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

Gergana Petkova,
Associate Professor,
(Paisii Hilendarski University of Plovdiv, Bulgaria)

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:

<table>
<thead>
<tr>
<th>Roman mythological names</th>
<th>Ukrainian masculine proper names, derived from Roman mythological names</th>
<th>Belorussian masculine proper names, derived from Roman mythological names</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aventinus</td>
<td>Авентин</td>
<td>-</td>
</tr>
<tr>
<td>Clusius</td>
<td>Клюзій</td>
<td>-</td>
</tr>
<tr>
<td>Genius</td>
<td>Геній</td>
<td>-</td>
</tr>
<tr>
<td>Honor, Honos</td>
<td>Гонор</td>
<td>-</td>
</tr>
<tr>
<td>Iupiter, Juppiter, Jupiter, Juppiter</td>
<td>Юпітер</td>
<td>-</td>
</tr>
<tr>
<td>Maius</td>
<td>Май</td>
<td>-</td>
</tr>
<tr>
<td>Mars, Mavors</td>
<td>Марс</td>
<td>-</td>
</tr>
<tr>
<td>Mercurius, Mircurius, Mirquius</td>
<td>Меркурій</td>
<td>Мяркурый (Меркуль, Мэркур, Маркул, Мяркуры)</td>
</tr>
<tr>
<td>Remus</td>
<td>Рем, Ремик</td>
<td>-</td>
</tr>
<tr>
<td>Romulus</td>
<td>Ромул</td>
<td>-</td>
</tr>
<tr>
<td>Saturnus</td>
<td>Сатурн</td>
<td>-</td>
</tr>
</tbody>
</table>

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 іменнік и 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 etymology 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, claudo, 3 – “to lock”; (2) Lat. Clusium, ii, n – “Clusia” (a region in Etruria, a citizen of that area);
   - Genius (< (1) Lat. genus, 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 *Dyeu-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. iuvо, 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:
3) the canonization of the saint names:
   (a) only by the Catholic church:
      - Romulus;
   (b) only by the Orthodox church:
      - Iupiter, Iuppiter, Jupiter, Juppiter (Ukr.: Юпітер);
      - Maius (Ukr.: Май);
      - Mars, Mavors (Ukr.: Марс);
      - Mercurius (Ukr.: Меркурій; Blr.: Мяркый);
   (c) both by the Catholic church and the Orthodox one:
      - Aventinus; Clusius, Clusivius; Honor, Honos; Mercurius, Mircurius,
        Mirquurius; 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
adjectives, 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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   www.pros.at.tut.by (visited 15.01.2012).