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Minority Names in Oral and Written Contexts in a Multi-Cultural World

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Sámi allaskuvla, Guovdageaidnu



If the title of the presentation is in another language than English in the program, then the abstracts will be both in English as well as the original language in the abstract booklet.

Sami family names in historical sources: the traditions of the ancestors in multi-cultural contexts

Håkan Rydving, University of Bergen, Norway

Against the background of a summary of the history of family names in central Europe and in the Nordic countries, the paper gives an overview of the history of Sami family names, as it can be followed in written sources from the 16th century and onwards. The focus is on North Sami family name traditions, but they are compared to and contrasted with the corresponding name traditions of the Lule and South Sami areas. The history of the Sami family names in these three areas is then briefly related to the history of Norwegian and Swedish, as well as of West and East Finnish family names. Also, I will present a series of examples of Sami family names, earlier as well as later, better known as well as lesser known, in order to illustrate how Sami family name traditions have evolved differently in the three investigated Sami areas and in parts of them, because of different historical conditions.

Unlike most of earlier research, which regarded the Sami family name traditions as loans from the surrounding cultures, an analysis of the source material from the 16th and 17th centuries clearly shows that the Sami family name traditions instead exemplify an indigenous and independent development, which only later was to some extent – more in some areas, less in others – influenced by name traditions of the multi-cultural environments of the Sami.

Finally, my earlier hypothesis that *goargu*, a North Sami word usually translated with ‘family name’, originally had the meaning of ‘name of a larger group of interrelated families’, is discussed in relation to the information of the historical records.

Name Games: the Politics of placenaming in Aotearoa/New Zealand

Lyn Carter, University of Otago, New Zealand

In Aotearoa/New Zealand placenames are divided into two main language areas: Te Reo Maori (Maori language) and English. Overtime the English language has come to dominate over Maori. This has the effect of subsuming the Maori language, knowledge and associations with the named places, instead replacing them with an English-biased colonial heritage and history. This presentation will look at the political games around naming of places in Aotearoa/New Zealand: how the naming practices reflect the colonisation of Maori tribal groups in their own landscapes; and the changing face of social, economic, environmental, and cultural organisation in Aotearoa/New Zealand.

Firstly, I will use a major event taking place this year to provide examples of the historical context into the way New Zealanders know themselves to belong here in Aotearoa/New Zealand. The event in question is the 2019 commemoration of the the voyages of Captain James Cook – the first European explorer to land and explore our three inhabited islands and surrounding waters.

Secondly, I will examine the results of a resurgence in Maori tribal self-determination that includes the reinstating of tribal knowledge and events into their traditional tribal landscapes. This came about through a tribal settlement process for grievances from breaches of the Treaty of Waitangi over 150 years since its signing in 1840.

Finally I will look at some of the naming changes that have occurred through the work of the New Zealand Geographic Board. The officially-endorsed ways of naming are fraught with racism, biases, and refusal to change, thus causing friction and tension between our bi-cultural/ bi-lingual ways of knowing our places and spaces within them.

Legitimierung und synliggörende av samiska ortnamn i svenska Sápmi

Daniel Andersson & Lars-Erik Edlund, Umeå universitet | Umeå University, Sweden

Enligt Kulturmiljölagen (1988:950) ska ”namn på svenska, samiska, finska och meänkieli så långt möjligt användas samtidigt på kartor samt vid skyltning och övrig utmärkning i flerspråkiga områden”.

Inom ramen för ett nu avslutat projekt, ”Att benämna och berätta platsen: Hur folkligt platsskapande kan stärka samiska traditioner och identiteter”, har vi undersökt hur ortnamn och det officiella användandet av dem kan stärka samiska traditioner och identiteter. Olika myndigheters arbete med de minoritetsspråkiga ortnamnen har belysts, liksom den roll namnen spelar i ett lokalsamhälle och de känslor som användandet av namnen väcker. Vi har i ett antal studier konkret diskuterat implementeringen av Kulturmiljölagens ovanstående paragraf och de diskussioner som förts i samband med ett antal namnprocesser i Västerbottens län: *Ubmeje* för Umeå, *Döörte/ Kraapohke* för Dorotea och *Likssjuo/Liksjoe* för Lycksele.

I detta föredrag samlar vi erfarenheter från nämnda studier och ställer oss frågan om svensk ortnamnspolicy och implementering av densamma i högre utsträckning än tidigare vid hanteringen av samiska ortnamn bör ta hänsyn till den koloniala historien och de språkliga och kulturella revitaliseringssträvanden som aktualiseras inom minoritetsgrupperna.

Legitimizing and Visualizing Saami Place Names in Swedish Sápmi (Saamiland)

According to the Cultural Heritage Act (1988:950), ”names in Swedish, Saami, Finnish and meänkieli shall, as far as possible, be used concurrently on maps as well as on signage and other denotation in multilingual areas”.

Within the framework of a now concluded project, ”Naming and Narrating Places: Empowering Sami Traditions and Identities through Popular Place-Making Processes”, we have examined how place-names and the official use of them can strengthen Saami traditions and identities, and described how the various different authorities deal with the matter of minority language place-names, as well as the role the names play in the local community and the emotions that the use of these names provokes. We have, in a number of studies, specifically discussed the implementation of the aforementioned section of the Cultural Heritage Act, and the discussion in connection with a number of name processes in the County of Västerbotten: *Ubmeje* for Umeå, *Döörte* or *Kraapohke* for Dorotea and *Likssjuo* or *Liksjoe* for Lycksele.

In this presentation, we bring together our findings from the aforementioned studies and ask ourselves the question of whether Swedish place-name policy together with its implementation

should, to a greater extent than on previous occasions with respect to Saami place-names, take into account the colonial history as well as the efforts towards linguistic and cultural revitalization currently being made within the various minority groups.

***Uldgade* i Tønder, på tysk *Wolfstrasse* - historien om et gadenavn i det dansk-tyske sprogkontaktområde**

Birgit Christensen, Freelance skrift- og sproghistorisk konsulent | Freelance handwriting- and language history-adviser, Denmark

I tysk tid 1864 -1920 havde gaderne i de sønderjyske købstæder officielle gadenavne på tysk. Disse navne var i almindelighed blevet til på den måde, at man oversatte de gamle danske gadenavne til tysk eller gengav den sønderjyske udtale med tysk retskrivning; f.eks. blev *Vestergade* til *Westerstraße*. De tyske navneformer af de gamle gadenavne kendes også fra tiden før 1864; de findes i tysksprogede dokumenter i byarkivet, skrevet af eller til byens administration, der på grund af, at hertugerne og hertughofferne var tysksprogede, havde tysk som skriftsprog. *Uldgade* hed imidlertid *Wolfstraße* på tysk, havde altså to forskellige navne, hvad der er helt usædvanligt. Ved Genforeningen i 1920 fandt der en heftig avisdebat sted om navnet. I Tønder byarkiv fra 1500- og 1600-tallet har jeg fundet materiale, der gør det klart, hvad gaden oprindeligt blev kaldt, og hvordan dette navn må være blevet til, og jeg vil i foredraget redegøre for dette og forklare, hvordan det gik til, at der udviklede sig to forskellige navne.

***Uldgade* in Tønder, *Wolfstrasse* in German – the story of a street-name in an area of Danish-German language contact**

During the German period, 1864–1920, the streets in the trade-towns of south Jutland had official street names in German. These names had, in general, come into being through translations of the Old Danish street names into German, or through a rendering of the south Jutlandic pronunciation using German orthography; for example, *Vestergade* became *Westerstraße*. The German forms of the old street names were also known from the time before 1864; they can be found in German-language documents in the town archives, written by, or to the town administration, the reason for this being that the dukes and their courts were German speaking and had German as their written language.

Uldgade however, bore the name *Wolfstraße* in German, and thus had two different names, which was extremely unusual. Following re-unification in 1920, there was a heated newspaper debate about the name. I have discovered material in the Tønder town-archive from the 1500s and 1600s that makes it clear what the street was originally called, and how the name must have come into being. In my presentation, I shall clarify this, and explain how it came to be that two different names evolved.

Granskning av samiska ortnamn – Utvidgat samarbete inom den samiska onomastiken mellan Lantmäteriet, Sametinget och Institutet för språk och folkminnen

Lennart Dehlin, Lantmäteriet | The Swedish mapping, cadastral and land registration authority, Sweden

Från den 1 oktober 2018 är, enligt regeringsbeslut, Sametinget officiell remissinstans i ortnamnsfrågor kopplade till redovisningen av de samiska ortnamnen i Lantmäteriets grundläggande geodata. Sametinget hade samråd i frågan med Institutet för språk och folkminnen under hösten, där ansvarsområdena diskuterades. Från Sametingets sida kommer Sametingsförvaltningen att organisera och fördela arbetet till respektive språkkonsulent. Som stora poster i detta arbete är främst att anpassa de befintliga umesamiska namnen till den godkända samiska ortografin samt korrigeringen till pitesamiska av en del av de lulesamiska namnen.

Den 1 juli 2018 avslutade Lantmäteriet sin nästan 200-åriga produktion av tryckta kartor, och den nuvarande skalindelning i geodata ska ses över. För närvarande utgår arbetet med ortnamnen från skalorna 1:10 000, 1:50 000, 1:100 000, 1:250 000 samt 1:1 milj. Tanken är att det endast ska finnas en grundskala 1:10 000 och att samtliga redovisade objekt på kartan ska anpassas efter detta. Vilka följder detta kan få för namnredovisningen kommer jag även att reflektera över. Detta projekt är ännu endast i sin linda, och kan möjligen ha klarnat vid konferenstillfället.

Survey of Saami place names – Extended co-operation in the field of Saami onomastics between Sweden’s Land Survey, the Saami Parliament and the Institute for Language and Folklore

The Swedish government has decided that, from 1 October 2018, the Saami Parliament is the official consultation body in questions regarding the approval of the Saami place names in the national Land Survey’s geodata. The Saami Parliament had consultations on the matter with the Institute for Language and Folklore last autumn, in which the areas of responsibility were discussed. The Saami Parliament’s administration will organize and allocate the work to the respective language consultants. Among the main tasks are, firstly, to adapt the existing Ume Saami names to the appropriate accepted Saami orthography as well as to correct to Pite Saami a number of the Lule Saami names.

On 1 July 2018, the Swedish National Land Survey concluded its almost 200 years production of printed maps, and the present scale-classification in geodata is to be revised. Currently, the work on place names is being carried out from the scales, 1:10 000, 1:50 000, 1:100 000, 1:250 000 together with 1:1 000 000. The idea is that there will only be one basic scale 1:10 000 and that all the approved objects shown on the map will be adapted to this scale. I will be reflecting on what consequences this might have for the approval of names. This project is still only in its infancy and things may well be clearer by conference time.

Samiske stedsnavn og lovverket

Ardis Ronte Eriksen, Sametinget | Norwegian Sámi Parliament, Norway

Den nye forskriften til stedsnavnloven fra mai 2017 har gitt noen positiv endringer for behandlingen av samiske stedsnavn. Samtidig er noen utfordringer uløst. Det er også viktig med en omforent forståelse av loven.

Store deler av Sør-Varanger kommune er tradisjonell skoltlesamisk bruksområde. Dette har ikke tidligere vært mulig å lese ut fra stedsnavnene i SSR. Bruk av skoltlesamiske stedsnavn ble forskriftsfestet ved forskriftsendringen i 2017. Dermed kan skoltlesamiske stedsnavn endelig brukes i Sør-Varanger kommune ved siden av eller i stedet for nordsamisk. Denne endringa gjør at loven samsvarer med den generelle rettsoppfatninga blant lokalbefolkninga som forventer å se også skoltlesamisk på veiskilt i tradisjonell skoltlesamisk område, noe som også har gitt skoltlesamisk språk en status det aldri har hatt før i Norge. Samtidig trenger vi en omforent forståelse av forskriftens § 4-3, som klargjør at denne pasusen ikke gjelder mellom to ulike samiske språk.

Alle har et forhold til stedsnavn. Stedsnavnskilt der lokalbefolkninga ikke identifiserer seg med navnet på grunn av rettskrivinga, skaper debatt. Vi vet at regional tilpassing av skrivemåten har særlig stor identifiseringsverdi når det gjelder norsk. Dette gjelder også for skrivemåten på samisk i de samiske områdene. Skrivemåten av stedsnavn er en avveining mellom regionale særtrekks betydning for navnets kulturminneverdi og kravet om at allment kjente ord skal følge leksikalisert form.

Stedsnavnloven § 9 kodifiserer offentlige institusjoners plikt til å bruke godkjente stedsnavn. Lovfesting betyr at der navn finnes og brukes, skal det offentlige også synliggjøre det på skilt. Også den samiske befolkninga har rett til å se sine navn i bruk på skilt og kart uten at man dermed som enkeltperson og lokal offentlig same må stå til rette for denne paragrafen.

Saami Place names and Legislation in Norway

The amendment to the Place Name Act from May 2017, has brought some positive changes in the treatment of Saami place names. At the same time, some other issues have remained unresolved. It is also important to have a unified understanding of the legislation.

Many parts of the municipality of South-Varanger constitute an area traditionally utilized by the Skolt Saami. This has not previously been possible to decipher from the place names in The Norwegian Place Name Register (SSR). Use of Skolt Saami place names was incorporated into legislation with the amendment of 2017. Skolt Saami place names can, with this, finally be used in South-Varanger municipality, either parallel to, or instead of North Saami. This change means that the Act corresponds to the general opinion, among the local population, of what the law ought to be, since they also expected to see the Skolt Saami language displayed on road-signs in a traditional Skolt Saami area, something that has also given the Skolt Saami language a status that it has never before

had in Norway. At the same time, we need a uniform understanding of the amendment's § 4-3, making it clear that this passage is not applicable in cases involving two different Saami languages. Everyone has a connection to place names. Instances in which the local population cannot identify with a particular place name displayed on a sign due to orthography, create debate. We know, from experience with Norwegian language signs, that regional adaptation of a name's spelling can often give a high identification factor. This also holds true for the spelling of Saami names in Saami areas. When deciding what spelling to use, the importance of the different regional variations for a particular name's cultural value have to be weighed up against the requirement that generally accepted words must follow the lexicalized form.

The Place Name Act § 9, codifies public institutions' duty to use approved place names. This means, that where a name exists and is in use, public institutions must display it on signs. The Saami population also have the right to see their names in use on signs and maps, without this meaning that any one person, as individual citizen and local public Saami is required to stand legally accountable before this section of the Act.

Syriska förnamn i Sverige

Linnea Gustafsson, Högskolan i Halmstad | Halmstad University, Sweden

I slutet av 2015 anlände ganska många flyktingar från Syrien till Sverige. I och med att stora flyktinggrupper kommer till Sverige påverkas namnskicket i Sverige. Därför baseras föredraget på ett namnmaterial som består av namn på syriska medborgare som bor i Sverige och som har varit i kontakt med den syriska ambassaden. Materialet är inte heltäckande när det gäller syrier eller ens syriska medborgare i Sverige, men det ger en första orientering om denna minoritets namngivning. För närvarande möts en mängd olika förnamn som har sitt upphov i olika kulturer i Sverige. Därför måste namnforskningen få en vidgad förståelse för de namn som förekommer inom landet. Hur det kommer att utveckla sig är för tidigt att säga, men det finns två tydligt tänkbara scenarier. Antingen integreras namnen med varandra eller så kommer olika förnamn att användas inom respektive grupp så att själva namnet indikerar en etnisk tillhörighet.

Arbetet är inne i en första fas och därför kommer föredraget huvudsakligen att vara materialbeskrivande. Frågor som kommer att lyftas är exempelvis: 1) hur ser kvinnliga respektive manliga syriska förnamn ut, och 2) vilka likheter respektive skillnader förekommer med avseende på redan etablerade namn i det svenska namnskicket.

Syrian first names in Sweden

At the end of 2015, quite a lot of refugees from Syria arrived in Sweden. The fact that large groups of refugees come to Sweden has an influence on the naming custom in Sweden. The presentation is therefore based on material that consists of the names of Syrian citizens who live in Sweden and who

have contact with the Syrian embassy. The material is not comprehensive, either with regard to Syrians or even Syrian citizens in Sweden, but it serves as a preliminary briefing on naming in this minority community.

At the present time, we encounter a lot of names that have their origin in various different cultures in Sweden. Name research must therefore acquire a broader understanding of the names that occur within the country's borders. How this is going to develop it is too early to say, but there are two conceivable scenarios. Either the names are integrated with each other or different first names are going to be used within the respective groups, so that the name itself indicates an ethnic affiliation. The work is still in its initial phase and the presentation will therefore consist mainly of a description of the research material. Questions that will be raised include, for example: 1) what do the respective female / male Syrian first names look like, and 2) what are the respective similarities / differences with regard to already established names in the Swedish naming custom.

Sámegiela sadji davvisámi guovlluid giella- ja nammaduovdagiin

Kaisa Rautio Helander, Sámi allaskuvla | Sámi University of Applied Sciences, Norway

Sámi álbmoga gielalaš vuoigatvuođat leat nannejuvvon Davviriikkain sámi giellalágain 1990-logu álggu rájes, mii mearkkaša dan, ahte sámegielaide virggálaš anu historjá lea hui oanehaš. Sámegiella lea easka dál dađistaga beassame virggálaš atnui ja oažžume daid rivttiid, mat Davviriikkaid majoritehtagielain leat leamaš juo guhká.

Sáhkavuorustan guorahalan davvisámegiela guovlluid giella- ja nammaduovdagiid, ja suokkardalan mainna lágiin sihke virggálaš ja priváhta akteverrat leat dássáži vieldán davvisámegiela vuhtii gielladuovdagiin. Gielladuovdagat (eng. *linguistic landscape*) čujuhit erenoamážit dakkár gillii dahje gielaide ja gielalaš ihtagiidda, mat leat almmolaččat oidnosis iešguđegelágan birrasiin. Gielladuovdagiidda gullet maiddá oktán oassin nammaduovdagat, main leat guovddážiis erenoamážit namat nugo ovdamearkka dihte báikenamat dahje fitnodagaid namat. Giellaválljemis lea dehálaš mearkkašupmi sámegielaide oinnolašvuhtii ja gielalaš rivttiide, ja danin gielladuovdagiin lea mearkkašahtti rolla doarjut ja nannet sámegiela virggálaš anu.

Almmolaš eiseválddiid giellaatnui ja -válljemii váikkuhit lágat ja mearrádušat, ja danin dakkár akteverraid gielalaš válljemii leat earalágan eavttut go priváhta riektesubjeavtta válljen giellaatnui. Ulbmilin lea davvisámi guovllu gielladuovdagiid guorahallamiin buktit ovdamearkkaid sámi guovlluid giella- ja nammapolitihka iešguđegelágan beliide.

The position of the North Saami Language in Linguistic and Onomastic Landscapes

In the Nordic countries, the linguistic rights of the Saami people have only had recognition in law, through the various Saami Language Acts, since the early 1990s, which means that the history of official use of the Saami languages is a very short one. It is only now that the Saami languages are gradually being adopted in official use and thus acquiring the rights that the majority languages in the Nordic countries have long been accorded.

In my presentation, I shall examine linguistic and onomastic landscapes in the North Saami speaking region, and discuss in what way both public as well as private actors have, thus far, taken account of the North Saami language in the linguistic landscape. The term linguistic landscape refers, first and foremost, to the public visibility of a language or languages and other linguistic phenomena in a given environment. One aspect of linguistic landscape is onomastic landscape, of which a central element consists of names such as, for example, place names or company or brand names. Choice of language is important for the visibility and linguistic rights of the Saami languages, and it is for this reason that linguistic landscapes play such an important role in supporting and reinforcing official use of the Saami language.

Laws and regulations have consequences for public authorities' use and choice of language, and for this reason, the conditions and requirements that govern the language choices of such actors differ from those governing the language choice of private sector actors. The aim is, as part of an examination of linguistic landscapes in the North Saami region, to provide examples of the various different aspects of language- and name policy in Saami areas.

Bissojohka ja Porsáנגgavuotna: Leatgo dát borsi-álgosaš namat?

Mikkel Rasmus Logje, Sámediggi | Norwegian Sámi Parliament, Norway

Topográfalaš appellatiiva *borsi* mearkkaša dihtolágan skurčču man čađa johka golgá. *Borsi* lea nammaoassin mángga báikenamas Davvi-Sámis. Sátne leage leamaš doaibmi appellatiiva ovdalaš áigge, ainjuo muhtun davvisámegiela suopmaniin, ja sánis lea maiddá jáhkkimis etymologalaš čanastat earret eará sániide *gorži* ja *boršut*. Dálá gielas ii oro sátne šat leamen doaibmi appellatiiva, muhto dat lea báhcán dušše báikenamaide. *Borsi*-namat mannet dego oarran Čorgašnjárggas Fálesnuorrái.

Muhtun sámi gielladutkit leat árvalan ahte báikenamma *Bissojohka* (dá. *Børselv*) álgoálggus livččii leamaš *Borsejohka*, muhto ahte giellakontákta sámegiela ja dárogiela (ja vejolaččat suomagiela) gaska lea buvttahan nama *Bissojohka* báikái. Báikenammii *Porsáנגgavuotna* (dá. *Porsangerfjord*) ja gielddanammii *Porsángu* (dá. *Porsanger*) leat mángga etymologalaš čilgehusa, ja maiddá daid

oktavuođas leat gielladutkit geažuhan ahte topográfalaš appellatiiva *borsi* livččii vuolggasadjin namaide.

Dán logaldallama ulbmilin lea ságastallat *Porsáנגguvuona* ja *Bissojoga* álgovuođu birra. Ulbmilin ii leat buktit makkárge čielga konklusuvnnaid, muhto baicca ovdanbuktit vejolaš čilgehusaid namaid álgovuođus. Ságastallama metodihkkan lean válljen geavahit kontáktaonomastihka ja etymologalaš onomastihka. Lea maddái veara namuhit ahte dán ságastallama jurdagat bohciidedje eará sámi gielladutkiid čállagiid bokte, eaige leat eisege mu iežan fuomášumit. Ulbmilin lea iešguđetgelágan čálalaš gálduid ja kártadieđuid čohkket ja daid bokte čalmmustahhtit vejolaš giellahistorjjálaš čilgehusa namaide.

***Bissojohka* and *Porsáנגguvuotna*: Are these originally *borsi*-names?**

The topographic appellative, *borsi*, means a certain type of gorge, through which a river flows. *Borsi* is a constituent part of many place names in northern Saamiland. The word itself, was indeed a functioning appellative in former times in some North-Saami dialects, and probably has etymological links to, among others, the words, *gorži* 'waterfall' and *boršut* 'gush, spout'. Currently, the word does not appear to be a functioning appellative in Saami language anymore and now only remains as a part of place names. The name *Borsi* crops up repeatedly on the map, appearing like a cord that winds its way from Čorgašnjárga to Fálesnuorri.

Some Saami linguists have suggested that the place name, *Bissojohka* (Nor. *Børselv*), would have been *Borsejohka*, but that language contact between Saami and Norwegian (and possibly Finnish) has led to the place being called *Bissojohka*. There are many etymological explanations for the place name, *Porsáנגguvuotna* (Nor. *Porsangerfjord*) and the municipality name, *Porsángu* (Nor. *Porsanger*), in connection with which linguists have again hinted that the topographic appellative, *borsi*, could also have been the starting-point for these names.

The aim of this presentation is to discuss further the question of the original basis for the names *Porsáנגguvuotna* and *Bissojohka*. The aim is not to present clear conclusions, but rather, to propose some possible explanations of the original basis of the two aforementioned place names. I have chosen to use contact onomastics and etymological onomastics as my methodology. The ideas contained in the discussion have come through reading the work of other Saami linguistic researchers, and are certainly not of my own invention. The objective is to collect all the various written sources and mapping data and through a study of them, highlight a linguistic historical explanation of the names.

Datering av myntandet av samiska substratnamn genom landhöjning

**Björn Lundqvist, Institutet för språk och folkminnen | Institute for Language and Folklore,
Sweden**

När det gäller de skandinaviska ortnamnen i Västerbottens kustland så har de skandinaviska namnforskarna daterat en del av dessa namn efter namntyp och / eller genom landhöjning. Något sådant har inte gjorts för de samiska substratnamnen i samma område.

I föredraget ges exempel på några samiska substratnamn nere vid kusten i Västerbotten. Tolkningar till dessa namn ges liksom en datering av myntandet av dessa namn genom landhöjning. Genom en datering kan inte bara en ungefärlig bild ges av när dessa namn myntades utan även visa på att samiska åtminstone inom en viss tidsperiod bör ha talats nere vid kusten. Denna datering kan sedan kopplas till och jämföras med dateringen av samiska arkeologiska fynd i området och även jämföras med dateringen av de skandinaviska ortnamnen i Västerbottens kustland.

Dating of the coining of Saami substrata names through elevation of the land

With regard to the Scandinavian place names on the Västerbotten coast, Scandinavian name researchers have dated some of these names according to name type and / or through elevation of the land. Similar research has not been done on the Saami substrata names in the same area.

During the presentation, examples will be given of some Saami substrata names by the coast in Västerbotten. Interpretations of these names will be given as well as a dating of the coining of these names through elevation of the land. Through dating, it is possible, not only to give a rough idea of when these names were coined, but also to show that Saami, at least within a certain period of time, is likely to have been spoken by the coast. This dating can subsequently be linked and compared to the dating of Saami archaeological finds in the area, and could also be compared to the dating of the Scandinavian place names on the Västerbotten coast.

Boazovázzi báikenammamáhttu

Anni Magga-Eira, Sámi allaskuvla | Sámi University of Applied Sciences, Norway

Mu sáhkavuorru giedahallá boazovázziid báikenammamáhttu. Sámi njálmálaš árbevierus leat báikenamat guovddáš rollas ja dat leat njálmálaččat sirdašuvvan sohkaolvvass nubbái. Lean beroštuvvan guorahallat boazosápmelaččaid báikenammamáhttu ja movt sii oahpahit namaid čuovvovaš sohkaolvvii árbevirolaš ealáhusas. Oassi báikenamain sirdašuvvá rievddakeahtá sohkaolvvass nubbái vaikko vel ealáhus nuppástuvváge. Ovdalaš áigge boazosápmelaččat guođohit ealu vázzi ja čuoigga ja sii johtet herggiiguin. Ođđa tehnikka mielde ealáhussii leat morran kárttát,

gps, skohterat ja njeallje- ja guđajuvllagat. Mielastan lea miellagiddevaš čielggadit man ollu báikenamain sirdašuvvet rievddakeahhtá sohka buolvvas nubbái ja manin nu lea. Dutkanmateriálan leat njálmmálaš nammageardi, maid leat čoaggán Norgga bealde Lákkonjárdga ja Suoma bealde Sállevárís.

The Reindeer Herder's Place Name Knowledge

My presentation deals with reindeer herders' place name knowledge. Place names play an important role in Saami oral tradition, and they are passed on by word of mouth from one generation to another.

I became interested in examining further the subject of reindeer herders' place name knowledge and of how they teach these names to the following generation as part of a traditional livelihood. A good deal of the place names are passed on unchanged from one generation to another, even though the livelihood itself is changing. In the olden days, the herders would see to their reindeer either on foot or on skis, and they moved with the herd from place to place with the help of draught animals. The industry has, however, over the years, adopted many new technical aids, such as, maps, GPs, snowmobiles and Atvs (both 4- and 6-wheelers). It is interesting to find out how many of the place names are passed on unchanged from one generation to another and why this is so. My research material consists of a strata of names based on oral tradition, collected from Lákkonjárdga in Norway and Sállevárri in Finland.

Standardisering af danske stednavne på tysk. En varm kartoffel

Rikke Steenholt Olesen, Københavns Universitet | University of Copenhagen, Denmark

Når man taler om mindretal i Danmark er det altid med sigte til etniske minoriteter. Det tyske mindretal hører man sjældent om selvom de tysksindede, engang kaldet hjemmetyskere, defineres som et egentligt mindretal. Befolkningsgruppen har været hjemmehørende i Nordslesvig - lige som det danske mindretal i Sydslesvig - uanset hvor landegrænsen har været trukket gennem historien. Begge mindretalsgrupper er typisk statsborgere i det land de bor i, men altså henholdsvis tyske eller danske "af sind". Det tyske mindretal i Danmark er et yderst diskret mindretal som stort set ikke gør væsen af sig. Det har naturligvis sammenhæng med verdenskrigene hvor tyskerhadet kulminerede. Danmark har for længst forpligtet sig internationalt til at beskytte mindretalsrettigheder, så hvorfor bliver tosprogede byskilte ikke en realitet i Sønderjylland når det tyske mindretal rejser ønske derom?

The Standardizing of Danish Place Names in German. A Hot Potato

When we talk about minorities in Denmark, it's always with reference to ethnic minorities. We seldom hear about the German minority, even though "German minded" Danish citizens, once referred to as "home Germans", are defined as a true minority. This segment of the population has

been native to North-Slesvig – as has the Danish minority to South-Slesvig, independent of where the border has drawn throughout history. Both minority groups are typically citizens of the country in which they live, but respectively German or Danish “of mind”. The German minority in Denmark is an extremely discrete minority that generally doesn’t make a fuss. This of course, has a lot to do with the two World wars, when hatred of Germany and Germans was at its height.

Denmark has long since signed up to international legislation on the protection of minority rights, so why are bi-lingual street signs still not a reality in southern Jutland when the German minority has expressed a wish for it?

Báikenamaid mearkkašupmi boazoealáhusas

Helena Omma, Sámi allaskuvla | Sámi University of Applied Sciences, Norway

Sámi kultuvrras leat báikenamat ja topográfalaš appellatiivvat sámegiela vuogit čuoldit ja organiseret máhtu eatnamiid birra. Báikenamma doaibmá identifiserejeaddjin, go čujuha ovtta dihto báikái dahje guvlui, ja topográfalaš appellatiiva gis čujuha kategoriijai mas leat ollu iešguđetgelágan refereanttat. Báikenamma lea abstrákta konseptualiseren mii vuolggaha jurddaproseassa mii boktá min muittuid, govahallangealbbu, gielalaš gealbbu, dovdduid ja ollu eará. Visot dát bealit gullet nama mearkkašupmái. Báikenamaid geavaheapmi buktá nappo seamma olu miellagovaid dego giela iežá sánit ja doahpagat dahket. Go gullat ja geavahit báikenama de maiddái automáhtalaččat jurddahit ollu iežá áššiid mat laktásit referentii.

Dán ovdanbuktimis čiekŋudan obalaččat báikenamaid mearkkašupmái ja guorahalan makkár mearkkašupmi dasto báikenamain sáhtta leat boazoealáhusa oktavuodas. ležan doavttirgrádadutkamušas, *Láidumat – boazosámiid giella eatnamiid birra*, mon guorahalan mo boazosámit konseptualiserejit eatnamiid ja nu viidáseappot ságastit eatnamiid birra boazoealáhusa konteavsttas. Lean čohkken materiála ságastallamiin boazosámiiguin, ja lahkonattan materiálii kognitiiva gielladiehtaga vuolggasajiiguin. Čájehuvvo ahte báikenamain lea guovddáš rolla boazosámiid gielas eatnamiid birra, das go báikenamaid mearkkašupmi lea oassin boazosámiid konseptualiseremiin eatnamiin, ja dat ovddastit báikkálaš máhtu eatnamiid birra.

The Meaning of Place Names in Reindeer Herding

In Saami culture, place names and topographic appellatives constitute a facility of the Saami language for organizing and formulating a knowledge of the landscape. The place name functions as an identifier, when indicating a particular location or direction, while the topographic appellative indicates a category containing various different referents. The place name is an abstract conceptualization that starts a thought-process, triggering our memories, our powers of imagination and language, our emotions and much more. All of these aspects contribute to the meaning of the name. Thus the use of place names creates just as many mental images as are produced by other

words and concepts of the language. When we hear or use a particular place name, we also automatically think of many other things associated with the referent.

In this presentation, I shall go into more depth with respect to the meaning of place names in general and, more specifically, I shall examine the significance of place names for reindeer herding in particular. In my Ph.d. research, *Láidumat – Reindeer herders' landscape terminology*, I examine how reindeer herders conceptualize landscape, and talk about it in the context of their work. I have collected research material through conversations with herders, which I have subsequently analyzed using a cognitive linguistic approach. It is evident that place names form an important part of the herders' vocabulary when talking about terrain, since place names and their meaning form part of the reindeer herders' conceptualization of the landscape, and represent a local knowledge of that landscape.

Samiske og kvenske stadnamn i Sentralt stadnamnregister frå 1.7.1991 fram til i dag

Aud-Kirsti Pedersen, Kartverket | Norwegian Mapping Authority, Norway

Sentralt stadnamnregister (SSR) er det offentlege registret i Noreg over stadnamn i offentleg bruk. Då lov om stadnamn blei iverksett 1.7.1991, blei det juridiske grunnlaget for offentleg bruk av samiske og kvenske stadnamn fastsett. Korleis har innhaldet i Sentralt stadnamnregister utvikla seg sidan lova blei iverksett? Kva for typar namn er det som inngår i registret, og kva for geografisk mønster finn vi? Kva for utfordringar har gjort seg gjeldande gjennom tida i arbeidet med å iverksette lova?

Saami and Kven place names in the Norwegian Place Name Register from 1.7.1991 until the present day

The Norwegian Place Name Register is the public registry in Norway of place names in public use. When the Norwegian Place Name Act came into force on 1.7.1991, the legal basis for public use of Saami and Kven place names in Norway was regulated. How has the content of the Norwegian Place Name register changed since the Act was adopted? What types of names are found in the register, and which geographical patterns emerges? What challenges have made themselves felt during the implementation of the Act?

Swedish surnames in Estonia

Fred Puss, University of Tartu, Estonia

History of continuous Swedish settlements in Estonia date back to the 13th to 14th centuries. Swedish population has been mostly located on the Estonian north-west coastal area and islands. They formed in different times approximately 1–2% of Estonia's population. Almost all of Estonia's Swedish-speaking minority fled to Sweden during World War II.

Surnames of this ethnic minority group derive mostly from 1835 when peasants in the Estonian governorate received surnames after being relieved from serfdom, but some Swedish names are older and some newer than that. For example, the Swedish populated island of Ruhnu (Runö) was the last place in Estonia where people received surnames in 1926. There are areas in Estonia where peasants adopted Finnish Swedish surnames although they had likely no Swedish roots, the only reason for such surnames being close contact with Finland.

Although Swedish place names in Estonia have received attention among onomasticians and some studies have been made about first names of Estonian Swedes, no study has been performed yet on their surnames, the only overview being one-page text from 1855. This paper analyses the historical layers of Estonian Swedish surnames and tries to establish the ethnicity of their bearers. Another aim of the study is to compare those surnames to others given in Estonia and Sweden to find similarities and differences with those by etymology, formation and subject.

The use of the minority place names in the official Hungarian Gazetteer

Sasi Attila, Government Office of the Capital City Budapest, Hungary

The use of minority place names in today's Hungary has become widespread since the early 1980's. At that time numerous minority place name signs were placed in minority populated settlements. The Hungarian Central Statistical Office is in charge of publishing these names in the official Gazetteer, that is the only existing official list of the minority place names. In Hungary the central register is made on the basis of the allocated minority town signs, not the town signs are allocated based on an official minority place name list, as it's in practice in other Central European countries. The placement of minority place name signs concerns completely the local government of the given settlement. No central permission or expert opinion is required for the placement. A minority does not have to exceed any proportion in the population of the settlement. The place name signs in minority languages aren't considered to be official place names, they only provide information. Unfortunately, the Gazetteer does not contain all the minority place names that can be found on the town signs. Besides sometimes it uses a grammatically incorrect form. Therefore, the Gazetteer

cannot be considered as a verified and fully completed official list of the Hungarian minority place names.

In Hungary the establishment and registration of official geographic names in the minority languages, are stated in a Government Edict in 2007. However, since the publication of edict, the official geographical names have not been determined and registered by the state department yet. There are only 261 minority place names in the Gazetteer, although approximately 1500 minority place names appear in various scientific studies. These names need to be scientifically reviewed, standardized and published in a list in order to determine the official minority place names.

Svenska namn i de fysiska och virtuella landskapen av Helsingforsregionens kollektivtrafik

Väinö Syrjälä, Helsingfors universitet | University of Helsingfors, Finland

Svenska språkets ställning i Helsingforsregionen är tudelad. Svenskan är ett av de två officiella språken, men samtidigt i minoritetsställning i de aktuella kommunerna, något som ter sig tydligt även när man betraktar det lingvistiska landskapet. Namnbruket av olika myndigheter är avgörande för svenskans synlighet i stadsmiljön. I denna presentation diskuterar jag hur den senaste tidens utveckling inom både de fysiska och de virtuella lingvistiska landskapen med anknytning till Helsingforsregionens kollektivtrafik har påverkat de svenska namnens roll – och vilken betydelse detta kan ha för språkets ställning i samhället.

Den finska språklagen ställer krav för all officiell namnbruk i tvåspråkiga kommuner. Helsingforsregionens Trafik (HRT) ansvarar för kollektivtrafiken – och för namngivningen av hållplatser – i nio kommuner varav sju är tvåspråkiga. Därmed har en stor del av de cirka 8 500 buss- och spårvagnshållplatser i området parallella namn på finska och svenska. Dessa namn är synliga bl.a. på hållplatsskyltar och på elektroniska displayer ombord fordonen. De har dessutom en viktig roll i instruktionerna i Rutplanerarens (reittiopas.hsl.fi) virtuella landskap.

I det fysiska landskapet har namnen blivit mer synliga tack vare det nya informationssystemet som HRT introducerar. Det är exempelvis svårt att undvika de svenska namnen i de automatiska hållplatsutropen, som jag skulle påstå bildar en ytterligare typ av bidrag till det lingvistiska landskapet. Samtidigt är dock de virtuella landskapen enspråkiga: de svenska namnen är synliga enbart om man väljer den svenska versionen av nättjänsterna – och även då kan man ofta se de finska namnen i stället för de svenska. Dessa konkreta exempel av namnbruket i Helsingforsregionens kollektivtrafik visar således hur den teknologiska utvecklingen kan samtidigt både stödja minoritetsspråkets synlighet men också avslöja något om språkets verkliga status. Hur namnbruket påverkar attityderna eller namnkunskapen hos stadsbor/resenärer är teman som kräver vidare studier.

Swedish Names in Helsingfors Regional Public Transport's Physical and Virtual Landscape

The position of the Swedish language in the Helsingfors region is ambiguous. Swedish is one of the two official languages, but at the same time, in a minority position in the municipalities in question, something that becomes quite clear, even when just considering the linguistic landscape. Name use by the various authorities is crucial for the visibility of the Swedish language in the city environs. In this presentation, I discuss how recent developments, in both the physical as well as the virtual linguistic landscape, in connection with Helsingfors regional public transport, have affected the role of Swedish names – and what importance this might have for the language's position in society.

The Finnish Language Act contains strict requirements for all official name use in bi-lingual municipalities. Helsingfors Regional Transport (HRT) is responsible for public transport – and for the names of the stops – in nine municipalities of which seven are bi-lingual. A great many of the circa 11,000 bus- and tram-stops in the area therefore have parallel names in Finnish and Swedish. These names are visible on e.g. bus- and tram-stop signs and on electronic displays on board the vehicles themselves. In addition, they have an important role in the instructions of the timetable-planner's virtual landscape.

In the physical landscape, the names have become more visible, thanks to the new information-system that HRT has introduced. It is hard to avoid the Swedish names in the automatic stop announcements, which I would argue, create yet another type of contribution to the linguistic landscape. At the same time, however, the virtual landscapes are mono-lingual: with the Swedish names only appearing if the Swedish version of the on-line services is selected – and even then, the Finnish names often appear instead of the Swedish. These specific examples of the name use in Helsingfors regional public transport thus show how technological developments can, at the same time, both support the minority language's visibility, but also reveal something about the language's true status. How name use influences the attitudes or name awareness of the city's citizens/travellers is a topic that requires further study.

Ođđa eatnamiidda – Nuortalaš eváhkuid báikenamat Davvinuorta-Anáris

Taarna Valtonen, Oulu universitehta | University of Oulu, Finland

Dutkkan Máŋggagielat Anára báikenamat -akademijaprošeavttastan dan, mo iešguđegelágán gielalaš ja kultuvrralaš kontávttat bohtet ovdan Anára báikenamain. Dán ovdaságas guorahalan dan, makkár namaid nuortalaš eváhkut bidje gieldda davvinuorta osiide, Čeavetjávrrí ja Njávdáma guovlluide, go sii ásaiduvve dohko nuppi máilmmisoađi maŋná. Dehálamos dutkangažaldagat leat: 1) váikkuhedjeho guovllu ovddeš báikenamat ođđa namaide ja juos juo, de mo, sihke 2) leatgo ođđa orrunguovllu báikenamaid ráhkadus ja sátneráđu earálágánat go ovddeš ruovttuguovllus.

Davvinuorta-Anára historjá lea mánggagielalaš ja -kultuvrralaš. Doppe leat nuortalašgielat substráhttanamat 1800-logu álggus, muhto 1900-logus, ovdal nuortalaš eváhkuid boahtima, báikenamat ledje goit eanaš anáraš- ja suomagillii. Guovllu gielalaš, kultuvrralaš ja historjjálaš konteavstta dovdet bures ja dan dihte dakkár dutkamušain lea vejolaš iskat ja kommenteret kriittalaččat báikenamaid lonendutkamii heivehuvvon modeallaid. Dákkár analysa veahkeha gárggiidahttit modeallaid nu, ahte dain máhttet váldit vuhtii olles giellaekologalaš dili.

Towards the new land – Skolt Saami evacuees' place names in Northeast Aanar (Inari/Enare, Finland)

My research project Place names of multilingual Aanaar studies how place names reflect the cultural and linguistic contacts in Aanar (saSk; Fi. *Inari*, Sw. *Enare*). The aim of this paper is to study the Skolt Saami naming and place names of north-eastern parts of the municipality, in the Če'vetjäu'rr (Fi. *Sevettijärvi*) and Njauddâm (Fi. *Näätämö*) areas, where a major part of the Skolt Saami population of Peäccam (Fi. *Petsamo*, Eng. *Pechenga*) was resettled after World War II. The most important research questions are: 1) did the existing place names influence the evacuees' naming, and if they did, how, and 2) do the new place names differ from the names in Peäccam.

The history of Northeast Aanar is multicultural and multilingual. There are Skolt Saami substrate names from early 19th century, but at the beginning of the 20th century most of the place names were in Inari Saami or in Finnish until the evacuees moved in. The well documented historical, cultural and linguistic context makes it possible to test and comment critically the models created to explain borrowing of place names, and develop them further towards a full understanding of the language ecological situation.

Personal name law, orthography, and minority languages

Kendra Willson, Polish Institute of Advanced Studies, Poland / University of Turku, Finland

Human language is far older than writing and most of the world's languages have no written form. In general, linguists would say that spoken language is primary; the same word or name can be represented in writing in many different ways. However, inasmuch as an official name functions mainly in written documents, the written form in that context appears more important. Governments frequently require a name to be written using (only) the character set of the national language and to fit a fixed form, e.g. given name(s) plus surname in a particular order. Adapting a name in this way seems to be widely regarded as a reasonable accommodation to expect from immigrants. Is the situation different for indigenous or traditional minorities? For many minority languages, establishing an orthography is an important symbolic and practical step in recognition and language revitalization. Some widely publicized cases represented in media as instances of the government banning a name or banning names in a particular language concern minority languages whose (often recent) orthographies use symbols that are not used in the national languages, as with

the case of the Chipewyan name Sahai?a in Canada (Brohman and Hinchey 2015). The refusal to include a diacritic in official registries is read through histories of oppression and is perceived as forbidding the name or the language. Characters that are not used in the majority language may become a focus of emotion and identity for precisely this reason. In such cases there is no other country where the name would be spelled “correctly” in official documents.

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