

ANKICA ČILAŠ ŠIMPRAGA

Institute of Croatian Language and Linguistics

Ulica Republike Austrije 16, HR-10000 Zagreb

*acilas@ihjj.hr*

## CROATIAN ONOMASTIC TERMINOLOGY RELATED TO SAINTLY NAMES<sup>1</sup>

Saintly names are frequent constituents of the general Croatian onymy – anthroponymy (e.g. first name *Ivan*; family name *Ivković*), toponymy (e.g. oikonym *Sveti Vid Dobrinjski*, *Donji Vidovec*, oronym *Sveta Gera*, nesonym *Sveti Grgur*) and chrematonymy (e.g. *Sveta Ana* (church name), *Hotel Sveti Benedikt*, *Tunel "Sveti Rok"*). In Croatian onomastic and other literature, different terms have been confirmed which relate to onyms motivated by saintly names, such as *svetačko ime* / *kršćansko ime* / *kalendarsko ime*, *eklezionim*, *hagionim*, *hijeronim*, *patrocinij* / *patrocinijsko ime* and *sanktorem*. In our paper, we will describe their usage, characterised by great disarray, define them according to the consulted sources and determine their normative status in Croatian onomastic terminology.

### I. The fundamental issues of contemporary Croatian onomastic terminology

The fundamental issues of contemporary Croatian onomastic terminology were highlighted by Anđela Frančić and the author of this paper at the XX Slovakian onomastic conference which took place in Banská Bystrica from 26 to 28 June 2017. The issues are related to the unsystematic use of onomastic terminology in the work of onomasticians, especially non-onomasticians such as phraseologists, lexicologists, lexicographers, grammaticians, orthographers and others. This might refer to the use of (1) hybrid terms, (2) individual terminological neologisms, (3) different formational variants of the same term, (4) terms of Greek/Latin provenance and their Croatian equivalents in the same paper or (5) the use of different terms for the same concept, i.e. the issue is terminological synonymy.

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<sup>1</sup> This paper was financed by the Croatian Science Foundation through the project IP-2018-01-6053 "Research of anthroponymy on Croatian territory in the 15<sup>th</sup> century".

Some Croatian onomasticians have discussed individual terms, and some have dealt with the Croatian onomastic terminology as a whole. Among them, Petar Šimunović made the biggest contribution to the development of Croatian onomastic terminology. He participated in the committee which composed the terminological handbook *Osnoven sistem i terminologija na slovenskata onomastika* (1983), in which about 200 onomastic terms were processed. A more recent contribution to Croatian onomastic terminology was made by this author in the book *Uvod u hrvatsko imenoslovlje* (2009), in which the chapter *Priručni rječnik hrvatskih onomastičkih termina* contains a list and definitions of about 80 chosen onomastic terms. As it was not intention of the author to produce a comprehensive dictionary, even some terms used in the book itself are missing from the list. Along with its positive characteristics, it needs to be noted that the author did not terminologically systematize definitions, and that only a small number of terms is accompanied by examples, which means that a portion of the terms remain unclear.

Another important contribution is that of Vladimir Skračić in his monograph *Toponomastička početnica. Osnovni pojmovi i metoda terenskih istraživanja* (2011). Although the author deals with toponomastics, he defines a number of the anthroponomastic terms, and offers good terminological solutions in toponomastic terminology for referents under the sea and along the coast<sup>2</sup>. In an effort to create terms systematically according to the Greek language and other positive features, Skračić's terminology is also characterized by the introduction of terminological neologisms and existing terms in a new way, e.g. he defines the term *akronim* as 'name of a promontory' (Skračić 2011: 127), and *hagionim* as a 'type of oikonym' (Skračić 2011: 117), which will be further elaborated in the paper.

Except for the terminology provided by these authors, a minority of Croatian onomasticians use the handbook *Osnoven sistem i terminologija na slovenskata onomastika* as well as the dictionary of Russian onomastic terminology of Natal'ya Vladimirovna Podol'skaya and the list of terms provided by ICOS<sup>3</sup>.

The important task of systemizing contemporary Croatian onomastic terminology lies before Croatian onomasticians. Their aim should be to create a ter-

<sup>2</sup> Examples of Skračić's "maritime" terminology:

- a) *bentonim* (< Greek *benthos* 'sea depths') – term which refers to the seabed (Skračić 2011: 128)
- b) *diaplonim* (< Greek *diaplous* 'water passage') – term which refers to water passages (Skračić 2011: 128)
- c) *hormonim* (< Greek *hormos* 'port, anchorage') – term which refers to bays (Skračić 2011: 127)
- d) *paralionim* (< Greek *paralia* 'coast, strand, littoral') – term which refers to areas and buildings on the coast which are not capes, bays or passages, but some formations or structures on the very coastal line (Skračić 2011: 126).

<sup>3</sup> ICOS = International Council of Onomastic Sciences.

minology with as little terminological synonymy and terminologically individual neologisms (along with the already existing term) as possible, with an important reliance on the terminological tradition based on the handbook *Osnoven sistem* from 1983. When creating such a handbook, it is important to clearly define terms and identify them according to their status as *recommended*, *allowed*, *not allowed* and *obsolete terms*. In addition, each term should be exemplified. Given that such a handbook should facilitate onomastic communication, it is necessary to take into account the onomastic terminological solutions of other nations, primarily Slavic, but all others as well.

In view of the aim to build a systemized Slavic and international onomastic terminology, it is necessary to determine terminological similarities and differences between national onomastic terminologies on the term and content level. In order to determine these terminological correspondences and discrepancies, the analysis of terms related to saintly names has proven to be motivating.

In an attempt to present Croatian onomastic terminology connected to saintly names, in addition to the work of Croatian authors, I used the handbook *Osnoven sistem*, the dictionary of Russian onomastic terminology of Natal'ya Vladimirovna Podol'skaya and the list of terms provided by ICOS.

## II. The anthroponymic category of first names

Not touching upon the use of onomastic terms outside onomastics at this point, we need to emphasize that even in anthroponomastic terminology which relates to first names there is no real consensus. Thus, for names such as *Antun*, *Ivan*, *Juraj* and *Stjepan* three different terms are used: *svetačko ime*, *kršćansko ime* and *kalendarsko ime*.<sup>4</sup> The term *biblijsko ime* also appears in onomastic literature, but it is not certain if it refers to names confirmed in the Bible which did not become saintly names, e.g. *Abel*, *Abraham*, *Adam*, *David* and *Eva*, or to all names confirmed in the Bible, some of which became saintly names, for example the names of the evangelists *Matej*, *Marko*, *Luka* and *Ivan*. It is justifiable to ask whether these terms are synonymous, and whether they all have their place in Croatian onomastic terminology.

In international and foreign handbooks which aimed for systematisation, only some of these terms have been confirmed.

II.1.a) In the handbook *Osnoven sistem* (1983) only the terms *svetačko ime* and *kalendarsko ime* appear as Croatian terms.

Along with the Croatian and Serbian term *svetačko ime*, a similar term has been confirmed in Slovenian (*svetniško ime*), while for other South Slavic, West

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<sup>4</sup> In contemporary onomastic papers, the terms *rodno ime* and *krsno ime* have very rarely been confirmed, so they will not be dealt with in this contribution.

Slavic and East Slavic languages, as well as for German, the terminological equivalent motivated by the adjective *crkveni* is listed (e.g. German *kirchlicher Vorname*). The term *svetačko ime*, i.e. in Macedonian *crkveno ime*, is defined as »sobstveno ime na lice značajno za istorijata ili postoenjeto na crkvata poradi što crkvata toa ime go preporučuva kako krsno ime«<sup>5</sup> (OS 1983: 264). Examples from the Macedonian language are the first names *Kliment* and *Naum* (OS 1983: 264).

The other confirmed Croatian term is *kalendarsko ime*, and all of the mentioned terminological equivalents are motivated by the lexeme *kalendarski* (e.g. German *Kalendername*). In the handbook *Osnoven sistem*, the term *kalendarsko ime* is defined as »rodno (krsno) ime dadeno na opredelen den od godinata vo svetovniot ili crkovniot kalendar so što neposredno ili posredno se preporučuva za upotreba. Vo crkovnite kalendari tie sekogaš se iminja na bibliskite ličnosti, blagoslovenite i svetitelite čijšto pomen pağa na soodvetniot den« (*Osnoven sistem* 1983: 265)<sup>6</sup>. The definition is exemplified by first names from the Macedonian anthroponymicon such as *Nikola*, *Petre*, *Mitko* and *Paraskeva*.

II.1.b) In the dictionary of the Russian onomastician Podol'skaya, the terms *kršćansko ime* and *kalendarsko ime* are confirmed. As opposed to the handbook *Osnoven sistem*, in this dictionary the term *crkveno ime* (*cerkovnoe imja*) is not recommended, but the entry directs to the term *krsno ime* (*krjostnoe imja*).

Podol'skaya defines *kršćansko ime* as »hristianskoe imja (ličn.) – kano ničeskoe imja (sm.). Imja, svjazano s hristianskoj religiej: a) pravoslavnoe, b) katoličeskoe, c) protestantskoe«<sup>7</sup>. Its hyperonym, therefore, is *kanonsko ime* (*kanoničeskoe imja*), which refers to the traditional names of different world religions (Podol'skaya 1978: 80). *Kalendarsko ime*, on the other hand, is defined as a name taken from the church calendar, in which names of canonised saints are listed according to the days of the year on which their feast days are celebrated. Examples of first names are listed such as *Adrian*, *Anastasija*, *Mihail*, *Natalija* etc. (Podol'skaya 1978: 72).

II.1.c) The ICOS database does not contain the term *calendar name*, nor an equivalent to the Croatian term *svetačko ime*, while *biblical name* is not listed either. However, the term *Christian name* is confirmed, in place of which the use of the term *first name* is recommended. The problem with the term *Christian*

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<sup>5</sup> English translation: »first name of a historically relevant person or existence of a church due to which the church recommends it as the Christian name«.

<sup>6</sup> English translation: »birth (Christian) name given on a specific day of the year in the secular or church calendar which is indirectly or directly recommended for use. In church calendars, these are always names of Biblical figures, the beatified and saints whose feast day falls on the specific day.«

<sup>7</sup> English translation: »Christian name (first name) – canonical name (compare). Name connected to the Christian religion: a) orthodox, b) catholic, c) protestant.«

*name* is that it can be translated into Croatian in two ways: as *krsno ime*, which is the name given upon birth or baptism, and as *kršćansko ime*.

It is clear from this that onomastic terminological solutions which relate to first names motivated by saintly names, both within Slavic terminology and outside it, are not consistent. What is the situation in Croatian onomastic practice?

II.2.a) In the book *Priručni rječnik hrvatskih onomastičkih termina*, Petar Šimunović does not list nor define the terms *kalendarsko ime*, *kršćansko ime*, *svetačko ime* or *biblijsko ime*. However, in individual chapters of the book *Uvod u hrvatsko imenoslovlje* (2009) he uses each of these terms. At the same time, the terms *kalendarsko ime* (Šimunović 2009: 166) and *kršćansko ime* (Šimunović 2009: 180, 200) appear only once or twice, as synonyms for *svetačko ime*, while the term *svetačko ime* is confirmed about 30 times (Šimunović 2009: 71, 74, 89, 106, 114, 117, 119, 120, 122, 144, 148, 156, 159, 160, 161, 166, 172, 177, 215, 228, 278, 280, 328, 331, 338, 343, 345), which can lead to the conclusion that this is the term preferred by Petar Šimunović. When he wants to emphasise the Biblical source of these names, he uses the term *svetačko-biblijska imena* (Šimunović 2009: 85, 86, 149, 150), *biblijska imena* (Šimunović 2009: 351, 358), *svetačka i biblijska imena* (Šimunović 2009: 331) and *biblijska i druga svetačka imena* (Šimunović 2009: 345).

II.2.b) Not delving deeper into anthroponomastic topics, Vladimir Skračić uses synonymous terms and speaks about the terms *kršćanska imena* (Skračić 2011: 39), *kršćanska svetačka imena* and *svetačka imena* (Skračić 2011: 71), not attempting to define them. Such synonymy is present in the majority of Croatian onomasticians.

II.2.c) In her work, Anđela Frančić uses the term *svetačko ime*, differentiating it by linguistic source from *narodno ime*. She very rarely uses the term *kalendarsko ime*, only when explaining how in the past saintly names were given depending on the feast days around which the child was born.

II.2.d) Domagoj Vidović, a prolific author of the younger generation, rarely discusses onomastic terms in his work, but an insight into the frequency of confirmations of terms in his work can lead to the conclusion that he gives precedence to the term *kršćansko ime*.

II.2.e) Personally, in my work dealing with anthroponyms such as *Juraj* and *Stjepan*, I give precedence to the term *svetačko ime* for several reasons. (1) In the Croatian language, all saintly names are of foreign origin, and this term expresses a clear relationship to names of Slavic origin. It is also important to highlight that, in the 20<sup>th</sup> century church calendar, there are also Slavic names which are not of saintly origin, and the term *kalendarsko ime* can no longer be used to relate to names of foreign origin, i.e. it cannot be used to differentiate them from names of folk origin. (2) Nowadays, saintly names are not given only according to the

calendar, and research has shown that it was similar in the past, so the terms saintly and calendar name cannot be true synonyms and must not be used as synonyms. (3) As regards the term *kršćanska imena*, it must be said that they imply all names related to the Christian religion, which means that they could include first names such as *Anđela*, Slavic names *Nada* and *Vjera* (theological merits or virtues in Christian theology) and translated names such as e.g. *Cvjetko* (from *Florijan*).

Keeping in mind all of the above, precedence should be given to the term *svetačko ime* as it is most functional in the analysis and classification of anthroponymic material according to linguistic source. Along with that term, in the *Rječnik suvremenih hrvatskih osobnih imena* (Čilaš Šimpraga, Ivšić Majić and Vidović 2018) we also use the term *biblijsko ime*, i.e. that which is not saintly at the same time, e.g. *David*, *Judita*, *Holoferno*, and *biblijsko-svetačko ime* for names of saintly origin confirmed in the Bible, e.g. *Ana*, *Marija*, *Josip*, *Marko* etc.

### III. Croatian toponomastic terminology related to saintly names

In toponomastic terminology relating to saintly names, we will focus on the terms *hagionim*, *sanktorem*, *eklezionim*, *hijeronim*, *patrocinij* / *patrocinijsko ime*, which we have already singled out as not clearly defined (Čilaš Šimpraga and Frančić 2019), which is the reason their use is inconsistent and differs in the work of individual authors, while they are most commonly not listed in contemporary dictionaries of the Croatian language<sup>8</sup>.

The most frequent of these terms in Croatian onomastic literature is *hagionim*, while *patrocinij* and *sanktorem* are somewhat rarer, and the other terms have fewer confirmations.

#### III.1. Hagionim

The term *hagionim* is not found in dictionaries of general language, nor in the *Hrvatska enciklopedija*, *Hrvatski enciklopedijski rječnik*, *Veliki rječnik hrvatskoga standardnog jezika*; however, in the onomastic literature there are ample confirmations. The highest number of Croatian onomasticians use it with the meaning ‘saintly name’ (for example Čilaš Šimpraga, Frančić, Horvat, Marasović-Alujević, Vodanović, Vuković), and the same meaning is recommended by ICOS. At the same time, there are authors which ascribe different meanings to this term. For example, in the *Kartografsko-geoinformatički rječnik, 1. Faza*, *hagionim* is defined as ‘name of sacral structure’ (<http://www.kartografija.hr/nzz/images/Rjecnik.pdf>), while the onomastician Stijepo Stjepović defines it as ‘first

<sup>8</sup> For example, in HER *eklezionim*, *sanktorem* and *hagionim* are not explained.

name of a sacral structure’ (Stjepović 2015: 118, 120). Vladimir Skračić defines it as ‘toponym created from a saintly name; **type of oikonym** (highlighted by A. Č. Š.) which contains a name of a saint, after whom a village, town or a sacral structure is named’ (Skračić 2011: 61, 117–118). Šimunović uses the term with multiple meanings – he defines it as ‘saintly name’ (Šimunović 2009: 74); however, it can be inferred from examples that he considers *hagionim* to be an ‘oikonym created from a saintly name’ (Šimunović 2009: 120).

We believe that, in order to avoid terminological synonymy, *hagionim* should not be used as a toponomastic term, but it should be defined as ‘saintly name’, with examples being *sveti Martin*, *sveta Ana*, *sveti Josip* and many others.

### III.2. Sanktorem

The term *sanktorem* is not found in dictionaries of general Croatian language, and it is not confirmed in the handbook *Osnoven sistem*, in the dictionary of Russian onomastic terminology nor on the ICOS list. The term does not have the usual suffixoid *-onim*, and it seems that has not been taken from any foreign language and that it is not a form of the Latin adjective *sanctus*.

It has been confirmed in the *Hrvatska jezična riznica* (*riznica.ihjj.hr*), a computer corpus of the Croatian language of the Institute of the Croatian Language and Linguistics, and the examples make it clear that it refers to different kinds of referents.

At the same time, the term has ample confirmations in the work of some Croatian onomasticians. Despite this, we can rarely find its definition<sup>9</sup>, and Šimunović does not define it either in the abovementioned *Priručni rječnik hrvatskih onomastičkih termina*; however, in the book *Uvod u hrvatsko imenoslovlje* (2009) the term has several confirmations, and it is exemplified by names such as *Sutivan* and *Sutožel*. Probably among the first to use it was Valentin Putanec in a study from the year 1963, but he used *sanktorem* to imply part of the name which comes after the reflection of the Dalmatic adjective *sanctus*: »Termin *sanktorem* upotrebljavam u značenju ‘svetkovinska (blagdanska) jedinica’«<sup>10</sup> (Putanec 1963: 157). Thus, according to Šimunović, *sanktorem* is, for example, the toponym *Sutivan*, while according to Putanec the *sanktorem* within the toponym *Sutivan* is *-ivan*.

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<sup>9</sup> However, in his paper “Onomastička terminologija” in the section *Abecednik onomastičke terminologije*, Siniša Vuković lists the term *sanktorem*, although he does not define it, but directs from it to *hagiotoponim* which he defines as ‘toponym derived from the first name of a saint’ (Vuković 2007: 181).

<sup>10</sup> English translation: »I use the term *sanktorem* meaning ‘feast day (holiday) unit’« (Putanec 1963: 157).

We find out more about the term *sanktorem* from Šimunović's book *Toponimija hrvatskoga jadranskoga prostora* (2005) and the chapter *Toponimi s dalmatskim pridjevom san(c)tu(s)* (123–130), in which the author also does not define the term itself. He discusses toponyms with the adjective *sanctus* which refer to geographic features located along the Croatian coast from Istria to the very south, and we also find them south of Croatia in the Bay of Kotor. Such names are, for example: *Stobreč*, *Stomorice*, *Sutivan*, *Sutpetka*, *Supetar*, *Suđurac*, *Suđurađ* etc. They are all motivated by names of churches, and they were created very early, at the time of Roman-Slavic linguistic symbiosis, probably from the beginning of settlement until the end of the 10<sup>th</sup> century. In the toponyms which became adapted to Croatian, different reflections of the Dalmatic adjective *sanctus* can be found: *sut-*, *sat-*, *st-*, *su-*, *suto-*, *sto-*, *sta-* etc. Toponyms with the Dalmatic adjective *sanctus* have been the subject of interest for onomasticians from the beginning of the development of Croatian onomastics. The first one to research them was Konstantin Jireček at the end of the 19<sup>th</sup> century, and among the most important researchers were Petar Skok<sup>11</sup>, Valentin Putanec<sup>12</sup> and Petar Šimunović<sup>13</sup>.

Taking into account the examples listed by Šimunović, we can conclude that *sanktorem* refers to toponyms which consist of the Dalmatic adjective *sanctus* and a saintly name, and they can be oronyms (for example *Sutpetka*, a hill on Lapad; *Supetar*, a hill on Pelješac), nesonyms (for example *Sušćepan*, a small island in front of Cavtat; *Supetrić*, a small island near Lastovo), oikononyms (for example *Suđurađ*, a village on Šipan; *Stivan/Sutivan*, a village on Brač), names of coves (for examples *Sutmihojska*, a cove on Mljet), names of areas around churches (for examples *Stomorice* in Selca on the island of Brač), names of cemeteries (for example *Sutikva*: St Tekla, in Podgora) etc. These names bear witness to the Roman-Slavic linguistic symbiosis on the eastern coast of the Adriatic, and to their preservation by, among other methods, transferal to a new naming object. Moreover, it needs to be pointed out that the term does not refer to names with the Croatian constituent *sveti*, like, for example, the names of settlements *Sveti Filip i Jakov* and *Sveti Đurđ*.

Given its tradition of half a century, we believe that the term needs to be kept in the Croatian onomastic terminological system with a clear note that the term does not refer to a specific type of referent, but to toponyms which consist of a reflection of the Dalmatic adjective *sanctus* and a name of a saint.

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<sup>11</sup> See Skok (1914: 441–445; 1950; 1952: 19–62; 1954: 37–88); Skok and Novak (1952).

<sup>12</sup> See Putanec (1963: 137–175).

<sup>13</sup> See Šimunović (1986: 109–120; 1996: 39–62).

### III.3. Patrociniy

The term *patrociniy* is not found on the ICOS list, in the dictionary of Russian onomastic terminology, nor in the handbook *Osnoven sistem*. The term comes from the Latin noun *patrocinium*, meaning ‘protection, auspice’, which is derived from the Latin *patronus* ‘protector, defender’, thus *patrocinium* is the protection provided by the *patronus*.

In Croatian lexicography, the appellative *patrociniy* is mostly found in dictionaries of foreign words (Klaić 1986<sup>14</sup>; Anić and Goldstein 1999), where it is not explained as an onomastic term. This appellative does not appear in the *Hrvatska jezična riznica* of the Institute of Croatian Language and Linguistics, while there are only three confirmations on *hrWaC* (*Croatian web corpus*) and, according to the texts in which they appear, it seems that *patrociniy* is taken to be the ‘saint to whom something is dedicated, for example altar or chapel’.

Among Croatian onomasticians, the only one to discuss the term was Petar Šimunović in *Uvod u hrvatsko imenoslovlje*, while Skračić (2011) and Vuković (2007) do not list it or discuss it. Along with the term *patrociniy*, Šimunović uses the synonymous two-word term *patrocinijsko ime* which he defines as ‘name created after the patron saint of a church (in a specific town)’. The examples provided are oikonyms *Brckovljani*, *Đurđevac*, *Veliko Trojstvo* (Šimunović 2009: 78), according to which we can conclude that the term *patrociniy* relates only to oikonyms. In another place in the same book, the author places *patrociniy* in a group of toponyms created from anthroponyms, examples of which are *Dimitrovci* (Mitrovica), *Vinkovci*, *Rokovci*, *Damjanci*, thus oikonyms once again, and he emphasises that in Southern Croatia they are those hagionymic names with the constituent *sut-* (Šimunović 2009: 100), which, as we have already mentioned, he calls *sanktorems*. From that we can conclude that the terms *sanktorem* and *patrociniy* are in a hierarchical relationship of a hyponym and hyperonym. Given that the term *sanktorem* itself refers to different referents in the names of which we can see the reflection of the Dalmatic *san(c)tus*, the question is raised of whether the term *patrociniy* also refers to different referents or just to names of settlements.

As the term *patrociniy* is used by a small number of Croatian onomasticians, who ascribe a meaning to it that is not clearly defined, the status of this term is unstable. When deciding on its inclusion into the Croatian onomastic terminological system, an insight into the contemporary terminological systems of other languages could be helpful. In any case, the term should refer to names which reflect names of patrons, i.e. protectors. When it comes to the expression

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<sup>14</sup> For example, for *patrociniy* Klaić provides the meaning ‘guardianship, custody, protection, auspices, advocacy, defence’ (Klaić 1963: 1020)

of the term itself, we believe that the term should consist of two words – *patrocinijsko ime*.

## IV. Croatian chrematonomastic terminology related to saintly names

### IV.1. Eklezionim and hijeronim

The appellative *eklezionim*, which derives from the Greek *ekklesia* ‘assembly’, later church (both the community and the building), is infrequent in general Croatian language. We do not find it in dictionaries of general language, in the *Hrvatska enciklopedija* nor in computer language corpora such as the *Croatian web corpus (hrWaC)* or *Hrvatska jezična riznica (riznica.ihjj.hr)*. Croatian onomasticians use it rarely. This term has not been confirmed in the handbook *Osnoven sistem* nor on the ICOS list of onomastic terms.

However, it is discussed in the dictionary of Russian onomastic terminology. Podol’skaya defines *eklezionim* in the following way: »Ekklezionim. Klass toponima. Sobstvennoe imja mesta soveršenija obrjada, mesta poklonenija ljuboj religii: v tom čisle nazvanie cerkvi, časovni, kresta, otdeľno stojaščego altarja, svjaščennyh kamnja, istočnika, dereva« (Podol’skaya 1978: 164)<sup>15</sup>.

The term *eklezionim* is very rarely found in Croatian onomastics. Šimunović does not define it in the *Priručni rječnik hrvatskih onomastičkih termina*, and he mentions it only once in another place in the same book as ‘name after church patron’ (Šimunović 2009: 74), not providing any examples, so it is impossible to know what type of referents it refers to. Vladimir Skračić, who discusses the term in more detail, considers it inappropriate. Skračić believes that for toponyms from the very heterogeneous religious thematic area such as *Crkva, Grobišće, Mostir, Kapelica, Kampanel, Križ, Oltar* etc. »nije moguće naći jedan termin koji bi pouzdano referirao na sve tipove objekta, pa će biti nužan ‘dogovor’ da predloženi oblik, ako se bude koristio, podrazumijeva sve objekte religioznog i religiji bliska sadržaja.«<sup>16</sup> He thus suggests the term *hijeronim*, from the Greek *hieron* ‘holy thing’, as he feels that it »najbolje pokriva semantički prostor o kojemu je riječ. Neki za ovo polje, točnije jedan njegov dio, predlažu **eklezionim** od grčkoga *ekklesia* ‘skupština’, kasnije crkva (i zajednica i objekt).«<sup>17</sup> (Skračić 2011: 117–118).

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<sup>15</sup> English translation: »*Eklezionim*. Type of toponym, name of the place where ceremonies take place, place of cult of any religion; in that sense the name of a church, chapel, cross, separate altar, consecrated stone, springs, tree.«

<sup>16</sup> English translation: »It is impossible to find one term which would reliably refer to all types of objects, so a ‘deal’ will be necessary in order for the suggested form, if it is used, to imply all structures of religious and religion-related content.«

<sup>17</sup> English translation: »Best covers the semantic area in question. Some authors suggest **eklezionim**, from Greek *ekklesia* ‘assembly’, later church (both the community and the building), for the field, more accurately one part of it.«

We consider Skračić's terminological suggestion more justifiable and acceptable than the one offered by Podol'skaya; however, if the term *patrocinijsko ime* is accepted and unambiguously defined, it is necessary to determine a clear boundary between the terms *hijeronim* and *patrocinijsko ime*.

## V. Conclusion

Sainly names are frequent constituents of the general Croatian onymy – anthroponymy, toponymy and chermatonymy. In Croatian onomastic and other literature, different terms have been confirmed which relate to onyms motivated by sainly names. In this paper we have described their use and attempted to define them in line with the consulted sources. We have determined the normative status of some, primarily anthroponomastic terms. In fact, in the attempt to define and determine their normative status, it was shown that further collaborative work is necessary as some of the terms have had less extensive confirmation in Croatian onomastic practice, leading to less clearly defined meanings (*patrocinij / patrocinijsko ime, eklezionim*). We consider some of the newer terms as a good solution to the problem (*hijeronim*), which will, of course, require the agreement of the profession.

The need for a precise definition of each term, accompanied by examples, is obvious, as is the need to avoid terms that are homonymous and synonymous, build clear hierarchical relationships between terms and concepts, as well as achieve consistency with national and foreign onomastic terminology.

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## Hrvatska onomastička terminologija vezana uz imena svetaca

### Sažetak

Imena svetaca česte su sastavnice cjelokupne hrvatske onimije – antroponimije, toponimije i krematonimije. U hrvatskoj onomastičkoj i ostaloj literaturi potvrđeni su različiti termini koji se odnose na onime motivirane imenima svetaca, kao što su *svetačko ime / kršćansko ime / kalendarsko ime, eklezionim, hagionim, hijeronim, patrocini/ patrocinijsko ime i sanktorem*. U radu smo opisali njihovu upotrebu te ih pokušali definirati prema konzultiranim vrelima i za neke od njih odredili normativni status, ponajprije za antroponomastičke termine. Naime, pri pokušaju definiranja i određivanja njihova normativnoga statusa pokazalo se da je potreban daljnji zajednički rad jer je dio termina slabo potvrđen u hrvatskoj onomastičkoj praksi i zbog toga nejasno definirana značenja (*patrocini/ patrocinijsko ime, eklezionim*). Neke od novih termina držimo dobrim rješenjima (*hijeronim*), o čemu će se, naravno, trebati složiti struka.

Ključne riječi: hrvatska onomastička terminologija, imena svetaca, terminološka sinonimija, normativni status termina

Keywords: Croatian onomastic terminology, saintly names, terminological synonymy, normative status of terms