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RESEARCH ARTICLE

**TOPONYMIC TRACES OF COLONIALISM: ANALYZING GEORGE TOWN AND
BINONDO’S URBAN NAMING PATTERNS**

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Abstract

Southeast Asia’s Toponymy demonstrates profound socio-political changes driven by colonial and postcolonial histories and culture. In this study, GeorgeTown in Penang Malaysia and Binondo in Manila, Philippines has been selected for the assessment of street-naming patterns, to assess and compare the identity, power, and memory that are embedded in the urban landscape. Through historical maps, archival sources, and on-site observation, this study will trace street names evolution from colonial to present day. A comparative analysis highlighting different strategies in toponymic management for both George Town and Binondo will be discussed in this paper. George Town exhibits an approach that is preservation-oriented that intertwines colonial with multicultural identity while Binondo reflects more on politicized renaming that is tied to the nationalistic sentiment. Exploring the patterns underscore how each places remembers and reframed the past. The study will emphasize street name roles as an instrument of political discourse and cultural narration, and advocating street-naming that engages with layered historical narratives while promoting inclusive urban identities. This will also discuss opinions of the locals in shaping urban identity on the naming and renaming patterns for both George Town and Binondo. Lastly, this will advocate street –naming practices that will acknowledge the historical narrative layers and support inclusive urban identities in postcolonial Southeast Asian cities. In conclusion, this highlights the political discourse, cultural narration, and collective memory in postcolonial Street names in Southeast Asian Cities. This also argues the importance of adopting street-naming practices that acknowledge layered historical narratives while fostering inclusive urban identities. With the incorporation of official policies and community perceptions, this advocates not only for preservation of toponymic heritage but also engages the diverse voices that is currently shaping the contemporary urban experience.

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Introduction:-

Street naming plays an important role in forming social and cultural identities and not only in shaping physical spaces. Naming and renaming streets serve as a powerful instrument in national identity reinforcement, ideological

politics, and asserting collective memory. This practice helps preserve its layered cultural identity while reflecting historical and political shifts. They reveal how it contributes to understanding what Jackson (1980) described as the “Invisible Landscapes”, an intangible layer of history and identity embedded in place. In Southeast Asia, postcolonial cities toponymy serves as a palimpsest where its imprints and contemporary period narratives intersect and often conflict. Regardless of the pattern in street naming, former colonial cities remain under examined dimension of urban cultural politics. Some existing research on postcolonial contexts about toponymy has primarily focused on national level renaming projects and some have focused on symbolically erased colonial heritage (Azaryahu, 1996; Yeoh, 1992). However, this leaves a research gap at the district level or neighborhood especially in Malaysia and the Philippines where multicultural postcolonial societies are evident. This study addresses the said gap by assessing the street naming patterns of George Town, Penang and Binondo, Manila – both urban centers shaped by British and Spanish colonials. George Town’s multilingual toponyms have a reflection of cultural convergence legacy with visible influence from Chinese, Indian, Malay, and British. Compared with Binondo – the oldest Chinatown in the world, displays Spanish period to Post independence evolution. Both George Town and Binondo illustrates toponyms function as inscribed power relations, historical memory, and identity negotiations into the built environment.

With guidance of the central research question: How do colonial legacies persist in George Town and Binondo’s street naming patterns? Explored through sub-questions:

1. What are ideological frameworks informed the original naming systems in each city?
2. How have street names been preserved, altered or replaced since the end of colonial period?
3. What are the revaluation behind evolving toponymic landscape on contemporary national and cultural identity?

This research also aims to analyze the historical origins and linguistic meanings of George Town and Binondo’s street names; trace the retention patterns, alteration, and renaming from the colonial to post-colonial period; and compare toponymic practices of George Town and Binondo to represent identity, heritage, and political history in urban realm.

Scope and Limitations:-

This research focuses on geographical and thematically aspect of two significant historical urban districts in Southeast Asia: George Town and Binondo. These two sites have a fertile ground for toponymic change within colonial and post-colonial layers in urban context. This research will start the discussion from the beginnings of British colonization George Town during the late 18th century and Spanish occupation of Binondo during the late 16th century up to the nationalist struggles and postcolonial transformations on the present urban planning and administration. Such scope provides for a critical analysis of how practice in street naming developed as a function of political, ideological, and cultural developments. The study focuses on continuity and change of toponyms with focus on crucial historical discontinuities such as independence struggles, city modernization schemes, and restoration campaigns (Yeoh, 1992).

Nonetheless, there are various limitations in the research. To begin with, the research is only interested in the official and lawfully sanctioned toponyms in the administrative limits of George Town and Binondo. Informal or colloquial toponyms like nicknames, local place names, or slang place names are not included because of their variability and the lack of official records. Second, temporal constraints come from the completeness and availability of archive materials. Specifically, for Manila, there are overall gaps in pre-war and war records because of the widespread destruction during World War II (Anderson, 2005) that limit analysis on some toponymic development. Third, this study does not cover other districts or cities with possibly similar or opposite naming patterns but is an intensive study of these two districts as representative model cases of Southeast Asian colonial urban toponymy. Even with these restrictions, the study presents a grounded and comparative analysis of adding substance to the argumentation regarding critical toponymy, urban memory, and postcolonial construction of identity in multicultural cities.

Colonial Periods of Georgetown and Binondo:-

George Town, Unesco World Heritage:-

George Town, the capital city of Penang in Malaysia, was inscribed as a UNESCO World Heritage Site in 2008 due to its outstanding architectural and cultural townscape, which illustrates the historical coexistence of diverse ethnic and cultural communities in a British colonial urban framework (UNESCO, 2008). Established in 1786 by Captain Francis Light of the British East India Company, George Town became a strategic trading post in the Straits Settlements. Its colonial urban fabric features grid-planned streets, administrative buildings, and a blend of European

and Asian architectural styles (Gullick, 2007). Street names from the colonial era such as Light Street, Queen Street, and Farquhar Street highlight the imperial legacy, often commemorating British monarchs, colonial administrators, and imperial ideals. These toponyms serve not only as spatial markers but as enduring signifiers of colonial authority and urban planning ideology (Yeoh, 1992; Rose-Redwood, Alderman, & Azaryahu, 2010). Post-independence, George Town's toponymic landscape has been shaped by heritage preservation efforts, including the use of multilingual street signage in Malay, English, Tamil, and Chinese to reflect its pluralistic population (Ramasamy, 2017). This strategy reflects the balancing act between maintaining colonial-era names for heritage tourism and asserting a multicultural national identity.

Binondo, World's Oldest Chinatown:-

Binondo, located in the heart of Manila across the Pasig River from Intramuros, is widely recognized as the world's oldest Chinatown. It was founded in 1594 by Spanish Governor Luis Pérez Dasmariñas as a settlement for Chinese immigrants who had converted to Christianity, known locally as *sangleys* (Aluit, 1994). The district quickly grew into a vital economic hub, where Chinese merchants became integral to colonial trade networks. As such, Binondo became layered with Spanish, Chinese, and later American influences—both culturally and toponymically.

Colonial-era Street names in Binondo often carried religious and functional connotations. Streets like San Fernando, San Nicolas, and Nueva reflect the Catholic religious order and Spanish urban taxonomy. Over time, some of these names were replaced or hybridized to reflect nationalist and local identities. For example, Calle Anloague was renamed Juan Luna Street in honor of the Filipino revolutionary painter, and Ongpin Street was renamed in 1915 to commemorate Roman Ongpin, a Chinese-Filipino patriot who supported the Philippine revolution against Spain (Anderson, 2005).

While some Spanish-derived names persist—such as Escolta, a street synonymous with commerce and cultural prestige—others have been deliberately renamed to assert a postcolonial Filipino identity (Azaryahu, 1996). These evolving toponymic practices reveal how Binondo, like George Town, is a palimpsest of colonial imprints and post-independence efforts to reclaim symbolic space.

Methodology:-

This research adopts a comparative qualitative approach grounded in the interdisciplinary fields of urban studies, historical linguistics, and critical toponymy. The methodology is outlined to reveal the cultural and socio-political layers embedded in George Town, Malaysia and Binondo, Philippines street names. Integrating spatial analysis, archival research, and field documentation to investigate the historical, ideological, and linguistic dimensions of toponymic practices.

Data Collection:-

Primary sources in Data Collection were based from the field documentation which involved on-site observations. Secondary Resources were obtained from a range of archival documents, including colonial-era gazetteers, municipal council records, and naming ordinances, provided historical background and administrative rationale for original street naming patterns (Gullick, 2007). Additionally, historical, contemporary maps, and city plans were used to trace spatial and temporal shifts in toponymic designations enabling the identification of renamed streets and their alignment with specific political regimes or cultural policies. Third, field documentation involved the on-site recording of street name signage, commemorative plaques, and bilingual inscriptions. This approach helped verify current naming conventions, assess their physical presence in the urban fabric, and detect changes over time. Lastly, a review of secondary academic sources and linguistic databases enriched the analysis by providing insights into the etymological structure, linguistic hybridization, and cultural relevance of Southeast Asian urban toponyms (Ramasamy, 2017; Yeoh, 1996).

As part of Data Collection, Photo documentation during the fieldwork served as a critical qualitative research tool to capture visual evidence of street naming practices in the historical layers on urban districts of George Town and Binondo. As toponyms are materially manifested through signage and spatial inscriptions, photography was used to trace how colonial legacies, nationalist narratives, and multicultural identities are inscribed and contested in the streetscape. The photographic records intent to record visually and interpret the presence, form, and language of street signage as expressions of historical memory and authority. This provides spatial context for how toponyms interact with built heritage, public symbols, and everyday urban life. Additionally, this examines how the visibility and aesthetics of signage contribute to postcolonial identity formation, erasure, or preservation. This approach aligns

with critical toponymy’s emphasis on the materiality of naming practices (Rose-Redwood, Alderman, &Azaryahu, 2010) and supports a grounded visual understanding of place-based memory.

Selection Criteria:-

Toponyms selected for analysis were filtered using a set of criteria to ensure both historical significance and analytical depth. These included Geographic presence within the historic cores of George Town and Binondo particularly along major commercial corridors and residential blocks; Linguistic diversity with inclusion of names representing different cultural and ethnic traditions (e.g., Malay, Chinese, Tamil, English, Spanish, and Tagalog), and Historical transformation that focused on streets that were renamed after political transitions to investigate how identity and memory are reflected in naming practices (Azaryahu& Golan, 2001).

Analysis Technique:-

There is different analytical methodology that are used for this research such as Etymological and Morphological Analysis to trace the linguistic roots of each toponym including the derivation, structure, and language of origin. This helped determine the extent of colonial retention, or hybridization in naming patterns.Semantic Categorization involved classifying street names according to their meaning and function such as commemorative which are named after historical figures, descriptive referring to topographic or occupational references, and symbolic such as ideological or religious significance.Geospatial Mapping was also conducted to analyze the spatial distribution of toponyms which reveals clusters of thematic zoning within the urban grid. Geographic Information System (GIS) tools were used to visualize how cultural memory is inscribed across space (Rose-Redwood, Alderman, &Azaryahu, 2010).Historical Contextualization was also applied to align toponymic shifts with significant political and cultural milestones such as colonial administration periods, independence movements, and contemporary heritage. This allows interpretation of names as temporal markers of identity construction and power negotiation. Overall, these methods offer a multi-layered understanding of how street names function as socio-cultural texts, encoding memory, ideology, and identity into the urban landscape.

Results and Recommendations:-

Comparative Analysis:-

This comparative analysis underscores how George Town and Binondo while similarly shaped by colonial legacies, manifest distinct strategies in the negotiation of identity, heritage, and memory through street names. George Town’s toponymy is largely heritage-accommodative balancing preservation with multicultural representation whereas Binondo’s street names are more nationalist approach reflecting a desire to reclaim colonial space in the service of Filipino historical consciousness.

Colonial Origin:-

Street names in both George Town and Binondo were initially designed to serve administrative, symbolic, and ideological functions under colonial regimes. In George Town, the British colonial government employed street names to mark imperial presence and order, naming major arteries after monarchs (e.g., King Street, Queen Street) or colonial officials (e.g., Light Street, named after Francis Light) (Yeoh, 1992; Gullick, 2007). These names often followed a rational grid and were linked to functional zones such as ports, markets, and government buildings.

Table 1. Comparative Analysis based on determinants of street names example in George Town and Binondo

Determinant	George Town, Penang	Binondo, Manila	Toponymic Function
Colonial Authority	Light Street	Dasmariñas Street	Asserts colonial power and control through naming. Embeds imperial memory in urban fabric.
Religious Influence	Church Street	San Fernando Street	Reflects missionary activity and religious

			symbolism in colonial administration.
Ethnic/Community Identity	Lebuh Armenian	Ongpin Street	Marks spatial and cultural identity of minority; contributes to ethnic zoning
Occupational/Economic	Beach Street	Escolta Street	Indicates commercial activity or urban function of the area.
National Heroes & Patriots	Tun Syed Sheh Barakbah Road	Juan Luna Street	Reinforces national memory and poscolonial identity through symbolic meaning.
Topographical Features	Jalan Air Itam	Estero de Binondo	Connects place names to local geography.
Colonial Legacy Retention	Victoria Street	Reina Regente Street	Continued use of colonial names reflects either heritage preservation or inertia in renaming.

Table 1 outlines the comparison of Toponymic Function between George Town and Binondo.

Meanwhile, Spanish colonial administration named streets in Binondo in alignment with religious and cultural authority resulting in names like San Fernando, Plaza Calderón, and Calle Rosario which reflected Catholic influence and honored saints, colonial governors, and religious concepts (Aluit, 1994). Naming was also a method of asserting cultural hegemony over the indigenous and Chinese merchant populations in the district.

Postcolonial Transformation:-

George Town has demonstrated a relatively conservative approach to street name transformation. While many colonial names have been retained, recent policies have introduced multilingual signage in English, Malay, Tamil, and Chinese to reflect its multicultural demography and UNESCO heritage designation (UNESCO, 2008). Few names have been formally changed, signaling a preference for heritage accommodation over nationalist revisionism (Ramasamy, 2017).

In contrast, Binondo underwent significant toponymic restructuring post-independence. Streets like Calle Rosario were renamed to Quintin Paredes Street, honoring Filipino political figures, while others like Calle Jolo became Juan Luna Street, celebrating revolutionary heroes. This reflects a nationalist redress strategy wherein street names were mobilized to decolonize urban space and assert a Filipino identity (Azaryahu& Golan, 2001; Anderson, 2005).



Figure 1. Street signage of Juan Luna Street and M.D. Industria in Binondo, Manila

Source: Taken by the Author (John Javier Danganan)

Linguistic Diversity:-

George Town's street names exhibit high linguistic plurality, with names in Malay, Tamil, Chinese, and English. This reflects Penang's history as a multicultural entrepôt and demonstrates a palimpsestic layering where multiple ethnic histories coexist (Yeoh, 1996). Binondo's toponymic landscape, while once monolingually Hispanic, has transitioned into bilingual and hybrid forms, combining Spanish and Tagalog orthographies (e.g., "La Ongpin") with newer Filipino designations. While linguistic diversity is present, it is less institutionally supported than in George Town and reflects a more linear shift from colonial to nationalist language regimes.

Symbolic Function:-

Street names in both cities serve as symbolic narratives of power and identity. In George Town, names such as China Street, Market Street, or Lebuh Armenian act as markers of occupational and ethnic memory, offering a mosaic of plural urban life (Ramasamy, 2017). Their symbolic function is largely descriptive and commemorative. Conversely, Binondo's street names are more explicitly memorializing and ideological, used to inscribe heroic nationalist narratives onto space—e.g., Juan Luna, Padre Burgos, or Jose Abad Santos—reinforcing state-sanctioned historical memory and identity construction (Azaryahu, 1996; Rose-Redwood et al., 2010).

Heritage Politics:-

George Town's street-naming traditions are rooted deeply in heritage politics, especially since its inscription as a World Heritage Site. Colonial-era name preservation is justified on the basis of their role in cultural tourism, cosmopolitanism, and historic continuity (UNESCO, 2008). Such a conservationist approach aligns with Malaysia's wider multicultural branding strategy. Binondo's reduplication, however, is a postcolonial politics of disjuncture, intended to overwrite Spanish symbols with Filipino nationalist symbols. But there are some Spanish names that persisted either because of popular usage or embedded memory in history, substantiating state-initiated nationalist projects against vernacular memory (Anderson, 2005).

Table 2. Comparative Analysis of Street Names in George Town and Binondo by Analytical Dimension

Analytical Dimension	George Town, Penang	Binondo, Manila
Colonial Influence	British derived names: monarchs, officials	Spanish derived names: saints, religious figures
Postcolonial Transformation	Retention of colonial names, Introduction of multilingual signboards	Systematic renaming with nationalist focus
Linguistic Composition	Multilingual: English, Malay, Tamil, Chinese	Bilingual: Spanish and Tagalog
Semantic Themes	Ethnic identity and occupational	Religious and National
Toponymic Function	Tun Syed Sheh Barakbah Road	Juan Luna Street
Heritage and Policy Context	Jalan Air Itam	Estero de Binondo
Spatial Character	Victoria Street	Reina Regente Street
Public Engagement	Community driven initiatives, Heritage Trails and QR code plaques	Dual usage: Official names co-exist with older
Temporal Continuity	Gradual integration of diverse toponyms	Marked by shifts after independence
Urban Identity Narrative	Cosmopolitan and cultural existence	Nationalism resistance and postcolonial assertion

This table outlines comparative framework for examining the dynamics of colonial and postcolonial street naming of George Town and Binondo.

Public Engagement and Memory:-

Public interaction with street names is more visible in George Town as heritage trails, multilingual signages, and people-oriented placemaking. The street names are included within a negotiated memory where various ethnic groups impose their narratives without necessarily replacing others (Yeoh, 1996; Ramasamy, 2017). However, political participation in Binondo is implicit and political. Implication of the new names among the public is also uneven with earlier generations still using Spanish-era names in colloquial usage. There is a doubled system of memory with official renaming existing in parallel with informal use, and historical memory still being contested (Rose-Redwood et al., 2010).



Figure 2. Street Marker of Lebu Armenian in George Town, Penang with detailed description on street name history

Source: Taken by the Author (John Javier Danganan)

The Figure 2 was a Street Marker taken in George Town explaining the background origins of each individual street names.

Selected Case Studies for George Town and Binondo Colonial Street Names:-

The Selection of the following Colonial Street Names, Light Street in Penang and Dasmariñas Street in Binondo is informed by their prominence as a colonial thoroughfare that embody the spatial imprint of imperial governance and urban planning in Southeast Asia. Both streets are central nodes where colonial influence, trade, and cultural negotiation converged. These case studies offer critical lens into how colonial street-naming functioned as a symbolic instrument of authority while also shaping the socio-economic life and cultural identity of the communities they transversed. Their comparative analysis enables an understanding of their distinct strategies in their prime colonial administration in Southeast Asia, and how such practices continue to inform contemporary debates on heritage, identity, and urban memory.

Light Street, George Town, Penang:-

Light Street, established shortly after the British East India Company claimed Penang in 1786, was named after Captain Francis Light, the island's colonial founder. The street formed the administrative backbone of George Town, hosting institutions such as Fort Cornwallis, the government offices, and legal courts (Gullick, 2007). Post-independence, Light Street retained its colonial name, consistent with George Town's broader strategy of heritage conservation following its inscription as a UNESCO World Heritage Site in 2008. While the colonial legacy is preserved in the street name, local authorities have introduced multilingual signage in English, Malay, Chinese, and Tamil to reflect the city's ethnic diversity and postcolonial sensibilities (Yeoh, 1996; UNESCO, 2008). This naming continuity underscores the city's emphasis on historical pluralism and cultural tourism. Rather than renaming, George Town integrates colonial traces into a layered, multicultural narrative.

Dasmariñas Street, Binondo, Manila:-

Dasmariñas Street is named after Gómez Pérez Dasmariñas, a Spanish governor-general of the Philippines from 1590 to 1593. The street runs through the heart of Binondo and was established during the Spanish colonial period to facilitate commerce between Chinese merchants and Spanish administrators. As one of the oldest thoroughfares in Manila, it reflects the integration of political and commercial functions under Spanish colonial rule (Aluit, 1994). The name has remained unchanged since the colonial era, suggesting a complex relationship with historical memory. Unlike other streets in Binondo that underwent nationalist renaming (e.g., Juan Luna or Yuchengco), Dasmariñas Street retains its colonial name due to its entrenched commercial significance and administrative continuity. It continues to serve as a financial artery, with banks, trading houses, and corporate offices occupying much of its frontage. This persistence reflects a form of colonial legacy preservation driven by functionality rather than symbolic nationalism. The street's enduring name illustrates how economic and historical pragmatism can outweigh political pressures for renaming in postcolonial urban settings (Azaryahu, 1996).

Selected Case Studies for George Town and Binondo Street Names Changes in 20th Century:-

Both street names exemplify the broader shift from colonial legacies to postcolonial and nationalist narratives. These are selected street names that has changed in the 20th century which are renamed after prominent national figures. Their location reinforces their underscore relevance which occupies historically layered districts where commerce and community life intersect. Additionally, these renaming also signal a transition from colonial legacies toward post-colonial or nationalist narratives

Jalan Tun Abdullah Ahmad Badawi, George Town, Penang:-

Former Name: Pitt Street

Current Name: Jalan Tun Abdullah Ahmad Badawi

Renaming Period: April 2025

Pitt Street, named after British Prime Minister William Pitt the Younger, was one of George Town's earliest colonial roads, established shortly after the founding of the British settlement in 1786. The street was central to British administrative and civic planning (Gullick, 2007). In the post-independence period, the street was renamed Jalan Tun Abdullah Ahmad Badawi in honor of Malaysia's fifth Prime Minister. The renaming was part of a broader state effort to replace colonial references with nationally significant Malay figures, in alignment with nation-building policies after 1957 (Ramasamy, 2017). This renaming has sparked mixed responses. Some local heritage groups argue that the original name carried significant historical value and represented George Town's colonial narrative, now recognized as part of its UNESCO World Heritage status. Others, especially within the Malay community, supported the change as an affirmation of postcolonial identity and recognition of national leadership (Yeoh, 1996).

E.T. Yuchengco Street, Binondo, Manila:-

Former Name: Section of Calle Rosario

Current Name: E.T. Yuchengco Street

Renaming Period: July 2005

E.T. Yuchengco Street is named after Enrique T. Yuchengco, a key Chinese-Filipino industrialist and diplomat. The street was formerly part of Calle Rosario, which held significance as a Spanish-era commercial artery in Binondo. The renaming recognizes Yuchengco's influence in finance, education, and Philippine-China diplomatic relations (Torres, 2017). The renaming exemplifies a shift in Filipino toponymy from Spanish imperial references toward honoring influential Filipino-Chinese citizens. The business community welcomed the name change, citing Yuchengco's legacy in shaping the modern economic landscape. However, there is limited critique on how such naming displaces older, more locally resonant Spanish-era toponyms that long defined the character of Binondo (Anderson, 2005).

Insight and Policy Implication:-

George Town displays a heritage conservation model, colonial names remain in place to contribute to its UNESCO World Heritage designation, and multilingual signs establish inclusive cultural visibility (Yeoh, 1996; Ramasamy, 2017). Binondo, on the other hand is a nationalist-reformist model and post-colonial Spanish names have been deleted and substituted with Filipino nationalist and Chinese-Filipino leaders as negotiation of local identity and historical justice continues (Anderson, 2005; Azaryahu, 1996). Both towns have palimpsestic toponymy where

superimposed names cope with colonial pasts, postcolonial modernity, and multicultural urban memory (Rose-Redwood et al., 2010).

Table 3. Number of Renamed Streets for George Town and Binondo After Independence

Category	Total Number of Street Names	Renamed and New Street Names after Independence	Percentage of Street Name Changes after Independence
George Town, Penang	155	11	7.10%
Binondo, Manila	66	34	51.52%

This table explains that there are 11 out of 155 or 7.10% street names in George Town has been changed and 34 out of 66 or 51.52% for Binondo.



Figure 3. Street signage of LebuH China in George Town
Source: Taken by the Author (John Javier Danganan)

Figure 3 shows existing Street Signage Post located in the corner of LebuH China Street in Penang.

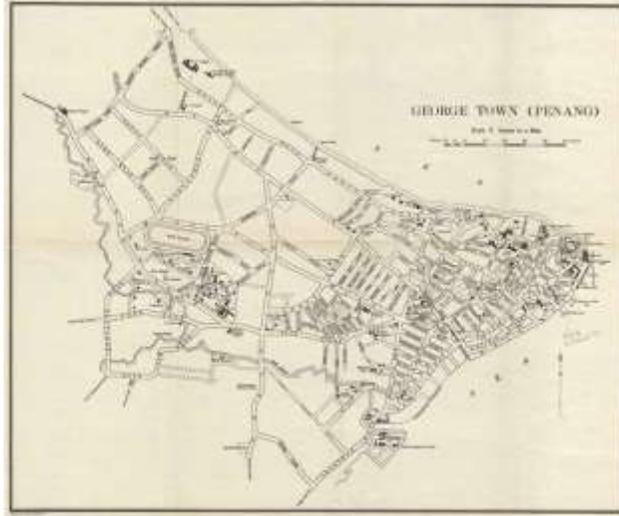


Figure 4. Old George Town Street Map

Source:<https://www.geographicus.com/P/AntiqueMap/georgetownpenang-printersltd-1933>

Figure 4 outlines the dense urban planning of Old George Town during the British colonial period. This also shows the grid-based planning and strategic arrangement of streets that reflect British colonial urban principles.



Figure 5. Old Binondo Street Map

Source:<https://binondopilipinas.blogspot.com/2015/08/introduction.html>

Figure 5 shows the dense urban fabric of Old Binondo during the Spanish colonial period. This provides critical spatial context for understanding how colonial street-naming practices intersected with urban development, cultural identity, and economic activity in one of the most historic districts in Manila.

Conclusion:-

George Town and Binondo both provide valuable insights into how urban toponyms reflect different colonial history responses. Binondo showcases more on the nationalistic redress through renaming while Georgetown showcases heritage accommodation. These 2 cities, however demonstrates street names encode identity, power, and memory into daily spaces. Future research could expand to other hybrid urban city such Malacca, Malaysia and Cebu, Philippines, and explore the role of digital mapping platforms and informal names in shaping modern toponymic landscapes. Some locals of both George Town and Binondo agrees that colonial street names must be changed to reclaim the nation's integrity, however, some will not agree as these street names are already entailed in the history

of both districts. Toponyms are powerful cultural texts rather than being geographical markers. They tell stories on how urban spaces are remembered, interpreted, and inhabited. George Town and Binondo exhibits street names ongoing negotiations of heritage, identity, and historical belonging in the postcolonial urban imagination.

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