HISTORICAL NAMES IN SLOVENIAN TOURISM TEXTS

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Abstract Local language variants of personal names are commonly acknowledged for a few categories of people (e.g., popes and royalty), but such variation is also frequent for other historical figures. Translators of all text types, including tourism texts, must grapple with such names. Indeed, tourism texts eagerly cite figures associated with a locale's history to help bring its character alive. This article comments on Slovenian practice in this matter and presents principles that can be used as guidelines for translators dealing with such name variants. This is followed by an examination of several examples of such names appearing in English tourism texts or related material about Slovenia, commenting on whether the solutions chosen by the translators are appropriate. It concludes by reiterating the need to consider a variety of factors when handling names of historical persons in translation in general, emphasizing the need for a principled approach to the problem.

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1   Introduction

Variation in certain types of personal names is common, especially regarding translated texts. For example, it is a common convention that names of royalty are translated from one language to another—or "naturalized," "morphologically adapted," or "substituted," as this is sometimes termed (Dente & Soncini, 2008, p. 39). By way of illustration, King George III (1738–1820) is not only known as the near-similar *Georg* in German and Norwegian, but the essentially unrecognizable *Jiří* in Czech, *Jurij* in Slovenian, *Seoirse* in Gaelic, and *Yrjö* in Finnish. Similarly, the names of popes (like the saints whose names they often share) are also commonly translated from language to language (Mortimer, 2019, p. xxxix; Newmark, 1988, p. 214). For example, Pope John Paul II bore translated names as varied as Croatian *Ivan Pavao*, French *Jean-Paul*, Italian *Giovanni Paolo*, and Slovenian *Janez Pavel*, among others. Nonetheless, there is no hard-and-fast rule that every such name must or will be translated (Newmark, 1988, p. 214), and patterns of translating (or not) may also change over time. As one case in point, there is some degree of uncertainty in Slovenian whether the (presumed) next king of the United Kingdom will be referred to as *kralj Charles* or *kralj Karel* (Crnkovič, 2013), even though the names of his mother and grandfather (*Elizabeta II.* 'Elizabeth II' and *Jurij VI.* 'George VI') are universally and unquestioningly Slovenianized.

Translation of the names of less eminent personalities is more limited, at least in contemporary times, although it was frequent in pre-modern times. A good example is the mathematician Copernicus (1473–1543), whose given name still appears as *Nicolaus*, *Mikołaj*, *Niccolò*, and more, depending on the language of the text discussing him. The practice of translating names remained relatively common even in the nineteenth century. To highlight two cases from the annals of beekeeping, the Czech František Hruška (1819–1888) became known as Francesco De Hruschka after settling in Italy, and the German Friedrich-August Hannemann (1819–1912) modified his name to Frederico Augusto Hannemann upon his relocation to Brazil (Bokal & Gregori, 2008, p. 254; Oberacker, 1968, p. 335). Any researcher dealing with these men must search for them under both name variants, and any translator rendering their names in an English text must make a principled decision on how to refer to them.

Of course, among non-notable people that move between cultures, translation or adaptation of names remains commonplace. Like millions of others, my own twentieth-century ancestors changed their given names from *Frančišek* and *Karl* to *Frank* and *Charles* after immigrating to the United States, and I recall how a recent Serbian immigrant that I knew in the United States wisely chose to go by *Bob* rather than his given name, *Božo*—which would inevitably raise thoughts of Bozo the Clown. This variability is well known to genealogists, who in combing through church records and other documents are accustomed to the fact that the *James* they are looking for may be listed as a *Jakob*, *Giacomo*, *Jacques*, and so on. Fortunately, there are various resources available (e.g., Keber, 2008) to offer guidance.[1]

Unfortunately, when multiple name forms are available, the deliberate choice of one name form over another may be resented, and it may even be misused as a propaganda tool in the worst cases. This is a potential danger in choosing in an English text between, say, Russian versus Ukrainian forms (e.g., the writer *Nikolai Gogol* vs. *Mykola Hohol*, 1809–1852), Polish versus German (e.g., the painter *Franciszek Ksawery Lampi* vs. *Franz Xaver Lampi*, 1782–1852), or Romanian versus Hungarian (e.g., the musician *Ion Căian* vs. *János Kájoni*, 1629–1687). If a translator chooses the ethnically "wrong" name form, this may lead to accusations of discrimination, bias, or cultural appropriation.

In light of the above considerations, tourism texts occupy a special and delicate position. On the one hand, they must be accessible to their target audience, meaning that the information presented—including personal names—should not be intimidating or daunting to the reader by being unnecessarily foreign. At the same time, the nature of a tourism text is to promote the culture, history, and other features of a place, which would incline a translator to favor name forms that seem harmonious: that is, German name forms for tourist destinations in Germany, Italian forms for Italy, and Slovenian forms for Slovenia. However, outweighing both of these concerns should be a commitment to authenticity and accuracy in choosing which name form to use in a translation.

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[1]Only names of non-fictional persons are considered here. The translation of the names of fictional characters in literature or films is more of a marketing decision, which may be based simply on what is deemed to appeal to readers (e.g., Slovenian *Racman Jaka* for Donald Duck, which invokes the general assonance found in names of cartoon characters), preservation of semantic roots (e.g., Hermann Hesse's *Narcis in Zlatoust* 'Narziß und Goldmund'), simple orthographic modification (e.g., Roald Dahl's *Čarli in tovarna čokolade* 'Charlie and the Chocolate Factory'), or other factors.

2   Background: Slovenian practice

The importance of names for asserting ethnic identity in Slovenia is illustrated by the following (oddly parallel) examples:

> Cemeteries were not even spared from Nazi fury. The Slovenian epitaphs chiselled on the tombstones were removed. Those buried beneath did not mourn the desecration of their names; their living relatives did when they were forced to change their family names into German! (Kozina, 1980, p. 21)

> By 1933 in the Province of Trieste alone 150,000 orders to "reduce surnames to their Italian forms" had been issued—in Istria 56,000. Things reached the point where Slovene names were even removed from gravestones in cemeteries. (Stranj, 1992, p. 78)

Without questioning the veracity of these assertions (cemetery inscriptions are a topic worth separate investigation), the sentiment expressed is clear: the linguistic form of personal names is of great importance for ethnic identity and, in whatever context these names appear, they thereby also mark the claim to ethnic affiliation of the place or time they are associated with.

From this perspective, it is perhaps ironic—or, indeed, fitting—that Slovenian historiographic practice has favored the Slovenianization of names of historical personalities associated with the territory of what is now Slovenia, regardless of their own ethnic identity (inasmuch as ethnic identity was even relevant during their lifetimes). Essentially, the names that many of these people used for themselves have often been chiseled from the pages of history and replaced by Slovenianized name forms in reference works. However, before focusing on individual examples, some general observations on Slovenian practice are needed.

From today's perspective, a translator has the impression that there are sometimes parallel competing forms of names (e.g., Slovenian vs. German), that these names are well established and reasonably fixed, and that he or she simply needs to make an informed choice between them. In fact, many Slovenian historical names of personalities were only recently established and have undergone multiple reworkings as times have changed.

The example of the Baroque preacher and writer Tobia Lionelli (1647–1714) is a good case in point. He adopted the monastic name *Ioannes Baptiſta à Santa Cruce* (i.e., 'John Baptist of Sveti Križ', as the town is now known), also using this Latin name for himself on the cover of his Slovenian-language publication as well as the name *Ioannes* for Saint John in the running text (Ioannes, 1691). It was not until nearly two centuries later, in the late nineteenth century, that Slovenianized names for him started to appear—from the nationalist perspective, as a historical figure in Slovenian ethnic territory, he also needed a Slovenian name to match that territory. He appeared under a host of successive Slovenian names, including *Janez Kerstnik od Svetega Križa* (Marn, 1883, p. 44), *Ivan Krstnik od sv. Križa* (Žvab, 1883), *Ivan Krstnik od Križa* (Rutar, 1893, p. 128), *Ivan Krstnik Svetokriški* (Finšger, 1904, p. 27), *Janez Svetokriški* (Rebol, 1907, p. 323), *Ivan Svetokriški* (Steska, 1908, p. 37), and *Janez Krstnik Svetokriški* (Kotar, 1916). The 1907 variant, *Janez Svetokriški*, has become canonical in Slovenian and now appears in reference works. However, instead of being viewed as a reasonable way to refer to the man in Slovenian (and also a neologism), it became a convenient fiction that his name actually was *Janez Svetokriški* (which is also orthographically impossible; see below), and that he should be presented as such in English as well, resulting in tourism promotion texts like the following:

(1)   . . . *the Capuchin monastery, in which preacher Janez Svetokriški lived . . .* (Vipavski)

(2)   . . . *Janez Svetokriški, a famous Catholic preacher, known for . . .* (Žakelj, 2020)

Religious names, like saints' names, generally move freely between languages. A well-known example is Francis of Assisi (1181/82–1226), born Giovanni di Pietro di Bernardone and known in Slovenian as *Frančišek Asiški*, and a name with Slovenian resonance is Hemma of Gurk (980–1045; Sln. *Ema Krška*). In both cases, the structure of the Slovenianized names parallels that of *Janez Svetokriški*—which would reasonably and by analogy be *John of Sveti Križ* in English.

Monastic or other religious names lacking a surname are perhaps a special issue; in the case of more ordinary mortals, Slovenian seems to have settled on a relatively formulaic pattern of Slovenianizing names of historical figures that had no attested Slovenian name. That is, the surname is (usually) preserved in its original form, but the given name is Slovenianized, sometimes radically altering its appearance and

producing jarring results. Thus, the diplomat and historian Sigismund von Herberstein (1486–1566) is rendered as (the orthographically impossible) *Žiga* Herberstein, the priest Johann Ludwig Schönleben (1618–1681) becomes *Janez Ludvik* Schönleben, and the beekeeper Georg Jonke (1777–1864) becomes *Jurij* Jonke. In the past it was also not infrequent for surnames to be Slovenianized—for example, the philosopher Matthias Qualle (1470–1518) as *Matija Hvale* or the judge Georg Wertasch von Scharffenegk (c. 1590–1669) as *Jurij Vertaš* (also orthographically impossible)—but this practice now seems to have been abandoned.[2]

Inauthentic or anachronistic spellings aside, even in the recent past genuine variation in names was frequent. People's names often appear in different forms depending on the language of the venue they appeared in. For example, Franc Kavšek (a.k.a. Franz Kauschegg, 1820–1906), who served as the mayor of Spodnja Šiška from 1891 to 1900, spelled his name in both Slovenian and German forms as the occasion warranted (Šuštar, 1996, pp. 42, 136, 368). Some individuals also intentionally changed their names as their ethnic consciousness developed: the German–Czech Friedrich Emmanuel Tiersch (1832–1884), who founded the Sokol gymnastics association, changed his name to *Bedřich* and then *Miroslav Tyrš* (Šimek, 2010), and the renowned Croatian linguist Ljudevit Gaj (1809–1872) lived the first part of his life as the ethnic German Ludwig Gay (Flerè, 1916, p. 192). Others, moved by ethnic enthusiasm, would change "western-sounding" names like *Andrej, Franc, Jurij, Karel,* and *Štefan* to fanciful Slavic equivalents (e.g., *Hravoslav, Prostoslav, Oroslav, Dragotin,* and *Krunoslav*)—and sometimes back again, or not. This authentic variation obviously presents challenges to translators of texts in any genre, including tourism, when choosing the best name form. Consequently, some guiding principles are offered in the next section.

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[2] I am not condemning or deprecating the Slovenian practice of Slovenianizing historical names in Slovenian; it is simply an established and apparently ongoing practice in Slovenian historiography. As already indicated, the problem arises when the Slovenianized name is then exported through translation to other languages as the name that the historical figure actually bore (or ought to have borne). Slovenians are similarly fully entitled to refer to Klagenfurt (Austria) and Udine (Italy) as *Celovec* and *Videm* in Slovenian, but these names cannot then be exported into other languages as the "authentic" names that should be used for these places.

3 Principles

Based on my own professional experience as a translator that has dealt with historical names, not only in tourism texts but also in a variety of other contexts, there are several principles that can be applied when choosing between competing variants of names. The primary principle is historiographic practice in the target language, but other factors that might be considered, in no particular order, are the person's autonym, contemporary name, burial name, and orthographic authenticity.

The usual name form found in historiographic practice in the target language is the one that is most likely to resonate with visitors speaking that language. For example, the inventor Johann Puch (1862–1914) had Slovenian origins, but at an early age he established himself professionally in Austria, where he led the remainder of his life and career (Stanonik & Brenk, 2008, pp. 914–915). Although he is overwhelmingly known as *Johann Puch* in English,[3] Slovenian tourism material often refers to him as *Janez Puh* in English:

(3)   *. . . memorial room of the world-famous inventor Janez Puh . . .* (Puh)

An autonym is the name used by a person to refer to himself or herself. This is generally the same as the person's preferred name, about which much has been written in recent decades, especially in educational and healthcare contexts; for example, "Calling a person by his or her preferred name shows respect" (Lutner & Vogelsang) or "Using the person's preferred name conveys respect" (Whaley & Wonh, 1991, p. 196). The same is true for people that are no longer living: if an individual was, say, a *Johann* all his life, it would be peculiar to rechristen him *Janez* (or *Giovanni*, *Jean*, etc.) in an English text—and compelling reasons would also be needed to refer to him as *John*. Although one cannot ask the deceased how they wish their names to be spelled, their own practice during their lives bears substantial

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[3] Establishing usual historiographic or target-language practice can follow various routes. One method is to rely on reliable sources published in the target culture; in the case of Johann Puch, say, *The Encyclopedia of the Motorcycle* (Henshaw, 2008) or *The World Guide to Automobile Manufacturers* (Laban et al., 1987, p. 395). Another option is to examine frequency (again, ensuring that the focus is on target-culture authored material), such as comparisons in Google Books or even judicious Google searches. In the case at hand, a number comparison in English-language newspapers is revealing, where a search yields twenty-one relevant hits for *Johann Puch* and zero hits for *Janez Puh* (Newspapers.com). In many cases, a combination of these methods can help a translator decide on the usual name form for an individual in the target culture. Although certainly informative, the name forms used in various language versions of Wikipedia can also be misleading because an article about a more obscure figure may have very few contributors, or even only one—and oftentimes those contributors are not native speakers of the language (or native to its culture) that they are writing for. The same caveat would obviously apply to a print source authored by someone that is not a member of the target culture/language, and even more so if it is a translated source.

weight. The case should be clear for the Czech–Slovenian composer Anton Foerster (1837–1926), who consistently spelled his own surname with an *oe* in his publications in Slovenian, Czech, German, and Latin, and whose handwritten name on his manuscripts is also spelled *oe*. Nonetheless, one finds his name spelled *Förster* in both Slovenian and English material (and publishers sometimes also used this spelling even in Foerster's lifetime); for example:

(4)   *1926 je umrl slovenski skladatelj češkega rodu Anton Förster* 'The Slovenian composer of Czech descent Anton Förster died in 1926' (17. junij)

(5)   *. . . Czechs activity in Slovenian regions (Anton Förster . . .* (Czech)

Closely allied to the idea of an autonym—taken from material written by the person himself—would be the contemporary name used by others to refer to a person; that is, name forms and spellings gleaned from newspaper accounts and other material during that person's lifetime. Such resources are often useful in establishing the proper name form for less prominent individuals, and many examples can be offered for misspelled streets in Ljubljana. For example, *Bratovševa ploščad* 'Bratovž Square' is named after Franc Bratovž (1920–1965), *Eipprova ulica* 'Eypper Street' is named after Ernest Eypper (1914–1942), *Ferberjeva ulica* 'Ferbar Street' is named after Jože Ferbar (1903–1943), and so on. Although these people were not prominent enough to leave behind a published legacy, mundane material such as police reports, school enrollment records, and so on make it clear what the authentic forms of their names were.

Yet another consideration is the name that an individual is buried under (assuming that the grave marker still exists). It can be presumed that the individual (and his or her family) made a deliberate and informed decision about how to record the identity of the deceased for posterity at his or her final resting place. A case in point is the architect Wilhelm Treo (1845–1926), who is buried in Žale Cemetery in Ljubljana. Even though he died after the establishment of Yugoslavia (during a time when many chose to Slovenianize their names), his grave clearly reads *Wilhelm Treo*, presumably reflecting his last wishes (or his family's sentiment). Nonetheless, some English material translated from Slovenian persists in rechristening him *Viljem*:

(6)   *It was built by the Ljubljana construction firm of Viljem Treo . . .* (Chancery)

(7)   *. . . elaborated by construction engineer Viljem Treo . . .* (Moder, 1993, p. 59)

Finally, orthographic authenticity—hinted at in the discussion above of Tobia Lionelli (Sln. *Janez Svetokriški*)—may also be considered. Because the Gaj alphabet—the orthography used for Slovenian today—was not adopted until the 1840s, any earlier names using that system are anachronisms. This does not mean that they are automatically invalid choices (an individual can certainly be historicized or best known by an anachronistic name),[4] but it serves as a caution that such a name also cannot be justified as a person's "original" name. One should therefore at least pause to consider the appropriateness of material such as the following:

(8)   *Janez Žiga Valentin Popovič, . . . was born on February 9, 1705 . . .* (Janez)

(9)   *. . . the natural historian and linguist Janez Popovič . . .* (Herrity, 2016, p. 6)

Johann Siegmund Valentin Popowitsch (1705–1774), although born near Celje, published only in German, and he made his career in what are now Germany and Austria—and he certainly lived before such spellings of his name were possible.

As a footnote, mention should be made of abbreviated name forms. Aside from idiosyncratic exceptions like *E. T. A. Hoffmann* or *W. E. B. Du Bois*, English very rarely refers to individuals in running text by their first initials and surname. From my personal experience, this was a common practice in Soviet historiography; for example, Russian texts will refer to *Дж. Вашингтон* 'G. Washington' or *А. Линкольн* 'A. Lincoln' (e.g., Skok, 2001, p. 65)—which is stylistically bizarre from a modern English perspective—and the same practice is encountered in other eastern European languages such as Czech (e.g., Barták, 2006, p. 494). Further research on this naming pattern would be interesting and welcome. Despite its markedly un-English style, this naming pattern is also occasionally encountered in some English translations of Slovenian tourism-oriented literature:

(10)   *Monument to the poet F. Prešeren* (Some, 2012, p. 19)

(11)   *Its monumental layout is the work of the architect J. Plečnik.* (Mesarović, 1964, p. 56)

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[4] Indeed, it would now seem jarring to refer to the beekeepers Valentin Černe (1731–1798) and Anton Janša (1734–1773) as *Zherne* as *Jansha* even though these are historically authentic spellings of their names, and they both died before the inventor of the Gaj alphabet (with its *Č* and *š*) was even born.

Such forms should almost always be avoided, and either full names (*France Prešeren, Jože Plečnik*) or simply surnames used.

4   Case examples

A few case examples of historical names that appear in tourism literature and related material serve to illustrate application of the principles outlined above. The names of a tribal figure, a noble family, a religious figure, a Renaissance man, an academic, a businessman, a scientist, and a musician are presented below. In all of these selected examples, for one reason or another, the Slovenianized name proves to be a less optimal choice for the historical personality.

4.1   A tribal figure: *Cheitmar* versus *Hotimir*

Prince Cheitmar (died AD 769) was the nephew of Prince Boruth; together with his cousin Cacatius, he was sent to Herrenchiemsee Abbey in Bavaria as a hostage (i.e., a security pledge) when Boruth accepted Bavarian overlordship in return for an alliance to protect Carantania from Avar incursions. Cheitmar became ruler of Carantania upon the death of Cacatius in 751 (Štih, 1990; Luthar, 2008, p. 88–89). The name *Cheitmar* has been Slovenianized as *Hotimir* (modeled on *hoteti* 'to want' + *mir* 'peace'). Accordingly, in material written (or translated) by Slovenians, one may find examples such as the following, discussing the Bled region:

(12)   *Were Ratimir and Hotimir two of the first settlers . . .* (Pleterski, 2013, p. 60)

However, the etymology of the name is disputed; it is not at all certain that the name has the meaning 'wants peace', and the medieval transcriptions are consistent in transcribing the name with the suffix *-mar*, not *-mir* (Kos, 1902, p. 266; Ramovš, 1927, p. 9; Müller, 1891, pp. 305ff.). Etymological speculations aside, however (and the fact that we can neither ascertain how Cheitmar preferred his name spelled nor find his grave), historiographic practice resolves the matter. A survey of published historical sources at Google Books (also taking into account authorship by Slovenians or not) convincingly indicates that in English practice the name form *Cheitmar* is dominant.

4.2   A noble family: *Auersperg* versus *Turjak*

The Counts of Auersperg were one of the most important noble families in Carniola. The family is believed to have originated in Swabia or Bavaria, and to have acquired its Carniolan holdings in the eleventh century (Otorepec, 1987). The names of most noble families in Slovenia also acquired Slovenian equivalents, which were sometimes similar to the original forms (e.g., *Ortenburžani* 'Counts of Ortenburg') or strikingly different (e.g., *Vovbržani* 'Counts of Heunburg'). In the case at hand, the Counts of Auersperg are known in Slovenian as the *Turjačani*, modeled on *Turjak* (also a place name)—a coinage created by substituting the first part of the German name, *Auer* 'aurochs', with the Slovenian equivalent *tur* 'aurochs' (Snoj, 2009, p. 442). Consequently, in material written (or translated) by Slovenians, one may find examples such as the following from a text based on a travel guide and promoting the village of Rašica:

(13)   . . . *the Counts of Turjak had iron works and furnaces . . .* (Year, 2008)

In this case, various Google Books Ngram Viewer (hereinafter Ngram) searches (e.g., *of Auersperg, of Turjak*) or Google Books searches (e.g., *"Counts of Auersperg"* vs. *"Counts of Turjak"*) clearly show that *Auersperg* is the dominant designation in English.

4.3   A religious figure: *Johann Gregor Thalnitscher* versus *Janez Gregor Dolničar*

The historian and lawyer Johann Gregor Thalnitscher von Thalberg (1655–1719) was born in Ljubljana, where he served as a notary and judge. He also studied finds from Roman Emona, and he helped attract artists from abroad to participate in building the Ljubljana cathedral (Petrovich, 1963, p. 456; Smolik & Cevc, 1988). The best-known engraving of him, created by Elias Baeck (1679–1747) in 1700, is labeled (in Latin) *Ioannes Gregori, Thalnitscher de Thalperg*, and another, held by the Austrian National Library, is labeled (in German) *Joh. Greg. Thalnitscher von Thalberg*. Moreover, in his own work *Cathedralis Basilicae Labacensis Historia* (History of the Ljubljana Cathedral, 1701–1719) his name appears (in the Latin ablative) as *Ioanne Gregorio Thalnitschero*.[5] Had Thalnitscher been a modern Slovenian, his name would have been

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[5] In his 1714 *Epitome chronologica*, Thalnitscher's name appears without a surname (in the Latin ablative) as *Joanne Gregorio à Thalberg*. There was also some contemporary variation in the spelling of his surname. For example, in Book

spelled as in the following example, from a text encouraging tourists to explore Roman heritage in Ljubljana:

(14)   . . . *historian and true patriot Janez Gregor Dolničar* . . . (Županek, 2016, p. 35)

Of course, this Gaj alphabet spelling was not possible until well over a century after his death. Considering this anachronism, Thalnitscher's own spelling of his name, the regular appearance of the spelling *Thalnitscher* in English works, and a statement by a historian that it is the more common English spelling (Petrovich, 1963, p. 456), it is reasonable to refer to him as *Thalnitscher* rather than *Dolničar* in English.

4.4   A Renaissance man: *Sigmund Zois* versus *Žiga Zois*

Sigmund Zois (1747–1819) was a Carniolan nobleman and patron of the arts. He helped financially support many Slovenian intellectuals, who became known as the Zois circle (Stanonik & Brenk, 2008, pp. 1333–1334). Interestingly, not only his given name is Slovenianized (as in example 15), but until recently his surname was also Slovenianized from *Zois* to *Cojs* (example 16; see comments in Section 2):

(15)   . . . *having been home to Baron Žiga Zois (1747-1819)* . . . (Zois)

(16)   . . . *the Slovene patriot and patron of the arts Ziga Cojs.* (Letters, 1980)

In this case, the spelling *Cojs* (or its variant *Cojz*) is no longer a real consideration because even the Slovenians have repudiated it.[6] Instead, the real question is between the Slovenianized form *Žiga* and the historical *Sigmund* (or its variant *Sigismund*). The name *Žiga* is clearly an anachronism (its earliest appearance seems to be from the 1850s; Koledarčik, 1852, p. 22), and it also uses the Gaj spelling, which predated him.[7] In favor of (the more frequent variant) *Sigmund* is not only its commonality,

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15 of Valvasor's *Die Ehre deß Hertzogthums Crain* (The Glory of the Duchy of Carniola) his name appears (in the German accusative) as *Johann Gregor Dolnitschern von Thalberg* (Valvasor, 1689, p. 554).

6 An official decision on street names from 1991 states "Cojzova cesta . . . Zaradi napačnega napisa osebnega imena pri imenovanju se cesti popravi ime v izvorno obliko = *Zoisova cesta*" ('Cojz Street . . . Due to incorrect spelling of a personal name when it was named, the name of the street is corrected to the original form of the name = Zois Street'; Odlok, 1991, p. 842). Similarly, the surname of Johann Weikhard von Valvasor was also sometimes Slovenianized as *Valvazor*.

7 There are a few Bohorič spellings using the name form *Shiga Zois* (e.g., in a 1794 text by Valentin Vodnik; 1919, p. 22). However, these are overwhelmingly outnumbered by *Sigmund* and *Sigismund* (at ratios of roughly 1:19 and 1:16 based on a survey of Google Books).

but also its contemporary usage. For example, the name *Sigmund Zois* is used in the catalogue of his library from the 1780s (Katalog, 1780–1782) and in a biography published the year after his death (Richter, 1820). Moreover, the name *Sigmund Zois* also appears on his grave marker, which fortunately has been preserved.[8] All of these factors combined provide a good rationale to refer to him as *Sigmund Zois*.

4.5   An academic: *Franz Miklosich* versus *Franc Miklošič*

Franz Miklosich (1813–1891), born in Radomerščak, was a preeminent nineteenth-century linguist. He served as the court librarian in Vienna and an imperial censor, and he was the chancellor of the University of Vienna from 1853 to 1854. He left behind an enormous body of works on Slavic and other languages (Jakopin, 1993). His name is usually spelled in the Slovenian form *Franc Miklošič* in Slovenian texts, and this spelling also generally appears in translated tourism texts; for example, a website promoting the Ormož region:

(17)   . . . *visit the birth house of Franc Miklošič* . . . (Touch)

Although Miklosich did use the spelling *Miklošič* in his rare Slovenian-language publications (e.g., Miklošič, 1858), he consistently used the spelling *Miklosich* when publishing in German and Latin, and he also signed his own name *Miklosich*.[9] Miklosich's grave in Vienna also uses the spelling *Miklosich*—and so his autonym, usual contemporary name, and burial name all confirm this spelling. Even though he had a Slovenian origin, remained fluent in Slovenian, and lived most of his life after Slovenian had adopted the Gaj alphabet, he did not choose to apply that spelling to his own name. Added to this can be the weight of English historiography: in addition to recent high-profile scholarship, *Encyclopædia Britannica* refers to him as *Franz von Miklosich* (Bagchi, 2016), and on Ngram the spelling *Franz Miklosich* (or *Franz von Miklosich*) has always strongly dominated in English publications. Considering all of these factors, it would be difficult to justify referring to him as *Miklošič* in an English text.

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[8] Image available at: https://www.dlib.si/stream/URN:NBN:SI:IMG-I4FJC1EK/f678b336-bdfd-44b4-b037-90689cb6a867/IMAGE.

[9] A note signed by Miklosich is available at https://pictures.abebooks.com/inventory/md/md9094933259.jpg.

4.6   A businessman: *Peter Kosler* versus *Peter Kozler*

Peter Kosler (1824–1879) was an ethnic German, born in the village of Kotschen (now Koče) in the Gottschee German enclave in southeastern Slovenia. He founded the Kosler Brewery in 1864 and is remembered for producing the first map of Slovenian ethnic territory in 1848—which was confiscated and only appeared later (Orožen Adamič & Granda, 1991). His map, published in Slovenian, also spells his surname *Kozler* in the Slovenian manner,[10] and this is how his name generally appears in English material produced in Slovenia, such as the following from a tourism site dedicated to the Kočevje area:

(18)   *. . . politician and cartographer Peter Kozler was born . . .* (Birthplace)

Kosler appears to have shifted freely between the (German) spelling of his surname *Kosler* and (Slovenian) *Kozler*, corresponding to the situation even regardless of the language context. For example, a Slovenian logo for his brewery uses the German spelling of his surname as a company name: *Pivo iz pivovarne J. Kosler & Co. . . .* 'Beer from the J. Kosler & Co. Brewery . . .' (Logotip). This was also true of the press covering him. When Kosler died, the German-language newspaper *Laibacher Tagblatt* referred to him as *der Guts- und Brauerei-Mitbesitzer Herr Peter Kosler* (Sterbefall, 1879), and the Slovenian-language newspaper *Slovenec* referred to him as *Gospod Peter Kozler, grajščak in pivovarnar* (Domače, 1879)—both 'Mr. Peter Kosler/Kozler, estate owner and brewer'. Given this apparent equanimity in both his autonym and contemporary usage, one could invoke his ethnic German origins to justify *Kosler*—yet he was clearly a Slovenian patriot as well. Both spellings of his surname are clearly legitimate, and perhaps the deciding factor in this case is his burial name. His family grave marker in Ljubljana reads *Familie Kosler* 'the Kosler family', and his name, *Peter Kosler*, is inscribed on it along with those of his parents and siblings, all also spelled *Kosler*.

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[10] The 1852 edition of Kosler's map spells the surname with a backward *z*, but this appears to be the result of negligence on the part of the engraver, Anton Knorr, rather than a clever compromise between *s* and *z* because another *z* and *ž* on the map are also backward, and this error was corrected in later versions.

4.7   A scientist: *Josef Stefan* versus *Jožef Stefan*

The physicist Josef Stefan (1835–1893) was born in St. Peter (now part of Klagenfurt, Austria), studied mathematics and physics in Vienna, and then taught physics at the University of Vienna. He developed the Stefan–Boltzmann Law in physics, and there are also various other concepts named after him, as well as the Jožef Stefan Institute in Ljubljana (Strnad & Sitar, 1998). The institute uses the Slovenian spelling of his given name, *Jožef*, and this spelling is also frequently found in English material produced in Slovenia:[11]

> (19)   *Jožef Stefan (1835--1893) was one of the most distinguished physicists . . .* (Physicist)

Stefan's publications generally appear under the name *J. Stefan*, which does not shed any light on the issue. Stefan is buried in Vienna's Central Cemetery, but his grave marker there is not preserved (Fotoeins). However, various other evidence indicates that *Josef* is the preferred form of his given name in English. An Ngram search of the name variants only (*Josef Stefan*, *Jožef Stefan*, *Jozef Stefan*) appears to show variable and changing usage patterns. However, closer inspection shows that most of the latter hits refer to the Slovenian institute named after him, and when *physicist* is added before the name only one remaining string yields Ngram results: *physicist Josef Stefan*. A search on Google Books with the English qualifier "physicist" also shows a clear preference for *Josef Stefan*, and standard English reference works such as *Encyclopædia Britannica* also refer to him as *Josef Stefan* (Josef, 2021).

4.8   A musician: *Jacob Handl* versus *Jacobus Gallus* versus *Jakob Petelin Gallus*

The composer Jacob Handl (1550–1591) is believed to have been born in Ribnica. He relocated to (what is now) Austria around 1565 and then traveled throughout Austria and the Czech lands; he worked in Olomouc until 1585, and then in Prague until his death (Cvetko, 1989). He is also known by the variant surnames *Hähnel* and *Handelius*, as well as the Latin name *Jacobus Gallus*—and in Slovenian as *Jakob Petelin* (Skei, 1980). It is by this name (often in combination with *Gallus*) that he frequently

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[11] Stefan's surname was also hyper-Slovenianized to *Štefan* in the past (the street named after him in Ljubljana is called *Štefanova ulica*), but, like *Cojs* and *Valvazor* mentioned above (Section 4.4 and footnote 6), this respelling now appears to be repudiated. His given name also sometimes appears hyper-Slovenianized as *Josip Štefan* in early sources (Spomenik, 1895).

appears in Slovenian texts and their translations, as in the example below from a "travel destination offers catalogue" promoting Lower Carniola:

(20)　　　 . . . *the composer Jakob Petelin Gallus* . . . (Rodež 8)

The names *Gallus* and *Handl* (and its variants) semantically match because both Latin *gallus* and (Austrian) German *Hendl* mean 'chicken'.[12] However, the Slovenian equivalent *Petelin* 'rooster' appears to be purely speculative, and it was apparently first suggested by the Croatian historian Ivan Kukuljević Sakcinski in 1858:

(21)　　　*Gallus Jakov . . . Njemci su ga poslie nazvali Händl i Hänel, a kod svoje kuće zvao se je valjda Petelin ali Petelinček . . .*
　　　　　'Jakov Gallus . . . The Germans later called him *Händl* and *Hänel*, and at home he was probably called *Petelin* or *Petelinček* . . .' (Kukuljević Sakcinski, 1858, p. 95)

A Slovenian article published the same year (Malavašič, 1858) ran with this suggestion, changing Croatian *Jakov* to Slovenian *Jakob*, and it concluded that the hypothetical (and unattested) *Petelin* must have been his original surname. This may or may not be true, and it will probably never be known. Kukuljević Sakcinski does, however, offer a period attestation of the musician as *Jac. Händl*, and he also mentions a woodcut produced after his death, with the Latin caption *In Tumulum Jacobi Händelii Carnioli* . . . 'At the grave of Jacobus Händelius of Carniola . . .' (1858, pp. 95–96), confirming at least that he was known as *Händl* (or similar) to his contemporaries. All of this aside, English historiographic practice indicates that *Jakob Petelin* is not an appropriate name in an English text. Ngram results show both *Jacobus Gallus* and *Jacob Handl* (in about equal usage) to be massively favored over the Slovenian form of the name. Authoritative sources such as *The New Grove Dictionary of Music & Musicians* (Skei, 1980) and *Encyclopædia Britannica* (Jacob, 2021) favor the German form *Jacob Handl*, whereas other equally reliable sources, including the Slovenian musicologist Dragotin Cvetko (e.g., Cvetko & Pokorn, 1985; Cvetko, 1989), favor the Latin form *Jacobus Gallus*.

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[12] The name *Gallus* may actually be a bilingual witticism; if *Hendl* (or *Händl*, etc.) is in fact the original surname, like similar surnames (*Friedl*, *Mändl*, *Reindl*, etc.) its origin may simply be a diminutive of a (clipped) predecessor's name: *(Jo)hann*—like *(Gott)fried*, *Man(fred)*, *Rein(hart)*, etc. (Schiffmann, 1922, p. 133)—in this case, with the usual epenthetic *d*, and thus the equivalent of *Johnson*, *Janežič*, etc.

5   Conclusion

Whether it is tourism or any other text genre, good translators are obligated to make well-informed choices rather than simply copy-pasting names from a source language into a target language. This is obviously true of place names (e.g., the *Dunaj* and *Rim* in a Slovenian text cannot be used for *Vienna* and *Rome* in an English text), and it applies equally to the names of persons. It is necessary to meet the norms of the target language, which in some cases will be rather self-evident, but in others will not be immediately apparent. In any case, a translation is not a place to "right great wrongs" if the translator feels that a historical person's ethnic identity, as reflected in a name, should be modified in order to present him or her as a "true Slovenian" (or "true German," "true Italian," etc.). A good translation is not a battleground between languages or cultures. As Clifford E. Landers observes, "If a translator allows ideology to color anything he or she translates, the profession suffers" (2001, p. 86).

Some names are irrevocably historicized in a form that is objectively less authentic. A good example is the Protestant reformer Primož Trubar (1508–1586), who used the name form *Primus Truber* throughout his life (Voglar, 2008)—and, obviously, the Gaj spelling *Primož* postdates him by over three centuries. Nonetheless, based on Ngram data, he appears to be known almost exclusively as *Primož Trubar* in English since the 1990s (although *Primus Truber* dominated until the mid-1960s). Other figures, regardless of their stature in Slovenian society, are so marginal in English historiography that Slovenian sources effectively define English practice. Such a case is the grammarian Adam Bohorič (1520–1598): if anyone's name should be spelled in the Bohorič orthography that predated the Gaj alphabet, it ought to be Bohorič— but *Bohorič* he is by convention, not *Bohorizh*. In both cases, a translator would be hard pressed to justify not using the modern Slovenian forms of these names in an English text.

There is also no shortage of ambiguous cases, like that of Peter Kosler discussed in Section 4.6. A similar example from the same time period is the cartographer Heinrich (or Henrik) Freyer (1802–1866), who appears to have been equally comfortable with his given name in its German or Slovenian form. In actual practice, a translator generally makes reasonable compromises, citing an individual as, say, the piano maker *Andrej Bitenc (a.k.a. Andreas Wittenz)* (1802–1874), the gardener *Václav Hejnic (or Wenzel Heinitz)* (1864–1929), or the linguist *Anton Janežič/Janeschitz* (1828–

1869). This is not only honest practice but also useful because readers may wish to pursue further research in (non-English) sources that use additional name forms. However, the overuse of such doublets can become stylistically awkward outside of a scholarly context, such as in a tourism text.

It should also be noted that the presumed "permanence" of many name forms is illusive, in both English (the case of *Primož Trubar* above) and Slovenian (as *Zois* became *Cojs/Cojz* and then reverted to *Zois*; see Section 4.4.). A prominent case in point is the Russian composer Peter Ilyich Tchaikovsky (1840–1893), who—judging from Ngram results, was overwhelming known by that name in English until 2007, and since then has overwhelmingly been known as *Pyotr Ilyich Tchaikovsky*.

At the global level, English has sometimes been accused of being an "imperialist" language, dominating other languages with its vocabulary and norms. At the local level, Slovenians have also felt coerced by neighboring languages influencing Slovenian, especially German and Italian (Šabec, 2012, p. 305). However, as Drago Jančar observed, Slovenians have also been guilty of practicing *jezikovni imperializem* 'linguistic imperialism' (when they had the opportunity)—exerting pressure on languages ranging from Serbian, Albanian, and Bulgarian to Ojibwe (2009, p. 124). Forcing name forms used in one language into another, without regard for its norms or the individuals involved, is also a type of linguistic imperialism. Regardless of whether this involves large languages or small ones, it is a trap that all conscientious translators should avoid.

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