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## KOLENDA IN NAMES AND SURNAMES

The concept of *kolenda* in the Dubrovnik area stems largely from congratulatory, often jocular, and singing during the feast days of the Old and New Year. Less is known of the meaning of *Kolenda* as a personal name that was engendered by the Dubrovnik Middle Ages. The first form of the name, noted among the Dubrovnik patrician class in the 12th century, was *Calenda*, after which it was refashioned with greater or lesser frequency into *Cholenda* or *Colenda* up until the 15th century. In later centuries, it appeared in the broader Dubrovnik area, particularly on the island of Lastovo, where it was maintained right up to the first half of the 20th century. That name was also given to foundlings, abandoned children born on the first day of the New Year, this being called – *kolenda* – in the traditional terming of the Dubrovnik area (especially that of Konavle). The identical surname originated from the personal name *Kolenda* as well as the patronymic form *Kolendić* which, unlike the original name, still exists today in the Dubrovnik area. This paper presents the results of research into the existence of the name *Kolenda* in literature and in the archival material of the city, kept at the State Archive in Dubrovnik. It can be concluded that *Kolenda* is a male name exclusively, at least as far as Dubrovnik heritage is concerned, and that there is no female gender variant.

Key words: *Kolenda*, *Kolendić*, Dubrovnik area

In this paper I am analysing the personal name *Kolenda* (*Calenda*, *Colenda*, *Cholenda*) and the surname *Kolendić* (*Cholendich*), which is still represented today in the City of Dubrovnik and in the Dubrovnik area. Apart from Dubrovnik and the surrounding countryside, the name *Kolenda* was also noted along the Adriatic coast from the northern Littoral to Albania in the south from as early as the Middle Ages (Jireček, 1962:154).

The first mention of the name *Kolenda*, which appears in the Dubrovnik area exclusively as a male name, dates from the mid-12th century; it was the name of a Dubrovnik emissary (*Calendus Mentius*)<sup>1</sup> in Ancona in 1199 (Mahnken 1960:316). The surname *Kolendić*, in the patronymic form, still exists today in

<sup>1</sup> I would like to express my particular gratitude to Professor Nenad Vekarić for his chart through personal names, which also includes this earliest trace of the name *Kolenda*.

Dubrovnik and formerly also appeared as Kolenda, just as the personal name did, from which it derived. I found the earliest trace of the Kolendić family name as having appeared on the island of Lastovo at the mid-16th century (Jurica and Vekarić 2006:32).

### **The social aspect of names**

Tradition, religion and historical, cultural and social changes exert great influence on the choice of names. The system of personal names has both a semantic function and also a social and indentificational one; names are linguistic signs with the most explicit meaning (Muljačić 1963:111).

All linguistic standards comprise a host of linguistic sub-systems linked with the totality of their lexical fund and rules of grammar. Petar Šimunović calls attention to the fact that personal names are such a sub-system, since a name is a social act emitting important linguistic and social messages (Šimunović 1995:305).

In the Croatian lands right up until the 12th century, the personal name was the sole sign of identification because there were no surnames (Vekarić 1992:55). They developed from the administrative need for identification, and their emergence was as long-term process. They came about spontaneously and were created by the people, primarily as an indication of the house from which the individual came. Šimunović emphasises that the Croatians seem to have done this before all the other Slavic peoples, sowing the germs of their surnames although, both before and after the 12th century, they also gave shape to name formula, (Šimunović 2008:21).<sup>2</sup> As early as from the 11th century, Croatian personal names were in use in many Romanic families in the towns, and Romano-Christian names in Croatian families (Šimunović 2005:61).<sup>3</sup> During the 14th and 15th centuries, the personal name was also regularly accompanied by an epithet or a nickname, while the landed nobility added the name of their clan, confraternity or tribe (Šimunović 2008:22).<sup>4</sup>

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<sup>2</sup> “The first confirmations of Croatian personal names are written in Latin documents because – as noted by Črnorizac Hrabar in the 13th century – “The Slavs did not have writing, but rather counted and foretold the future with lines and notches because they were pagans. When baptised, they tried to write Slavic words in Latin and Greek script without a system.”

<sup>3</sup> “Christian names do not have the ‘transparent’ lexic content of Croatian traditional names (*Dobriša, Črne, Vlkonja, Prodana*), rather their content becomes a personage, the cult of the saint to which the Christian name in question is added. However, the real onomastic content in such Christian names bears Croatian hypocoristic formation. Here one can see the reflection of the Croatian population’s predominance in the Romanic towns, where the Romanic (Dalmatian, Venetian) languages were still used in public administration, while Croatian prevailed among the populace. and would soon been confirmed in literature.”

<sup>4</sup> “For example, in the name formula *Juraj Milečić of Zabukljan Mogorović*, the so-called place-name is also added (the name of the person’s original domicile, his home). These place-names at-

In the selection of a personal name, there was also often an aware motivation for the name to be a characterisation of the person or for characterisation of the person; the internal, etymological meaning of the name faded and disappeared with time, while the repertoire of names changed and was enriched. The personal name became a linguistic sign that stood out in the basic onomastic function of name-giving (Šimunović 1995:305).<sup>5</sup>

In 1563, the Council of Trent introduced the obligation to keep Church registers of births, marriages and deaths in which the name and surname had to be given,<sup>6</sup> while the process of creating surnames in the Croatian lands was completed in the 18th century. Nonetheless, Vekarić emphasises that the surname was only the third identificational sign in the name formula right up until the fall of the Dubrovnik Republic, and was often omitted in administrative practice. Indices of persons (for example, in birth, marriage and death registers) were still being drawn up using personal names and not surnames. The surname system was established under the rule of Austria during the 19th century, with the same characteristics that it has today, while the surname became the primary identificational sign and it became much more difficult to change it (Vekarić 1992:58).<sup>7</sup>

The traditional denominational systems carry the legality of transferring names through generations of the same family, thus expressing respect for forebears and simultaneously sketching out the contours of the patriarchal system and of evaluation and social ranking (Anušić 2004:307).<sup>8</sup> Exceptions were rare and could be made only in cases of lateral inheritance; however, they were usually made when a child was born *u žežin* (on the eve) or on the actual feast day of a saint revered in

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tached to personal names were in long-term use, particularly in northern Croatia. In that way, the common folk identified themselves territorially.”

<sup>5</sup> In the beginning, the meaning of all names was evident and they were given: a) by appearance: Črnko [Blacky], Malik [Tiny], Veljko [Big One]..., b) by character: Dobronja [Good-Hearted], Nježa [Gentle], Bojan [Timid], and, c) in connection with birth circumstances: Prvan [First-born], Željko [a wanted baby], Osmak [Eighth child]... and the like, and there were many protective names among them, especially long ago when the death rate among new-borns was extremely high.

<sup>6</sup> Surnames became mandatory for everyone in Croatia with Joseph II Austria's Patent in 1780.

<sup>7</sup> “In principle, Domazet [son-in-law living in the bride's parents' house] retains his surname, and only occasionally, largely in villages of agricultural orientation, this being a relic from past times, adds to his old surname the surname of the house into which he has moved [on marriage]. There were hardly any surname changes during the 20th century.”

<sup>8</sup> “First-born sons inherited the name of their paternal grandfather, then honour was shown to the maternal grandfather, an uncle on the father's side and then an uncle on the mother's side and, in the end, the name of the father himself. The order was analogous for little girls; the first-born female child was given the name of her paternal grandmother, and then in order, of her maternal grandmother, an aunt on her father's side, then an aunt on her mother's side, and then of the mother herself”.

that particular place, but also in the case of the sudden death of some close relative (Anušić 2004:307-309).<sup>9</sup>

The names of other family members, too, whether they were godparents to the child or not, were eagerly renewed in children (Muljačić 1963:118-119).<sup>10</sup>

The names were entered in the ecclesiastic books of records in either Latin or Italian right up until the third quarter of the 19th century (Jurica and Vekarić 2006:120).<sup>11</sup> After that, names were entered in the Croatian language. The information with the names in the record books were entered by the parish priests and curates (Muljačić 1963:113-116).<sup>12</sup>

### **Kolenda among Christians and popular names**

The patriarchal structure of society had a great influence on the fund of names. Female children were not even given names in many patriarchal societies and among many peoples (Šimunović 2008:50).<sup>13</sup>

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<sup>9</sup> “It was important that the grandfather’s name definitely be transferred onto the next generation and, in the event of premature death of the first bearer (during childhood years), the denominational order was broken and the first following male descendant was given the grandfather’s name. In olden times, this system was consistently applied, while the denominational order ended with the parents’ names.” Usually, the names of male or female saints celebrated on the day of birth of a child were given, or the honour would go to a local saint. The names depended on the names of saints given to local churches, chapels, shrines and altars. Honour was also sometimes paid to a deceased family member. What was considered most important was that the grandfather’s name be saved from dying out in the family.

<sup>10</sup> Thus, for example, the names of godparents would also be given to children in the event that these were personages who held a high position in society, especially if that position was relatively higher in comparison to that of the parents whose child was being baptised. For its part, social prestige was not necessary when an illegitimate child was in question, whose mother, as Muljačić says, was pleased to find anyone willing to be a godparent.

<sup>11</sup> Authors have given an interesting example of honouring with name-giving at the mid-18th century on the island of Lastovo. There were two sons in the house of Kolenda Ivelja Mikuš, but the death of their mother Marija Zanetić took place in 1744, when one son was 7 and the other 5. This obviously influenced the family decision that the oldest daughter Jaka take on her mother’s role. She therefore came to the household with her husband Kuzma Barbić. The names of her first-born children confirm this: Kolenda and Marija (the names of Jaka’s parents), instead of Marin and Barbara (the names of Barbić’s parents).

<sup>12</sup> Sometimes, the curates were the ones who determined the baptismal name. In cases of urgency, if there was even the slightest possibility that the newborn child would not survive, it was the midwife who baptised the child and often chose its name.

<sup>13</sup> Not even among the Romans; they were called after their father or by the order of birth (Prima, Secunda, Octavia...) etc. And the old Slavic female names primarily inferred the wish that the child achieve the promise of its name: Dobra [Good], Nježa [Gentle]... or even that the name content divert from the child certain characteristics: Gruba [Coarseness], Boja [Fear], Huda [Evil]... Those were prophylactic conceptions and magical uses of names.

Early settlers in the Croatian regions who were of Romanic descent influenced the anthroponyms of the newly-arrived Slavic population, particularly along the coast, although the greatest influence in the giving of names was Christianity. This influence came from the clergy, more forcefully and easily in the towns, and slower and with more difficulty in the villages (Kapetanić and Vekarić 2001:7).

Analysing the onomastic system of the Dubrovnik Republic villages, Kapetanić and Vekarić researched the influence of Christianity on the use of personal names in those territories that Dubrovnik acquired during the 14th and 15th centuries, emphasising that the process of changing the name fund began as soon as the area of Pelješac and Konavle came under Dubrovnik's control; Slavic popular names were used less frequently and were replaced by Christian saint names, while the symbols in those names also changed. The content of the message in the Slavic names was interwoven into the name itself, the name being a protective sign (eg. *Da-bi-Živ* [May he live.]), while the prophylactic role in the Christian name was transferred to the saint – the saint was the protective sign while the name itself was solely a mediator (Kapetanić and Vekarić 1990:145-147). The penetration of Christian names continued right up until the 18th century, when the process largely came to an end and when the share of popular names had fallen below 5% (Kapetanić and Vekarić 1990:150).<sup>14</sup> Muljačić believed that research efforts in Dubrovnik at the mid-19th century were rendered more difficult because of the well-known custom by which brothers and sisters received the same name, and were differentiated by the attributes *Veliki – Mali* [Big – Small] (Muljačić 1963:112).<sup>15</sup>

The change in the fund of names was usually radical since the Slavic names were disappearing and were being replaced by sacral ones that had no connection with them; however, a certain number of popular names adapted to the new name fund, creating either an equivalent in the Christian name or in the Italian translation (Kapetanić and Vekarić 1990:151-154).<sup>16</sup>

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<sup>14</sup> Authors point out that the fund of names in the Dubrovnik Republic was considerably reduced under the influence of Christianity; the fund of traditional names was richer than the Christian so that the dispersion of traditional names was greater than the dispersion of Christian names. With the disappearance of traditional Slavic names, the name fund grew smaller, leading to an increase and concentration of persons with the same names. The entire name fund was reduced to only some forty male names and some twenty female names in the 18th century, and this situation was maintained up until the second half of the 19th century when radical changes in the onomastic system took place.

<sup>15</sup> “That custom was made impossible only in the case of twins where, for example, a set of twins called Marija and Marijeta from the first half of the 19th century in Dubrovnik, were considered as two onomastic units, although in all probability they celebrated the same name-day.”

<sup>16</sup> “Those names have been retained the longest, even up until today, and are usually pronounced among the people in the old way, while they are registered in church records in the new form. Those names are: Božo – Natale, Cvjetko – Florio, Krile – Kristo, Rado – Rafo (sometimes Allegretto), Rusko – Roko, Vido – Vito (Vicko), Vuko – Luka and Živan (Đivan) – Ivan, and then Cvijeta – Floria, Milica – Gracija, Radosava (Rada) – Rafaela, Stana (Stanislava) – Viktorija and Živana (Điva)

Muljačić points out that the ecclesiastic names, from the viewpoint of modern linguistics, are foreign only up until the time of their assimilation (Muljačić 1963:118).<sup>17</sup>

And how can we introduce the personal name *Kolenda* into the story of names? Examining the meaning of the message that is read off from a name, etymological association of a name could prompt us to thinking about the interweaving of the pre-Christian and Christian rituals of *kole(n)da-vanja* among the Croats and other Slavs, or of the Latin root *calendae*. The *koleda* rituals certainly continued the ancient rituals of many Indo-European peoples at the time of the winter solstice, and the *January kalende* of the ancient Romans undoubtedly had a place among those rituals and customs although, in all likelihood, they were not the source of the Slavic *koleda* but rather a similar phenomenon that influenced the Slavic *koleda* in places in which there were contacts between the Slavs and the Romans (Lozica 1999:71). If we summarise the above-mentioned (but also the even broader) multiple meanings of the *kolenda* – its origin being pre-Christian – this is the very earliest stratum of popular culture that was Christianised and which, through changes, managed to survive in the historical process. The personal name is a reflection of the echo from the Christmas *kalende* period custom (and was given to someone born during the *kalende*, the first days of the year or the month). Therefore we could say – *Kolenda* is a popular or traditional name, there being no saint in the nominal sign. Conversely to that, *Kolenda* was included among the ecclesiastic-faith names by Josip Lučić, when he categorised it among the names of the saints whose cults were exceptionally popular in the Dalmatian and Mediterranean region (Lučić 1988:11). Lučić underscored that in Dubrovnik, a city with a strong Romanic tradition, ecclesiastic-faith names intertwine with popular Slavic names. The names of the following saints would be in the first group: *Antonius, Johannes, Michael, Andreas, Blasius, Petrus, Nicola, Luca, Calenda, and Elias...* that were more frequent among the richer urban strata, particularly those that formed the patrician noble stratum (*nobiles*). Popular Slavic names were brought by the newcomers from the hinterland, the islands, the Croatian lands, the Croatian Littoral, Istria, Duklja... Those names are identical in root but diverse in variants

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– Ivana. The process of changing the name fund was not unidirectional since, just as Christianity influenced its changes, so did the people with their conservatism modify the forms of the Christian names, adapting them to the old Slavic onomastic system, so that variants of the Christian names *Maroje, Ivaniš, Jakša, Đuraš* and others were created.”

<sup>17</sup> “During the era of conversion to Christianity or until a certain new Church name entered into the framework of the phonological system of the recipient language and eventually received a Slavic suffix... *Katica, Ivo, and Matko* are just as Croatian as *Vedran, Nenad or Drago*; the last three were originally motivated but, over time, in Muljačić’s view, that motivation is lost and nobody thinks about it any more.”

(Lučić 1988:11).<sup>18</sup> Although he did emphasise that the name *Calenda* appeared frequently from the 12th century onwards in Dubrovnik, Jireček noted that name in Kotor, Trogir and Split (among 8 families) during the 13th century, and also on the island of Krk during the 15th century (Jireček 1962:154).<sup>19</sup>

### **The name *Kolenda* in Dubrovnik and the Dubrovnik area**

The earliest mention of the name *Kolenda* in Dubrovnik dates from the 12th century; it was the name of the estate-owner *Kalenda Menze* (*Calendus Mentius*), a Dubrovnik emissary in Ancona in 1199. The first notation of the name Kalenda was that of estate-owners like Kalenda Ragnina, who bought a slave-girl from Bosnia called Negosti in 1292 (Lučić 1984:199). *Calenda Cerneche* (Kolenda Črnešić) from the same century, a judge in 1246 and member of the *Council of the Invited* [later the Senate] in 1253,<sup>20</sup> was from the same century. Together with several Dubrovnik nobles, Kalenda Trifunov de Lampino signed a friendship pact between Dubrovnik and the Serbian King Uroš I in 1243, and was a member of the Grand Council already in 1251. He was mentioned (as Kolenda Lompinović)<sup>21</sup> in a 1253 document concerning the signature of the alliance between Dubrovnik and the Bulgarian Emperor, Mihail Asena. Kalenda Stepacia testified in 1213 about the debt of certain Dubrovnik citizens to Antolinus Luganus, a Venetian (*Listine...* 1868:35-36). Kalenda Matijašev Bocinolo lived at the turn to the 14th century and sued Ilija Lovrov de Savinni on October 4, 1312, since he had beaten him and torn his clothes (Janeković Romer and Lonza 1992:186). Kalenda Vetrani (*Test.*

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<sup>18</sup> Their roots are often in words: Bog [God] – Bogdan, Bogoe, Boško...dobar [Good] – Dobromil, Dobrota, Dobroslav, Dobranja..., drag [dear] – Dragoslav, Dragoš, Dragorad..., mio [loveable] – Premil. Miloje..., brat [brother] – Bratoje, Bratoslav..., radost [joy] – Radoslav, Radidrag... Those names reflect expressions of Slavic feelings of clanishness and kinship connection. Other names also follow: Ratko, Berivoj, Stanoje, Hrvoje, Cvjetan, Jurek, Gojša... A percentage of Slavic names also penetrated into the patrician families. This is proof that Dubrovnik became almost completely Slavicised in the 13th century. Female names were not noted down in such large numbers as male names, since women were not so highly represented in public roles in the City's economic and administrative life. There was less diversity in giving female Church names (Ana, Margita, Rosa, Elena, Maria, Serga, Dominca...), while the roots in traditional female names were the same as for similar male names.

<sup>19</sup> Jireček also mentioned the diminutive forms of names, for example *Calendulo Zanni* near Split at the end of the 11th century, *Calendola* on the island of Rab in the 14th century, and *Calens* in Albania in the 15th century.

<sup>20</sup> *Monumenta Serbica spectantia historiam Serbiae Bosnae Ragusii*. 1858. F. Miklosi, ed. Vienna: apud Gulielmum Braumuller, 35-40; *Diplomatički zbornik Kraljevine Hrvatske, Dalmacije i Slavonije*, vol. 4. 1906. T. Smičiklas, ed. Zagreb: JAZU, 528-533.

<sup>21</sup> *Ibid* Professor Vekarić is of the opinion that this should definitely be written as Lamprinović, but the scribe of those documents changed the “a” into “o” in a large number of the surnames.

*Not.* vol.5, f.108, DAD)<sup>22</sup> lived in the first part of the 14th century, with whom I conclude examples of names with the vowel *a* in the first syllable, since the names that I found in the following centuries were written with the *o* open vowel in the first syllable – as in *Cholenda*, *Colenda*. Kolenda Marina Mlaskonjić was an exception, noted among the shipboard clerks in 1319 by Medini (Medini 1935:141).

Kolenda Komarić (*Cholenda Chomarich*) was referred to in the real estate records of the Dubrovnik district (1417-1449) at Street No. 9 (*ruga deta*). In the same source, but a century later in 1521, Kolenda Radonjić (Benyovsky Latin and Zelić 2007:I;156, 255; II;18, 202) was mentioned, with Kolenda Radovanov (*Test.Not.* vol.51, ff.37-39) referred to at the end of the same century. Kolenda Vladislavić, entered into the list of parish priests of the Church of St Vlaho [St Blaise],<sup>23</sup> lived in Dubrovnik in the same century. *Inherited Property* lists Marko Kolendin (*Test.Not.* vol.52, ff.19-20) and Kolenda Grgurov (*Test.Not.* vol.52, ff.37-38) in 1603 and Kolenda Marinov (*Test.Not.* vol.54, f.154) in 1611. Marino *de Colenda* was one of the submitters of a complaint (*Lam.Int.* vol.118, f.61v) in 1684 which, along with previous examples, gives the name Kolenda a Dubrovnik continuity of sorts also in the 17th century.<sup>24</sup> Marica Kolendina who was born in Vrbica near Dubrovnik and lived in the City in Dubrovnik in the first half of the 18th century, while a valuable source on the *Kolenda family from Vrbica* is offered in the criminal law suits in the Dubrovnik Chancellery (Stojan 2003:183). Cvijeta, the daughter of Kolenda from Vrbica (*Lam.Crim.* vol.62, f.129), figures as the complainant in a charge on insult submitted on 29.7.1714. A complaint for insult comes from the same place and in the same year, on 25.7.1714, the defendant being Miho Kolenda (*Lam.Crim.* vol.62, f.125). There is an unexpected remark on the example of Miho Kolenda, an inhabitant of Vrbica on the eve of the 18th century; a foundling home document dated in 1714 notes that Miho Kolenda from Vrbica adopted a five year old boy called Benedikt<sup>25</sup> on November 25. This is very probably the same person. The fact that Vrbica was a settlement in which the name Kolenda was more highly respected than elsewhere is also testified to by a charge of contempt against a decision of the Senate of June, 1717, in which the defendant was Kolenda Paskojev from Vrbica (*Lam.Crim.* vol.68, f.37r).<sup>26</sup>

<sup>22</sup> Once again, my thanks are due to Prof. Vekarić who gave me a list from the first Kalenda Menze (*Calendus Mentius*) from the 12th century to this Kolenda (Vetrani) from the 14th century.

<sup>23</sup> The list of the *plebans* (parish priests) of the Cathedral of St Vlaho [St Blaise] in the historical nucleus of the City was written (and signed) on May 25, 1932. It was signed by the members of the Church Board, Ernest Katić, Mato Vlahušić (president) and Frano Bizzaro.

<sup>24</sup> There is evidence that the name also existed in Lopud during that period (1613) in the last testament of Jakovina Kolendina, widow of Marin *Test. Not.* ser. 10.1. vol.54, f.264., DAD.

<sup>25</sup> *Oblighi delli figlioli che si distribuiscono dall ospital della misericordia*, ser. 46 vol.24., 31 v.

<sup>26</sup> Paskojev Kolenda from Vrbica is also mentioned in *Lam. Crim.* vol.72, f.13v.



Muljačić points out that only one Kolenda was noted among the personal names of the City parish between 1800 and 1900 (Muljačić 1963:125).

In the villages of the Dubrovnik Republic, according to examples from the 16th and 17th century, only one Kolenda was mentioned in the Dubrovnik Littoral, in 1545, and another Kolenda in 1673 on the Pelješac Peninsula (Kapetanić and Vekarić 1990:160), while Vekarić refers to the name Kolenda represented on the area of the Ston administrative district [*knežija*] at the end of the 16th century (Vekarić 1995:14-15). The same author provides information about Fran's son Kolenda at the end of the 16th century in Duba Stonska (Vekarić 1995:1995:335).<sup>27</sup> At the end of the 18th century, villagers from Potomje and Pijavičino denounced several women for witchcraft, and one of the accusers was Kolenda Vlahović from Potomje (Stojan 2003:203).

The linguistic factor in the onomastic fund should be emphasised. Muljačić draws attention to this, providing an ideal pattern by which every name would have a form for both genders. In the event that a certain name remains in use for only one gender for decades or even longer (this being a matter of unnecessary redundancy, of which it should be said that a name without a pair can continue on in its isolation for centuries, without the name itself suffering any damage), it is sometimes the case that a pair does exist in the land of its origin, while there is no pair, or very rarely any pair for it, in the countries that borrowed it. It is known from literature that the second, third, etc. name is a channel for the name to enter into the onomastic system, while the parents do not yet dare to use it as the first, chosen name (Muljačić 1963:119).<sup>28</sup> Utilising that trace in the interpretation of the name Kolenda, I would highlight the fact that I have not encountered that name in the female version, but exclusively in the male version (variant). And therefore – it has no pair! Despite the fact that this is a feminine noun in Croatian, Kolenda has been noted exclusively as a male name from the Dubrovnik area in all the documents that I was able to uncover in my research.

The surprise about the “longevity” of sorts of the name Kolenda sprang from the island of Lastovo. Jurica and Vekarić found the trace of the name Kolenda on

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<sup>27</sup> The author mentions that the surname Kolendić that had derived from Frano's son Kolenda (around 1580) stabilised in the second half of the 17th century.

<sup>28</sup> If one compares the dates from the list of the first appearance of additional names with the dates when the relevant names appeared as first names (the gap often covering several decades), certain cultural and historical conclusions may be drawn. Naturally enough, every name that has appeared as a second name does not have to appear as a first name in the same century, that is, the 19th in this case. Muljačić notes that in the case of research in European countries, parents more often gave female children new names, underscoring in that regard that the situation in Croatia was exactly the opposite; perhaps because of the more deep-rooted conservatism of Croatian society and the fact that it lagged behind Europe, particularly in relation to the emancipation of women, while there are also possible other reasons stemming from the need for male political names of kings, leading figures and heroes, in which process female names do not share in the onomastic fund.

the island and reported that Kolenda Marinović (c. 1465 to c. 1532), son of Frank and Anuhla, from whom the Anuhlić clan would take its surname, was mentioned as living on the island (Jurica and Vekarić 2006:31).

I encountered Kolenda as a first and second name, but not as a channel by which a new name would be introduced, but more like a channel for the survival of the personal name in a particular family and environment. For example, Bogdan Kolendin Masarović (c. 1575-1638), one of the participants in the Lastovo uprising in 1602, left a last will and testament dated 2.3.1630. His heirs were his wife and his sons, one of whom was called Kolenda. Another interesting example from the same lineage: Marko Vickov Masarović (c. 1565 – c. 1626.) drew up his will in 1626, his heirs being his wife and his son Kolenda. It was from that particular Kolenda (c. 1606-1666) that the branch of the family was given the nickname Kolić. Marin Kolendin Viceljčić-Kolić (c. 1643-1711) was head of a household on Lastovo in 1673. Following on after him, Kolenda Marinov Viceljčić Kolić was noted down in 1730. The family died out in 1738 having no descendants (Jurica and Vekarić 2006:184).

The traditional trace of honouring a male ancestor was also suggested to us by examples among men from Lastovo: Kolenda Nikola Antunov Kaškić from the end of the 18th century and Antun Kolenda Nikolin Kaškić from the beginning of the 19th century (Jurica and Vekarić 2006:33). Those examples open up an interesting family chronology while giving an outline at the same time of the survival of the male name Kolenda (Jurica and Vekarić 2006:70).<sup>29</sup> Kolenda Marinov Barbić from the first half of the 19th century and his descendants, Marin Kolendin Barbić and Ivan Kolendin Barbić from the end of the 19th century, are noted along that same line. Continuing on this heading, Kolenda Ivanov Barbić Boldun is mentioned in the first half of the 20th century. I shall provide one more similar example in which the name of an ancestor is honoured; in the first half of the 19th century, Kolenda Kuzmin Lešić is also mentioned, Antun Kolendin Lešić at the end of the 19th century, with Kolenda Antunov Lešić at the beginning of the 20th. The fact that the custom of giving of the name Kolenda was still vital at the beginning of the 20th century is proven by the example of Kolenda Antunov Karlović from 1918 (Jurica and Vekarić 2006:113-117, 263).

A very unusual name – Kolenda Kolenda-Silvestrov Barbić (1838–1909) – was noted at the end of the 19th century. The people of Lastovo came to Dubrovnik in their island-coastal migrations, one of whom was Antun, the son of Kolenda-Silvestra Barbić, a wood-worker who moved to the City in 1848, while the family

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<sup>29</sup> Authors provide an interesting example in presenting to us the long-lived Kolenda Marić Primilić-Marićević (c. 1495 – c. 1581) from Sredina Selo, who bequeathed his real estate to his wife and children, while his grandchildren also inherited, one of them being Kolenda. This name can be monitored through branches of the family up until the mid-18th century, in which Kolenda Marićević, a priest, was noted.

died out in the third quarter of the 19th century. At the end of the 19th century we also have the example of Kolenda Kolendin Ivelja-Putin, who was succeeded by Luka Kolendin Ivelja-Putin at the beginning of the 20th century (Jurica and Vekarić 2006:119-120, 292).

The charge list at the Dubrovnik Criminal Court also includes one for physical assault, suffered by a group of people from Lastovo on June 7, 1713, among whom a five year old boy name Kolenda is mentioned, he being the brother of one of the Lastovo participants in the disorderly conduct (*Lam.Crim.* vol.60, f.72). Among the charges from the first half of the 18th century is one in which Kolenda Rusinović from Lastovo is mentioned (*Lam.Crim.* vol.72, f.9).

There is an interesting example of the name Kolenda when, in fact, it was not really a name but a nickname after an ancestor. Antun Ivelja (1825-1879) from Lastovo, a slipper-maker from Lastovo, moved to Dubrovnik in 1850, and was given the nickname Kolenda after his grandfather. The family died out at the end of the 19th century. Lovro Kolendin Ivelja-Martinović was noted in the Ivelja-Martinović family in the first half of the 19th century, then Kolenda Lovrov Ivelja-Mrtinović at the end of the century, followed once again by Lovro Kolendin Ivelja-Mrtinović at the beginning of the 20th century (Jurica and Vekarić 2006:256, 286). The continuity of the male personal name Kolenda on the island of Lastovo is confirmed to us by the above examples and is visible from the 15th to the 20th century. The evident frequency of the name Kolenda on the island of Lastovo leads us to think that the island's isolation and its distant position out at sea protected and preserved the long duration of the name in a particular way.

### **Shaping surnames and content in the surname structure**

Šimunović stated that the surname is a linguistic and cultural memorial, sending us a clear message of how surnames are also first-class, basic information sources for demographic, ethnographic, culturological, migrational, gender and statistical research (Šimunović 2008:14-15).<sup>30</sup>

The messages of our forebears are imprinted into every surname. In this country, surnames have long been a closed category, new ones are not created as they once were after the disintegration of tribes, confraternities, clans, and families. Still new surnames are appearing, while many, unfortunately, are disappearing altogether.

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<sup>30</sup> This is also because they reveal historical and topographic content (Zagrebac) and confessional (Jurjević-Đorđević), national (Tedeschi), linguistic (Črbbam Crnobori) and other influences. For experts who deal with them, surnames carry lexical and so-called categorical meaning: if a surname is, for example, a patronymic (a name deriving from the name of an ancestor): Jurić, Matković, Anić; if it has ameliorative, hypocoristic meaning (e.g. Dragić/Dear One), or is pejorative (e.g. Žderić/Glutton), or diminutive: Bartulica [the diminutive of Bartul], or augmentative: Jurina [augmentative of Jura].

The surname is no longer a mere cultural, linguistic, sociological, onomastic form for study – it also warns of biological jeopardy. Šimunović states that surnames are migratory monuments, since they testify to national expansion into spaces and destinies over time. Through their surnames, the common folk wrote their own history, while the content and personages in surnames sketched out events, the worldview of particular times and circumstances, and the conceived spiritual and material world that the people changed and perfected through history. Surnames are a reliable treasure trove of the popular notion of reality and that is where their monumental value lies – concludes Šimunović (Šimunović 2008:15).

The onomastic meaning of surnames can be seen in the naming of a person, while we can often identify personal names in the surname structure. Surnames are largely created by the names of the father (the patronymics), while the number of metronymics, surnames that indicate a connection with the mother, are rarer and of more recent origin because of the many years of the subordinated position of women in the family and in society (Šimunović 2008:45-46).<sup>31</sup>

In the host of names and nicknames that were created in everyday life, the people accepted only some, converting them into surnames through long-term use (Vekarić 1992:58). Surnames were intended to ensure unambiguous identification, as a result of which they were formed according to the person's characteristics that – at a particular juncture and a particular place – were exceptional, rare and particular.

Vekarić informs us of the existence of the surname Kolendić among the clans on the Pelješac Peninsula. The oldest known member of the Kolendić clan was called Frano (around 1545), while the surname came about with his son Kolenda (around 1580). It stabilised in the second half of the 17th century. Stjepan Kolendin was the head of a household in Duba in 1664, 1673/4 and 1683. The family died out at the mid-19th century (Vekarić 1995:49).

Criminal Court documents in Dubrovnik (*Lamenta Criminalia*) are a valuable trace source on the existence of the surname Kolendić (*Cholendich*) in the Dubrovnik area. In a 1714 complaint for insult, the defendant was Mihajlo Ivanov Kolendić from Brgat (*Lam.Crim.* vol.62, f.103). There is also evidence that Kolendić families lived in Brgat in the 18th century in a charge from 1755, in which Matko Kolendić appears as the complainant (*Lam.Crim.* vol.125, f.212),<sup>32</sup> and there is also the complaint for insult and face-slapping in which the defendant was Mihajlo Kolendić from Brgat (*Lam.Crim.* vol.126, f.36). Ivan Mihajlov Kolendić and Ivan Matkov Kolendić from Brgat are mentioned in an insult case from 1758 (*Lam.Crim.* vol.130, f.75). There were also people who bore the sur-

<sup>31</sup> A woman had a three-fold name, both throughout history and today, in the patronymic form: a) adjectivally (deriving from the father's name or nickname), b) nominally (Ložuša after her father Lozo) and c) andronymically (deriving from her husband's name or nickname: Barićeva).

<sup>32</sup> Matko Kolendić from Brgat is mentioned in a legal suit in 1758; *Lam. Crim.* vol.130, f.78 v.

name Kolendić on the island of Mljet in the 18th century; a trace of that is found in a 1712 case in which the plaintiff mentioned is Nikola Kolendić, nephew of the priest Trojan Kolendić (*Lam.Crim.* vol.58, f.191-192, 222-232).<sup>33</sup> There is once more priest's name among the Kolendić families from the first half of the 18th century; he was Jeronim Kolendić (*Test.Not.* vol.76, f.173-174). And once again, an even older mention of the Kolendić surname comes from Lastovo; Mato Kolendić drew up his will in April, 1552 (Jurica and Vekarić 2006:32). Mato had six children, and one of his four sons was named Kolenda, which means that his name and surname was Kolenda Kolendić.

Apart from Kolenda being a personal name, and a nickname, it was also noted as a foundling name in Konavle, giving it an additional semantic stratum in the world of surnames. It appears among settler surnames in Popovići in 1871, and in the village of Ljuta in 1895. The name Nikola Kolenda Ban Lazar is mentioned in Kokoti in Konavle (Kapetanić and Vekarić 1998:I 164, II. 215, 223, 228). That was the name of a foundling called Nikola (2.1.1827 Kuna Pelješka – 21.4.1909 Popovići) Kolenda, who was probably raised in the Ban household; he married and inherited the house of the Relja family in the hamlet of Kokoti in Popovići. He bore a twofold surname, Kolenda-Ban, and his nickname was Lazar. He finally adopted the surname of the house of Relja. Another example of the foundling surname of Kolenda also comes to us from the Konavle area; Đusto Nikola Kolenda (1.1.1860 Ljuta – 13.2.1929 Trsteno) was raised in the Skance household in Ljuta, married and lived in the house of the family mentioned. He adopted the surname Skance and moved to Trsteno (Kapetanić and Vekarić 2002:124). If we look carefully at the date of birth of the foundlings mentioned, we will notice that they were born on January 1 and 2, making the choice of the Kolenda surname completely logical to us, in keeping with the Konavle custom of the first day of the New (Young) Year (*prvi džegara*) being called – the *kolende* (Milčetić 1917:50).<sup>34</sup> This reminds us and convinces us once again that surnames are not merely words but also thought and sense, in this example of the recognisable, holiday season, the specific calendar interval.<sup>35</sup>

<sup>33</sup> The name of Trojan Kolendić was also noted down in 1710/11 in *Test. Not.* ser. 10.1 vol.73, ff.147-149.

<sup>34</sup> In fact, this is not only the custom in Konavle; *Lamenta Criminalia*, vol.70, f.98. in a suit dated 2.1.1718 says that day is called "...at kolende... *alle colende*...".

<sup>35</sup> On that day, and also on Christmas Eve and New Year's Eve, carols were sung in congratulatory greeting processions.

## Conclusion

If one believes that the messages of our forebears are imprinted in names, those forebears who expressed their spiritual culture in the creation of names, just as the semantic traces of surnames have left an echo of their existence, then Kolenda is a valuable signpost into our heritage.

If we understand Kolenda as a personal name, it could lead us etymologically to Slavic deities or to the Latin root *calendae Ianuarii*. The name Kolenda repeatedly calls up in our minds the traditional stamp of the holy days greeting processions in the context of broader culturological identity. That name in the *Calenda* form first appeared among the patricians in Dubrovnik at the beginning of the 12th century and, with greater or lesser frequency, was shaped into *Cholenda* or *Colenda* from the 15th century onwards, being retained in the Dubrovnik area right up until the 20th century. But it seems – it has disappeared today.

In the customary glossary of concepts in the Konavle region, *kolende*, along with other meanings,<sup>36</sup> gave the name to the first day of the New Year, so it is not surprising that foundling children born in that interval bear the surname Kolenda. In that sense, too, Kolenda is a reminder of the customary and culturological identity of the clime which, for its part, takes its roots from the Christianised pre-Christian customs.

Kolenda is thus a personal name that I found in the first and second channel in Dubrovnik and the broad Dubrovnik area, but also as a nickname recalling a forebear.

Finally, Kolenda as a personal name is the source of the anthroponymic (and also patronymic) surname Kolendić, which continues to exist today in the City of Dubrovnik and its surrounding area.

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<sup>36</sup>The word *kolenda* has several meanings; it is a carol song, a greeting, a procession, a ritual, and a gift received in response to sung greetings.

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## KOLENDA U IMENIMA I PREZIMENIMA

### SAŽETAK

Pojam se kolende u dubrovačkom kraju uglavnom naslanja na tradiciju čestitarskog, nerijetko šaljivog pjevanja, u blagdanskim danima starog i novog ljeta. Manje je poznato značenje Kolende kao vlastita imena koje je iznjedrilo dubrovačko srednjovjekovlje. Prvi oblik imena, zabilježen u 12. stoljeću među dubrovačkim vlasteoskim staležom, bio je *Calenda*, nakon čega je u većoj ili manjoj frekvenciji do 15. stoljeća preoblikovano u *Cholenda* ili *Colenda*. U kasnijim se stoljećima javljalo na širem dubrovačkom području, osobito na Lastovu, gdje se zadržalo sve do prve polovice 20. stoljeća. Tim su se imenom nazivali i nahodi, napuštena djeca rođena u prvome danu novoga ljeta, koji se u tradicijskom nazivlju dubrovačkog (osobito konavoskog) kraja nazivao – kolenda. Iz vlastitog imena Kolenda nastalo je istovjetno prezime kao i patronimski oblik Kolendić, koji za razliku od ishodišnog imena i danas postoji u dubrovačkom kraju. U radu se promatraju rezultati istraživanja imena Kolenda u literaturi i arhivskoj građi Državnog arhiva u Dubrovniku. Zaključuje se da je Kolenda isključivo muško ime koje, barem kad je u pitanju dubrovačka baština, nema inačicu u ženskome rodu.

Ključne riječi: Kolenda, Kolendić, dubrovački kraj