Luisa Caiazzo & I. M. Nick (eds.), *Shifting toponymies: (Re)naming places, (re)shaping identities*, Newcastle upon Tyne: Cambridge Scholars Publishing, 2020, x + 216 pp., ISBN 978-1-5275-6028-4

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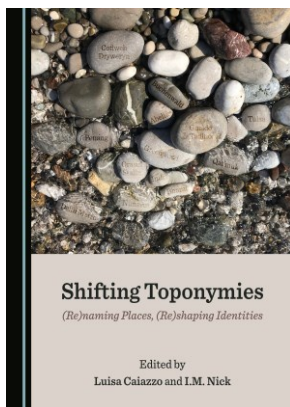
Shifting toponymies: (Re)naming places, (re)shaping identities, edited by Luisa Caiazzo and I. M. Nick, illustrates the importance of critical toponymy as a framework for investigating naming and renaming practices. In the years following the publication of Jani Vuolteenaho and Lawrence Berg's highly influential *Critical toponymies* (2009), several collections of papers have followed which underline the wide-ranging application of critical approaches. Some of these collections, such as Laura Kostanski and Guy Puzey's *Names and naming: People, places, perceptions and power* (2016), take politics and identity as their key theme, while others such as that edited by Reuben Rose-Redwood, Derek Alderman and Maoz Azaryahu, *The political life of urban streetscapes: Naming, politics and place* (2017), are grouped around specific onomastic contexts. Further examples take a disciplinary focus, such as Star Medzerian Vanguri's *Rhetorics of names and naming* (2016), and Terhi Ainiala and Jan-Ola Östman's *Socio-onomastics: The pragmatics of names* (2017).

The present collection is largely composed of papers written by professional linguists, as reflected in methodologies applied by each contributor, from more recent onomastic theory including linguistic landscape research, to more established sub-disciplines including critical discourse analysis. In their short Introduction, the editors provide a brief contextualisation of their volume within extant publications on critical toponymy, and summarise each contribution. The papers cover historical and contemporary time-periods and a range of geographical spaces globally. Each one explores facets of "the discursive function of place-names" which the editors see as the key link across critical toponymic study, and the volume therefore functions "to reveal toponyms as porous materials through which competing versions of history may flow" (2).

The first two chapters both look at critical toponymy in contexts within India. In chapter one, 'Constructing Lines, Constructing Place-Names: The Case of Delhi Metro' (9–24), Esterino Adami assesses the contribution of names of the twelfth largest underground system in the world (12), in shaping place identity. New names act as sites of cultural contestation, navigating social, political and semiotic 'visions' of, for example, traditional, religious, post-colonial, contemporary, or commercial images of twenty-first century Delhi. Arguments for proposed names such as *Commonwealth Games Village* versus *Akshardham* – the former international and colonial, the latter traditional and religious (16–17) – serve to underline the power of such names as metaphors for competing ideologies. In chapter two, '*India* versus *Bharat:* (Re)naming and Identity' (pp. 25–42), editor Luisa Caiazzo employs corpus analysis to examine the meaning of these names in debates about the future of the country. In her selection of English-language internet media publications (2003–2017), Caiazzo observes that *Bharat* correlates with rural, traditional values, sometimes characterized positively to represent an unspoiled if idealized idyll, or negatively, as a place outdated and uncivilized (37). Naturally, the underlying views of the publications and their authors are reflected in the values attached to each name. Some further discussion of those publications and the agendas they serve would therefore have helped contextualise these representations.

With chapter three, we move to the continent of North America. In 'Re-naming and Re-mapping *Nunavut*: An Analysis of Two Digital Maps' (pp. 43–55), Mirko Casagranda considers the representation of names for twenty-six Inuit communities by Google and Apple. These providers purchase maps from sources such as Tele Atlas (50), but since this point is not explored, it is unclear whose maps – or politics – are under scrutiny. Between 2015 and 2017, Google improved coverage of Inuit names by 160% (53), but it is not clear if this was a motivated change instigated by Google, or a consequence of its interactive approach which enables users to suggest improvements. No comment from Google or Apple is included. Casagranda also remarks that Nunavut's Clyde River may be named after "the homonymous stream of water in Scotland" (51), an oddly reductive description of the river Clyde whose shipyards were responsible for some of the largest vessels in the world (Jeffrey 2017).

Subsequent chapters of the book move around both geographically and conceptually in their consideration of different aspects and contexts of onomastic politics. In chapter four, Oliviu Felucan looks at the processes of '(Re)naming Cities and Villages in Romania over the Last 150 Years' (pp. 57–76). Changes to Romanian names were instigated by several significant historical events, including political independence from the Ottoman Empire in 1878, the period of soviet occupation from 1944 to 1958, status as a communist republic from 1947 to 1989, and the revolution of 1989. Felecan considers the onomastic impact of each of these phases in turn, focusing on oikonyms (settlement names) which saw the greatest impact (58). The effect

of these top-down changes has been to significantly erode the traditional "folk oikonomy" (73) and instantiate a toponymy "not always coincide[nt] with the will of the people" (74).

With chapter five, we move to the other side of the globe as Peter Geraghty considers 'Place-names in Fiji's Cotton Boom: How Fiji Nearly became as Toponymically Anglicized as New Zealand' (pp. 77–96). Further to Jan Tent's research (2017), which determined that, at 96.9%, Fiji now has a very high proportion of indigenous toponyms, Geraghty reflects on the toponymic practices of the 1860s and 1870s, when a sudden influx of English-speaking cotton plantation owners led to a spike in "English-based" place-names (77). It is worth clarifying that these names were 'coined by English-speakers', but are not uniformly 'English' etymological speaking. Examples like *Ardmore*, likely a transferred use of a Gaelic townland, was the name of a property owned by James McConnell from Northern Ireland (90). Geraghty demonstrates that the history of naming practices in Fiji parallels its social and commercial history right down to the present where English is becoming more visible in names of tourist destinations (93).

Chapter six, 'Place-Names and Names of Place-Names: Metalanguage and Identity' (pp. 97–112), by Alberto Manco, provides an update on work undertaken by the author as part of a research project at the University of Naples, focusing on onomastic terminology (103). Drawing on historical and contemporary inconsistencies in the language used to discuss toponyms and toponymy, Manco appeals for a more regulated system of metalanguage. The chapter would have been strengthened with the addition of some notional conception of what form this 'improved' metalanguage might take, or the means by which its governance might be imposed.

In chapter seven, 'Place-Names and Self-Determination: Toponyms in Indigenous News Discourse' (pp. 113–132), Anna Mongibello analyses a corpus of news media that covered the legal case brought by the Ktunaxa people against British Columbia which sought to prevent the construction of the Jumbo Glacier Ski Resort in a location sacred to the Ktunaxa (114). Mongibello applies Critical Discourse Analysis (CDA) to the texts, confirming her hypothesis that "place-names of Indigenous sacred sites are used strategically as part of the counter-hegemonic resistance to the non-Indigenous politics of place-naming" (129). Although the results are unsurprising, studies such as this which demonstrate that the underlying tenets of critical toponymy can be tested and clearly evidenced are vitally important to the discipline.

Chapter eight, by I. M. Nick, 'To Each His Own: Toponyms in the *Buchenwald* Concentration Camp' (pp. 133–149), considers the development of names for and within the camp. Local resistance ensured the extant Ettersburg, proudly associated with Goethe, was not 'sullied' by association with the inmates. Reasons for the choice of *Buchenwald* are not known, and rather strangely, its usual etymology, 'beech forest', is not explained here, being instead implied by the author's use of the term "phytonymic" (139). This apparently topographical

toponym is disturbingly dystopian applied to such a habative context, its sylvan etymology perhaps never having had an independent literal application. Seemingly "innocuous" habative names are found across the camp (141). Chapter nine, 'Unearthing the Toponymic Legacy of Oklahoma's Black Utopia' (pp. 151–171), is also contributed by I. M. Nick, and here she explores the naming processes of the American West in the early twentieth and late nineteenth centuries. Specifically, Nick provides illuminating insights into African and African-American pioneers, their onomastic legacies demonstrating the pivotal role they in the development of the United States. This study serves to underline the ways in which the study of names can inform social histories, particularly in the case of marginalised peoples whose narratives have been undervalued.

In chapter ten, 'National Identities and Collective Memory in Italian Toponyms' (pp. 173–186), Francesco-Alessio Ursini continues the theme of onomastics as a key to social history, tracing influences stretching back to historical influences from the Etruscans, Romans, Celts, Langobards, and Arabs. He asserts the importance of the work of organisations such as the *Istituto Geografico Militare Italiano* (IGMI) in their approach to toponymy, in accordance with United Nations guidance (181), taking account of "local traditions and dialects" (182). This model is therefore advocated as a well-designed means of engaging with onomastic knowledge in order to better understand the history, culture, and languages of the country.

The final contribution, chapter eleven, by Sarah Louise Wheeler, examines '*Cofiwch Dryweryn*: A Toponymic Eponym for Counter-hegemony in Wales' (pp. 187–208). The slogan *Cofiwch Dryweryn,* 'remember Tryweryn', arose from the "drowning" of Welsh village *Capel Celyn* in the Tryweryn Valley (188), which was deliberately flooded to create a reservoir for the city of Liverpool (194). Little thought was given to local views, and despite protests the Liverpool Corporation Water Works enacted its plan. As Wheeler outlines, new, contested, and anglicised place-names continue to act as sites of resistance and debate, often acting as a surrogate for wider political tensions between Wales and the United Kingdom.

This volume is wide ranging in its geographical coverage, demonstrating that critical toponymy still has much to contribute to the understanding of onomastic politics across the globe, historical and contemporary. Collections such as this, which as discussed above have been growing in number and scope since 2009, underline the recurring patterns observable in naming and renaming across different cultures and contexts. It seems likely that they also foreshadow the next steps for critical onomastics, which must surely evolve to develop overarching theories that draw on the burgeoning evidential resource emerging from individual case studies. We can see from the papers gathered here that whatever the specific linguistic, political, or cultural ecosystems under consideration, names play a significant role in the shaping of perception, each one acting as a microcosmic 'text' symbolic of the power of place.

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