UKRAINIAN AND BELORUSSIAN MASCULINE PROPER NAMES DERIVED FROM THE ROMAN MYTHOLOGICAL NAMES

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Abstract: *The research object of the present text refers to the Ukrainian and the Belorussian masculine proper names (and their variants) derived from the Roman mythological names. The aim is to present their full list and their initial meaning as well. The researched anthroponyms are divided into three groups according to: 1) the type of the appellative used as a basis during the derivation process; 2) the model used for anthroponyms coined from a Latin name; 3) the canonization by the Catholic church, the Orthodox one, or by both of them.*

Keywords: *Ukrainian proper names, Belorussian proper names, Roman mythology.*

The research object of the present text is to examine the initial meanings of 12 Ukrainian and 2 Belorussian masculine proper names (and their variants) derived from the Roman mythological names:

Roman mythological names	Ukrainian masculine proper names, derived from Roman mythological names	Belorussian masculine proper names, derived from Roman mythological names
Aventinus	Авентин	-
Clusius	Клюзій	-
Genius	Геній	-
Honor, Honos	Гонор	-
Iupiter, Iuppiter, Jupiter, Juppiter	Юпітер	-
Maius	Май	-
Mars, Mavors	Марс	-
Mercurius, Mircurius, Mirqurius	Меркурій	Мяркурый (Меркуль, Мэркур, Мяркул, Мяркуры)
Remus	Рем, Ремик	-
Romulus	Ромул	-
Saturnus	Сатурн	-
Silvanus	Саливон, Сильван, Силван, Силуян (Саливониха, Саливоничок, Саливонище, Саливонка, Саливонко, Саливончик, Саливоняра)	Сільван (Селивон, Селіван, Селівон, Силван, Силиван, Сіліван, Сыльван, Сялівон)

Table 1: *Ukrainian and Belorussian masculine proper names, derived from Roman mythological names*

Власні імена людей (словник-довідник) **by Skrypnik and Dzyatkovskaya, and** *Словник українських імен* **by Triinyak are used as the main sources of information for excerpting the Ukrainian anthroponyms.** *Беларускі іменьнік* **and** *Беларуская антрапанімія*, **volume 1 and 3 by Birila are used for the Belorussian examples. The internet sites:** www.behindthename.com **and** http://kurufin.narod.ru/ **are used for both Slavonic name systems and for the ethymology of the Roman mythological names as well.**

All the additional sources of information are listed in section *References* **at the very end of the text.**

The researched anthroponyms are divided into three major groups according to:

(I) the type of the appellative used as a basis during the process of their derivation. We distinguish here:

(a) anthroponyms, derived from a noun:

- *Honor, Honos* (< *honor, oris,* m – "honour");
- *Silvanus (< *silva, ae,* f – "forest, woods");

(b) anthroponyms, derived from an adjective:

- *Mars, Mavors* (< *maris* (a form for Gen. sg. of *mas, maris* – "male, masculine"));
- *Romulus* (< *Romulus, 3* – "belonging to Rome");

(c) anthroponyms with more than one supposed ethymology:

- *Aventinus* (< (1) Lat. *avena, ae,* f – "oats"; (2) Lat. *Aventinus, i,* m – "Aventine hill of Rome" (one of the seventh hills of Rome)");
- *Clusius, Clusivius* (< (1) Lat. *cludo, 3/ claudo, 3* – "to lock"; (2) Lat. *Clusium, ii,* n – "Clusia (a region in Etruria, a citizen of that area);
- *Genius* (< (1) Lat. *genius, ii,* m – "genius, a Roman guardian spirit of a male power"; (2) Lat. *genus, eris,* n – "family"; (3) Lat. *gigno, 3* – "to bear");
- *Iupiter, Iuppiter, Jupiter, Juppiter* (< (1) Indo-European *Dyeus-pater meaning "the father of gods, of the light" (from *Dyeus/ dieu* – "god" and *pater, tri,* m – "father"); (2) Etruscan *dyeu-pater, dyeus* ("shadow" or "sky") and *pater* – "father"; (3) Lat. *iuvo, 1* – "to help");
- *Maius* (< (1) Roman mythological name *Maius* (< *magjos – "who makes things bigger"); (2) Lat. *Maius, ii,* m – "May");
- *Mercurius, Mircurius, Mirqurius* (< (1) Lat. *mercor, 1* – "to trade"; (2) Lat. *merx, mercis,* f – "goods, wares"; (3) Lat. *merces, edis,* f – "payment, salary");
- *Remus* (< (1) unknown meaning; (2) Lat. *remus, i,* m – "oar");
- *Saturnus* (< (1) unknown meaning; (2) Lat. *satur, ura, urum* – "filled, seated, rich"; (3) Lat. *sero, 1* – "to sew, to join"; (4) Lat. *sator, oris,* m – "sower, planter");

(II) the model used for anthroponym coined from a Latin name, i. e. if:

(a) the Slavonic name is derived from the form for *Nom. sg.* of the Roman mythological names:

- ***Clusius*** (> Ukr.: *Клюзій*);
- ***Genius*** (> Ukr.: *Геній*);
- ***Honor*** (> Ukr.: *Гонор*);
- ***Iupiter, Iuppiter, Jupiter, Juppiter*** (> Ukr.: *Юпітер*);
- ***Maius*** (> Ukr.: *Май*);
- ***Mars, Mavors*** (> Ukr.: *Марс*);
- ***Mercurius*** (> Ukr.: *Меркурій*; **Blr.:** *Мяркурый*);

or

(b) from its working basis, i. e. the form for *Gen. sg.* of the Roman mythological name, the case ending is omitted:

- ***Aventinus*** (> Ukr.: *Авентин*);
- ***Remus*** (>Ukr.: *Рем*);
- ***Romulus*** (> Ukr.: *Ромул*);
- ***Saturnus*** (> Ukr.: *Сатурн*);
- ***Silvanus*** (> Ukr.: *Саливон*, *Сильван*, *Силван*, *Силуян*; **Blr.:** *Сільван*);

3) the canonization of the saint names:
  (a) only by the Catholoc church:

  - ***Romulus;***

(b) only by the Orthodox church:

  - ***Iupiter, Iuppiter, Jupiter, Juppiter; Maius; Mars, Mavors;***

(c) both by the Catholoc church and the Orthodox one:

  - ***Aventinus; Clusius, Clusivius; Honor, Honos; Mercurius, Mircurius, Mirqurius; Saturnus; Silvanus.***

Conclusions:

The largest group in number is the one where the anthroponyms with more than one supposed ethymology are encountered. The result is a logical one, because they are very ancient and their certain origin is unclear and their initial meaning is forgotten. Most productive appellatives are agjectives, followed by the nouns.

There are two models of coining a Slavonic anthroponym from a Roman mythological name. First, the Slavonic name is derived from the form for ***Nom. sg.*** of the Roman mythological names, and second, the Slavonic name is derived from its working basis, i. e. the form for ***Gen. sg.*** of the Roman mythological names with omitted case ending. In this very research, more productive is still the first one.

Almost all of the researched anthroponyms (except ***Genius*** and ***Remus***) are saint names. The biggest in number is the group of saints' names, canonized by both the Catholic church and the Orthodox one, followed by the group of Orthodox saints, and that of the Catholic ones.

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