre – which even today allows us to trace the history of a single cadastral parcel.

In the Province of Pisa, 3871 factories were present at the institution date of the Leopoldino. By using the georeferenced cartographic data in the CASTORE project as background, we were able to identify the original locations for 3,226 (Fig. 1).

The drying of chestnut (*seccatoi, metati*) represented the most numerous activity in the territory, with 59.44% (1782) of the total. Watermills (*mulini* or *molini*), other types of mills and olive presses accounted for 27.45% (823), while mortar and brick kilns (*fornaci*) represented 7.34% (220) of the total.

Excavation activities (marble and stone quarries, extraction of earthen materials) accounted for 1.43% (43), while there were instead only 9 foundries and 4 tanneries active at that time. We then georeferenced 228 accessory structures directly connected with these activities: mill ponds, mill races, olive oil storage tanks, yards for drying tiles, water tanks, basins, and so forth. The term “other structure” instead included all those structures (99) that could not be categorized in any of the foregoing types, such as “caffeaus” (garden structures where coffee was often taken), nurseries, rooms for pharmaceuticals, *piaggione* (cereal silos on villa grounds), borax manufacturers salt manufacturers, etc.

¹ Archivio di Stato di Firenze, Segreteria di gabinetto. Appendice, 244. G. Inghirami and L. De' Ricci, *Relazione finale al granduca della deputazione sopra il catasto*, 30 set. 1834

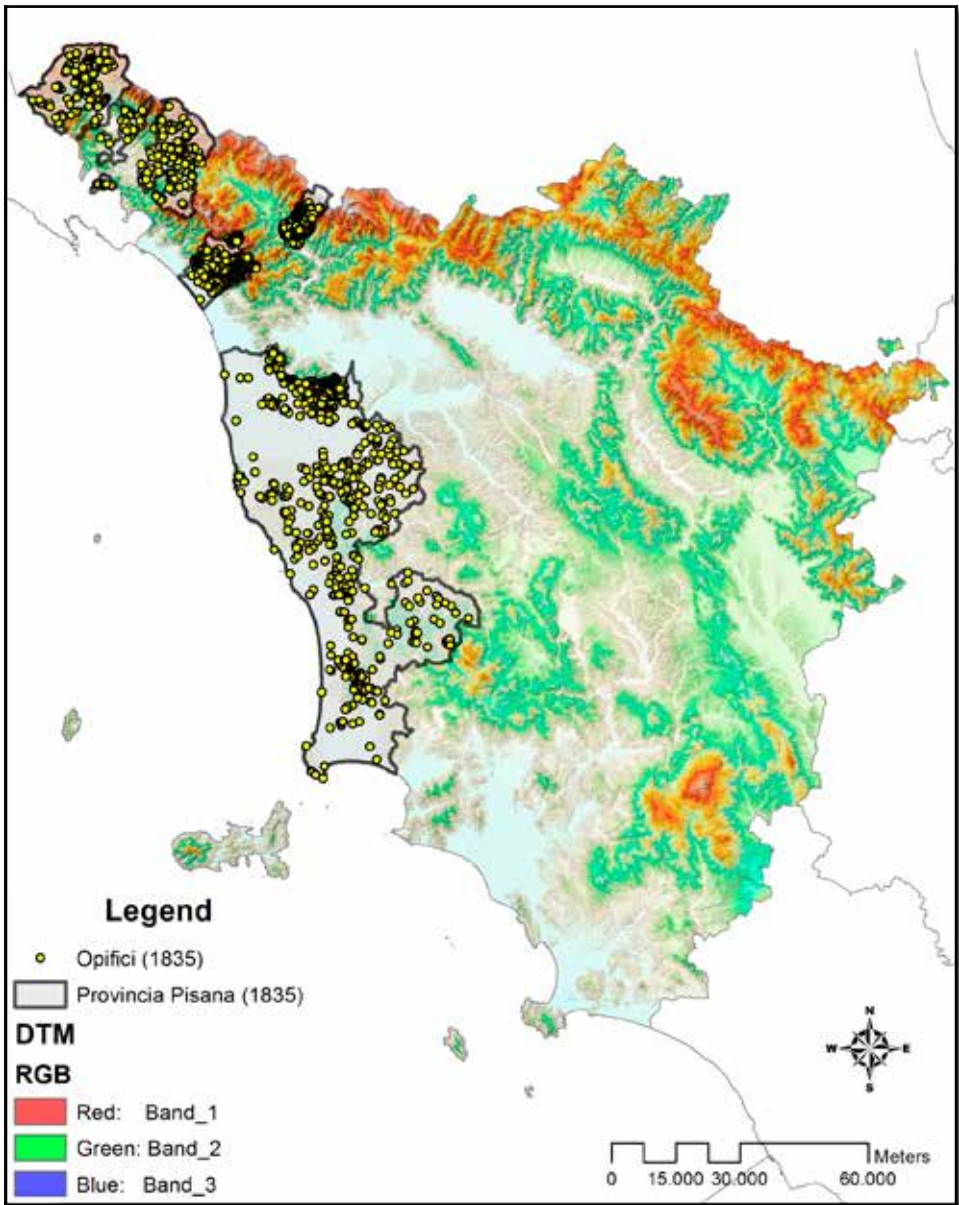


Fig. 1 Distribution of manufacturing activities in the Province of Pisa (1835).

Of all these factories, workshops and accessory structures, 1,129 were located on the border of the current Province of Pisa, 273 in the current province of Livorno (established in 1925 due to the interest of the fascist member of Italian Parliament Costanzo Ciano), 1,350 were situated in the area that is now the Lucca Province, 474 in today's province of Massa Carrara and 47 in La Spezia (Liguria Region). If we compare the Pisan territory at the time the Leopoldino was instituted with

the current surface and borders of the Province of Pisa, in numerical terms its administrative changes led to the loss of 2097 activities and accessory structures (65%), against a net gain of only 214 manufacturing establishments from the communities of Volterra, San Miniato, Santa Croce sull'Arno, Santa Maria a Monte and Montecatini Val di Cecina – the territories which were granted to Pisa as compensation for the loss of other areas. Analysing the breakdown for the current province, it can be seen that 82.63% of the manufacturing activities in the province of Lucca today were chestnut drying establishments (Fig. 2), as compared to 9.33% for watermills (Fig. 3) and a mere 0.44% for foundries. The community with the greatest number of factories was Stazzema (559), followed by Barga (414), Serravezza (191) and Pietrasanta (180). Barga was the area with most of the dryers (88.6%), followed by Seravezza with 81.5% and Stazzema with 78%.

Similar results were found for the data on the current provinces of La Spezia and Massa Carrara, while the situation was significantly different for the territory of Livorno, where mountainous areas are also present. In fact, the surveyed chestnut dryers represented 35.53% of industrial activity, while watermills accounted for 30.4% and kilns 12.08%. Instead in the Pisa area, dryers, nearly all of them

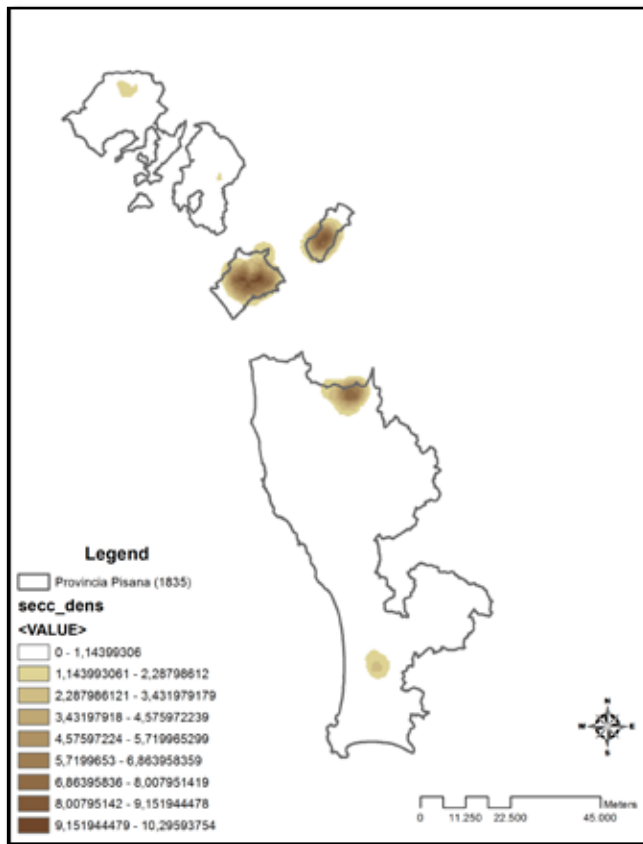


Fig. 2 Model of density of drying houses.

concentrated in the Pisan Mountains, represented 37.5% of all manufacturing activities, against 35.48% for watermills and 2.48% for quarries and kilns.

The geo-referencing of factories collected by the Registers allows us to compare this information with the toponymic data.

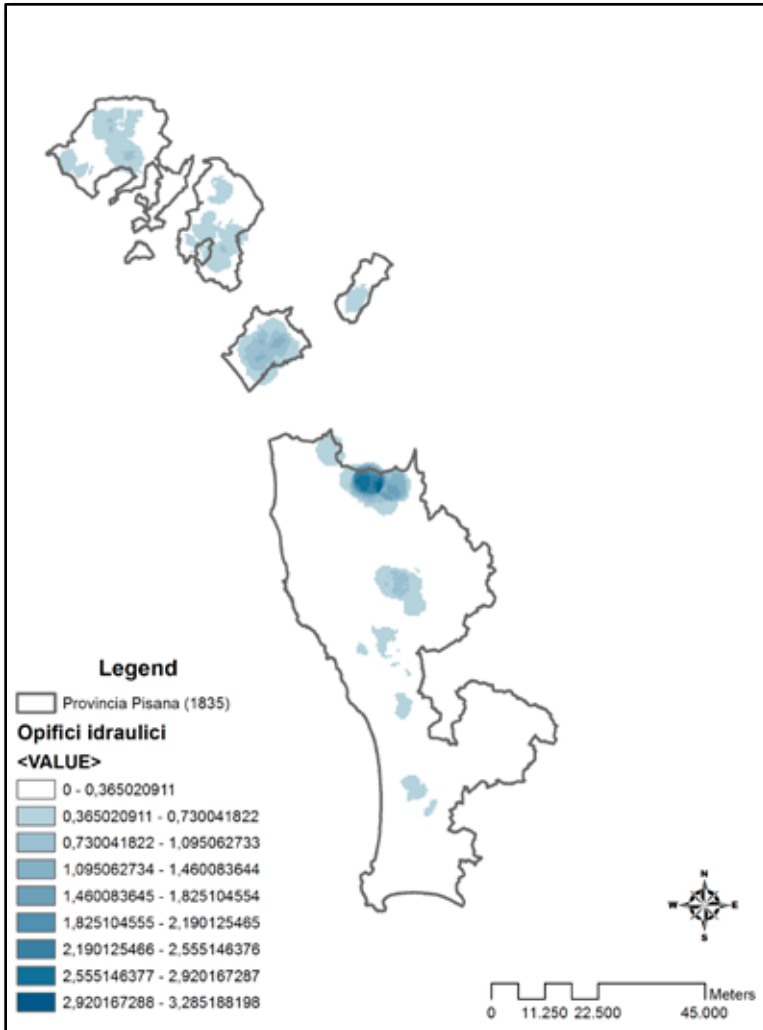


Fig. 3 Model of density of watermills.

This comparative approach shows the place names related to factories are in smaller quantity than those present in the Registers. Fig. 5 shows the relation between factories registered in the place names database (red line) and those registered in the Registers (blue line), illustrating the difference between cartography and the Index Table for each class of factories. Moreover, despite the precepts of the Istruzioni and Regolamenti, editors adopted a substantial “hierarchy” in the factories value. Chestnuts dryers (*metati – essiccatoi*) are certainly the best example.

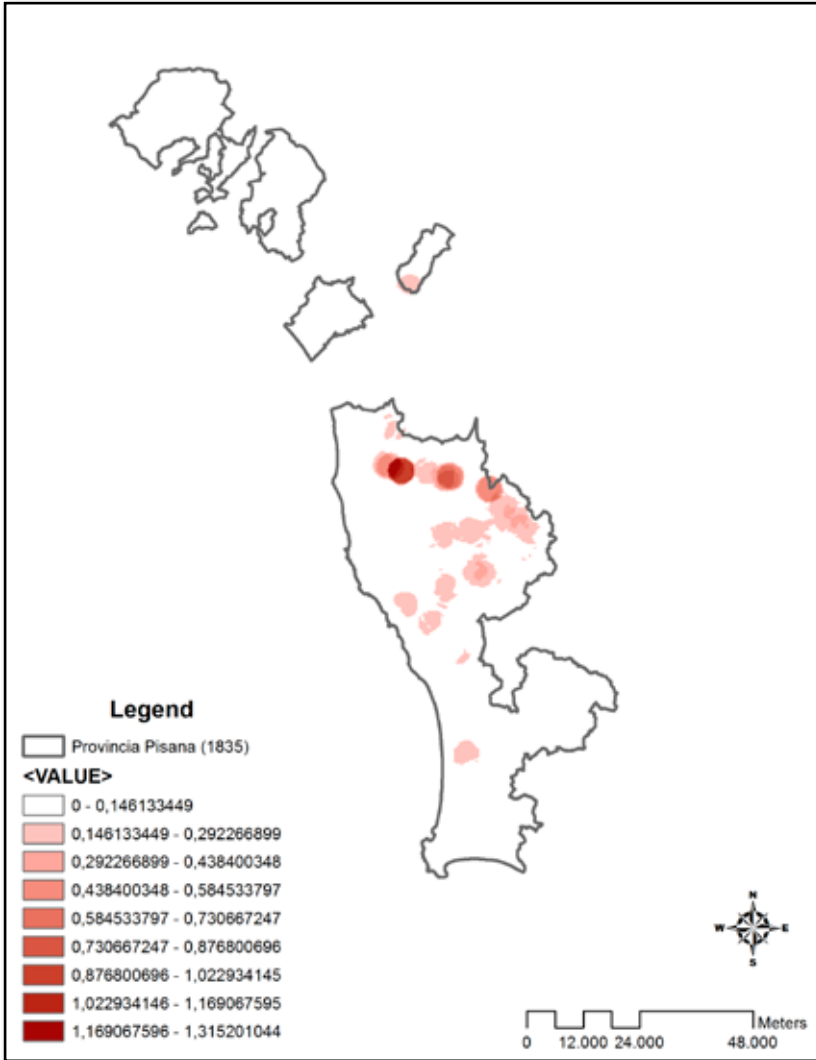


Fig. 4 Model of density of kilns.

While the Registers recorded a large concentration of these structures in the Monti Pisani areas (1742), cartography shows the presence of just 51 of them, with a rate reduction of 97.13%. Furnaces represent a different example, with a smaller difference between the 116 items recorded by cartography and the 220 items reported in the Registers. Finally, we identified 310 place names related to hydraulic factories (Mulin, Molin, Franto, Foll and Gualch) while the Registers reveal the existence of 823 structures. These statistics underline the problem of approaching sources of cartography for the purpose of a diachronic and synchronic study; a map and its data could be influenced by the perspective of the people who made it and, moreover, even a large-scale cartography such as the Leopoldino Cadastre is not reliable for the complete reproduction of reality.

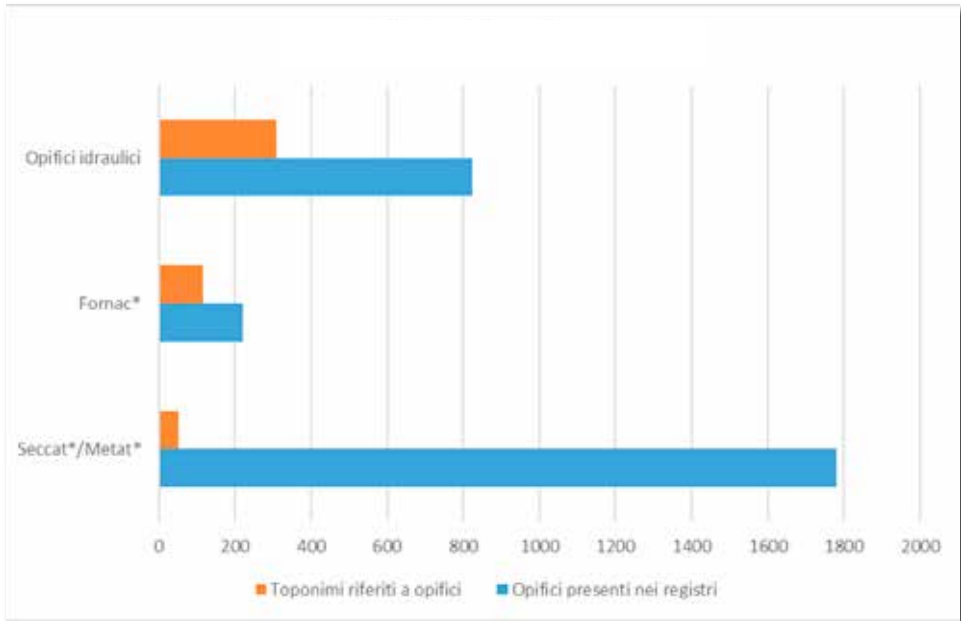


Fig. 5 Comparison between factories recorded in place names database and factories recorded in the Registers.

Diachronic analysis of the sources: persistence and disappearance

Toponyms reflect residents' perceptions of their environment and the activities that they perform within them. Nevertheless, place names also represent the outcome of creative processes; subjective interpretations reflect the feelings of the local inhabitants at the time of naming. Among others, rural activities have always played an important role in the construction of place names, revealing the importance of livestock, agriculture and manufacturing practices as a way in reshaping the space (Cassi, 2014).

This work is to a great extent inspired by the methodology proposed by Dofour (1997). The French ethnologist proposed an approach based on both a quantitative and a qualitative analysis: the former provides a general framework for the appropriation and abandonment of space, and the latter focuses on some specific categories of place names as marks of vanished elements of practices.

This systematic research is based on the Digital Archives of Historic Tuscan Toponymy, a database of 18,3227 place names collected from various cartographic sources: the pre-unitary Land Registers (Tuscany's General Land Register, Lucca's Bourbon Land Register, Massa Carrara's Estense Land Register), the IGMI cartography (1928-1985), the current Italian Land Register (1930-1950) and the Carta Tecnica Regionale (1997). Whilst this data set is very heterogeneous in terms of accuracy and reliability, it covers the whole of Regione Toscana from the 19th century until today.

For the present research, we selected some toponyms relating to agriculture, manufacturing and economic practices that were widespread in rural Tuscany

during the 19th century. Specifically, we focused on toponyms that reflect rural variety and complementarity, such as “diacc*”, “metat* - essiccat*” (chestnut dryers), “mulin*, molin* - fornac*” (mill and furnace), “ragnj* - uccellier*” (birds nest), “poder*”, “padul*” (marsh) and other hydro-toponyms concerning wetlands. At first, this collection of place names only concerned those names that were immediately connected with the rural economy, such as the names of agricultural practices or rural settlements. Morphological features such as marshes and other hydro-toponyms concerning the wetlands were later explored because we realized that this analysis could involve spaces that had been “cancelled” by land drainage schemes. Pictures show spatial variations of chosen name concentrations. In order to better visualize and further analyze the spatial patterns, a kernel density estimation technique was used to show the relative concentration of selected toponyms in various locations. The result is a continuous raster surface that is more intuitive and clearer.

Themes	Place names	Number
Transhumance	“Diaccio”	136
Hunting	“Uccelliera”, “Ragnaja”	170
Processing activities related to chestnuts	“seccatojo”, “metato”	270
Factory	“mulino”, “fornace”	1.415
Wetland and hydronyms	“padule”, “tombolo”, “chiana”, “palude”, “stagno”	432
Settlement	“podere”	7.092

Table 1 Place names related to rural activities, settlements and landscape morphologies identified in the Digital Archives of Historic Tuscan Toponymy.

The table shows the place names selected to verify the incidence of different rural activities in the process of naming space; those place names are related to active and flourishing practices at the time of the creation of the Cadastre. In total, 9,515 toponyms were selected in the study area, part of composite names or simple toponyms. Most of them are related to rural factories, such as mills, furnaces and chestnuts dryers, and the dispersed settlements of *poderi*, which characterized the sharecropping system; we also selected toponyms related to hunting and livestock activities, in order to underline the multifunctionality of the countryside. Finally, we selected place names referring to wetlands in order to test the methodology on morphological features of the landscape that have radically changed during the last century.

In some cases, place names were equally widespread throughout the whole region, while in other cases they were clustered in limited areas, expressing the variety, but also the integration, of the countryside. The *diaccio* place names reveal the places where shepherds and sheep used to rest during the transhumance.

Fig. 6 shows the distribution patterns of the toponyms throughout the whole study area. The spacing of place names referring to *diaccio* are concentrated in a north-south axis, crossing the region from the Apennines to the Maremma beside the coastline. The kernel shows some improvement in displaying the spatial variation of toponymic concentration, showing the surface trends and the highest concentrations, thereby allowing us to reconstruct the paths of this seasonal migration.

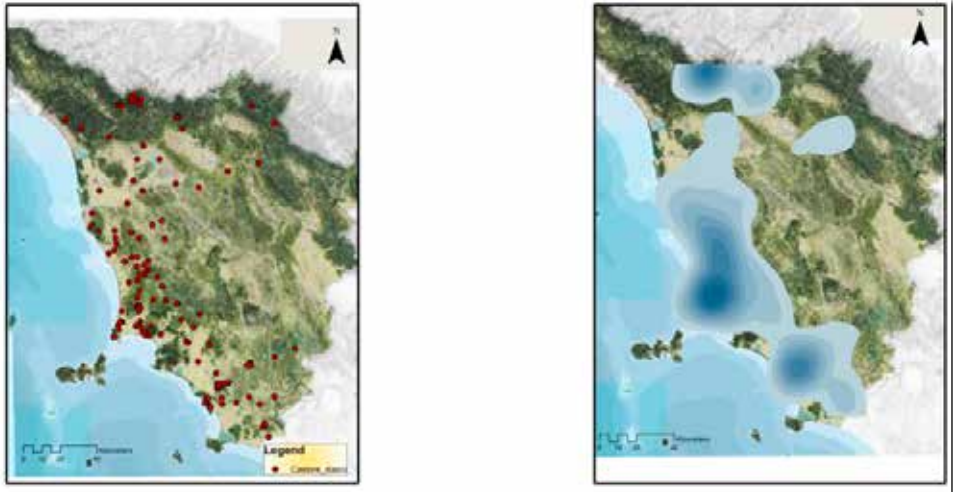


Fig. 6 Distribution and density of place names related to transhumance.

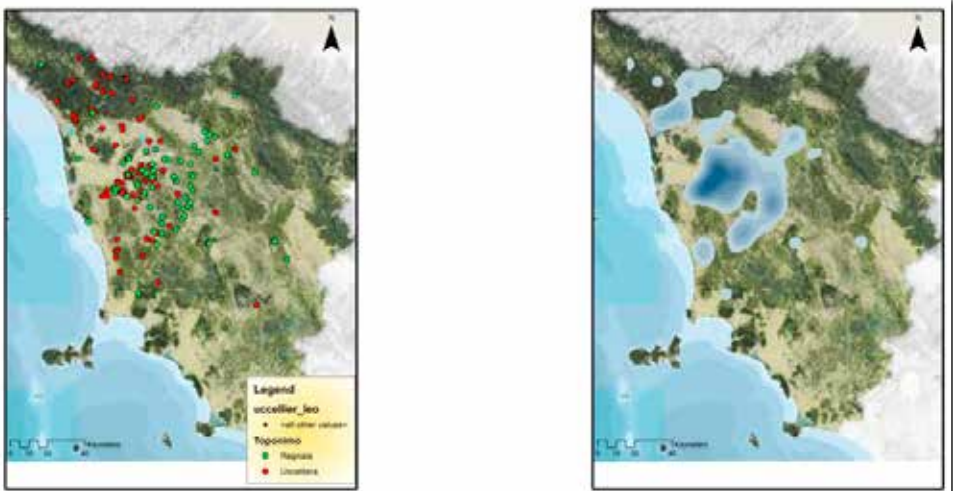


Fig. 7 Distribution and density of place names related to hunting activities.

Toponyms containing the words *uccelliera* or *ragnaia* are widespread in the northern part of Tuscany, highlighting the diffusion of this traditional type of

hunting (Fig. 7). These names were related to small woods where inhabitants used to place thin nets (ragnaie) to capture birds.

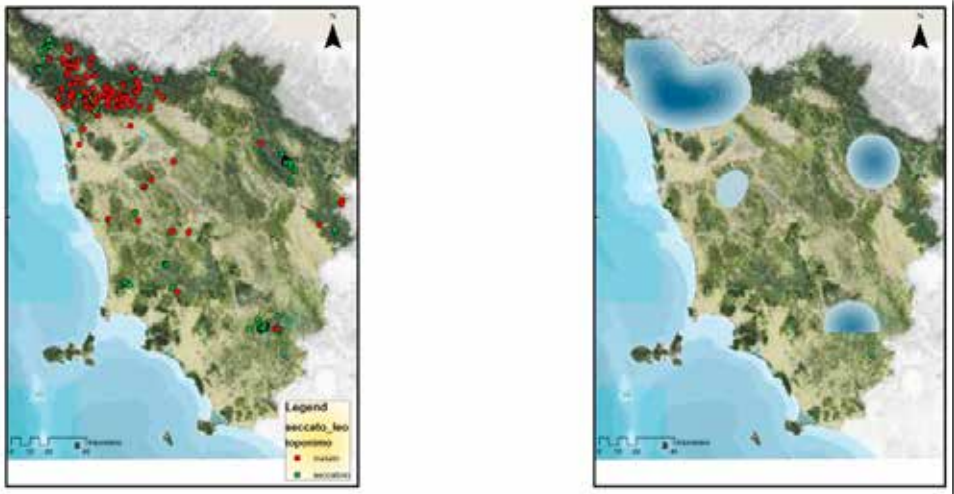


Fig. 8 Distribution and density of place names related to chestnut dryers.

Amongst the toponyms related to factories, place names referring to chestnut dryers (seccatoio, metato) are most frequent in the northern, most mountainous areas of the Region, where the chestnut tree was prevalent (Fig. 8).

Other kinds of factories, such as mills and furnaces, were widespread in the whole of the region, with prevalence in the most populated areas. In fact,

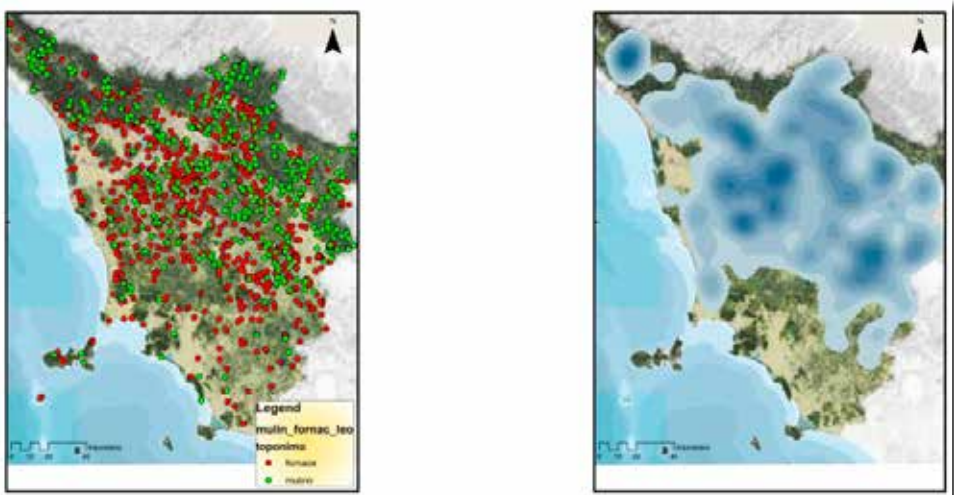


Fig. 9 Distribution and density of place names related to mills and furnaces.

the shaping of both *poderi* and mills and furnaces (Fig. 9) - expressions of the cultivated and densely inhabited areas - was concentrated in the northern and central part of the Region, in contrast with the malarial and barely populated south. There, as in the coastal and fluvial plains, toponyms related to wetlands, marshes, ponds and mounds, such as *tombolo*, *padule*, *palude*, *laguna*, *chiana* prevailed. Fig. 10 illustrates the overlap of the point-features of *poderi* toponyms over the kernel density of wetland names; the two patterns only coincide in the Arno valley, whilst the dispersed settlements surrounded the marshy plains in the south and in the west.

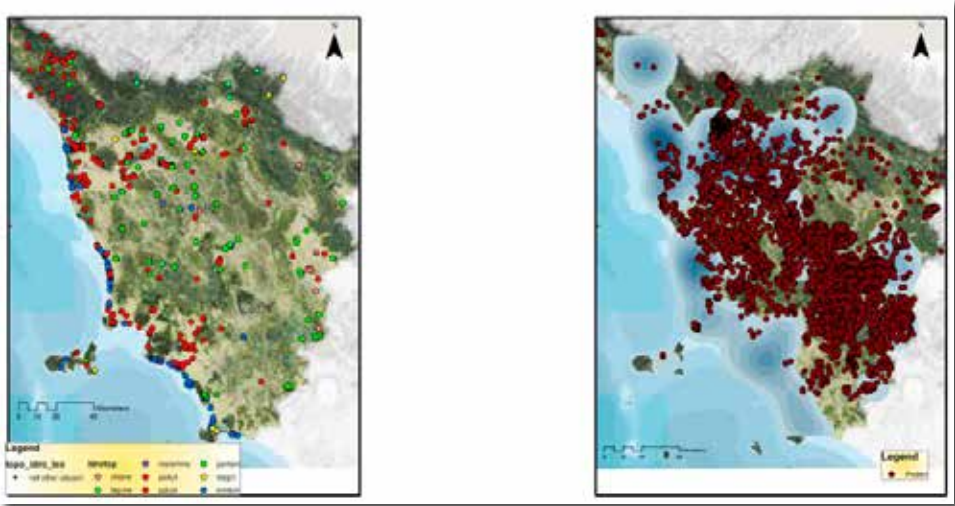


Fig. 10 Distribution and density of place names related to wetland and overlapping with place names related to small farm settlement.

The numerous indications of rural practices in place names suggest the importance of rural activities in the reshaping of local landscapes and spaces. These place names demonstrate that from the 19th century local society and Land Register collectors' perspective, these activities deserved to be recorded and remembered. Although the accuracy of this data has been already questioned in the previous paragraph, the place names spread proves to be quite reliable to reveal integration and variability of the 19th century countryside.

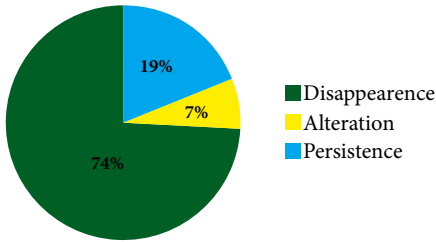
However, their importance is not only linked to information they may provide from the past, but also to their variations that reflect changes in the society.

To conclude, the comparison of 19th century place names collected by ancient Cadastres and the Carta Tecnica Regionale of 1996, allows us to approach the diachronic development of toponyms until the modern day, in term of "persistence", "disappearance" or "alteration". Pie charts show the results of the comparative analysis.

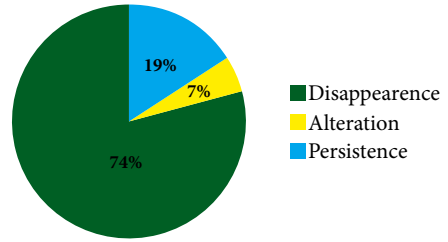
Fig. 11 illustrates the result of the comparison between ancient Land Registers and cartography from the 1990s.

The attempt to make a quantitative comparison between these two different sources raised several problems, especially since the more recent cartography has

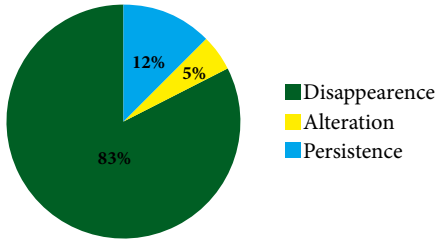
Diaccio



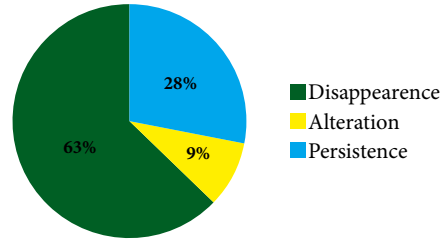
Uccelliera



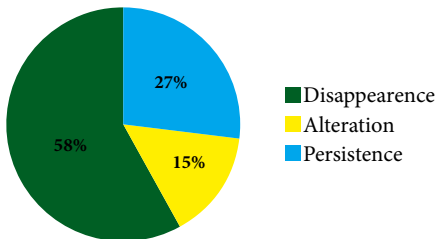
Seccatoio



Mulino - fornace



Palude



Podere

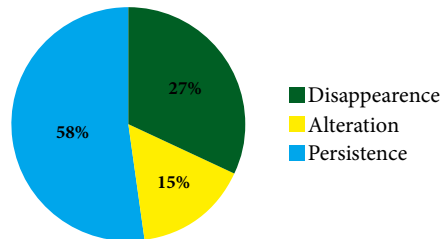


Fig. 11 Comparison between 19th century place names and 1990s place names.

fewer place names because of its smaller scale. However, we classified every data in terms of “persistence”, “disappearance” or “alteration”. This review allows us to conclude that the disappearance of toponyms follows the disappearance of rural activities: more than 70% percent of *diacci*, *seccatoi* and *uccelliere* vanished in two

centuries. In the 1950s, just a few place names still recorded the memory of past rural activities. This disappearance is at a lower rate in the case of factories (63%) and morphological features as the marshes (58%). Only in the case of *poderi* this trend is reversed, with the 52% rate of toponyms present in both sources. More than 74% of place names disappeared from the source, whilst 7% were altered. Just 19% of the toponyms remain in both sources. According to Cassi (2004), the causes of this “desertification” of place names are related to the decrease of local rural activities.

Fig. 12 shows the distribution of the whole disappeared patrimony; prominent areas coincided both with conurbation areas (Firenze, Lucca, Arno Valley) and with marginalized areas where the exodus has been more important, such as Volterra and the Apennines.

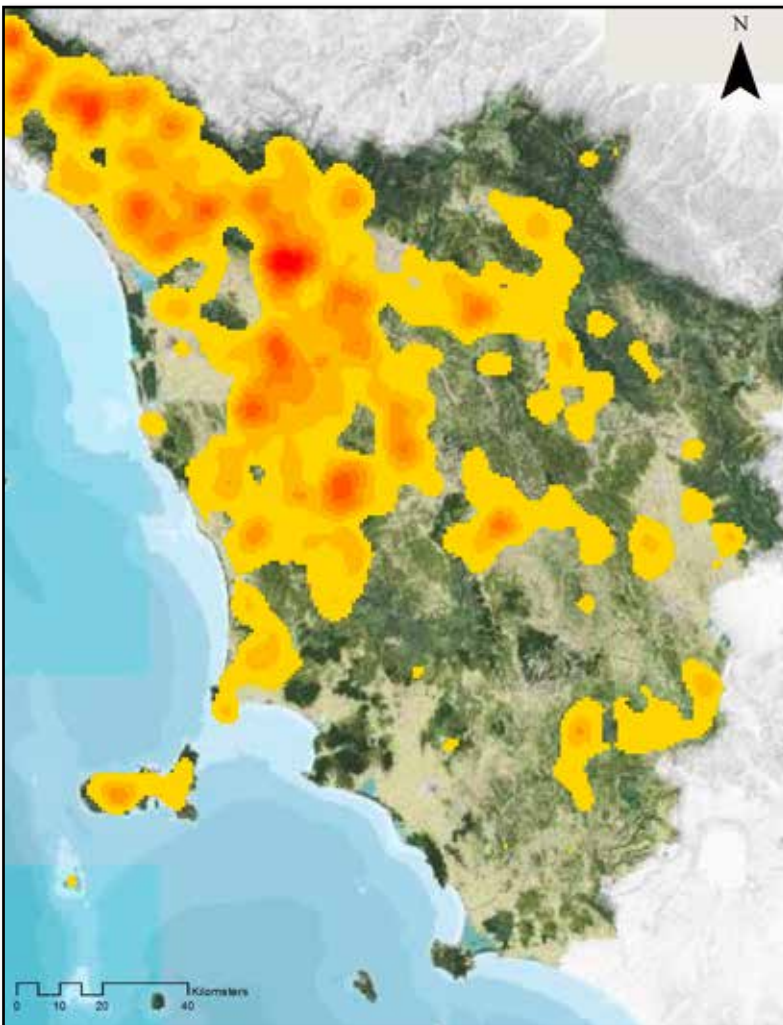


Fig. 12 Distribution and density of disappeared place names.

Conclusions

In this paper we propose a synchronic and diachronic approach for analysing the potentiality but also the limits of toponym patrimony as historic sources. Our analysis highlights the power of the information contained in place names, especially when they are collected in a systematic way and are geo-referenced. The results demonstrate how the historical perception of the evolution of economic activities can be traced by quantitative analysis of the toponyms referring to them. Names as *diaccio* or *essicatoio*, corroborated by literature or other sources, show places where rural activities were practised in the past. Such an approach has, of course, methodological limitations. Firstly, the comparison of medium scale cartography and other sources demonstrates the loss of data and problems of reliability. Secondly, the comparison between ancient and current cartography underlines the trend of toponym disappearance related to vanishing activities. In the case of rural activities, it can be seen that their drastic reduction was, from the end of the 19th century, coupled with the transformation or the disappearance of most of the place names referring to them. The importance of economic practices in the process of “naming the space” is underlined by the influence of economic changes in place name evolution trends.

Toponymy has proved to be a very useful tool when combined with other techniques for reconstructing past environmental and land-use changes, such as a wide range of data sources and methodologies, including archives investigation and field observation (Conedera et al. 2007; Sousa, Murillo 2001).

The present study has stressed the importance of using historical sources to enrich the limited place names patrimony offered by current maps. Toponyms that survive changes are likely to become historical documents and reflect their cultural heritage, providing basic information on different scientific fields such as archaeology, settlement history, population history, economic history, landscape ecology and botany; however, current cartographies such as IGMI or CTR reflect a massive loss of toponyms that need to be enriched by diachronic research. Following this route, the recovery of lost toponyms, as the project pursued by Regione Toscana for the CTR database implementation, seems necessary in order to avoid the extinction of a potentially important source of historical memory.

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The Projection Overseas of a Toponym. The place name 'Ravenna' in the USA

STEFANO PIASTRA*

The city of Ravenna (Northern Italy) is famous worldwide for cultural reasons: it was the capital city of the Western Roman Empire in the Late Roman Age and, later, the capital of the Ostrogothic Kingdom and the Byzantine Exarchate; it was the place where Dante Alighieri spent the last part of his life and was buried; the urban area and its environs host a prominent heritage, made up of mosaics, archaeological sites, historical landscapes (firstly, the renowned Ravenna pinewood). As a reflection, since at least the period of the Grand Tour, Ravenna held a significant place in international tourist routes in Italy. Such a high cultural importance was the basis for the projection and the 'transplanting' of the place name importance, Ravenna, out of Italy, in particular to the USA. Here, between the 19th and the early 20th Centuries, mainly in the context of the development of the American frontier, several new towns adopted this toponym. Now, at least 10 foundations named 'Ravenna' were identified in the United States, and they are currently located in the American states of California, Kentucky, Michigan, Minnesota, Montana, Nebraska, Ohio, South Dakota, Texas and Washington. In one case (Ravenna, Ohio), the toponym was adopted after the personal visit to Ravenna, Italy, of members of the city founder's family; in another case (Ravenna, Nebraska), the place name was institutionalized because the founder was an expert in Roman History, while in other cases (Ravenna, Michigan; Ravenna, Minnesota; Ravenna, Kentucky), it was just a duplication of Ravenna, Ohio, on the basis of anecdotal reasons of the respective pioneers and without any direct linkage with Ravenna, Italy. The cases of Ravenna, Texas, and Ravenna, Washington, are the most interesting of all: it seems that they were the results of a top-down, non-spontaneous process, with the aim, in the framework of the 'cultural myth' of the Italian city, to ennoble the original place name 'Ravine', related to the physical geography of the place, which was changed into the homophone (for Anglo-Saxons who are not experts in Romance languages) toponym of 'Ravenna'.

Introduction

The fact that the present-day American toponymy reflects the complicated history of the country in the last centuries is common knowledge.

In the last three centuries, the original place names given by Native Americans were in large part erased, and substituted with new toponyms given by the European colonizers; through the years, Anglo-Saxon place names became prevalent in the country at the national level, but, in some American States

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originally colonized by non-Anglo-Saxon countries, place names in French (e.g. in Louisiana) and Spanish (e.g. in California, Nevada, New Mexico, Texas) were conserved.

Key-events, in this process of re-shaping the toponymy of the USA, were the Land Ordinance (1785), the westward expansion of the American frontier and the Mexican-American War (1846-1848); plenty of new towns and settlements, with newly invented toponyms, were founded, in particular in the Midwest and in the Southwest.

In the USA, the presence of place names of Italian origin or influence has to be encompassed in this general framework (Oneto, 1978).

In particular, the place name ‘Ravenna’ experienced a certain success, with at least 10 settlements with this toponym identified in America (Fig. 1): this paper, re-elaborating and reconsidering previous articles on this theme published in the Italian language (Piastra, 2013; Badiali, 2013), will outline and discuss, on the basis of the chronological order of the first record of the toponyms in the USA, the reasons, case by case, of this evidence.

In several cases, a linkage with the ‘cultural myth’ of the Italian city of



Fig. 1 Place names ‘Ravenna’ in the USA. Source: re-elaboration from a map by the University of Alabama, Dept. of Geography.

Ravenna (the capital city of the Western Roman Empire in the Late Roman Age and, later, the capital of the Ostrogothic Kingdom and the Byzantine Exarchate; the place where Dante Alighieri spent the last part of his life and was buried; an urban area characterized by an impressive and prominent heritage, made up of

mosaics, archaeological sites and historical landscapes, etc.), seems to be attested.

But, in general, the conclusion shows a high level of uncertainty, because, in particular in the context of the development of the American frontier, the place names of the new foundations were decided by the respective founders or pioneers, who, in most of the cases, were only poorly educated or did not write any memoirs explaining explicitly the reasons of their choice.

Ravenna, Ohio

The foundation of a settlement named ‘Ravenna’ in Ohio (Fig. 1, no. 1) is linked to the figure of the Democratic Senator Benjamin Tappan (1773-1857), who settled here in 1799. The new town, at first without any official place name, was officially named ‘Ravenna’ in 1808, and instituted as a County (<http://www.ci.ravenna.oh.us/AboutRavenna/History/tabid/99/Default.aspx>).

Regarding the decision by Tappan to name the settlement ‘Ravenna’, the main source is an anonymous article, published in 1913 in the “Medina Daily Journal” (NY) (Anon., 1913). It seems that, at first, Tappan was unsure about the toponym of the new settlement; but, after having received a letter from his brother and his sister-in-law, who had described Ravenna, Italy (where they were at that time on their honeymoon) as a beautiful place, he decided to adopt the toponym ‘Ravenna’.

The theory by the “Medina Daily Journal” is not supported by further evidence or references; if it is true, a personal, ‘physical’ visit to Ravenna, Italy, of members of the city founder’s family, should be the key to understand the meaning of the toponymic transplanting of this place name in Ohio.

According to the 2010 census, the population of Ravenna, Ohio, consists in 12,000 inhabitants ca.

Ravenna, Michigan

The rise of Ravenna, Michigan (Fig. 1, no. 2), is strictly connected to the figure of the local pioneer E.B. Bostwick, who constructed a sawmill in this area in 1844, which later expanded, forming, since 1847-1848, a village named ‘Ravenna’ (<http://freepages.genealogy.rootsweb.ancestry.com/~muskegoncounty/Misc/RavNostalgia/RavennaNostalgia.htm>). This toponym derived from Bostwick’s hometown, that is Ravenna, Ohio, instituted by Tappan only some decades before. So, in this case of Ravenna, Michigan, there are no direct connections with Ravenna, Italy.

In other words, the toponym of ‘Ravenna’, Michigan, seems to be just a duplication of Ravenna, Ohio, probably based on anecdotal reasons and the tradition to nickname a person (in this case, Bostwick) on the basis of the town they are from.

According to the 2010 census, the population of Ravenna, Michigan, is made up of 1206 inhabitants.

Ravenna, Minnesota

The township of Ravenna, Minnesota (Fig. 1, no. 3), was officially acknowledged in 1860 as an independent County.

As in the previous case of Ravenna, Michigan, the toponym is derived from Ravenna, Ohio, and not from Ravenna, Italy.

The reason for this seems to be, again, anecdotal: the place name was chosen by the local pioneer Albert T. Norton, from a suggestion of his wife, Harriet P. Norton, who had been previously a teacher in Ravenna, Ohio, and had enjoyed her time there (Upham, 2001, p. 171; <http://www.ravennatwpmn.govoffice2.com>).

According to 2010 census, the population of the township of Ravenna, Minnesota, is made up of 2336 inhabitants.

Ravenna, California

The settlement of Ravenna, Acton, California (Fig. 1, no. 4), developed between the 1860s and the 1880s as a mining town, in the context of the 'Gold Rush' in California.

Originally named 'Soledad City', it was forced to change its toponym in order to avoid misunderstanding and mail problems with an homonymous town, located not too far away (<http://www.cityofacton.org/history.htm>).

James O'Reilly, one of the leading miners of the town, suggested 'Ravenna' as new place name, but not on the basis of Ravenna, Italy, but in honour of Manuel Ravenna, trader and saloon manager. The suggestion was well accepted in the town, and the toponym 'Ravenna' became official on 12th June, 1868.

Manuel Ravenna was not a leading figure, and the information about him is slim: it is probable he was of Italian origin, because, still now, the surname 'Ravenna' is well attested in Italy (<http://www.gens.info>), and Harris Newmark, in his memoir *Sixty years in Southern California* (Newmark, 1916, p. 233), explicitly mentions him as Italian.

The first name Manuel sounds Spanish more than Italian, but perhaps Manuel was not his real first name, but just an adaptation of the Italian first name 'Emanuele' to Spanish, a language at that time very popular in California.

Anyway, the place name 'Ravenna' in California was not based on the Italian city of Ravenna, but on a person, probably Italian, named Ravenna.

Currently, Ravenna, California, is a ghost town, located close to Acton; the gold veins became exhausted in a short time, and the miners, in the 1880s, moved to other mining settlements.

Ravenna, Nebraska

Ravenna, Nebraska (Fig. 1, no. 5), is a settlement whose origin was strictly linked to the construction of a railway.

In the 1880s, the Burlington and Missouri Railroad built a railway in the area.

Subsequently, it asked the Lincoln Townsite Company to plan a new town, which had to be situated along the new railway. The new settlement was inaugurated officially on 12th October 1886, with the name of 'Ravenna'.

It seems that this toponym was personally chosen by R.O. Phillips (Fitzpatrick, 1960, p. 26), general secretary of the Lincoln Townsite Company; he was an expert in Roman history, so, probably, in this choice he was influenced by the fact that Ravenna was the capital city in the Later Roman Age. Phillips chose 'Ravenna' as the official toponym of the new town, but also the road names of the new settlement were referred to Roman history and culture: among them, we can mention Seneca, Padua, Alba, Syracuse, Corinth, Carthage, Sicily, Utica, Milan and Appian Way.

Through the years, Ravenna, Nebraska, was mainly populated by German and Czech immigrants, who came from Central and Eastern Europe to work as farmers.

Currently, according to the 2000 census, the population of Ravenna, Nebraska, consists in around 1300 inhabitants.

Ravenna, Texas

The small centre of Ravenna, Texas (Fig. 1, no. 6), started to adopt the appearance of a village from the middle of 19th century. Originally named 'Willow Point', the settlement was officially named 'Ravenna' in the middle of the 1880s.

Regarding the adoption of this new place name, it seems that it was a re-elaboration, with a different spelling, of a pre-existing local toponym, 'Ravine', related to the physical geography of the place (Oneto, 1978, p. 750; <http://www.tshaonline.org/handbook/online/articles/hlr02>). In other words, in order to ennoble a common place name like 'Ravine', and under the influence of the cultural myth of Ravenna, Italy, it is probable that a highly educated person from this place or a cartographer supported and made this toponymic change. The skipping from 'Ravine' to 'Ravenna' was made easier from the fact that, for Anglo-Saxons who are not experts in Romance languages, the two place names are considered homophone ([rə'vi:n] on the basis of the International Phonetic Alphabet - IPA).

A semi-abandoned village, Ravenna, Texas, currently has a population of around 200 inhabitants.

Ravenna, Washington

As in the case of Ravenna, Nebraska, the rise of Ravenna, Washington (Fig. 1, no. 7), is linked to the construction of a railway, developed by the Seattle, Lake Shore and Eastern Railway. Becoming a settlement in the neighborhood of Seattle, it was officially incorporated inside the border and administration of this municipality in 1907.

As in the case of Ravenna, Texas, the local original place name was 'Ravine'; as a matter of fact, even now, the area is characterized by a deep ravine, at the bottom of which the Ravenna Creek (but, originally, the 'Ravine Creek') flows.

Also in this case, probably during the last quarter of the 19th century, the local cultural elite decided to change ‘Ravine’, related to geomorphology, into ‘Ravenna’, on the basis of the cultural significance of the Italian place name (Meany, 1923, p. 259; Hitchman, 1985, p. 248).

Such a cultural re-interpretation of the toponym was so quickly and deeply internalized by the residents, that, in April 1910, W.W. Beck from Ravenna, Washington, a prominent member of the local community, paid a visit to Ravenna, Italy, with the aim to rediscover the roots of his American hometown. Beck, in the official register of the visitors to Dante Alighieri’s tomb in Ravenna, Italy, qualified himself as from “Ravenna Park, State of Washington, U.S.A. [...] or the pines of America” (Casadio, 2009) (Fig. 2).

It seems that Beck was so convinced that his hometown was a ‘copy’ of Ravenna, Italy, that he described the forest in the environs of Ravenna, Washington, as “pines” in the attempt to confirm and reinforce the parallelism with the very famous pinewood of Ravenna, Italy, mentioned by plenty of Anglo-Saxon travellers between the 19th and the early 20th centuries (Piastra, 2012) and made up of Stone Pines (*Pinus pinea*), while, to tell the truth, the vegetation in the environs of Ravenna, Washington, is characterized by the Oregon Pine (*Pseudotsuga menziesii*) or the Pacific Red Cedar (*Thuja plicata*), and not *Pinus pinea*, which needs a Mediterranean or a Sub-Mediterranean climate like on the Adriatic shores.

Currently, Ravenna, Washington, is an urban quarter of Seattle; the area is quite famous because of an urban garden, the Ravenna-Cowen Park, founded by W.W. Beck, mentioned above (<http://www.historylink.org>).

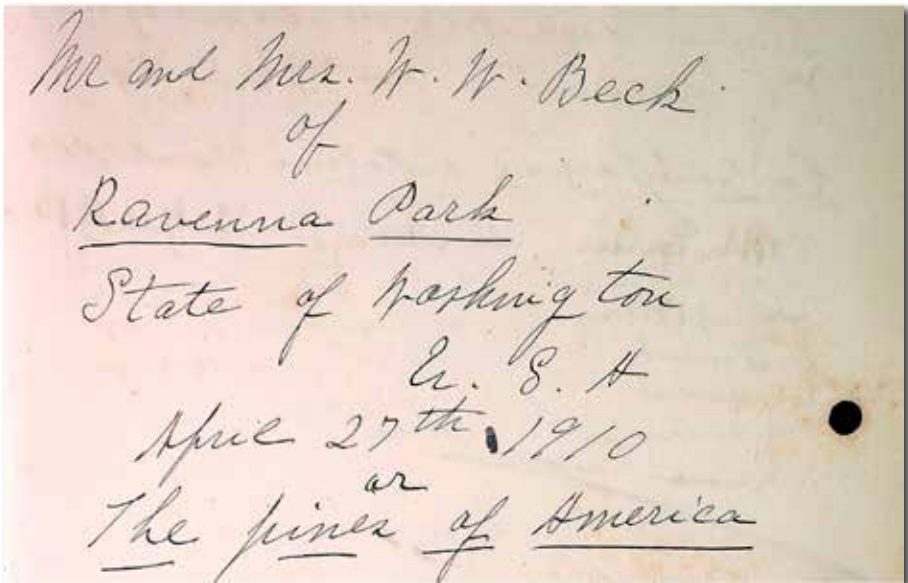
A photograph of a handwritten entry on aged, yellowed paper. The text is written in cursive and reads: "Mr and Mrs. W. W. Beck of Ravenna Park State of Washington U. S. A. April 27th 1910 The pines of America". The words "Ravenna Park" and "The pines of America" are underlined. There is a small black circular mark on the right side of the paper.

Fig. 2 Classense Library, Ravenna, Italy; Historical official register of the visitors to Dante Alighieri’s tomb. In April 1910, W.W. Beck, from Ravenna, Washington, paid a visit to Ravenna, Italy. In the register of the visitors to Dante Alighieri’s tomb, he described himself as from “Ravenna Park, State of Washington, U.S.A. [...] or the pines of America”. Source: Casadio, 2009.

Ravenna, Kentucky

As Ravenna, Nebraska, and Ravenna, Washington, the origin of Ravenna, Kentucky (Fig. 1, no. 8), is linked to the development of a railway. A very small settlement made up of just a few houses, and informally known as 'The Village', it was re-founded in 1915 by the Louisville & Nashville Railroad Company. This company created and funded a real-estate company, the Ravenna Realty Co., with the mission to manage the re-foundation of 'The Village'. From local memories, it seems that the place name 'Ravenna', given also to the real-estate company, was chosen by the President of the company, John D. Sawyer. As in several cases previously discussed above, in this case the toponymic choice was personal and anecdotal, without a direct connection with Ravenna, Italy: Kate H. Sawyer, John D. Sawyer's wife and secretary, had a given linkage with Ravenna, Ohio (the kind of linkage is not explained clearly in local memories) (Williams, 1956; Rennick, 2013, p. 247).

Other speculations (e.g. the theory that the place name derived from a railway worker or manager from Ravenna, Italy), quoted even on the respective Wikipedia page (http://en.wikipedia.org/wiki/Ravenna,_Kentucky), are just an urban legend.

Currently, the population of Ravenna, Kentucky, consists of approximately 700 inhabitants (2000 census).

Ravenna, Montana

A very lonely place named 'Ravenna' is located in the state of Montana (Fig. 1, no. 9). The place name was found on the basis of American cartography (United States, Department of the Interior, Geological Survey, 1989); located inside the Lolo National Park, it seems abandoned.

No bibliographical references or sources have been found on this toponym.

The presence, in the neighborhood, of another 'Italian' place name, a 'Marcella Creek' (Marcella is an Italian first name for women), might suggest a former Italian presence of pioneers, perhaps related to the exploitation of the local woods. Currently it is impossible to investigate deeper: was this linkage with Italy related to a migration from Ravenna, Italy? Or to an Italian surname 'Ravenna' (as in the case of Ravenna, California)?

Ravenna, South Dakota

The township of Ravenna, South Dakota (Fig. 1, no. 10), located inside Sanborn County, is a very lonely rural place (53 inhabitants in 2012).

This place name was already present in the year 1900 on the basis of maps (Anon., 1900), but it was impossible to find further information about the chronology and origin of the place name.

On the basis of satellite images, Ravenna, South Dakota, is located on a very flat plain, which is suddenly carved, like a scar, by the deep bed of the James River

(known also as Jim River or Dakota River, tributary of the Missouri River); perhaps, as in the case of Ravenna, Texas, and Ravenna, Washington, the toponym might be from an original place name 'Ravine', related to the physical geography of the area.

Concluding remarks

This preliminary research made possible the identification of at least 10 settlements of different importance, located in the USA, named 'Ravenna' like Ravenna, Italy. The origin of the settlements dates back, in general, to the 19th century.

The reasons behind this record vary case by case.

Skipping the cases of Ravenna, Montana, and Ravenna, South Dakota (almost no data are currently available), there are no toponyms 'Ravenna' originated from a migration of Italian people from Ravenna, Italy, to the USA.

Only in one case (Ravenna, Ohio), it seems that the place name was linked to a 'physical' visit to Ravenna, Italy, of members of the founder's family, who were impressed from the cultural heritage of the Italian city.

In the case of Ravenna, Nebraska, the linkage with Ravenna, Italy, was only 'bibliographical', and based on Roman History.

In the cases of Ravenna, Michigan, Ravenna, Minnesota and Ravenna, Kentucky, the toponym is not connected to the Italian archetype, but it is just a duplication of Ravenna, Ohio, on the basis of personal and anecdotal reasons of the respective pioneers.

Ravenna, Texas, and Ravenna, Washington, might be re-elaborations and pseudo-etymological attempts to ennoble an original 'Ravine', changing it into the homophone (for Anglo-Saxons who are not experts in Romance languages) toponym of 'Ravenna'. In the framework of this top-down process, the 'cultural myth' of Ravenna, Italy (capital city in the Late Roman Empire and Ostrogothic and Byzantine periods, etc.), played a significant role.

Last, but not least, it seems that the place name Ravenna, California, was not derived from Ravenna, Italy, but from the homonymous Italian family name of one of the very first pioneers in the area.

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On the origin and persistence of praedial toponyms in central Italy

ALESSANDRO CAMIZ*

*Con ciò sia cosa che li nomi seguitino le nominate cose,
sì come è scritto: “Nomina sunt consequentia rerum”
(Seeing that the name must needs be like unto the thing named;
as it is written: “Nomina sunt consequentia rerum”)
(Dante, Vita Nuova, XIII,4)*

This paper recognises the origin of the current series of praedial place names, through successive transcripts, in the Roman land ownership system of republican and imperial times, experimenting with some methodological aspects of the use of digital cartographic sources. Acknowledging the widespread presence of praedial place names in modern cartography and medieval notarial sources, the research reconstitutes the history of the land ownership system, considering the landscape as *“quella forma che l'uomo, nel corso ed ai fini delle sue attività produttive agricole, coscientemente e sistematicamente imprime al paesaggio naturale”* [“the form that man, in the course and for the purpose of agricultural production, consciously and systematically imposes to the natural landscape”] (Sereni, 1961, p. 29). The two sets of data, morphology and toponymy, are proposed here as an antonymic dyad representing the symbolic relationship between population and territory. The research considers two case studies: the valley of the river Savio, and the territory belonging to the abbey of Subiaco in the Lazio region. After the close examination of toponyms in the Italian official map (scale 1:25,000) a list of praedial names was selected and, with a GIS, was correlated with another set of place names extracted from medieval notarial documents (IV-XII cent.). For some of these place names it was possible to track back the history of the site to the Roman *praedium* and in three cases to identify the Roman owner, through the analysis of literary and epigraphical sources. Starting from these three specific *praedia* it was therefore possible to infer the origin and the history of praedial place names in central Italy. Nevertheless, the persistence of these names until today was possible only through the medieval notarial transcriptions, showing some continuity in the land ownership system through the Middle Ages.

Methodology: praedial toponyms, the villae rusticae and the “incastellamento”

In the past decades there has been a long historiographical querelle on the continuity or discontinuity between the dispersed rural settlement system of Roman ages and the small towns that arise from the 10th century, in what historians have called “incastellamento” phase. The discussion outlined how after the 6th century AD, in most of Italy, the scattered rural settlements of villae rusticae disappeared,

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but only in the 10th century, four hundred years later, the castles and the villages appeared. According to the continuist thesis, the “incastellamento” demic centres supplanted the ancient rural settlement system, inheriting its dispersed character, so there was some kind of continuity between the two (Toubert, 1995). The proponents of the discontinuist thesis instead, on the base of archaeological examination of excavated rustic villas, stated that, except rare cases, there was no continuity of use after the 6th century, and generally after the Gothic War (535-553 A.D.) the villas were permanently abandoned. The known archaeological data shows no persistence of use beyond the 6th century, so there can be no continuity between villas and castles (Francovich, 2003). According to this theory, after the decline of the Roman empire the population moved to new villages, built mostly of wood, and only after the 10th century the first fortifications, or churches, were built anew in stone, in a hilltop position, when the population moved again to repopulate these new territorial poles. It is evident, however, that most of the investigated rustic villas are abandoned settlements today, so there can be no continuity in their use. Apart from urban sites, the possibility that some of these villas became an urban centre still existing today, was not considered. Our hypothesis is that the “incastellamento” was mostly organized to control existing urban centres, starting with the Carolingian era, to reconstitute the political and military control, and that the pre-existing towns or villages were in strong continuity with the classical rural settlement system, especially where the Longobard domination had created new territorial polarities. These first urban centres, not in “hill-top”, but in “hill-edge” position, were determined by the “ribasification” of rustic villas [process of transformation of special types of buildings into basic types often happening in the Middle Ages] , often described in medieval documents as *fundi*. Thus the phenomenon of “incastellamento” should be reinterpreted in the light of a dialectic between the old Longobard *alodium* and the new comital and episcopal *feudum*, that hence the Ottonian *renovatio imperii* (X cent.) settled with castles to control the territory (Toubert, 1995, pp. 31-32).

The reconstruction of medieval landscapes, considering the scarcity of iconographical sources, and of sources in general, uses all the available data processing it with innovative methodologies. Two case studies are shown, based on the reconstruction of medieval topography using quantitative notarial sources, toponymic sources, ancient and modern cadastres.

Praedial toponyms are formed by the name of the owner of a site plus an ownership suffix: *-anus* (Latin), *-axum*, *-ascum* (Ligurian), *-ago -aco -igo* (Celtic). Latin Praedial toponyms in particular are formed by the *gentilicium* or by the nomen, followed by the suffix *-anus*, *-ana*, *-ani*, *-anellus*.

The Latin praedial toponym *-anus* can be subdivided following the different forms of land ownership: gentile, patrician ownership (over 500,000 m²), or plebeian private property, starting from 2 iugera (5,000 m²). Praedial toponyms are the immaterial evidence of the roman colonization. They survive across the Middle Ages for notarial continuity, and can be interpreted as the immaterial trace of the Roman colonization. The typical morphological characteristics found for the sites that hold a praedial place name are: prevalent exposure to south-east and south-west and about 500-600 m height position, lined up on ancient routes.

The Roman colonization of the Ager Sarsinatis and the castrum Corzani

In 266 B.C. the city of Sarsina surrendered to Rome and a few years later it became a federated city, in that year the consuls were *Numerius Fabius Pictor* and *Decimus Junius Pera*. After the Social War Sarsina gained the status of *municipium quattuorvirale*, with a formal constitution, and the inhabitants were enrolled in the *tribus Pupinia* (91-88 B.C.) within the Regio VI. Unfortunately this area is not mentioned in the *Liber Coloniarum* and therefore we have no information on the specific manner in which it was assigned to war veterans after the social war. The *Tabula Peutingeriana* (Von Scheyb and Mannert and Von Thiersch, 1824) does not report any road crossing the Apennines in this area, only the Via Flaminia from Fano to Spoleto, and so does the *Itinerarium Antonini* (Parthey and Pinder, 1848). In any case we know the existence of a road connecting Cesena to Sarsina and to Balneum and its continuation to Città di Castello (called in the Middle Ages *Castrum Felicitatis*) and Arezzo, joining the Via Amerina to Rome. During the Middle Ages this same road connecting Ravenna to Rome, gradually became more popular than the Via Flaminia since the last stretch close to Rome had become impractical for the frequent floods of the Tiber and the incursions of the closeby Longobards of the Duchy of Spoleto. This lesser route of the Roman times became in the Middle Ages the main north-south road infrastructure of the peninsula. In the wake of the upheaval caused by the Gothic War, Italy was divided between the territories still belonging to the Pope and those belonging to the Byzantine Exarchate: these two areas joined up in this strategic standpoint, around the various tracks that passed across the Apennines, known as the Byzantine corridor. This location next to the gap between the Tiber valley and the Sapis river, assumed at this stage of history a fundamental importance, it was not only the control point on an important path, but it became the gate of entry into Italy from the north. The castle of Corzano (*castrum corzani*) was built in a position of control on that route. According to our interpretation, Corzano is a praedial place name, the remnant of the Roman colonization of the territory, deriving from a *fundus curtianus*, which was probably inhabited with a rustic or suburban villa.

We have not proven this genealogy directly, but strong inferential indications could be outlined. The presence of several other nearby praedial place names, rustic structures related to praedials in the vicinity, several others Corzano place names with similar origins, and finally the typical morphological structure in the region pertaining to the castle, hill facing south east, close to the spring contour line, near an ancient route (Camiz, 2013, pp. 188-195). From the logic point of view this inferential thesis is proven, even though it still has to be demonstrated by documents, and above all by archaeological findings. The praedials were mapped (Fig.1) using a GIS, in an area of 1,000 km², using the IGMI 1:25,000 maps, finding 136 place names, with an average density of 0.136 praedials/sq km, which is quite close with the density we found near Rome in the Sublacense area (0,095 /km²).

The Roman state, at the end of the military service, assigned to each veteran a *praedium*: an estate that was recorded on a bronze plate (*forma*), showing the boundaries of the lot, the neighbors, the location, any geographic strongholds (*termini*) and the name of the assignee, or sometimes the most ancient properties

of a gens were part of a latifundus: all of them were recorded in two bronze copies at the appropriate *municipium* and in Rome. These bronze *formae* were preserved to solve the frequent disputes that arose between the owners, neighbors, colonists and the *res publica*: “*observari in hac controversia a mensore debet lineis: et habe aes, quouis forma respicit, cum modus in discrimine*” (Frontinus, p. 46).

If the owner of the plot was named *Curtius*, the name reported on the bronze forma was *fundus curtianus*, i.e. the land belonging to *Curtius*. The changes in ownership were not recorded on this kind of tablet but elsewhere, so the name

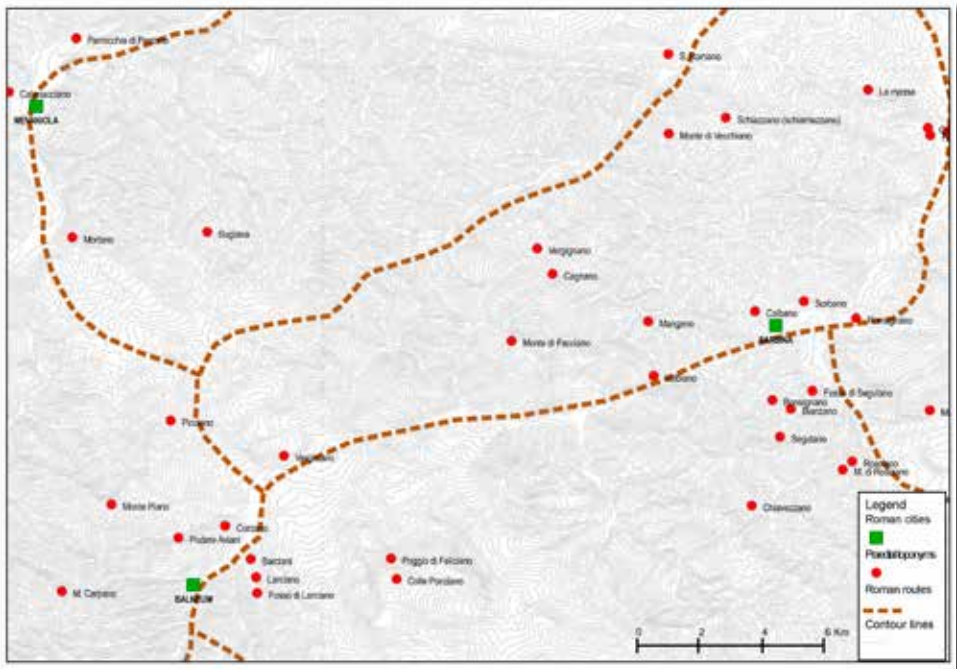


Fig. 1 Praedial toponyms in the Ager Sarsinatus, Roman cities, Roman routes and contour lines: author's elaboration, Quantum-GIS, Lisboa 1.8.0 (2013). Data sources: Toponyms, PCN-IGMI 1:25,000; contour lines, 25 m. SRTM Open DEM.

of the *fundus* remained *curtianus* even with a new owner. With the crisis of the administrative system of the Empire these bronze plates, of no more value, disappeared, but some of the written names (the praedial toponyms) survive to this day. The mechanism of their persistence has to do with the notarial transcription of donations to ecclesiastical entities before the end of the Empire. When the notary transcribed the donation he wrote the place name, and this was continuously copied through the Middle Ages until, later, it was transcribed into cadastres and finally on to modern maps. So from the Roman *fundus curtianus* derives the *fundus corzano*, or the written form *corçano* which is typical in the Medieval Latin of the exarchal area, and subsequently, *curte corzani* and *castrum corzani*. The corruption of *Curtianus* in *Corzano* follows the transformations

of spoken and written Latin that happened at the end of the 5th century. The path followed by the place name describes in general terms, within the history of medieval property, the transfer of the property from a private citizen of the Empire to the bishop, and subsequently the granting of the land from the bishop to a *miles ad faciendum castrum* (to make a castle), which generally occurs between the 10th and 12th centuries, or also to a peasant or a group of farmers to cultivate and inhabit it (*casalia*). Once the castle or the rustic houses were built, the *fundus* became *castrum* or *casalis* but maintained the praedial place name. Several other Corzano share this same history, as the Ager Curtianus at the II-III mile of the Via Appia, near Rome, or the one mentioned in the inscription “Sosio Secundo fund(i) Curtiani pago s(upra) s(cripto) adf(ine) / s(upra) s(cripto) aest(imati) HS LV(milia) in HS V(milia) / HS CXXV /” (CIL IX, 1455), or the Corzano “in comitato Castro Felicitatis ... portionem de caste(l)lo de Corzano et eccl. S. Angeli de ipso castello” (1073), or “in Cortiano capellam in honore sancti Petri”, near Benevento (972) or the town of Corzano near Brescia. The *gens curtia* was a very important patrician family and it owned many lands, as testified by the many findings of the praedial Corzano in Italy.

From the curtis to the castrum: continuity of place names.

The diocese of Sarsina, in the events that followed the Gothic War, was much closer to Ravenna than Rome, by maintaining political loyalty to the Byzantine Empire first, and then to the exarchate. With the advent of the Frankish and German Empire, this area became of particular interest, and the protection for the bishop was granted since the emperors passed there to go to Rome, claiming considerable autonomy and nomination of earls.

On August 27th of 1182, pope Lucius III granted privileges and properties to the chapter of the cathedral of Sarsina in the person of Raynerus, and confirmed the ownership of “que habetis in castro vel curte de valbiano” (Kehr, 1977, pp. 257-261). In 1220, 20 October, Frederic II took under imperial protection the bishop of Sarsina, Albericus, with his 73 castles. In this document a “castrum valbiani” is mentioned, and this seems to be the continuation of a possible *Fundus Balbianus*, probably owned by *Horatius Balbus* who lived in the area around II A.D. and is mentioned in the inscription found near Sorbano (CIL XI, 6528), now in the Sarsina Archaeological Museum. The “Castrum vel curte Valbiano” documents the evolution of the jurisdiction of this site in continuity from Longobard times to the “incastellamento” phase. The same temporal sequence, curte, and then castrum, is found in Corzano. In 1177 a donation of land “in territorio balneo, plebe s. marie in curte corzano” is registered: “*in territorio balneo, plebe s. marie in curte corzano, ecclesie petri de eremo novo site in l. fazolo in qua presb. donatus priore et custos est, fresa mater tebaldus et dachinellauxor eius cum suis ff. dant concedunt et offerunt in manu predicti priori unam petiam de terra in fundo paganico in l. q. d. bazolisi, iusta cassamento de gostantino, II et II terra de ingruzo. promittunt defensionem sub pena dupli. guido aviano, vivolo tt. (drudolus not.)*” (Schiapparelli and Baldasseroni, 1909, p. 251).

The *castrum corzani* is attested only some twenty years later in 1199, on March 16th within a vendition, “actum in castro corçani” ... “tantum terre q. est ad unum st. grani in sementa, pos. in val de Acero cum introitu et exitu suo” (*ibid.*, n. 1359, p. 318), proving the existence of an administrative structure (the Longobard *curte*) before the *castrum*. In 1191 Emperor Enrique VI assigned to Guido Guerra, palatine earl of Tuscany, the fortress of Bagno and other sites, but Corzano is not mentioned in this document. The first occurrence of the *castrum corzani* is in 1220, November 29th, when the Emperor Frederic II assigned this territory to five sons of Ruggero Guidi, Guido, Rigrino, Rugero, Marcoaldo and Aginolfo “item addimus et damus eis in rectorum et regalem feudum atque concedimus castrum corzani positum in partibus romaniolae cum tota curiae suae atque hominum eorundem locorum” (Böhmer, 1881-1901, p. 275).

The occurrence of the term *curtis* suggests a jurisdiction which usually dates back to the Longobard rule (Leicht, 1903), so the *curte corçani* mentioned in 1177 can be assumed as the trace of an organization of the area antecedent to the “castrum”, attested later in 1199. In 1220, on October 18th, in an act in presence of Aldebradi, prior of S. Salvatore in Balneo, a church is mentioned, “eccl. s. petri de corçano” (*Regesto di Camaldoli*, op. cit., vol. III, n. 1658, pp. 135-136), testifying the existence of an urban settlement in the lower part of the area, where now the town S. Piero in Bagno is. The church seems to be under the jurisdiction of the castle of Corzano. There are other instances of the *curte corzani*, as in 1240 when Remegarda conferred to the prior Iohannes some land, “clausuram pantiversi sita in curte corçani, territorio balnei et plebis eiusdem, a primo mapheus, a duos lateribus conforto, a quarto via currens cum introitu et exitu suo” (*Regesto di Camaldoli*, op. cit., vol. IV, n. 2194, pp. 47-48). One year before this donation we find the first mention of a *Forum Corzani*, a market place, that we tentatively identified with the valley settlement of S. Piero, in its central square, “actum in foro corzani”... “unam petiam terre arabilis pos. territorio plebis galliate” (*Regesto di Camaldoli*, op. cit., vol. IV, n. 2181, p. 40). Some years later, on May 21st of 1242, we know that “in foro corçani” there was the vendition of “petiam unius terre posita in façolo, territorio strabatençoli, plebis galliade” (*Regesto di Camaldoli*, op. cit., vol. IV, n. 2244, p. 75). This site was used as a reference for notarial acts, thus must have been quite important in the surroundings. A notary coming from Arezzo, called Domenico di Gerosso Lodomeri, drew up in this square “in burgo Sancti Petri in Corçano, sub porticu ubi ius redditur”. In the “Statuta hominum de Trivio” (1309) Foro Corzani is mentioned “item, quod mensurare debeant pannos, quos texeriat ad brachium, quo mensuratur in foro Corzani, banno v solidorum”. There is an abundant documentation of the existence of an administrative structure, separated from the castle, in the area downhill where the route to Rome passed. The presence of this walled mercatale, *forum corzani* (1239), in a valley position, should be considered the medieval fortified nucleus of the town of S. Piero in Bagno, in analogy to the terra murata of Bagno di Romagna, built in continuity with the Roman thermal settlement of Balneus S. Mariae. Within this walled enclosure the urban fabric seems to follow the orientation of Roman land partition, suggesting the presence of a former rustic settlement, maybe belonging to the *fundus curtianus*.

The regressive method. From modern cartography to pre-unification cadasters

The theme of memory in the historical reconstruction of the medieval landscape is central, some memories are so remote as to be completely forgotten today: therefore the historical work on the medieval landscape consists mainly in the reconstruction of a lost memory. The reconstruction of the medieval landscapes, given the scarcity of available iconographic sources, and sources in general, must use the physical structure of the city, “considered in its irreplaceable value as historical document” [“*valutata nel suo insostituibile valore di documento storico*”] (Guidoni, 1974, p. 482), without opposition with documentary sources, the notarial sources, the sources of place names, Land Registers, ancient and modern, even with the application of the regressive method (Coste, 1996). In the territory belonging to the abbey of Subiaco, to the maximum extent reached in the 11th century, within a rectangular frame (Fig.

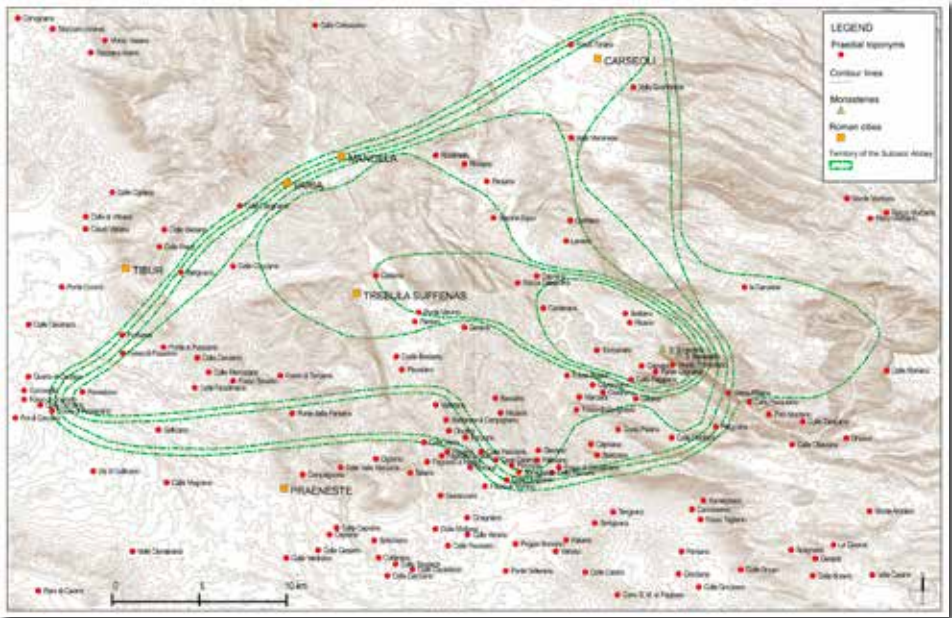


Fig. 2 Praedial toponyms in the Ager Praeestinus, monasteries, Roman cities, contour lines and evolution of the limits of the territory of the Subiaco Abbey (926, 936, 939, 958, 967, 997, 1005 AD): author's elaboration, Quantum-GIS, Wroclaw 1.7.0 (2011). Data sources: Toponyms, PCN-IGMI 1:25,000; contour lines, 25 m. SRTM Open DEM.

2) with a surface area of 1589 km², only by examining the IGMI cartography at the scale of 1:25,000, 152 praedial places were identified for an average density of 0.095 praedials/km². This list was correlated, using a geographic information system, with the morphology of the territory and with other lists of place praedial names extracted from imperial, papal and bishopal notarial documents from the 4th to the 12th century. Each of these lists covers a subset of the maximum extent of the territory of Subiaco, some are reported to the diocese of Tivoli, others confined to individual

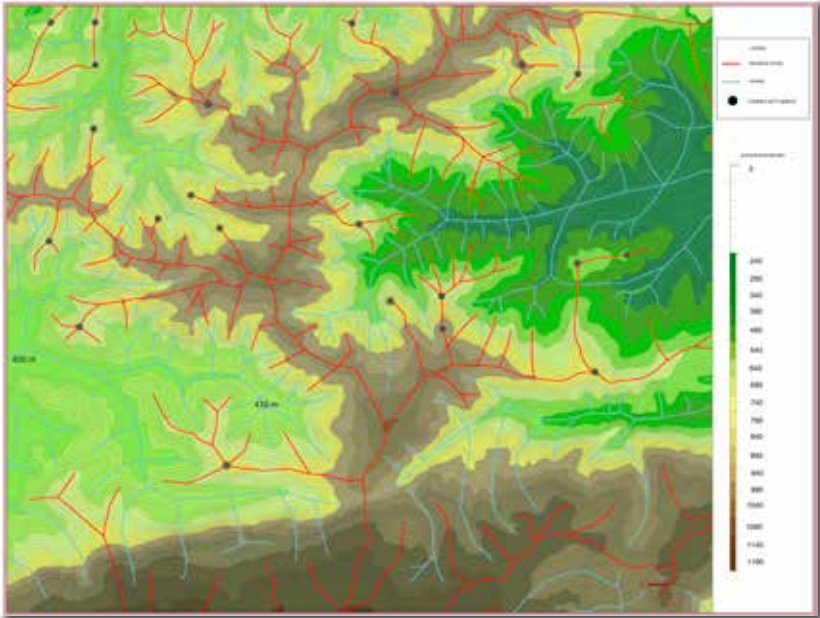


Fig. 3 Morphology of the territory of San Vito Romano, Pisoniano and Bellegra: drainage divide, rivers, sites appropriate for settlement. Elaboration Marco Fedeli (2011). Data sources: contour lines, Map of Regione Lazio 1:50,000.

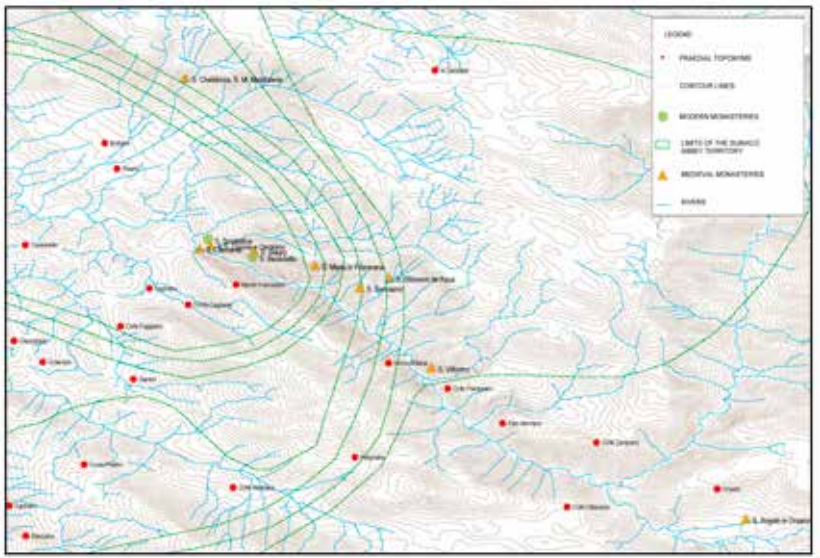


Fig. 4 Praedial toponyms in the Subiaco area, medieval and modern monasteries, contour lines, rivers and evolution of the limits of the territory of the Subiaco Abbey (926, 936, 939, 958, 967, 997, 1005 AD): elaboration, Quantum-GIS, Wroclaw 1.7.0. Data sources: Toponyms, PCN-IGMI 1:25,000; rivers, Map of Regione Lazio 1:50,000; contour lines, 25 m.

donations, it is therefore a data set arranged diachronically, partially overlapping but spatially inhomogeneous. Despite the dishomogeneity of the data set, quite frequent in the Middle Ages, we were interested to see if for some praedials extracted from the modern cartography it was possible to go backwards with the regressive method to the documentation of the Roman era, in order to give experimental evidence to the hypothesis of their origin. We have verified the growing number of praedials for a sample area (Fig. 5, municipalities of San Vito Romano and Pisoniano) based on the examination of other maps such as the Carta Tecnica Regionale (CTR)

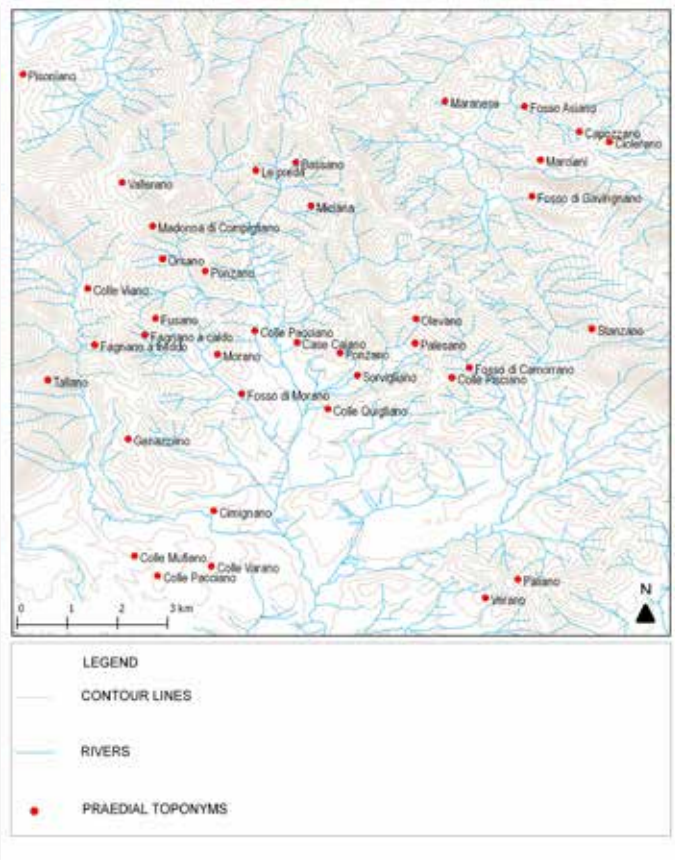


Fig. 5 Praedial toponyms in the territory of San Vito Romano, Pisoniano and Bellegra. Author's elaboration, Quantum-GIS Wroclaw 1.7.0 (2011). Data sources: Toponyms, PCN-IGMI 1:25,000; rivers, Map of Regione Lazio 1:50,000; contour lines, 25 m. SRTM Open DEM.

1:10,000 (1990), the current Land Register, the rustic Land Register (1859) and the Gregorian Cadastre (1819). Although these place names were not included in the general database, going back in time, the number of praedials grows, as if it were the remains of a structure that is slowly obliterated by subsequent transcripts.

With the drafting started in 1872 by the Italian Topographic Military Institute,

of the Topographic Map of Italy, at the scale of 1:100,000, specific guidelines for the collection and transcription of place names were defined including, among other things, the consultation of existing cadasters (Nocentini, 2004), and for the pontifical state the Gregorian Cadastre was the main reference.

The cartographic sources for this area are scarce and their systematic organization for the periods prior to the 19th century is challenging and out of the reach of such a research. The lists of properties described in papal and imperial medieval diplomas are rich in topographical information: starting from this set of data it was possible to correlate backwards praedial place names verifying the reasons of their persistence. The questionable authenticity of some of these diplomas is not considered here, the false document was compiled at a later date as declared, but was anyhow prepared to prove the ownership of certain funds; even if the document is false, or to be dated in another century, the occurrence of the praedial names of *fundi* remains significant in general terms, but the date of the document can-not be trusted instead. In these cases we considered the dates as a numeration of the documents used, where it is meant to show in general terms the occurrence of the praedial funds within medieval diplomatic and legal documents for the study area. An examination of the cases identified (Table 1) shows the evolution of the ownership structure of the *fundus* with an suburban villa, to the *fundus casalis*, to the medieval *castrum*, outlining in general terms the sequence that subsumes the birth of small towns in the area, where the substrate type of the suburban villa rustica emerges with all its documentary evidence. The working hypothesis is that for the preparation of registers of the 19th century surveys, place names were mostly extracted from listings with descriptive properties from cadastre, from pamphlets and cabrei, and correlated with the notarial sources which, as is well known, transcribed the properties throughout the Middle Ages. We can-not expect to find all the documents that describe all the changes of ownership for over two thousand years, but we can, treating them as a series of data, infer some relationships in statistical terms, assuming that if a phenomenon is traceable in a class of data, it is possible to infer that the same phenomenon occurs for a single data belonging to that class.

From pre-unification sources to the medieval notarial registers

The use of place names for a *longue durée* historiography is of considerable interest for the study of the case of the medieval landscape when it detects the cyclic oscillation of social systems and thus determines the chronological details of the research (Braudel, 1958, p. 727). Unlike other toponyms, praedial place names are of great importance for the large amount found in the Italian territory (Tosco, 2009, pp. 53-58), especially if placed in relation to the evolution of the society following the decline of the territorial organization of the ancient world. Tracing back the name from the modern cartography, to the cadastre of the 19th century, and back again to the *cabreum* and *libellum*, and even further back to the notarial deed assigning the ownership or use, it can reasonably be expected to have traced back, at least in theory, the path that the place name has done from the 21st century to the 10th century. With the analysis of the positioning of praedial place names in the area of

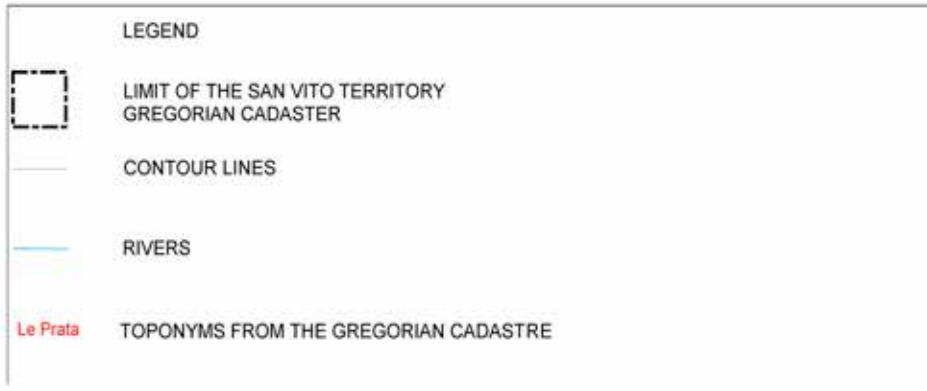
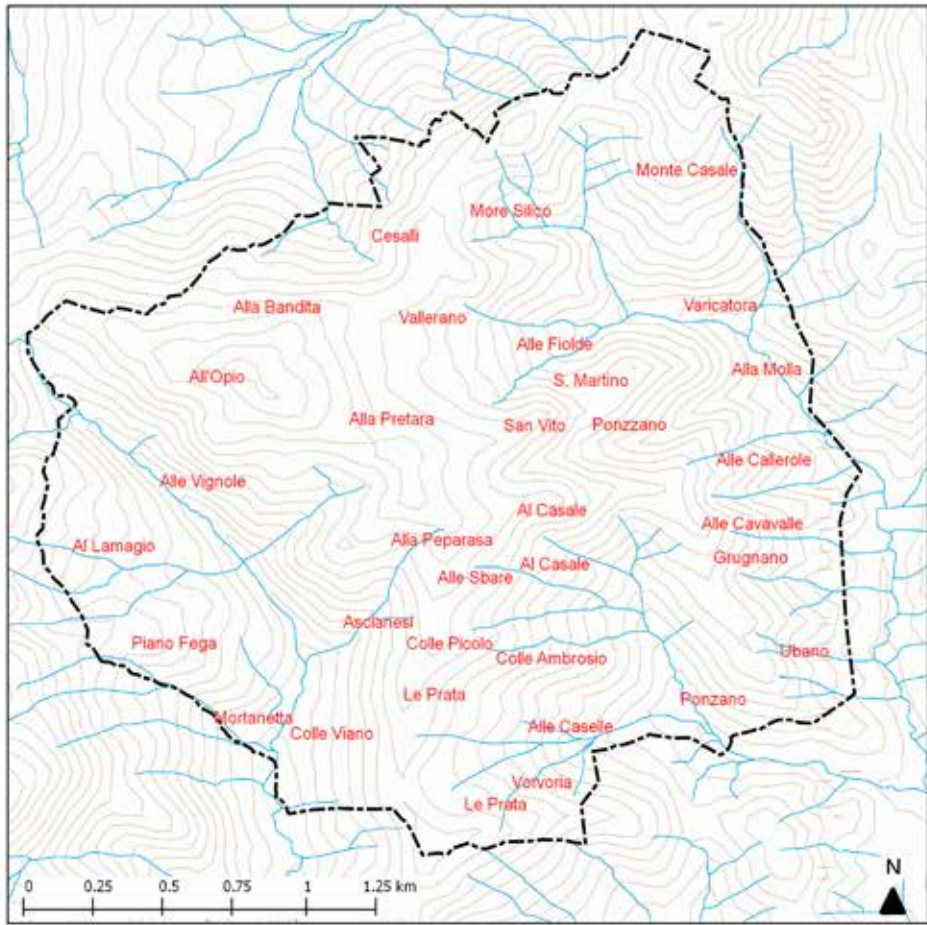


Fig. 6 Toponyms of San Vito Romano from the Gregorian Cadastre (1819). Author's elaboration, Quantum-GIS, Wrocław 1.7.0 (2012). Data sources: Toponyms, PCN-IGMI 1:25,000; contour lines, 25 m. SRTM Open DEM.

Subiaco correlated with the morphological analysis of the area (Caniggia, 1976), it was possible to identify the assignments of land to the Roman veterans. The praedial place names, consisting of a Latin praenomen or nomen followed by the suffix *anum*, are interpreted as trace intangible asset allocations of land to Romans settlers.

Consider, for example, the praedium assigned to a certain Pontius, probably as a result of the outcome of the civil war when Octavian defeated Tiberius in Palestrina (Senni, 1838, pp. 11-15), and repaid his veterans in this area *in iugeribus*. Each of these soldiers, so even our Pontius, received a *praedium* which became, once assigned and recorded on the *forma*, *fundus pontianus*, or more briefly *Pontianus*. This name survived the successive transfers of ownership, gift or inheritance, the name of the first assignee thus became the name of the fund. From the 1st century BC to this date a number of changes in land ownership have followed, such as mergers in the estates, the dropouts, the accumulation of more *fundi* in *massae*, division by inheritance or *hospitalitas*, as well as the occupation following the barbaric wars, yet some of these praedial place names survived thanks to the series of subsequent transcriptions. The documents reported during the medieval period whenever the *fundus* was merged with other properties in a *massa*, divided into a *portio*, donated to the abbey of Subiaco, or was simply being used as topographic reference, so to be transformed in today's Ponzano south of San Vito.

Continuity of land ownership, from the parchment to the bronze forma

The most difficult step is not only to draw back the single name from the Middle Ages until the Roman period, but also to identify the general mechanism of the transmission of the whole system of property besides the names, that as we have seen bears a remarkable continuity. In the face of a strong discontinuity in political, administrative and above all in the settlement system, the hypothesis of a continuity so evident in the names of the properties, although recognized by early literature (Leicht, 1903), is amazing with respect to the research of medieval archaeology (Francovich and Hodges, 2003), which tends to deny the continuity of use of the rustic sites after the 6th century. From the 3rd century the use by members of the Roman nobility, but also by the plebeians, once converted to Christianity, to donate to ecclesiastical institutions, bishop, abbot or a single church, their estates spreads systematically. Some of these cases are known, such as the donation to pope Damasus of the church of S. Lorenzo "in curte sublaco" by the patrician of Rome Nartius in August 3rd, 396 (RS, n. 28), or the donations of 587 (RT, pp. 128-130) and of June 28th 594 (RS, n. 216) that seem to bear witness to the transmission of large agnatic possessions of the Abbey of Subiaco by the gens Anicia constituting the core of the original possession of the monastery.

The donations were recorded by a tabellion that probably could still see the bronze *formae* deposited in the municipal facility as well as in Rome. When the bishop's notary transcribed these donations he reported the praedial as descriptive of the property, and perhaps for a legal proof in the event of disputes. Every ecclesiastical institution jealously kept note of these certificates of ownership. The custom of the donation began in Rome with the Christian era

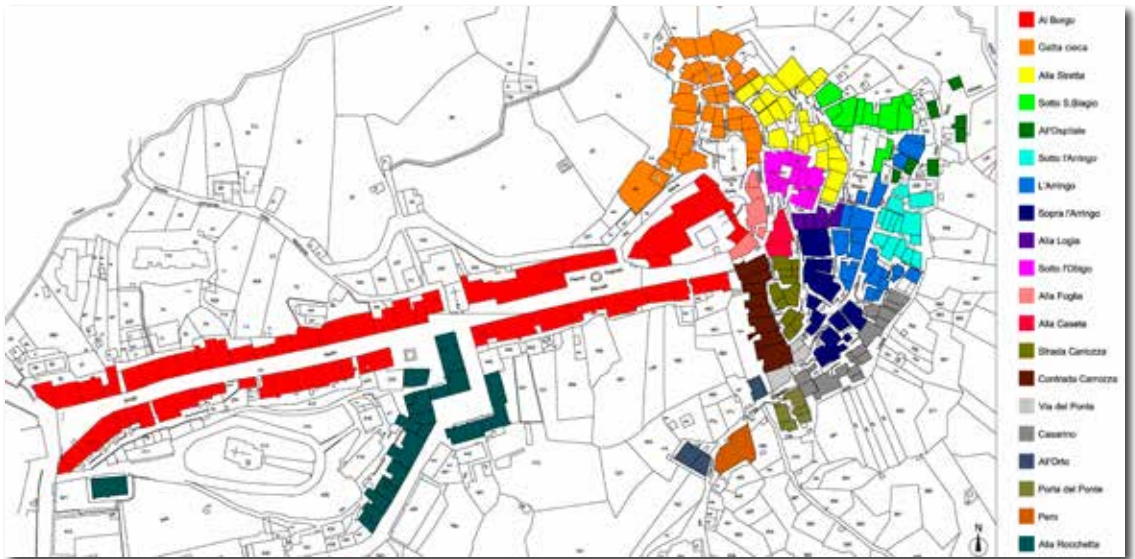


Fig. 7 Urban toponyms from the Brogliardo of the Gregorian Cadastre (1819).
Elaboration Michelangelo Dorata (2011).

and spreaded more and more, until the crisis of the political settlement of the Roman Empire in the late 5th century, when a large amount of funds were already part of the church-owned property. In the listing of properties that medieval documents show, especially in the oldest documents, the dishomogeneity of property titles is evident. Some only appear with the name of the *fundus*, in other cases the scriptures “qui dicitur”, “qui vocatur” or “qui appellatur” are used, e.g. “Casalem qui vocatur calicianum” (1051): in other cases the *interaffines* of the fund are described, in other cases the appendages of the fund appear. When we read the words “qui dicitur” it was probably an oral transmission, but in other cases the transmission must have been written. For some very large Roman properties, such as the *agri subsicivi* or the *agri non adsignati*, in addition to the neighboring estates, on the bronze *forma* a detailed description of the common rights, grazing, wood gathering hunting and fishing was found. These seem to keep turning even in the Middle Ages in the form of “una cum omnibus finibus, terminis, limitibusque suis, terris, casis, vineis, campis, pratis, pascuis, silvis, salectis, arboribus pomiferis fructiferis diversi generi, puteis, fontibus, rivis” (958). The colonists were bound by contract not to move from the fund in the late imperial era and we find regularly, although not always, in step with the medieval writings in the form “una cum colonis et colonabusutriusque sexus illi pertinentibus, simulque cum glandaticis, herbaticis” (958): serfdom inherited forms of late imperial colonate and become another strong element of continuity. We assume that the transition of the praedial name from the bronze *forma* to the parchment occurred mainly before the so-called barbarian invasions, note that the church property enjoyed territorial immunity and that the barbarians, Ostrogoths and Lombards, although non-Catholic Christians, tended to respect it.

This hypothesis finds some documentary evidence as described in the *fundus* quoted in the life of Pope Sylvester (LP, Vita Silvestri) in the *liber pontificalis*, a text written in the 6th century but which is believed to have used for the

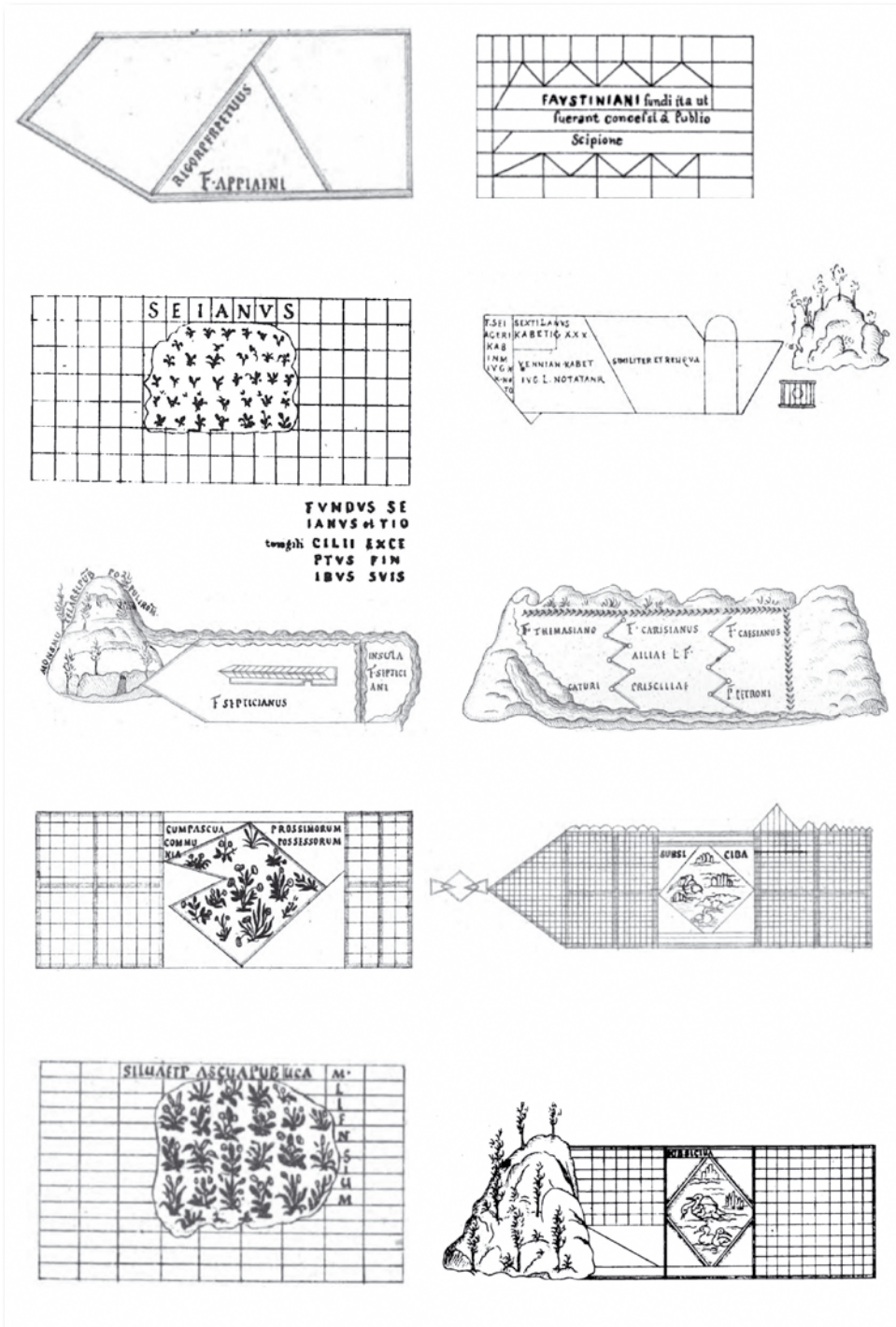


Fig. 8 Roman formae from the *Corpus agrimensorum Romanorum*, *Die Schriften der römischen Feldmesser*, F. Blume, K. Lachmann, A. Rudorff (eds.), Berlin, 1848-1852.

preparation of the life of Sylvester (314-335 AD) relevant documents of that time. Notice for example the writings of yet unprocessed Latin script that contains a list of fees paid to the pope by beneficial owners of funds in particular: the “*massa Statiana, territorio Sabinense, praest. sol. CCCL*” correlated with the ruins of the village of Stazzano, we have identified from the database of current prediali IGMI. Or “*fundum Sentianum, territorio Tiburtino, praest. sol. XXX*” that we find mentioned in the papers of Farfa in a document of the antipope John XVI of 997, “*Et terre modium unum in fundo sentiano*” (CE, p. 26, RT, p. 125) that testifies the possessions of the Abbey of Farfa in the vicinity of the town of Tivoli, cited again in “*et modium unum infra sentiano*”. We can hypothesize two other forms of transmission. During the first wave of barbarian invasions in the 5th century, the Ostrogoth invoked the *hospitalitas*, or the right to acquire a portion of the property of the Latins, the third part after the edict of Theodoric, and to apply the subdivision of land assets. So it is reasonable that they availed themselves of bronze *formae* that had yet to be used for tax purposes: and it is possible that the records of these divisions were made after reviewing an ancient *forma* and transcribing therefore the praedial. An example of such a transmission is reported in the 471 for the foundation of a church in the *massa cornutiiana* by the Goth Valila in Tivoli (RT, n. 1). These assets generally flow into the ecclesiastical heritage much later with the allodial decline towards the end of the 10th century, and in some cases the praedials remain: e.g., the donation of Rosa to John Abbot of Subiaco in 984¹. The third transmission mechanism we hypothesized as relevant to the second wave of Gothic and Lombard migration in the 6th and 7th century. With the unfolding of the Gothic war, looting and destruction were frequent, with the Lombard migration it is reasonable that some of these troops have entered a municipal archive, and acquired legally or in a violent manner, the *formae* pertaining to a particular territory as a way to claim the exclusive property, or even as a bargaining chip for negotiations.

In the form of proprietary systems of the Lombard era we have a strong continuity with the *massa* and especially with the colonate. Finally there is the possibility that during the occupation of a land and appropriation of the settlers or slaves who lived there may have occurred an oral transmission, in the name of the *fundus*, even if we consider this hypothesis remotely. An example of such transmission is the donation of a public court near Carseoli, “*positam in gastaldatu turano que sala dicitur*” made by Ugo and Lothair to the monastery of Subiaco in 941, where, however, we do not find a list of praedial funds² (Sciò, 1986, pp. 35-46). Another case is that of Benedict duke and consul that gives to Leo, abbot of Subiaco, inherited property *in territorio campanino* in 952 (RS, n. 195). This document contains a list of praedials, that have lost the diction of *fundi*, becoming *loci* (*locum q.v. pusano, locum q.v. pentoma*) however, there is also a “*colonia in integro qui appellatur affile*” that should be the remnant of the colony reported in the *liber coloniarum*.

¹ Marini, n. 105, p. 165, RT, pp. 134-136, RG n. 2, pp. 8-12.

² See: Sciò M., *L'incastellamento del Carseolano nei secoli X e XI*, in “*Terra Nostra*”, XXV (1986), fasc. 1-2, pp. 35-46.

Toponym, IGM 25.000	Medievale sources	Fundus, owner	Archaeological evidences	Coordinates
Bassano	<i>fundum bassanum</i> (978a, 991) <i>ponte de bassano</i> (1005, 1015)	<i>fundus bassanus</i> , Bassus		13.012501, 41.890963
Cagnano	<i>fundum canianum</i> (926, 936, 1114-1115)	<i>fundus canianus</i> , Cantius		13.097886, 41.908550
Canterano	<i>monte q.v. cantorano</i> (867) <i>fundum canterano</i> (958) <i>fundum cantoranum</i> (939, 978a, 991, 967, 1029) <i>fundum q.v. cantoranu</i> (953) <i>fundum cantaranu</i> (973) <i>canterano</i> (998) <i>casale q.v. cantorano</i> (1005) <i>fundum cantoranum in quo est castellum</i> (1030)	<i>fundus cantoranus</i>		13.040357, 41.942947
Ciciliano	<i>cicilianum</i> (978a, 991, 1029) <i>biciliano</i> (1005, 1015, 1051) <i>sicilianum</i> (1114-1115)	<i>fundus caecilianus</i> , <i>Caecilus</i>	Platea di villa, Tibur3, n. 166	12.943342, 41.961770
Colle Carignano	<i>fundum qui ponitur cariniano</i> (956) <i>fundum carinianu</i> (991, 1029)	<i>fundus carinianus</i> , <i>Carinius</i>	Villa, Tibur 3, n. 50.	12.864521, 42.002171
Colle Cerviano	<i>fundum cerviano</i> (958, 973, 998)	<i>fundus cervianus</i>	Grande villa, Praeneste, n. 86	12.838744, 41.914855
Colle Cesarano	<i>fundum cesarianum</i> (817) <i>casale cesariano</i> (817) <i>fundum q.a. cesarano</i> (939) <i>fundo cesarano</i> (997c) <i>cesarianus</i> (1029)	<i>massa cesariana</i> , <i>Olybrius</i> <i>cos. 378 e Scirtius, vir</i> <i>perfectissimus</i>	Villa, Tibur 4, n.194	12.742291, 41.933462
Colle Corzano	<i>fundum corsani</i> (945) <i>fundum corsanum</i> (991, 1029)	<i>fundus curtianus</i> , <i>Gens Curtia</i>		12.748738, 41.887671
Colle Faustiniانو	<i>a tertio latere fastiniano</i> (999) <i>a tertio latere faustinianum</i> (1054) <i>valle fastiniana</i> (978b) <i>fastiniano</i> (992) <i>castellum q.v. fastiniano</i> (1019) <i>castellum q.v. fastinianum</i> (1081)	<i>fundus faustinianus</i> , <i>Faustus</i>	Villa e cisterna, Praeneste, n. 106	12.838432, 41.896950
Colle Mercorano	<i>fundo mercorano</i> (997c)	<i>fundus mercorianus</i>	Villa e tombe, Praeneste, n. 92	12.846492, 41.905949
Costa Poiano	<i>fundum poiano</i> (973, 998)	<i>fundus poianus</i>		13.080326, 41.871831
Fosso Saviano	<i>fundum q.v. saviano</i> (984)	<i>fundus savianus</i>	Villa e cisterna, Praeneste, nn. 131, 132.	12.863117, 41.903492
Gallicano	<i>a secundo latere gallicani</i> (999) <i>a secundo latere gallicani</i> (1054) <i>castellum gallicani</i> (1114-1115) <i>castellum q.v. gallicani</i> (1005, 1015, 1051)	<i>fundum gallicanum</i> , Cicerone, pro Quintio, XXIII		12.817383, 41.872621
Gerano	<i>fundum giranum</i> (987, 991, 1029) <i>monte q.v. girano</i> (1005) <i>castrum giranum</i> (1114-1115)	<i>fundus giranus</i>		12.994593, 41.931767
Lenano	<i>fundum lenanu</i> (958, 973, 998) <i>lenanum</i> (1005,1015)	<i>fundus lenanus</i>		13.053491, 41.981849
Marano Equo	<i>fundum marano</i> (958) <i>maranu seu seminaru</i> (973) <i>fundum maranum</i> (991, 1029) <i>marano seminarum</i> (998)	<i>fundus maranus</i>		13.011516, 41.995207
Olevano	<i>olevano</i> (967) <i>fundum olebano</i> (958, 998) <i>olibano</i> (1051) <i>olibanum</i> (1114-1115)	<i>fundus olibanus</i>		13.036425, 41.859913
Orsano	<i>casale ursanum</i> (832) <i>casale q.v. ursano</i> (864) <i>casale q.v. ursano</i> (1051)	<i>fundus ursanus</i> , <i>Ursus</i>		12.986056, 41.871828
Passerano	<i>passarano</i> (936) <i>castello q.v. passarano</i> (1005)	<i>fundus passaranus</i>		12.772340, 41.892970
Ponzano	<i>fundum ponzano</i> (978a, 991, 1029)	<i>fundus pontianus</i> , <i>Pontius</i>		13.021335, 41.853148
Romagnano	<i>fundum romaniano</i> (958, 998) <i>fundum romanianum</i> (973)	<i>fundus romanianus</i>		13.132009, 41.830226
Rovianello	<i>aliquid rubianum</i> (1189)	<i>fundus rubianus [minor]</i>		12.978123, 42.031455
Roviano	<i>fundum rubianum, cum s. mariae ecclesiae</i> (817) <i>castellum q.v. rubianum</i> (864) <i>fundum q.v. rubiano</i> (867) <i>castellum q.v. rubiano</i> (997a, 1015) <i>rubianum</i> (1114-1115, 1189)	<i>fundus rubianus [maior]</i>		12.994601, 42.026302
Stazzano	<i>massa stadiana, territorio sabinens</i> (314-335) <i>fundus statianus</i> (DeAngelis 1621)	<i>fundus statianus</i> , <i>Stattius</i>		12.756153, 42.104487
Toccianello	<i>fundum toccianellum</i> (939) <i>fundum toccanellum</i> (958, 998) <i>fundum q.v. toccanellum</i> (973) <i>casale q.v. toccanello</i> (1005, 1051)	<i>fundus toccianus [minor]</i>		13.071290, 41.918673

Table 1 Correspondence between modern praedial toponyms (place names), medieval fundi, owners and archaeological evidence of Roman villas or rustic structures in the Ager Praenestinus.

Concluding methodological remarks

The picture presented seems consistent with the fact that the bronze *formae* were lost gradually until they disappeared altogether. Their disappearance follows the reuse of metallic materials to create other artifacts like bells, common in the Middle Ages when the value of the constituent material become greater than the value that could be certified by the document, following the disappearance of the legal value of the *forma* after the crisis of the administrative system of the Roman Empire. We have shown how such a model of theoretic interpretation is confirmed by historical data and documents: the past research on urban and territorial medieval history teaches us that to reconstruct a structure using documents, we only need a sufficient amount of documents. In some cases it was possible to correlate the praedial name with the rustic villas of which there is archaeological evidence, such as the *colle faustiniano*, with the Roman villa and the cistern that are located on its southern flank, or the *Colle cerviano*, with the great villa by some attributed to Trajan, near the route of a *via antiqua* (via Carciano), the *colle Saviano* with the ruins of a villa and a cistern, and the *colle Mercorano* characterized by the presence of a villa. In other cases it was possible to assume the owners as in the case of the *fundus ceseianus* and *C. Caesius M.f. duoviro quinquennalis* in 75-50 BC (CIL XIV, 2980), or *Sex. Caesius aedile* (CIL XIV, 2966) in 85-50 BC³ (Van Deman Magoffin, 1908, p. 100). Finally, in the case of the *colle cesarano*, formerly *fundus cesarianus* and before *massa cesariana*, we have the knowledge of two successive owners, first *Olybrius*, consul in 378 and then *Scirtius*, *vir perfectissimus* (Vera, 1999, pp. 991-1025) (see Table 1). The greater the number of place names that we can catalog, the greater is the probability of inferring significant correlations.

Abbreviations

Annales: Annales camaldulenses ordinis Sancti Benedicti, eds. D. Johanne Benedicto Mittarelli et D. Anselmo Costadoni, apud Jo. Baptistam Pasquali, Venetiis 1755-1773.

Antiquitates: Ludovico Antonio Muratori, Antiquitates Italicae Medii Aevi, Mediolani, typographia Societatis Palatinae, 1738-1742.

Bullarum: Bullarum privilegiorum ac diplomatum Romanorum Pontificum, ed. Caroli Cocquelines, Typis S. Michaelis ad Ripam, Romae 1739-1747.

Chronicon: Chronicon Sublacense, aa. 593-1369, Antiquitates, IV, pp. 1039-1074.

CF: Il chronicon farfense di Gregorio di Catino, a cura di Ugo Balzani, Tipografia del Senato, Roma 1903.

CIL: Corpus Inscriptionum Latinarum, Inscriptiones Latii veteris Latinae, ed. H. Dessau, G. Reimerum, Berolini 1887.

LP: Liber pontificalis, pars prior, in MGH, Gestorum pontificorum romanorum I, ed. Theodorus Mommsen, apud Weidmannos, Berolini 1898.

³ See: Van Deman Magoffin R. , *A study of the topography and municipal history of Praeneste*, Baltimore 1908, p. 100.

Gromatici: Corpus agrimensorum Romanorum, Die Schriften der römischen Feldmesser, a cura di F. Blume, K. Lachmann A. Rudorff, Berlin, 1848-1852.

Marini: I papiri diplomatici raccolti ed illustrati dall'abate Gaetano Marini, stamperia della Sacra Congregazione de Propaganda Fide, Roma 1805.

MGH: Monumenta Germaniae Historica

RS: Il regesto sublacense del secolo XI, a cura di Leone Allodi, Guido Levi, Biblioteca Vallicelliana, Roma 1885.

RT: Regesto della chiesa di Tivoli, a cura di Luigi Bruzza, Tipografia della Pace, Roma 1880.

RG: Il regesto del monastero dei SS. Andrea e Gregorio ad Clivum Scauri, a cura di Alberto Bartola, Società romana di storia patria, Roma 2003.

RF: Il regesto di Farfa compilato da Gregorio di Catino e pubblicato dalla R. Società romana di storia patria, a cura di Ivano Giorgi e Ugo Balzani, Roma 1879-1914.

Praeneste: Maria Pia Muzzioli, Forma Italiae, Praeneste, pars altera, De Luca, Roma 1970.

Tibur 3: Cairol Fulvio Giuliani, Forma Italiae, Tibur, pars altera, I, 3, De Luca, Roma 1966.

Tibur 4: Zaccaria Mari, Forma Italiae, Tibur, 4, Olschki, Firenze 1991.

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The Progetto Toponomastica Storica (The Historical Toponymy Project) by Società Savonese di Storia Patria

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Progetto Toponomastica Storica (PTS) began in 2011 inside Società Savonese di Storia Patria onlus, a historical society founded in 1885. The objective of PTS is to study a territory because we would like to compare every toponym with local historical and archaeological data. PTS collects historical toponyms from written sources, mainly unedited, as Land Registers, ancient local laws, medieval notarial deeds and feudal or religious estate inventories.

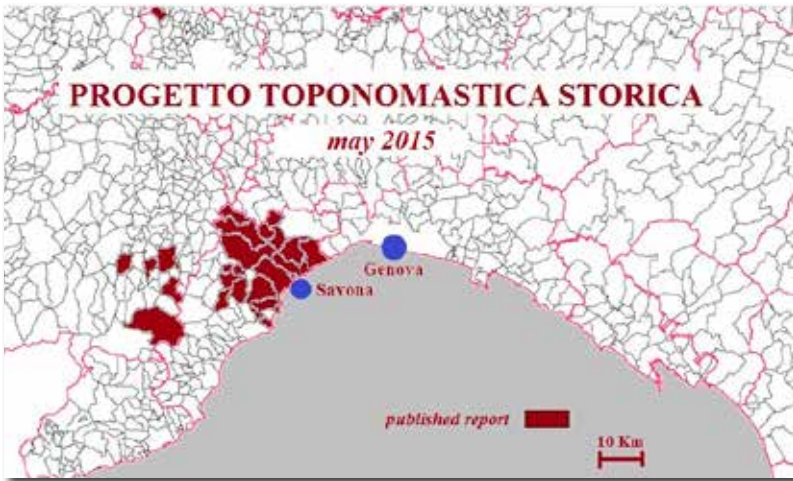


Fig. 1 Progetto Toponomastica storica.

In Italian municipal archives very often are stored ancient Land Registers (in Italian or local languages Catasti, Cadastri, Caratate, etc...) that are real treasures for local studies.

They are fiscal sources and this is can be thought of as negative because usually there are only the properties that pay fiscal contributions. For example, certain feudal properties and religious estates or wide areas, especially forests and mountains, which belong to the local communities, do not pay anything and so these toponyms are not included. Despite all, the registers contain a very high number of place names, reported in all possible variants: precisely these names are those that we study. In addition, we know various items of information about owners and territory: for example the type of cultivation, the natural boundaries and the monuments (rivers, roads, churches, castles, houses, etc.).

The size of a Land Register is variable but usually there are several hundreds

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of pages and thousands of properties in places where private owners are many. Along the Liguria coastline, where the population density is very high, every few meters the place names change because it was necessary, in order to better define the properties, to have many toponyms. The density of place names per square kilometer becomes high and usually exceeds the many twenty percent.

Some registers used are medieval: the oldest known in north western Italy are Chieri's ones, near Turin (1253), the oldest in Liguria is that of Albenga (1420). Just for giving a statistical reference, to date we have found in Liguria ten registers of the 15th century and about a hundred prior to the 18th century. It is reasonable to think that these registers describe a third to half of the Ligurian territory. If we also use all the registers of the 19th century, we can cover virtually the whole region.

Usually, until the 18th century we have not linked to the registers maps that allow identification of a precise location on the territory. To overcome the difficulty of the location we have several possibilities. We can assume a likely position from names of owner families; assume a position when they are included in geographical boundaries (rivers, roads, mountains, passes, etc.); check the position on more recent maps, when the names are repeated; but, above all, to interview those who still live in those places and who are familiar with the territory.

The main difficulties in studying such sources are palaeographical. Until the mid-sixteenth century, people wrote Land Registers generally in Latin and followed the tachygraphic rules then in use. For this, you must know the Latin palaeography and have knowledge of the three languages used at the time: Latin, Italian and the local language of Liguria or Piedmont. In addition, some of the names appear written once or a limited number of times and the correlation with the current vocabularies is very difficult.

We search all the variants of a name as they appear in registers: so we can study the linguistic evolution of the term. Variations allow in-depth linguistic studies and they help to identify their etymologies and meanings. For us it is also important to note the preposition that accompanies the name. The name of a place is usually reported with *ad* + accusative (the particle is equivalent to the classical Latin *apud*, that is "at", "near") or *in* + ablative.

As already in the Catasto registers the property boundaries help us to identify where the properties are. The names and location of the watercourses are particularly interesting because, according to some historians, very ancient boundaries are reported and usually it is easy to find them.

Among the many observations that we can make, we would indicate the importance of the names that extend across the boundaries of different communities as this may indicate that they were assigned at a time prior to the communities themselves.

We would like to remember the help we can provide to historians and archaeologists to better understand the reference area of the findings and the territory. An example: recently in Bagnasco (Piedmont), archaeologists found a medieval tower (Demeglio, 2014, pp. 158-160). We have collected the toponymy of the municipality of Bagnasco and we have followed an historical toponym near the tower of Gamalogna (1033), passing through Gambologna (1477), Gambologna (1522), and finally Giambologna (17th century) (Ciciliot, Oggerino, 2015 p. 17).

Gamalogna is a Langobardic word explained by linguists (Petraacco, Sicardi, Caprini, 1981, pp. 93-94; Francovich Onesti, 2000, p. 90) as derived from *gamahal* (*Edictum Rothari*, 362, *gamahalos id est confabulatus: relatives in law, affiliated, coniuratores, people who have a legal agreement, etc.*). From Gambologna, and other names that we have found in Bagnasco, we can give a little help to archaeologists.

As we said, the municipal archives are very small and it is difficult to access them. To overcome this problem we decided to photograph the records that are useful for our work to study them with greater convenience. We also provided a copy of the photographs to the mayors to enable study and protection of documents.

A second important written source of medieval and post medieval place names are the notarial deeds: it is important not to forget that in Liguria, in the State Archives of Genoa and of Savona, are preserved the oldest notarial registers of the world, including more than ten thousand documents of the 12th century.

To give just one example, in a single notary from Savona, who wrote between 1178 and 1188 (Arnaldo Cumano) (Balletto, Cencetti, Orlandelli, Pisoni Agnoli, 1978), we have found eight hundred names of places. The notarial deeds help us a lot in the work we are doing because they provide precise knowledge, even if fragmentary, about small portions of land that otherwise would escape us.

The third major source for our work are the documents where people describe the territorial boundaries of the various communities that, being often still recognizable today, allow precise feedback for place names now obsolete.

Any written source is important for our work but we must check the originals. The transcripts we know of the main documents sometimes are old (19th or early 20th centuries) and done in a non-scientific way. In some cases, we also noticed that we must revise the dating of some documents. In fact, when we say that a particular toponym appears in a document of 967 (*Monumenta Germaniae Historica*, pp. 462-63) we have to check if that date is also the one of the copy that we are studying. If, to continue our example, the known copy of the document is of the 13th century, we can imagine that people wrote the name according to the spelling of this century, three centuries after the original wording.

We insert the toponyms on tables allowing the processing and management of data, including the traceability of each term from the original photograph.

Given the palaeographical difficulties, which we already indicated, it is always necessary to verify whether the transcription was accurate. Tables contain always the photo with the name of the place, the name of the person who transcribed it and, if deemed appropriate, an indication of the boundaries or other relevant information.

We publish the place names in a paper reports according to the territory of existing municipalities; the responsible manager of the PTS and the local researchers signed every report. In each issue appears an essential geographical description of the territories, the principal historical events, the archival sources used and the names of those who provided help for its localization.

In the tables, the toponyms are in alphabetical order, according to a uniform standard. For example, if the place is indicated with a name followed by an adjective (Fiume Rosso), it is put under the letter F; if the name is not followed by adjective (Fiume dei Rossi), it will be indicated as Rossi, il fiume dei and then inserted under the letter R.

The main part of the work is the preparation of different tables, one for each register used. Each table contains the names and all their variants, usually several hundred names. We made a special effort to draw up a map or maps that contain the locations of place names: every toponym has a number repeated in different tables, and shown on maps. Obviously, if the place name location is not known it does not have any number.

The average number of pages of each report is twenty and the number of place names contained varies from less than a thousand to almost four thousands. Up to now, we have edited 28 historical researches - towns and countries of Liguria and Piedmont - that contain more than 45,000 names of places.

PROGETTO TOPONOMASTICA STORICA			
	Collected Toponyms	People Involved	Square Km
1 Quiliano	3.400	64	49,46
2 Pallare	856	27	21,30
3 Albisola	2.257	20	32,22
4 Celle Ligure	2.861	6	9,62
5 Mallare	1.805	12	32,60
6 Giusvalla	1.200	11	19,13
7 Vado Ligure	3.330	23	23,38
8 Stella	2.103	9	43,20
9 Piana Crixia	1.616	8	29,59
10 Carcare	1.076	18	10,36
11 Varazze	2.004	7	47,97
12 Savona	2.072	33	65,55
13 Bergeggi	725	25	3,47
14 Dego	996	13	67,77
15 Mioglia	1.690	7	20,02
16 Millesimo	1.300	5	15,87
17 Noli	928	15	9,65
18 Vezzi Portio	1.816	15	9,69
19 Gressio	1.872	11	131,30
20 <i>Nemus Saonense</i>	524	7	20,00
21 Ceva	863	8	42,96
22 Bormida	1.147	6	22,43
23 Cairo Montenotte	2.884	9	99,65
24 Mombasiglio	803	-	17,75
25 Pontinvrea	1.536	4	24,87
26 Castelnuovo don Bosco	1.243	20	22,40
27 Vicoforte	1.008	10	25,45
28 Bagnasco	1.311	6	31,10
Total	45.226	399	949

More than twenty principal researchers have been involved and every one of them interviewed other people living in the places studied: up to now, more than four hundred people worked for PTS. The territory studied is approximately 950 km² and we have published about 850 A4 pages.

Usually, we present every research activity at public conferences to collect other information: about 3,000 people have participated in our meetings.

The meetings are very important because we have some goals: the first is to emphasize the value of place names as intangible cultural heritage, demonstrating to people that most of the names have existed from several centuries, sometimes millennia.

**PROGETTO TOPONOMASTICA STORICA.
PUBLISHED REPORTS (31 MAGGIO 2015)**

- 1 Toponimi del Comune di Quiliano, edited by N. CASSANELLO (NC), F. CICILLOT (FC), F. MURIALDO (FM), Savona, 2011, 2012, on line 2013
- 2 Pallare, FC, FM, S. MALLARINI (SM), C. PRESTIPINO, Savona, 2011, on line 2013
- 3 Albis(s)ole (Albisola Superiore e Albissola Marina), FC, FM, G. VENTURI (GV), Savona, 2012, on line 2013
- 4 Celle Ligure, FC, FM, GV, Savona, 2012, on line 2013
- 5 Mallare, FC, SM, FM, Savona 2012
- 6 Giusvalla, FC, FM, GV, Savona 2012
- 7 Vado Ligure, D. ANDREONI (DA), NC, FC, FM, Savona, 2012
- 8 Stella, FC, FM, GV, historical note by R. MUSSO (RM), Savona 2012
- 9 Piana Crixia, FC, FM, GV, Savona 2012
- 10 Carcare, FC, FM, SM, Savona 2012
- 11 Varazze, E. R. ARRI, FC, M. DAMELE, FM, Savona, 2013
- 12 Savona, FC, FM, with E. LAVAGNA, G. MINUTOLO, G. MURIALDO, R. PASTORINO, G. M. SPANO, Savona, 2013
- 13 Bergeggi, NC, FC, FM, R. RICCI, Savona, 2013
- 14 Deigo, FC, FM, GV, Savona, 2013
- 15 Mioglia, FC, FM, GV, Savona, 2013
- 16 Millesimo, FC, FM, SM, Savona, 2013
- 17 Noli, FC, G. MOGGIO, FM, Savona, 2013
- 18 Vezzi Portio, DA, NC, FC, FM, Savona, 2013
- 19 Garessio, S. CARRARA (SC), FC, FM, Savona, 2013
- 20 Nemus Saonense, NC, FC, Savona, 2014
- 21 Ceva, SC, SC, FC, G. ODELLO, Savona, 2014
- 22 Bormida, FC, SM, Savona, 2014
- 23 Cairo Montenotte, NC, FC, A. SALMOIRAGHI, M. SANGALLI, Savona, 2014
- 24 Mombasiglio, V. CAROTTA, FC, E. ERRANI, Savona, 2014
- 25 Pontinvrea, P. BACCINO, FC, historical note by RM, Savona, 2014
- 26 Castelnuovo don Bosco, FC, G. PELLOSI, Savona, 2014
- 27 Vicoforte, FC, M. G. ORLANDINI, Savona, 2015
- 28 Bagnasco, FC, A. OGGERINO, Savona, 2015

Stressing the value of the local archives, we favour also the conservation of these precious documents, unique and unrepeatable, in addition to a beautiful church or an ancient castle, with the only difference being that their conservation is easier and less expensive.

Every meeting describes the research and corrects possible mistakes, adds new informants and stimulates new communities to propose the study of their territories. Our study is related to the land and involves the local associations to guarantee that the work of protection will continue.

To date, we have favoured the work of collection and arrangement of data: we have directed our best efforts to collecting the names with a sure date and a sure localisation.

We decided not to limit ourselves to just one territory - a municipality or a single region - but also to analyse some relatively distant municipalities. This process allows us to revise our beliefs founded in small areas and to sharpen our techniques for collecting and compiling the data in the face of ever-new terms.

The work on historical place names has advantages and disadvantages compared to work on the oral names of places. The oral names are precisely localized but many among them are related to the names of families or situations that are contemporary.

The work on historical place names allows us to investigate a large number of names still used today, but not the names of today's streets, often dedicated to our contemporaries. It is true that every name has a cultural value but, given our objectives, we inevitably had to make some choices, even if painful.

Ours is, in a sense, a search of archaeology and this cannot be accomplished in the office, that is away from the described places, because we need to check the semantics of every geographical term and often also its etymology. A big problem is the extreme length of our work, but we are pleased to underline that many of the people so far involved have decided to continue to help us.

How do we intend to program our future work? To set any research we must have in our favour three variables: registers or ancient written sources, one or more researchers on site and the collaboration of local authorities.

Excluding the municipalities, not yet studied, requiring us a toponymic study of their territory, in almost all of the cases in the past two years, we have carried out a census of the ancient Land Registers - compiled prior to the 18th century - preserved within one hundred kilometres from Savona. Given these assumptions, we are contacting the local researchers to propose to them to participate in PTS with a request to liaise with the local authorities.

In a single database, we have included all the place names found to date, and have started to define their etymology. In our database, we have also included the names from IGMI and those of other already made collections, bringing the total to nearly 70,000 names.

On the website www.storiapatriasavona.it, we insert regularly the state of our research because we wish to inform people and to raise awareness of what we are doing. From our site, everyone can download the first four studies (Quiliano, Pallare, Albisole and Celle Ligure).

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A territory speaking as people: the dialects in place names of the Lucanian area (Southern Italy)

NICOLA DI NOVELLA*, GRAZIANO FERRARI** AND GABRIELE TARABUSTI**

Introduction

The study of geographical dialect terms allows us to retrace the history of a territory from a social and environmental point of view, dating back to the natural and anthropic processes that have created the landscape as it appears to us.

The people who lived and transformed the territory throughout the centuries had the need to employ specific terms to identify every element of the territory, in order to designate certainty in their spatial orientation: a mountain, a stream, a cave, a forest or even a single plant. The same is true for the man-made elements of the landscape: a village, a bridge, a place of worship, an animal shelter or an event that happened.

Moreover, this naming process was useful for social communication. In other words the common use of the territory is composed of different places, each of which is connected to a different act, reason and purpose.

Over time, these motivations and reasons can be lost, the memory of the place may not be remembered by the local people, especially where we can observe a stronger drive for renovation.

In some cases it is reported that “obsolete” place names remain in use a long time, while in other cases these same names are joined by more “current” ones, that with the changing of collective memory can also entirely replace the previous names.

Over time, place names have inevitably multiplied, with often more than one name for the same element of the territory, perhaps because the relationship between the people and the land has changed, or because the culture has changed, sometimes the language along with the inhabitants has changed or the land itself has changed. For these reasons, today, next to the current name officially used in cartography, we often have one or more names in use among the people to identify the same place. Then there is micro-toponymy, made up of all the names of even very small areas of land used in the common language of the inhabitants of a territory, so rich in terms that, for reasons related to the limits of a graphic representation on paper, it may not be possible to show all the names even in current detailed cartography. As Olinto Marinelli writes about topographic cartography of the Italian Military Geographical Institute (IGMI) of the early 20th century: “it is well known that much of the Italian land is so rich in place names that it would be impossible, without maps being unreadable, and therefore unusable, to include all the names on 1:50,000 scale map sheets, or even at the 1:25,000 scale” [*è pure risaputo che gran parte del suolo italiano è così ricco di nomi di luogo che sarebbe impossibile, senza ridurre le carte illeggibili*

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e quindi per altro verso inutilizzabili, includerli tutti, non solo nei fogli al 50.000, ma anche in quelli al 25.000”](Marinelli, 1922. Table I, column V).

This work has been part of the reasearch and activities of an environmental education project inspired by the 16th December 1857 Basilicata earthquake (magnitude 7.0) and the subsequent scientific jouney of the Irish engineer Robert Mallet (Ferrari and McConnell, 2005; Ferrari, 2012).

Mallet’s report on the 1857 earthquake (Mallet, 1862), in addition to being the first scientific text on seismology at the global level, is also a study of the different ecological, geologic, anthropological, cultural, and economic characteristics of the villages which he visited in the region.

In the report of his trip of 1858 to Lucania, regarding the difficulty of finding a unique name for the same element of the territory at that time, Mallet stated: “*We passed the Agri again, narrowly escaping the loss of one of the laden mules, owing to the large stones in the bed, the torrent of muddy water taking them about the girths; and commenced a long and toilsome ascent, along the small lateral valley of the Fiume Levada, or Laderana, crossing it several times, from the west to the east bank.*

This stream is not named on the maps of Zannoni, or of Bachler d’Albe, and no two people hardly, seemed to pronounce its name quite alike” (Mallet, 1862, vol. I p. 430).

If it is true that languages have frequently given different names to the same place, it is equally true that often the same name is used for different places, even in relatively restricted areas. In many cases, this is due to a society characterized by small self-sufficient communities with limited communications with the outside, so place names were used within a territory of limited extension. The same name was frequently used, often a generic term, by neighboring communities to relate to different places, but with the same characteristics (*serra, poggio, timpa*, etc.).

It must be emphasized that the analysis of the place names in the Italian territory, with almost three millennia of history and layers of, very different cultures, must take into account the possibility of frequently finding terms of different origins, side by side from the chronological and cultural point of view. The toponyms should be interpreted according to a stratigraphic reading, able to identify the historical period, the society and the ethnicity that have them determined, considering that the place names often are the only remaining visible evidence of ethnicities and cultures now erased by time. (Nocentini, 2004).

An example of what we have seen so far is given by Mallet in the report of his journey of 1858: “*Descending towards Auletta, I can see Buccino greatly elevated, and some six miles on the north; many of the people here call it Bugille, pronounced like French, without the final vowel. This corrupt pronunciation of names is frequent and renders recognition by maps often difficult; the same name is pronounced in half a dozen different ways by as many persons - an existing example of that jargon of leaving tongues, betwixt closely adjacent places [...]*” (Mallet 1862, vol. 1, p. 255).

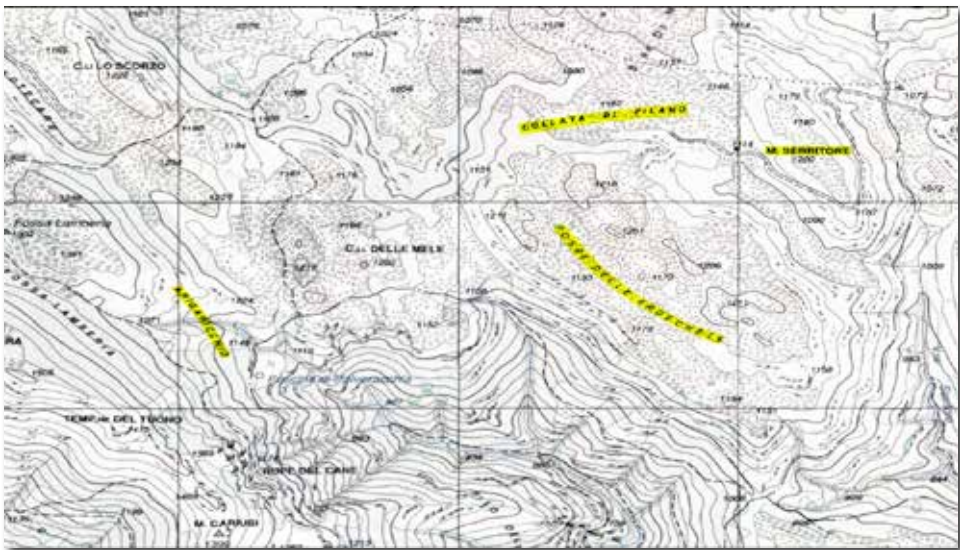
Thus, it is harder to convey the original idea behind the name, if the toponymy becomes obsolete, or if the most ancient one is replaced by meanings more suited to time. Over time, the names of places have inevitably multiplied and they often became more than one for the same element in the territory. The reason could be found in either the changed relation between inhabitants and territory, or in the

variation of culture and language of local people, or even in the mutation of the territory itself.

This short work certainly does not intend to be exhaustive in the treatment of Lucanian geographic names, but aims, through the selection of some special place names, to exemplify the richness with which the languages have described, and still describe the territory crossed by Robert Mallet in his journey after the 1857 earthquake, between the provinces of Salerno and Potenza. We then propose a few examples that can be a source of fascination and interest for the general public, or a guide to follow for those who approach this matter for the first time. A valuable source of information for what follows is the contribution of Gabriella Arena (Arena, 1979), still the fundamental reference for richness and comprehensiveness, from which are derived many ideas and to which reference is made for details and insights.

The shapes of the land in the Lucanian toponymy

The predominantly mountainous territory of Lucania is reflected in the abundance of different terms of dialectal origin describing forms of relief. For example a high peak with steep sides is generally called *timpa* or *tempa* (*timpone* where you can reach the maximum height), while the highest tabular with less steep slopes is called *toppa*. On the western side of the Apennines some higher



*Fig. 1 Extract of the 1:25,000 scale IGMI Topographic map between the municipalities of Sassano and Sanza (SA): the highlighted terms of dialectal origin collata (in dialect codddata = small hills or mountains overhanging the mountain valleys) and serritore (in dialect sirriitòre, indicate small resurgences of water during the winter) are related to the morphology of the territory. Ardechete (in dialect Fossa ra riddichèta = trench of nettles) and Arigaricchio (= little oregano, for the presence of *Satureja montana*) are related to the local flora.*

peaks with more sharp profiles are called instead *pizzo* and *cozzo* (Arena, 1979).

The names change also in relation to the geological characteristics of the area. In particular the areas with calcareous rocks and Triassic dolomite, which give rise to the characteristic karst formations and a territory often harsh and deeply dissected, have a wealth of terms necessary to describe the characteristics. The mountain ranges of Maddalena and Alburni, and the Monte Cervati in particular, have these characteristics and then in the mountain areas of the municipalities of the Vallo di Diano and the western side of the Val d'Agri are found, for example, the highest concentration of Lucanian terms: *fossa*, *fossetta* or *fossitella*, used to indicate the sinkholes. The dialect word *sirriitòre* indicating small resurgences of water during the winter, is the origin of the name *Serritore*, on the border of the municipalities of Sanza and Sassano (Fig. 1).

In the north-eastern slopes of Monte Cervati, at the edge of a cliff, we find the name *Scanni dei Vallicelli*. It is an Italianisation of the dialect word *varricièddi* indicating the small but deep incisions between the cliffs which, especially during snow melt, convey violent flows of water (Fig. 2).

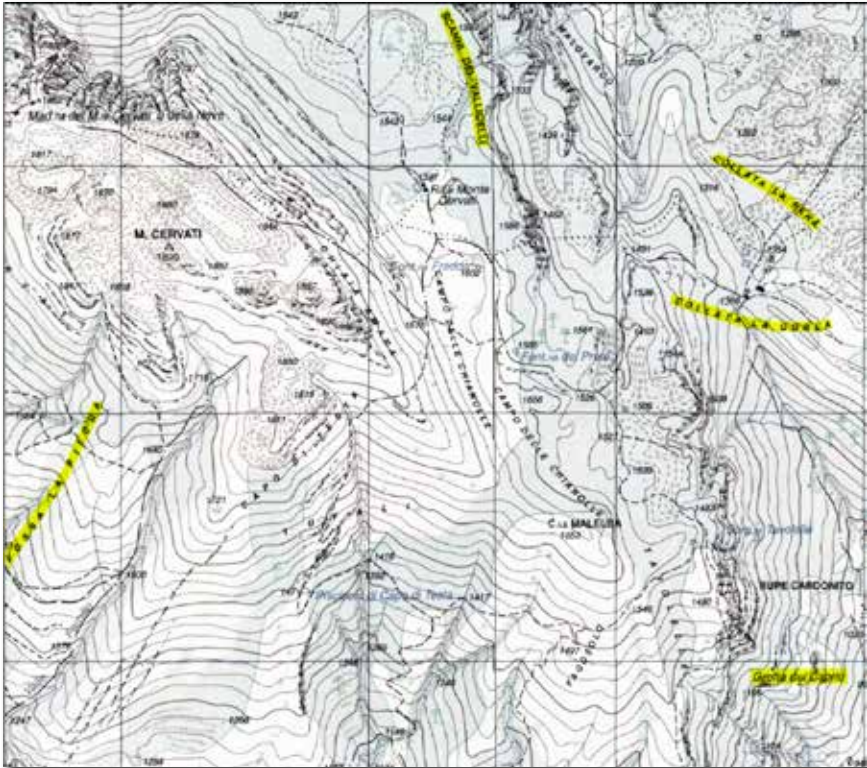


Fig. 2 Extract of the 1:25,000 scale IGMI Topographic map in the west part of the Mt Cervati: the highlighted place name *Scanni dei Vallicelli* indicates deep incisions between the cliffs. To the west of the Monte Cervati, the name *Fossa la Piedda* is related to pastoralism. There are also many special hydronyms (*Fontana del Prete* = *Priest's fountain*, *Sorgente dell'acqua che suona* = *Spring of Sounding water*, *Fontana degli zingari* = *Gypsies fountain*, etc.).

Within the area between the Alburni and Maddalena mountain ranges, there are many rivers that flow in deep furrows affecting the limestone rocks and indeed there is perhaps the greatest concentration of the toponym *vallone* (Italian translation of the dialectal term *vaddone*) still widespread throughout this area and cited by Mallet in his mission report. It is interesting to note that for similar incisions in rocks and clay soils, which give rise to different morphologies, the term used is *cafaro* or *caffaro* (Arena, 1979), both in areas relatively distant as for instance, the municipality of Atella (PZ) and the nearby territory of Sarconi (PZ) (Fig. 3).

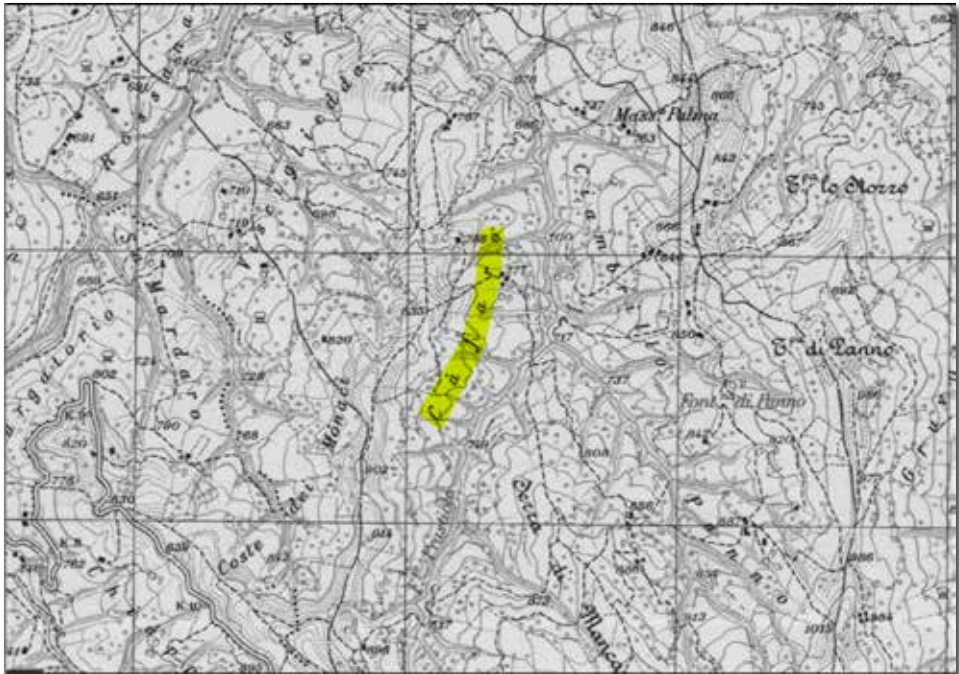


Fig. 3 Extract of the 1:25,000 scale IGMI Topographic map in the south-east part of the municipality of Sarconi (PZ): the highlighted term Cafaro indicates an area with deep erosion in clay soils.

The sinkhole is generally called *pertuso*, but in the villages at the foot of Mount Cervati they are also referred to as *affunnaturo*, the dialectal term that became *affondatore* on the maps and that is related to water that sinks and disappears into the ground. Among the most famous examples we mention the *affondatore di Vallivona* in the municipality of Sanza (SA) as this name is also found in IGMI cartography, and the *affunnaturo di Varlacarla* in the municipal territory of Monte San Giacomo (SA). In the same area is diffusely present the name *Collata di ...*, which originates from the dialect *coddata* indicating small hills or relief that overlook the mountain valleys (Fig. 1 and 2).

In the Murge the typical deep grooves carved by water erosion on limestone soils are called *gravine* or *grave*. These names are sometimes also used in areas further west, as far as the Monti della Maddalena, although sometimes they are

Lucanian toponymy in cartography

In the analysis of the 19th century historical maps of the Lucanian area, such as G. A. Rizzi Zannoni (Valerio, 2004) or the more recent one of the Province Meridionali (Ferrari et al., 2004-2009), we can find many place names of dialectal origin, describing the land in the language of those who lived there.

Nevertheless, many of the dialectal place names on the maps have been often modified by topographers in charge of the survey and were gradually propagated in successive maps up to present day. As well explained by Olinto Marinelli, this was mainly due to the following reasons:

- the villagers themselves so as not to appear uneducated to educated people, sometimes indicate to the topographers, names already italianised according to their own idea or to an external influence;
- even when those names were dialectal or spoken in dialect, the topographers were not always able to perceive them exactly;
- in transcribing the names they hear pronounced, topographers have almost only the letters of our alphabet, which indicate only a portion of the sounds that occur in Italian dialects (Marinelli, 1922; Table I, column V).

Even on the IGMI maps already noted in the preceding paragraphs there are examples of place names of dialectal origin that have been modified. Besides those already mentioned related to the landforms, we can identify three examples related to the local flora: the *Fossa delle Ardichete* (Fig. 1) is called in dialect *Fossa rà riddichèta* from the term *riddica* (“nettle”), therefore a correct translation of the term might be *Fossa delle ortiche*; *Arigaricchio* (Fig. 1), originates from the dialect *Ariganicchio* (“small oregano”) for the presence of *Satureja montana*; *Collata la gorla* (Fig. 2) indicates a hill characterized by *Asphodeline lutea*, a herbaceous plant which in dialect is called *Corla* and could therefore more properly be translated into Italian as *Collata dell'Asphodelo giallo*.

An example of how the IGMI cartography has “italianized” some dialectal place names and so twisted the original meaning is indicated in the text by Maria Teresa Greco's toponymy of Brienza: *Manca la Capra* (“missing goat”) (Fig. 5) is used to indicate, in the municipality of Brienza (PZ), the location which is in dialect called a *manga ra grava* (Greco, 2001). The term *manga* or *manca* indicates a slope or side valley exposed to the north and so not very sunny, and it emphasizes the bleak landscape, often devoid of vegetation and uncultivated (Arena, 1979). The term *grava*, edited in its transposition to IGMI cartography as *capra*, indicates a *gravina* (“ravine”), that is an area of karst terrain subject to erosion, which usually produces harsh and rugged morphology with narrow and deep grooves (Greco, 2001).

Following the case just seen for Brienza it is possible to identify some other cases in which, on the IGMI maps of the Lucanian lands, we find *Manca la Capra* in areas with geological and morphological characteristics compatible with the interpretation of Greco. In particular in the municipality of Moliterno (PZ) a small area has been identified where such a name is used three times (Fig. 6). In any case it is possible that you are often in the presence of one of the many animal names used as place names in the Lucanian area, derived from the dialect word



Fig. 5 Extract of the 1:50,000 scale IGMI Topographic map of the municipality of Brienza (PZ): the highlighted place name Manca la capra.

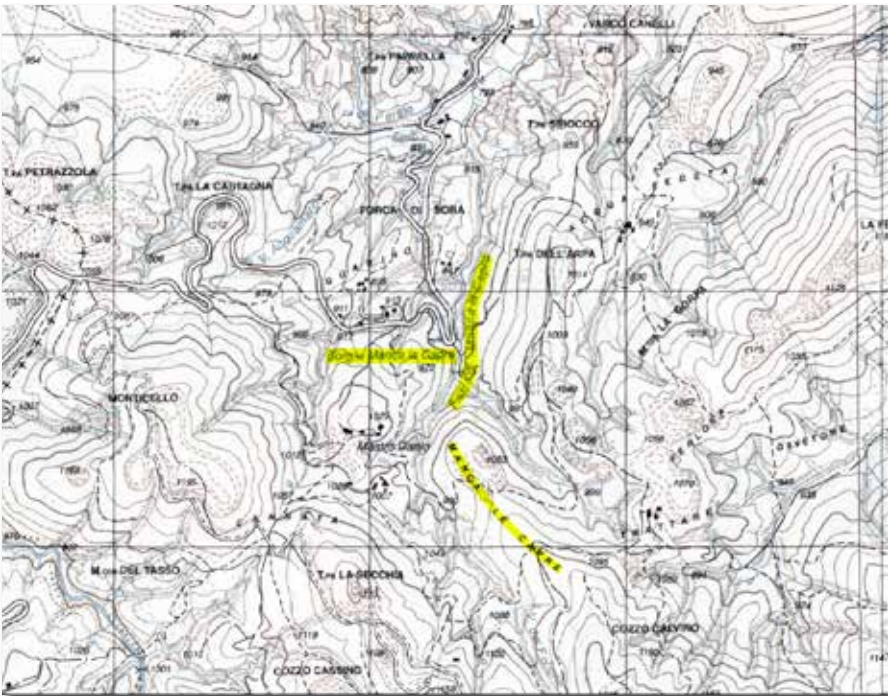


Fig. 6 Extract of the 1:25,000 scale IGMI Topographic map of the municipality of Moliterno (PZ): the highlighted place names Manca la capra, Sorg.te la capra and Manca le capre.

crapa, widely used in local microtoponyms. In this case the term *manca* could also mean a real lack and we are looking at one of the few names that do not link a place with a particular event. In this specific case it would be an event linked to the widespread activity of sheep, such as the loss of a goat during grazing. Similarly they are used locally other zoonyms and specific terms related to goat-farming. An example is the name *Fossa la Piedda* (Fig. 2) that originates from the dialect *pieddo* indicating the sheepskin used as a jacket by the shepherds.

Zoonymy still present in the place names of the Vallo di Diano are related to the dialect word *crapio* or *crapie*, indicating the roe deer, a wild animal once present in the area, especially along the slopes of Mt Cervati, but that has disappeared from the inland of Cilento since the 1950s and reintroduced only in recent years as a result of the campaigns of repopulation made in the National Park of Cilento and Vallo di Diano. To the southeast of the summit of Mt Cervati, we find only one name in the IGMI cartography of this area, where the Italian form is *Grotta del Caprio* (Fig. 2). The *Tempa di Corsito*, a name which is also present in IGMI cartography for the Municipality of Casalbuono, is the transposition of the dialect *Tempa ri Ursito*, indicating in the area the ancient presence of bears.

The various cartographies that have followed over time are a representation of the territory at the time of the surveys carried out by topographers. Thus, they report the names in use at that time or that already existed in older charts from which they were transcribed. The increased accuracy of the evaluations, the increase in the scale and therefore of the detail of the maps from the 18th century to the present, have allowed a general enrichment of toponyms, due to an increase of the references reporting place names.

The events in Lucanian place names

Even human and natural events have left their mark on local place names: both the important events of local history and those of little relevance or whose memory was lost within a few generations. Of the two, the last mentioned are the most frequently used on a daily basis and sometimes are not even listed on the official maps.

The slope indicated in the IGMI cartography as *Fossa Uallano* (Fig. 7), to the southwest of the country of Buonabitacolo, owes its name to a shepherd who was found dead in that area. In dialect it is called à *fossa rù gualàno* where the term *Gualano* denotes a herder grazing cows. According to the information gathered by Greco, the toponym *Vallone dell'uomo morto* (*òme muorte* in dialect) in the municipality of Brienza, also present on the IGMI cartography, is instead linked to a murder (Greco, 2001).

In the previous section, we examined how the events that gave rise to local place names are in some cases linked to human activities in the area, as the sheep in the examples, as well as agriculture and forestry, all strongly influenced by natural events and by meteorological ones in particular. For example, in the village of Grumento Nova (PZ) we can find the name *Serrazzone* indicating a sharp frost, which between the end of winter and beginning of spring dries the first buds (Arena 1979).

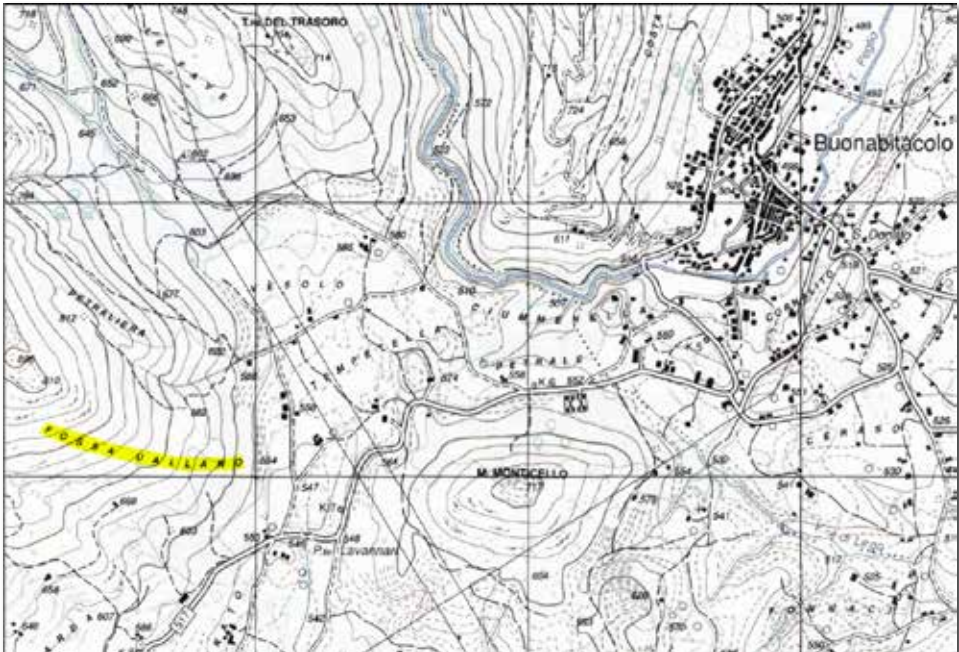


Fig. 7 Extract of the 1:25,000 scale IGMI Topographic map of the municipality of Buonabitacolo (SA): the highlighted place name Fossa Uallano is on a south-facing slope.

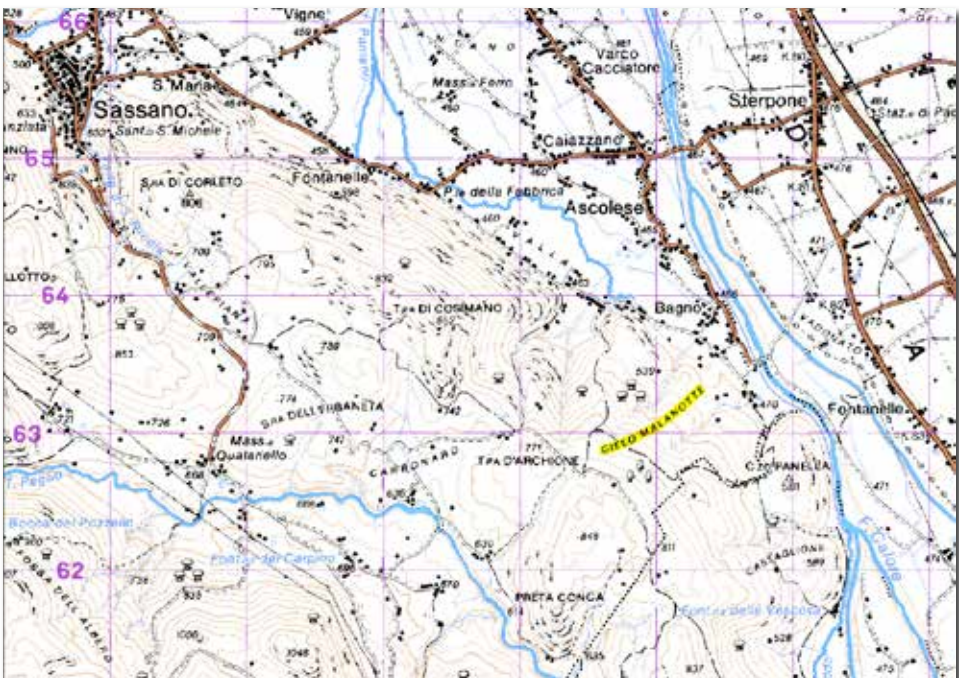


Fig. 8 Extract of the 1:50,000 scale IGMI Topographic map of the municipality of Sassano (SA): the highlighted place name Cielo malanotte corresponds to a dense copse (icon with three trees).

An appropriate example of a place name linked to meteorology, is *cielo malanotte* (“bad-night sky”), also listed on IGMI cartography as a dense copse alongside a slope bordering Vallo di Diano, on the southern edge of the village of Sassano (Salerno province), near the border of Buonabitacolo (Fig. 8). The place is called by the locals *ù cièlo rà malanòtte*, in memory of a night with very adverse weather conditions in which lightning killed many sheep in a pen.

Amongst natural events, even earthquakes have unfortunately had a profound effect on local toponyms in Southern Italy, as we remember Robert Mallet in his journey report: “*It is scarcely conceivable that Saponara will ever be rebuilt, the destruction is too absolute, to leave sufficient inducement to remove the mountainous masses of rubble and rubbish, that must form the necessary preliminary.*

Those associated with the place will find another site, and rekindle their hearths on strange ground, from which their surviving successors, will within another century most probably be driven forth, by a future great earthquake, from houses as unskilfully constructed, as those their sires perished beneath.

As I looked back once more upon the place, I came to understand that thus it has been, that we find in Southern Italy, such numbers of old and new villages of the same name, situated not far apart - such as Corneto, Vecchia e Nova, Tito, Vecchia e Nuova, Capaccio, Marsico, and numbers of others [...]” (Mallet, 1862, vol. I p. 424)

The Lucanian Foundation Robert Mallet

Mallet’s report on the 1857 earthquake, in addition to being the first scientific text on seismology at the global level, is also a study of the different ecological, geological, anthropological, cultural, and economic characteristics of the villages which he visited in the region, making Mallet a precursor of the modern notion of resilience.

The Lucanian Foundation Robert Mallet (<http://www.fondazionerobertmallet.it/>), inspired by Mallet’s approach to the observation and study of the area, wishes to symbolically highlight the importance of connecting with social, cultural, economic, and technical realities on the ground, in order to constitute a network for the international exchange of knowledge and resources.

Unfortunately the major part of dialectal toponymy is from oral sources that are at risk of disappearing. Some considerations:

- 1) the abandonment of the agricultural and pastoral activities causes loss of memory of place names;
- 2) the absence of dialectal toponyms in written sources does not allow us to define their definitive chronology;
- 3) we need to act quickly to gather oral sources before completely losing the memory of the meaning and history of some places.

As far as possible, the procedure of retrieving the meaning of places through their dialect names describes the territory by means of two fundamental self-defining features of the inhabitants: landscape and language.

As is well known, landscape and languages are identity characteristics of a territory.

Identity provides roots for the people living in a territory. To restore the true meaning of the place names of the Lucanian area, one of the future projects of the Foundation Robert Mallet is the construction of an interactive webGIS of the dialectal cartography of the Lucanian area (www.robertmalletfoundation.org/lucanian-toponomy/)

Not only must the speech of the people be recorded, but this must also be represented in cartography. In the names of places, their morphological and ecological characteristics and their micro-histories are recorded. And because some places have changed their names over time, this cartography will provide a multi-layer chronology testifying all these changes.

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Cartography and toponymy: the denomination of the African territory in the Italian colonial experience¹

ANDREA MASTURZO*

The debate on colonial toponymy between Politics, Geography and Orientalism

A huge debate on the modalities characterizing the colonial territory denomination appeared in Italy in the early 20th century, in the years immediately following the occupation of Libya. It involved different cultural arenas, specifically the colonial, the geographic, orientalist and military one.

When we deal with the colonial circle we refer in particular to those societies born in the late 19th century with the declared intention to support the activity of colonization, among these the most active in the field of toponymy were the Italian African Society and the Italian Colonial Institute, whose magazines published important contributions on the toponymy of the colonies.

In 1912 the Italian Colonial Institute began an action to interest the various agencies, institutions and companies involved in colonial activities, as for example the “Italian colonial toponymy”. Such initiative was concretized in a circular letter signed by the president of the Institute, Admiral Giovanni Bettolo, in order to propose a joint action of pressure on the Ministry of the Colonies, because it should “recommend public and private institutions to observe accurately, in tribute also of the vote of the Congress, the Italian orthography for colonial toponymy” [*“raccomandi agli enti pubblici e privati di osservare accuratamente, in omaggio anche a voti di congressi, la ortografia italiana per le denominazioni coloniali”*] (Bettolo, 1912, p. 435): “The Presidency of this patriotic association willingly has accepted the authoritative and opportune recommendation that proposes it to preserve our national character with the purity of the culture and the language. And it especially welcomed the proposal because, with the purchase of the third and largest colony, Italy is preparing a magnificent work of colonial expansion, which, to be truly effective and lasting, must not only be economic, but also political and moral, and consist in the export, as well as of our products, also our language and our culture” [*“La Presidenza di questo patriottico sodalizio di buon grado ha accolto l'autorevole ed opportuna raccomandazione che si propone di conservare colla purezza della cultura e della lingua, il nostro carattere nazionale. E tanto più accoglie la proposta, in quanto, coll'acquisto di una terza e più vasta colonia, l'Italia s'accinge ad una grandiosa opera d'espansione coloniale, che, per riuscire veramente efficace e duratura, non deve essere soltanto economica, ma anche politica e morale, e consistere nell'esportazione, oltre che dei nostri prodotti, anche del nostro linguaggio e della nostra cultura”*] (*ibid.*).

The initiative pushed the society to advise the Ministry to “instruct a group of competent people so that they lay down the rules necessary to achieve a practical

* University of Bergamo, Italy.

¹ For a more extensive and detailed analysis on this subject cf. Masturzo, 2007.

transcription of geographical names that should be as close as possible to the Italian orthography” [*“incaricare un gruppo di persone competenti perché fissi le norme necessarie per ottenere una pratica trascrizione dei nomi geografici che si avvicini il più possibile alla grafia italiana”*] (*ibid.*, 1912, p. 437).

On the part of the African Society of Italy some articles published in its magazine testify to an intense debate held at the beginning of 1915, between the engineer Giacomo Buonuomo, vice president of the Society, who claimed the recovery of the Greek-Roman names and the assignment of new names that recalled the Italian national glories, and Francesco Beguinot, professor of Berber at Real Oriental Institute of Naples, who defended the indigenous names.

In fact the ordinary general meeting of shareholders of the Society in the meeting of 24th January 1915 largely received the requests of Buonuomo, expressing the following vote:

- a) to avoid changing the indigenous names of places that are established in the literature, history and tradition and are in common use among the indigenous peoples, to respect the history and the needs of practical life [*che si eviti, per rispetto alla storia e alle necessità della vita pratica, di mutare i nomi indigeni di luoghi che siano affermati nella letteratura, nella storia e nella tradizione e che siano di uso comune fra le popolazioni indigene*];
- b) that only in the case of names, dating back to the period of Greek-Roman domination these are preferred to the indigenous form e.g. Tripolitania, Cyrenaica, Ptolemais, Cyrene, Sirte, etc. accompanying them on maps, in publications and official records the names consecrated by local use [*che solo nel caso di nomi i quali risalgono al periodo di dominazione greco-romana siano preferiti questi alla forma indigena per es. Tripolitania, Cirenaica, Tolemaide, Cirene, Sirte ecc. accompagnandoli sulle carte geografiche e nelle pubblicazioni ed atti ufficiali ai nomi consacrati dall'uso locale*];
- c) that for the location of new discovery and for the centers of new creation especially where, as in Somalia, there are no real linguistic traditions, names were assigned which recall national glories, especially in the field of geographical exploration and colonial expansion [*che alle località di nuova scoperta ed ai centri di nuova creazione specialmente là, come in Somalia, dove non esistono vere tradizioni linguistiche, si assegnino nomi i quali ricordino glorie nazionali, massime nel campo delle esplorazioni geografiche e dell'espansione coloniale*] (Blessich, 1915, pp. 138-139).

The thesis of Buonuomo were strongly supported by Aldo Blessich in an article that appeared in the journal “Africa Italiana” of 1915. The correctness of the choice to assimilate the indigenous language, as it was required by ministerial rules, was defended by the Italian geographer, as [...] “The colonial imprint, then, inevitably produces the transformation of the nomenclature of countries” [*“l'impronta coloniale adunque produce fatalmente la trasformazione della nomenclatura dei paesi che rientrano nelle diverse sfere d'influenza”*].

The arguments of Blessich, which were founded on the Ratzel geographical theory, continued so: “the new names overlap the old ones, that gradually disappear in reason of their progressive organic impotence. The detailed and complete history of the names of place is without doubt the more interesting as for its geographical

aspects and especially colonial. [...] the same dynamics of more different colonial movements influences the diction and replacement of place names, as every following influence impose on them the imprint of his civilization, that affirms in the place the changed condition of public spirit. [...] That's the reason why, traditional and essential dynamics of the colonial movement setting up the creation of new centers, the imposition of new habits, the affirmation of a new law, changes together with the physiognomy of the territory onomastics. Not only the inhabited places, but also the seas, the rivers, the mountains, the lakes, etc. have to get names subordinated to the character of the new civilization, with the name exactly of the saint patron [...] of the commander, of the sovereign, of the legislator and still of the governor that has marked more the new imprint” [*“I nomi nuovi si sovrappongono ai vecchi, che mano a mano scompaiano addirittura in ragione della loro progressiva impotenza organica. La storia particolareggiata e completa dei nomi di luogo è senza dubbio la più interessante nel riguardo geografico e specialmente coloniale. Si vedrà allora per quanta parte la dinamica stessa dei movimenti coloniali più diversi influisce sulla dizione e sostituzione dei nomi di luogo, come ogni successiva influenza ha bisogno di imporre su essi l'impronta della propria civiltà, che afferma nel luogo la mutata condizione dello spirito pubblico [...] Per queste ragioni tradizionali ed essenziali la dinamica del movimento coloniale impostando la creazione di nuovi centri, l'imposizione di nuove consuetudini, l'affermazione di un nuovo diritto, muta con la fisionomia l'onomastica dei territori. Non solo i luoghi abitati, ma ancora i mari, i fiumi, i monti, i laghi ecc. vengono subordinandosi con nome al carattere della civiltà nuova, col nome appunto del santo patrono [...] del condottiero, del sovrano del legislatore ed ancora del governatore che ha marcata più direttamente la nuova impronta”*] (*ibid.*, 1915, pp. 163-164).

It became evident that there was an irreconcilable conflict between the geographer and the orientalist: “Orientalists and philologists can accuse this process of little respect for indigenous traditions, but on the other hand we consider fatal and inevitable as well as futile any resistance to the contrary” [*“Orientalisti e filologi potranno accusare questo procedimento di poco rispetto per le tradizioni indigene, ma noi d'altra parte lo riteniamo fatale ed inevitabile come pure vana qualsiasi resistenza contraria”*] (*ibid.*, p. 164).

Then the restitution of the classical names to the principal places of Libya appeared to the colonialist Buonuono, as dictated by the necessity to establish a direct contact between the domination of the classical era and the colonial one: “for us new dominators, clean up Greek and Latin names of the local phonetic intrusion constitutes the affirmation of continuity of domain, which is linked to the golden age of our race” [*“per noi nuovi dominatori, spolverare i nomi greci e latini dell'intrusione fonetica locale costituisce l'affermazione di una continuità di dominio, che si ricollega al periodo aureo della nostra stirpe”*] (*ibid.*, p. 73).

The research of standardization: the geographers and the transcription of geographical names of the colonies

The geographical debate, which characterized the second half of the 19th

and early 20th century, on the issue of surveys of place names and their language transcription that did not use the Latin alphabet, such as those spoken in the Italian colony, that we find in international and national geographical congresses, was focused primarily on the need to unify the different methods of transcription, adopted not homogeneously by travellers, experts, cartographers and geographical societies. This was, in fact, the line of research followed by geographers in Italy - and also in the rest of the World - informed by the values of the positivist culture of the time. In this respect, even though the topic had been widely debated in all major national and international geographical congresses from 1871 (Congress of Antwerp), the interests of the various States were not allowed to go beyond the good intentions of standardization proclaimed almost unanimously in the congresses. The same positivist impulses were not sufficient to overcome the positions of individual states defending their national alphabets and with these they transcribed foreign geographical names. It emerges from reading about these events the relevance assigned to national alphabets which constituted the way to put a symbol of domination over the colonial territory.

The survey of Libyan place names and the problems related to their representation: collaboration between military and orientalists

From the start of cartographic operations in Libya, a line of collaboration between the parties responsible for the cartographic work in the colony and the academic world of the orientalists specialized in the Libyan languages was established.

Colonel Prospero Baglione, director of the Survey in Libya for the map at the scale of 1:100,000, made between 1913 and 1914, explains the details of this collaboration: "but this (the collection of place names made by the surveyor assisted by interpreters and the notables of the place) is only a first part of the work, which can be called the sketch of the place names, that should be completed by a more accurate and difficult work, that is the review; this work can be conducted only by a person who has, in addition to a deep knowledge of Arabic and Berber languages, a wide and complete historical, geographical, literary culture of the region" [*ma questo (la raccolta dei designatori effettuata dal topografo coadiuvato dagli interpreti e dai notabili del luogo) non è che un primo lavoro, che si può chiamare di abbozzo, della toponomastica, il quale deve essere completato da un altro ben più accurato e difficile, quello della revisione; siffatto lavoro può essere condotto solo da persona che abbia, oltre che una profonda conoscenza della lingua araba e berbera, una vasta e completa cultura storica, geografica, letteraria di tutta la regione*] (Baglione, 1915, p. 4).

Baglione referred to some famous orientalists, basically experts of Arabic and Berber, but generally experts of the wide Arab-Islamic world; among these, first of all Carlo Alfonso Nallino in those years professor in Rome at the Department of History and Muslim Institutions, surely the most important figure of this activity. He was the link between the orientalists and the institutions, that took care of colonial surveying (the Italian Geographic Military Institute for operations, and the Ministry of the Colonies, for the decisions of a general nature).



Fig. 1 Extract of the map “Tripoli, rilievi al 25,000 della Città e dei suoi dintorni, eseguiti nel 1912, in 4 fogli: foglio n. 4 Tagiura, Istituto Geografico Militare”, 1912.

Among the other personalities who were engaged in this activity, there was Eugenio Griffini, lecturer in Arabic in Milan and later professor of Arabic and Islamic civilization in the Institute of Higher Studies of Florence, who was involved

The official Italian transcription

On 1st February 1915 a ministerial decree was approved to establish the rules of Italian transcription and Arabic script of the geographical names of Tripolitania and Cyrenaica. The text of the decree was written by Carlo Alfonso Nallino.



Fig. 3 Table of transcription of Arabic consonants, from *Ministero delle Colonie, Norme per la trascrizione italiana e la grafia araba dei nomi propri geografici della Tripolitania e della Cirenaica dettate dal Prof. C.A. Nallino e approvate con decreto ministeriale 1° febbraio 1915* (Roma, *Tipografia Nazionale G. Bertero e C.*, 1915, p. 10).

Consonante araba	Trascr. scientifica	Trascrizione nelle carte	Consonante araba	Trascr. scientifica	Trascrizione nelle carte
ب	b	b	ط	t	t
ت	t	t	ظ	z	d, z
ث	t	t, ts	ع	ʿ	§ 6
ج	ǧ	g, ge, ġi, d, z	غ	ǧ	g, gh
ح	h	h	ف	f	f
خ	h	ch	ق	q	g, gh, c, ch
د	d	d	ك	k	c, ch
ذ	d	d, ds	ل	l	l
ر	r	r	م	m	m
ز	z	z	ن	n	n, m (dav. a b)
س	s	s	ه	h	h
ش	š	se, sci, s (§ 5)	و	w	u (§ 6)
ص	s	s	ي	y	i (§ 6)
ض	d	d, z			

The rules established the principle of adapting the names of Tripolitania and Cyrenaica to a “rigorous national orthography: it was established as a fundamental principle that Italian transcription should try to make it with the greatest approximation to the indigenous pronunciation, but only making use of the letters and the rules of the Italian language” (Ministero delle Colonie, 1915, p. 6).

Immediately after having explained the basic principle of the transcription, Nallino clearly enumerated many serious linguistic and practical issues, like:

- “a) recording the local pronunciation in a very imperfect way, confusing different consonants, even suppressing some, not distinguishing long vowels from short ones, giving a well-defined character to the short vowels, which in Arabic dialect, not only possess some gradation unknown to our language, but also an uncertain and oscillating sound [*rendere in modo molto imperfetto la pronunzia locale, confondendo fra loro consonanti diverse, sopprimendone addirittura taluna, non distinguendo le vocali lunghe dalle brevi, e dando invece carattere ben definito alle vocali brevi, che nell'arabo dialettale, non solo posseggono qualche gradazione ignota alla nostra lingua, ma anche un suono incerto ed oscillante*]”;
- b) often confusion of names that in reality are very different [*il confondere più volte fra di loro nomi in realtà assai diversi*];
- c) it is difficult, in many cases, read to the natives and make them understand what is the required name [*il rendere per conseguenza difficile, in molti casi, leggere agli indigeni e far loro capire quale sia il nome voluto*];
- d) the difficulty of the correct re-transcription of the names in Arabic characters, for correspondence with the natives, the translation of documents, etc. [*il rendere impossibile la sicura ritrascrizione dei nomi in caratteri arabi, per la corrispondenza con gl'indigeni, la traduzione di atti, ecc.*];
- e) removal of the essential base to much of the historical, ethnographic, linguistic research, which are based on the exact knowledge of the local names. To overcome these problems it was decided that on the maps of Libya at the scale of 1:100,000, or larger scale [...] are given in the margins names in Arabic characters; and bilingual lists were published and distributed to the colonial offices, after being published by special decree” [*il togliere la base indispensabile alle numerose ricerche storiche, etnografiche, linguistiche ecc., che si fondano sulla esatta conoscenza dei nomi locali. Per ovviare a siffatti inconvenienti venne stabilito che sulle carte della Libia alla scala 1:100.000, od in scala maggiore [...] siano riportati nei margini i nomi anche in caratteri arabi; e che elenchi bilingui siano pubblicati e distribuiti agli uffizi della Colonia, dopo essere stati pubblicati con apposito decreto*] (*ibid.*, pp. 6-7).

Having stressed, accurately, the defects of the transcription system and the affirmation of the necessity of bilingual lists, Nallino reveals the concern for the transcription, acceptable only on condition that it works alongside a repertory that would restore the original orthography of the name: the lists represented the instrument to reconcile the “national character” and the need to retain information about the original name.

On the map only the “Italianized” name appeared, while the name in Arabic appeared in a separate list, that involved a further operation which complicated the

immediate transmission of the name offered by the map. If the lists represented, in the mind of the author, the way to give precision to the transcription, they were not effective for cartographic communication. The map recorded only the Italianized name, and it was in this form that the name entered in to the language of the administration and in common usage, slowly replacing the old one. Furthermore, the lists were accessible only to the experts of the Arabic language, so for most Italians only the name on the map was understandable.

The strict use of the Italian letters and Italian orthography rules resulted in numerous conventions being introduced in order to resolve the problem the “irrational character of our orthography, which to certain letters and groups of letters attributes different sounds, in some cases without apparent rules (for example, the consonants *s* and *z* sometimes pronounced hard and sometimes soft, *gl* sometimes hard and sometimes soft/palatal) or in some cases governed by special rules (*c, g, sc*)” (*ibid.*, p. 6).

In accordance with the principle of conforming Arabic to Italian, the name could also suffer real structural changes. For example in the case of the elimination of the short vowels present in Arabic literature, as it actually happens in the Libyan dialects, it could happen that the name begins with two consonants, a situation not contemplated in Italian orthography. The rules of Nallino prescribed that in these cases “to avoid excessive grouping of consonants” a vowel be placed between the consonants. This inclusion was necessary, clearly, only for groups of consonants that the Italian language did not permit at the beginning of a word.

For the preparation of rules, Nallino put into effect the strict guidelines of the Ministry of the Colonies, as he had the opportunity to say later in an article in the magazine *Oriente Moderno*: “The system of transcription of the names used on the map is that of which, against my personal conviction but in compliance with the imposed directives, I gave very broad standards”.

Conclusion

The main result of the Italian transcription was to conceal the denomination within the territory. As Nallino warned, the approximation established by the rules led to confusion as “names were actually very different”, and became “consequently difficult, in many cases, to be read by the local people and to make them understand what name you want to indicated”; also it made “impossible the correct re-transcription of the names into Arabic characters, for correspondence with the indigenous names, the translation of documents, etc.”.

The names, filtered through the orthographic system of the Italian language, were transformed into a poor version of the original one, unrecognizable to the local people. The linguistic construction of the territory was removed in a coup by ministerial decree.

Orientalists, who were basically experts of the Arabic language, could not comprehend fully the political and cultural sense of the operation carried out by the Ministry of the Colonies. The doubts of Nallino about the transcription rules were alleviated by the possibility of drawing up lists of bilingual place names

that ensured the experts could return the italianized name to its original form.

In reality these lists remained alien to the maps and did not contribute to their ability to communicate.

The denomination of the territory was realized through the map, but this was not understood by the experts of the Arabic language who really offered their expertise to a project that concealed, rather than recovered, the basic linguistic values of the territory.

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Afterword

At the end of the symposium participants stressed the fundamental role of the National Geographical Names Authorities in preserving toponymic heritage, and they unanimously approved the following motion:

“On the occasion of the International Scientific Symposium Place names as intangible cultural heritage, held in Firenze [Florence] from 26th to 27th March 2015, organized by the United Nations Group of Experts on Geographical Names, Romano-Hellenic Division, under the auspices of the Accademia della Crusca, Italian Geographic Military Institute and Tuscany Region, the participants exhort Italy to reactivate its National geographical names authority, as recommended by the relative UN resolutions, and they hope that all regions of Italy will create their Regional geographical names authorities, in cooperation with the National geographical names authority”.



The participants in the Interantional Scientific Symposium on Place names as intangible cultural heritage, held at the Italian Geographic Military Institute, Firenze [Florence], Italy, 26th - 27th March 2015.

