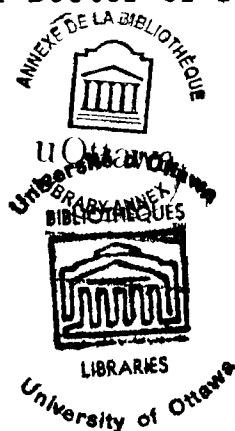


PROPER NAMES IN PAMVO BERYNDA'S
"LEKSIKONЪ SLAVENORŌSSKIJ I ĬMENЪ TLЪKOVANIE"
OF 1627

by Jaroslav Rozumnyj

Thesis presented to the Faculty of Arts
of the University of Ottawa through the
Department of Slavic Studies as partial
fulfillment of the requirements for the
degree of Doctor of Philosophy.



Ottawa, Canada, 1968

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ACKNOWLEDGEMENT

This thesis was prepared under the guidance of the Chairman of the Department of Slavic Studies, Professor Constantine Bida.

Gratitude is here expressed for his valuable suggestions.

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TABLE OF CONTENTS

Chapter	page
INTRODUCTION	vii
I. EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S "LEKSIKON"	1
Sources of Pamvo Berynda's "Leksikon"	1
Cultural Influences in Pamvo Berynda's "Leksikon"	17
II. PROPER NAMES IN PAMVO BERYNDA'S "LEKSIKON 2"	45
General Remarks	45
Pamvo Berynda's Transliteration of Names	52
Hebrew Names	71
Greek Names	96
Latin Names	107
Names of Other Origin	110
III. ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES	117
General Remarks	117
Hebrew Names	130
Greek and Latin Names	175
Unexplained Names	197
IV. A HISTORICAL AND ONOMASTIC EVALUATION OF THE RESEARCH MATERIAL	200
CONCLUSIONS	218
APPENDIX A	223
APPENDIX B	426
BIBLIOGRAPHY	429
ABBREVIATIONS	456
TRANSLITERATIONS	461

INTRODUCTION

Pamvo Berynda was the leading Ukrainian and Eastern Slavic linguist of the XVIIth century. He was also a poet, translator, engraver and typographer. According to his contemporary, Athanasij Kal'nofojs'kyj, Berynda was a scholar of "eternal glory" ("vičnoji slavy").¹ Many scholars of the past and present century have studied his works and contributions to the cultural life of Ukraine in the XVIIth century.

Very little is known about Berynda's life and background. Only the foreword and epilogue to the Leksikonъ slavonorōsskij i imenъ tlbkovanie of 1627 serves as a prime source to his biography. There are many uncertain opinions about Berynda's place of birth and formal education. Some scholars such as I. Franko, O. Ohonovs'kyj and others² are of the opinion that the lexicographer was born in Moldavia³, while the majority (P. Žytec'kyj, Z. Veselovs'ka, I. Koljada, J. Janow, W. Witkowski, O. Horbač, V. Nimčuk and many others) feel that his place of birth was Ukraine.

1) Teraturgēma lubo cuda ..., Athanasiusa Kalnofoy-skiego, K., 1638, p. 47-48.

2) Cf. Berynda, Pamva, Ukrajins'ka Radjans'ka Encyklopedija, tom I, Akademiya Nauk URSR, Kyjiv, 1959, p. 514.

3) Many Ukrainian settlements have existed in Moldavia. Until the end of the XVIIth century, the Ukrainian language was used in all walks of life, except liturgy.

INTRODUCTION

II

The Rumanian scholar, H. Krecu, submitted that Berynda was a Rumanian by birth.¹ His argument was mainly based on the origin of the name "Berynda" and on the cryptogram used by Berynda in his "Leksikon"; however, it was disproved by V. Nimčuk².

On the basis of language in Berynda's "Leksikon" and poetic works, W. Witkowski³ comes to the conclusion that the author of "Leksikon" was born in the south - western part of Ukraine. This he supports by similes and metaphors from the poem "Na Roždestvo hospoda boha ĩspasa našeho Isusa Xrysta vĕršĕ dlia utĕxĭ pravoslavnym xřistianom"⁴ where Berynda compares the purity of soul with the whiteness of sheep's wool, etc.⁵

In his article, "Pamvo Berynda jak etymoloh", O. Horbač⁶ states that Berynda's birth-place was Strjatyn located

1) Mardarie cozianul Lexicon slavo-romanesc si tilcuirea numelor din 1649, Publicate cu studiu, note si indicele cuvintelor romanesci de Grigorie Cretu, Bucuresti, 1900.

2) Nimčuk, V.V., "Pamvo Berynda i joho 'Leksykon sloveno-ros'kyj ĩ ĩmenĕ tĕĕkovanie'", Leksykon slovenoros'kyj Pamvy Beryndy, Akademija Nauk URSR, Kyjiv, 1961, p. V-VII.

3) Witkowski, W., Fonetyka Leksykonu Pamby Beryndy, Zeszyty Naukowe Uniwersytetu Jagiellonskiego, LXX, Pracy jezykoznawcze, Zeszyt 7, Nakladem Uniwersytetu Jagiellonskiego, Krakow, 1964. (I. Koljada, V. Nimčuk and others are of the same opinion.)

4) L'viv, brats'ka drukarnja, 1616, 16 nenum. arkušiv.

5) Sheep breeding was a very popular trade in the Carpathian mountains during the XVIIth century.

6) Naukovyj Zbirnyk UVU, tom IV, Mjunxen, 1956.

INTRODUCTION

III

20 km west of Berežany. However, the author did not substantiate his assumption. To date, this is the only theory which pinpoints specifically Berynda's birth place.

The possibility exists that P. Berynda was born in Ponory, presently Poručyn, 17 km from the city of Berežany, oblast of Ternopil', Ukraine¹.

Pamvo Berynda's major work, Leksikonъ slavenorōsskij i imenъ tlbkovanie, was compiled and published by the author in Kiev, in 1627. It is the largest and most significant work in Eastern Slavic lexicography of the sixteenth and seventeenth centuries.

This Church Slavic - Ukrainian dictionary has served Eastern Slavic lexicographers as a valuable source and reference up to the present time. It is also an important reference for Ukrainian, Bielorussian and Russian literary works and documents written in Church Slavic. Not only does this lexicon serve as an important source for historico-lexical studies of the period, but it also provides deeper insight into the cultural relations and contacts between Western ideas, Byzantine spiritual traditions and Eastern Slavic cultural life, particularly Ukrainian.

The "Leksikon" is composed of two thematically different parts: the first "Leksikonъ slavenorōsskij" ("Leksikon 1"), a Church-Slavic - Ukrainian dictionary, and the second "imenъ tlbkovanie" ("Leksikon 2"), an onomasticon.

1) See "Appendix B".

INTRODUCTION

IV

"Leksikon 2" is comprised of proper and geographical names; names from mythology; terminology pertaining to education, philosophy, Christian and non-Christian religious practices; measurement and currency; names of animals, birds etc. obtained from Hebrew, Greek, Latin and other languages. The subject of this work will deal with proper names only.

The majority of scholars seem to approximate the total number of entries in both parts of Berynda's lexicon at about 7000. The authors of the History of the Ukrainian SSR¹ cite a total of 8000 head words. P. Horec'kyj² divides his figure of 6982 entries into 4980 for the first part ("Leksikon 1") and 2002 for the second ("Leksikon 2"). Z. Veselovs'ka³ quotes also 6982. O. Horbač⁴ categorizes his sum of approximately 7000 head words into 5600 Church Slavic and foreign loan-

1) Istorija Ukrajins'koji SSR, tom I, Vydavnytvo Akademiji Nauk Ukrajins'koji RSR, Kyjiv, 1953, p. 200.

2) Horec'kyj, P., "Pamva Berynda i joho 'Leksikon slavenorosskij'", Ukrajins'ka mova v školi, No 2, Kyjiv, 1956.

3) Veselovs'ka, Z., "Mova 'Leksykonu' Pamvy Beryndy" Zapysky istoryčno-filolohičnoho viddilu AN URSR, kn. XIII, Kyjiv, 1927, p. 311-339.

4) Horbač, O., "Pamvo Berynda jak etymoloh", Naukovyj Zbirnyk Ukrajins'koho Vil'noho Universytetu, t. IV, Mjunxen, 1956.

INTRODUCTION

V

words, and 1400 personal and geographic names.

Shortly after its first printing, Berynda's "Leksikon" was republished in a monastery in Kutein in 1653. In his foreword, the editor, Ioil Trucevyč, states that the "Leksikon" is a necessity and useful to many; this is obvious from the fact that in a short period of time it has become a rarity and cannot be easily obtained". In 1849, I. Saxarov¹ reprinted P. Berynda's "Leksikon" in St Petersburg. This edition contained many errors and distortions of Berynda's etymologies and explanations. Based on several copies of the 1627 edition, the lexicon was again reprinted in Kiev by the Academy of Arts and Sciences of the Ukrainian SSR in 1961 with an introduction by V. Nimčuk².

Various aspects of the "Leksikon" have been studied in varying degree by a number of scholars. These studies have dealt mainly with the historical, paleographic and linguistic aspects of the work, in most cases, emphasizing the first part of the "Leksikon". Major contributions to the study of P. Berynda as a lexicographer were made by Z. Veselov's'ka, V. Nimčuk, J. Janow, P. Horec'kyj, P. Žytcec'kyj, W. Witkowski, I. Koljada, O. Horbač, K. Šyrskij and others, appearing

1) Saxarov, I., Skazanija russkogo naroda sobrannye I. Saxarovym, t. II, knigi 5-8, St. Petersburg, 1849, p. 11-118.

2) Nimčuk, V., op. cit.

INTRODUCTION

VI

in Ukrainian, Polish, Russian, English, and other languages. Important aspects of P. Berynda's work still remain to be explored by scholars in the future.

The second, onomastic, part of the "Leksikon" has received little attention. It was briefly discussed by O. Horbač in his article, "Pamvo Berynda jak etymoloh",¹ where he dealt with some of Berynda's incorrect etymologies of personal names. J. Janow² discussed some of the sources Berynda utilized for his etymologies in "Leksikon 2", especially the Onomasticon of Ch. Plantin's "Polyglot" of 1569-1572, and the works of M. Grek and M. Retor.

This present study is based on the second part of the "Leksikon", i.e., the personal, mythological and geographic names of P. Berynda. An attempt is made to interpret the following aspects of this material: the reflection of Eastern and Western cultural trends in Berynda's "Leksikon"; sources utilized by the lexicographer; the criteria used in the selection of names; the etymologies of names; and finally, Berynda's position in the field of linguistics, particularly onomastics.

1) Horbač, O., op. cit.

2) Janow, J., "Leksykografia wschodnio-słowiańska do końca XVII w. Cz. II, Leksykon Beryndy i jego stosunek do nauki zachodnio-europejskiej", Sprawozdania z czynności i posiedzeń Polskiej Akademii Umiejętności, t. LII, No 6, 1951, p. 327-334; and "Leksykografia wschodnio-słowiańska do końca XVII w. Cz. II, 2. Etymologie Maksyma Greka, Manuela Retora i innych autorów w słowniku imion P. Beryndy z 1627, ibidem, p. 466-474.

INTRODUCTION

VII

The first chapter will discuss the multifarious sources on which the "Leksikon" was based; the author's cultural leanings - his broad attitude towards the dominating ideas in the West at that time and the Byzantine traditions in Ukraine; and the cultural atmosphere in Ukraine at the beginning of XVIIth century, i.e., the cultural needs, interests and movements.

In the second chapter, discussion will center around the question of the influence of two main factors - internal needs and prevailing European cultural streams of the Renaissance and Reformation - on the criteria applied in Berynda's selection of names.

The third chapter is mainly an analysis of the lexicographer's etymologies of names as compared with those of his sources such as the Polyglot's Onomasticon, M. Grek, M. Retor, and modern scholars in the field of Biblical, Greek, Latin and other names.

The fourth and concluding chapter is an evaluation of the research material from a historical and onomastic point of view. The intention of this appraisal is to assess Berynda's contribution to the field of linguistics particularly onomastics.

CHAPTER I

EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S
"LEKSIKON"

Sources of Pamvo Berynda's "Leksikon"

In compiling and explaining the names in "Leksikon 2", Pamvo Berynda utilized Church Slavic, Ukrainian, Western European, Greek (Byzantine), Latin and other sources.

One of Berynda's basic objects of study was the "Ostroh Bible" of 1581.¹ The Bible was of both scholarly and religious significance, a step toward the second and most important epoch in the history of Slavic Biblical texts - the first complete and scholarly edition of the Bible.

On the instructions of Prince Konstantyn Ostroz'kyj, many texts and manuscripts were assembled from among the Greeks, Eastern and Southern Slavs, and "Roman lands" in the preparation of the "Ostroh Bible". Among these was the "Gennadij Bible" of 1499.² Intended mainly as a tool in the struggle against the Judaizers Sect, the "Gennadij Bible" contained

1) In his "Leksikon", P. Berynda uses the following abbreviations: "Sla(v)", "Slaven(s)", "Sl", "Sla", "Sloven Bi(b)".

2) This Bible was a compilation of old and new Church Slavic translations of the historical books of the Old Testament based on Greek, Latin, and German renderings, and was named after the initiator of the supplementary translations, Metropolitan Gennadij of Novgorod.

EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S 2
 "LEKSIKON"

numerous errors. Many Latin and Greek words and phrases incomprehensible to the translators were often simply transliterated.¹ In spite of the opinion of some scholars, comparison studies of the "Ostroh" and "Gennadij" Bibles reveal that the latter was not the basis for the "Ostroh Bible".²

The preparatory material assembled by K. Ostroz'kyj contained many inconsistencies and errors. In addition, as Ostroz'kyj, himself, wrote, "my plans found many ruining enemies, but helpers and workers I had very few".

Both Ukrainian and foreign (primarily Greek) scholars of the Holy Scripture were engaged by Ostroz'kyj to work on the translations for the "Ostroh Bible" with instructions that the main source be the "Septuagint". This may have been due to the Greek influence, or perhaps the fact that the Greek Bible was regarded by the Orthodox Church as the primary source for the Holy Scriptures from early times, and also served as the basis for Church Slavic translations.

The study of the language of the "Ostroh Bible" reveals inconsistencies of translation in the various books which would indicate that the Bible was assembled from copies

1) For example: "protivu castra" (Latin: "contra castra"); "otb arse" (Latin: "ab arce"); "eisb" (Latin: "eis"), etc. (D. Čiževskij, History of Russian Literature, Mouton & Co, 1962, p. 155.)

2) Mytropolyt Ilarion, Knjaz' Kostjantyn Ostroz'kyj i joho kul'turna pracja, Winnipeg, 1958.

EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S 3
 "LEKSIKON"

of various times and lands. Orthography and stress also differ from book to book. Many of the copies were Southern Slavic and, judging by language and orthography, were left uncorrected by the editors of the "Ostroh Bible". Numerous errors were also transferred from the "Gennadij Bible".

In comparing the name forms taken by Berynda from the "Ostroh Bible" for his "Leksikon", it becomes evident that the authors of the "Ostroh Bible" translated from various versions of the Bible. Many forms were taken from the "Septuagint" and the "Vulgate", but there is also a considerable number of forms which are to be found neither in the "Septuagint" nor in the "Vulgate". For example: Hĭ(i)vona, (Gebim or Gabim RSV, Gibbeir Lxx, Gabim Vg, Is 10:31); Hava'tha, (Bightha RSV, Bōrazē Lxx, Heb, L, Bagatha Vg, Est 1:10); Hadda'dъ, (Hor-Haggiddad RSV, Gadgad Lxx, A, Vg); and many more.¹

The first printing of the "Ostroh Bible" was completed on July 12, 1580; however, errors were discovered and it was withheld for correction. Certain pages and sections were reprinted and the final form was published for circulation on August 12, 1581, under the title: Byblia syrěčъ knyhy vetxaho y novaho zavěta po iazyku slovensku, making this the

1) For additional material see Appendix A where "Ostroh Bible" names have been compared with different versions and manuscripts of the Bible.

EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S

4

"LEKSIKON"

first complete Bible printed in Cyrillic.

Because of the great need for this Bible by the defenders of the Orthodox Church in the Catholic-Orthodox religious polemics of the time, it was published under much pressure and in great haste. Sections were not completely agreed upon by the editors and many errors remained uncorrected even in the final printing. Moreover, numerous Russian stresses were introduced by the Muscovite printer, I. Fedorov (I. Fedorovič). Berynda later diligently worked on the correction of these errors in his "Leksikon".

The "Ostroh Bible" was also of significance to the rest of the Slavic Orthodox world. Since it was written in Church Slavic, the Bible could be understood and utilized by all Slavs of the Orthodox faith, in spite of the fact that some of the incomprehensible Church Slavic words and forms had been replaced by those approaching the Ukrainian vernacular.

Typographically, the book was well edited and contained little ornamentation. It was accepted by Slavic Orthodox Churches and its text became almost canonical. As shall be developed later, this greatly influenced Berynda's handling of corrections to the Bible. In a relatively short period of time, the "Ostroh Bible" became a rare book, and was never reprinted in Ukraine.

EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S
"LEKSIKON"

5

The shortcomings of the "Ostroh Bible" were mainly due to the fact that it was compiled from books of various translations, from various times and countries, and was based solely on Greek sources. Original Hebrew texts were not consulted. These aspects and problems were dealt with by Berynda in his "Leksikon", particularly in the onomastic part ("Leksikon 2").

In 1663, the "Ostroh Bible" was reprinted in Moscow without essential changes to the text. The orthography of some of the names was corrected along with some of the more obvious errors, and Ukrainian stresses were replaced by Russian ones. Even though the learned clergy was aware of the textual shortcomings in the "Ostroh Bible", no emendations were undertaken until the time of Peter I. In 1712, orders were issued to make the necessary corrections on the basis of the Greek text. The task was assigned to and carried out by a Ukrainian named Feofilakt Lopatyns'kyj, but due to the death of Peter I, the corrected text was never published. Because of objections to some of Lopatyns'kyj's emendations, in 1747, Czarina Elizabeth ordered two professors of the Kievan Academy, Varlam Laščevs'kyj and Hedeon Slonyms'kyj, to come to St. Petersburg to perfect the work on the Bible. Some of the incomprehensible expressions were replaced by Russian, and the result was the so-called "Elizabeth Bible",

EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S

6

"LEKSIKON"

published December 18, 1751. This text was canonized, accepted by other Slavic Churches, and is being reprinted even today.

Since the "Ostroh Bible" was Berynda's main object of study with which he compared other versions of the Bible, this is probably why he listed the "Ostroh Bible" name forms first, followed by correct forms from other sources. He also alphabetically registered various forms from the "Ostroh Bible" as head entries, even if they were incorrect.

In the foreword and afterword of the "Leksikon", P. Berynda reveals some of the background which influenced the character of his lexicon, particularly "Leksikon 2". Theodor Balaban, Bishop of L'viv, was considering the publication of a new critical edition of the Bible intended to replace the "Ostroh Bible".¹ However, this project, which was part of the significant rebirth of sciences and letters during the second half of the XVIth century in Europe, did not materialize due to untimely death of both Theodor (1606) and Hedeon (1607) Balaban.²

1) "... Slavenskaia Vivlia ispravlennnaia izdati vzhdel'evъ." ("Leksikon", op. cit., p. 243.)

2) H. Balaban was a highly educated man, who spent some time abroad and played a considerable role in the cultural rebirth of Western Ukraine. At one of the Councils of Berest', he was delegated to make the necessary corrections in the Trebynyk and Služebnyk, the latter of which was published in 1604 after considerable research. (Hedeon's nephew, T. Balaban, undertook the publication of the Trebynyk.)

EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S 7
 "LEKSIKON"

During the preparatory work for the publication of the new edition of the Bible, amongst other sources, T. Balaban consulted the Hebrew and Greek texts of the second "Polyglot" (Biblia sacra Hebreice, Chaldeice, Graece et Latine), edited by Benedictus Arias Montanus and published in Antwerp in 1569-1573.¹ P. Berynda was entrusted by T. Balaban to translate the dictionary of biblical names (the Onomasticon) included in volume VII of this Bible. The title of the Onomasticon was: Hebraea, Chaldea, Graeca et Latina nomina virorum mulierum, populorum, idolorum, urbium, fluuiorum, montium, caeterorumque locorum quae in Biblis utrisque Testamenti leguntur in veteri interprete, cum aliquot appellativis Hebraicis, Chaldaicis, et Graecis vocibus: adiecta eorum expositione et explicatione...

Although similar onomasticons were available in the Latin Bibles of 1543, 1545, 1547, and 1561 with etymologies based on Hieronymus, Berynda selected Plantin's "Polyglot" -

1) In the afterword of his "Leksikon", P. Berynda points out that this multi-lingual Bible was part of T. Balaban's library. The first "Polyglot" (in Latin "Complutum" = "Complutensian Bible") was edited in 1502-1517 in Alcalá, Spain under the supervision and at the expense of Cardinal Ximenes, by scholars of the university founded by the Cardinal in that city. The aim of the publication, according to Ximenes, was "to revive the languishing study of the Sacred Scriptures" and to supply students with accurately printed texts of the Old Testament, in Hebrew, Greek and Latin as well as of the New Testament in Greek and Latin. The "Polyglot" had considerable influence on subsequent editions of the Bible.

"LEKSIKON"

the newest and most critical edition of the Bible.

... Christophe (Plantin, J.R.) produced editions of the Bible in Hebrew, Latin and Dutch, a "Corpus juris" and Latin and Greek classics.

A much greater enterprise was planned by him in those years - the publication of a Biblia polyglotta, which should fix the original text of Old and New Testaments on a scientific basis. In spite of clerical opposition he was supported by Philip II, king of Spain, who sent him the learned Benedictus Arias Montanus to superintend the work. It was finished in five years (1569-73, 8 vol. folio). (Encyclopedia Britannica, vol. 17.)

The "Antwerp Bible", sometimes called "Biblia regia" because of the auspices of Philip II. depends largely on the texts of the "Complutensian Bible".¹

The Onomasticon of the "Antwerp Bible", containing some 60 pages of Biblical proper and geographic names with explanations, was Berynda's basic source for "Leksikon 2".

Berynda also utilized To(1)kovanĭe ĭmenamĭ, the work

1) To the "Complutensian Bible" the "Antwerp Bible" adds an interlinear translation of the Hebrew, the Chaldaic Targums (with Latin translation) of the books of the Hebrew Bible which follow the Pentateuch, excepting Daniel, Esdras, Nehemias, and Paralipomenon, and the Peshito text of the Syriac New Testament with its Latin translation. This work was not based on MSS of very great value, but it was carefully printed by Ch. Plantin. Vol. 1-4 contain the Old Testament in Hebrew, Aramaic, Greek and Latin, with additional Latin translations of the Greek and Aramaic versions. There is, however, no Aramaic version of Chronicles, Ezra I, Nehemiah or Daniel. The Apocrypha appear in Greek and Latin only, with the exception of Ezra III and IV which appear in Latin only. Vol. 5 contains the New Testament in Greek, Latin and Syriac and in Hebrew characters accompanied by a Latin translation. Vol. 6-8 contain the "Apparatus Sacer", lexicons and grammatical notes. (Cf. British Museum General Catalogue of Printed Books, Vol. 17, 1965; and The Catholic Encyclopedia, Fifteen Volumes, Vol. XII, New York, 1913.)

EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S 9
 "LEKSIKON"

of Maksim Grek,¹ a Greek from Athos who was brought to Muscovy in 1518 to correct liturgical texts and simultaneously exerted significant influence on Russian life in the XVIth century.

A complete edition of M. Grek's works, particularly that of his Tłkovanĭe ĭmenamъ, does not exist, rendering more precise comparison studies with Berynda's "Leksikon 2" difficult. Nevertheless, on the basis of the copy of Tłkovanĭe ĭmenamъ preserved in manuscript form in the Rumjancev library (No 265), one can formulate certain conclusions. The manuscript embraces 272 names, of which 260 are explained.² Of these, about 10 are Hebrew names, and the remaining Greek and Latin. Grek's work is not one of significant erudition.³ Some names for which M. Grek was unable to supply an explanation, Berynda renders in his lexicon. It would seem that in his "Leksikon 2", Berynda included almost all of Grek's explanations either in separate entries or as additions to his own. Not in all cases does Berynda acknowledge Grek as a source and usually places these explanations in brackets⁴ in

1) "ō(t) različnyxъ knĭhъ ĭ trudōvъ, pače že ō(t) tłkovanja prp(d): Ma'ksima s(t)ho'rca, Mnuĭla Rĭtora, ĭ ĭnĕxъ..." (Cf. "Leksikon", op. cit.)

2) The copy in the Synod library contains only 34 names.

3) Janow, J., "Leksykografia..." op. cit. p. 39.

4) Brackets are sometimes used for explanations taken from other sources as well.

EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S 10

"LEKSIKON"

a form other than they appeared in Grek by imbuing them with linguistic and stylistic forms of the time.¹

In addition to Tlǫkovanĭe ĭmenamĭ, Berynda utilized other works of M. Grek for his "Leksikon", particularly for his explanations of Greek terminology included in "Leksikon 2".

The lexicographer had to his disposition the etymological works (Tlǫkovaniia imen) of the renowned Byzantine scholar, Manuel Retor, who lived during the end of the XVth and beginning of the XVIth century.

M. Retor's original version, from which Berynda took his information, has not survived, and its text is known only through a later copy of the original. It is included in the Rumanian version of Berynda's lexicon of 1740, and is repositied in the library of the Rumanian Academy of Sciences (under 212 K 201-3).²

According to G. Cretu, Retor's work includes approximately 280 etymologies. As with M. Grek, Berynda rarely acknowledges this source.

There are some etymologies in Berynda's "Leksikon 2" which cannot be found in either the Onomasticon of the second Polyglot, in M. Grek, M. Retor, small Church Slavic dictio-

1) For example: Alĭ'pij: bezpečalnyj (Rc. neōpečaleny); Anthi'mĭ: cvĕtnyj (Rc. cvĕtnĭ); Vasili'skĭ: zmij, carisko (Rc. Zmĭia est hubĭtelna zĕlo, csrĭško); Helasij: smĕiatelnyj... (Rc. smĕxatelĭ); Dĭmĭtrij: zemlen (Rc. zemenĭ), etc.

2) Cretu, G., Lexicon .., op. cit.

EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S 11
 "LEKSIKON"

naries, or in the Church Slavic-Ukrainian dictionary "Leksīst... prosto". Some of these etymologies are undoubtedly Berynda's own, while others reveal similarities to be found in an Armenian Onomasticon. The latter could have been transported to Ukraine via a number of channels, the most likely being Armenian settlers. Among Berynda's explanations to the name Iōa'nnъ we find "H[ospode]vī poslušlīvъ" which is equivalent to the Armenian Onomasticon's: "kīriou īpakoē, akouontos, akouōn".¹ Similarly explained is the name Velia'rъ: a) "pre-stu'pnykъ abo apostata", b) "slěpo'e světlo, slěpaia tēsnota abo davno(st) oustava'iučaa abo be(z) povstiahli'vosti..." The first explanation is similar to the Armenian Onomasticon's: "apostatēs"²; the second suggests Philo-Origenes' "... parabatēs ē ekzētētēs ē tīflōn fōs".³

Berynda's explanation of Hebrew letters in "Leksikon 2" suggests the possibility that he may have also utilized Vatican manuscripts. His explanation, for example, of the entry Betъ, Vīthъ: "domъ abo zavstyže(n)e", proximates very closely the etymology in the manuscript of the Ambrosian On-

1) Cf. Wutz, F., *Onomastica Sacra*, Leipzig, 1914-1915, p. 489 and 923; cf. also J. Janow, *op. cit.*, p. 473.

2) Ibidem, p. 873

3) Ibidem, p. 117

"LEKSIKON"

onomasticon which reads "Beth - confusio" (instead of "oikos" as in other manuscripts)¹. Also, Berynda's entry Hetъ: "зѹмѣнѣ", appears as: "Het - pavor"² in the Ambrosian Onomasticon; Sxinъ ѝ(lǐ) šǐ(n): "zubъ ǐlǐ na ranu", is entered as: "Schin - super vulnus", in the Ambrosian Onomasticon and as: "šin - dentes"³ in the Armenian; Tafъ, tavъ: "zbludǐlъ", the Ambrosian Onomasticon registers: "Tau - erravit"⁴.

Among Ukrainian sources, in addition to the "Ostroh Bible", which Berynda resorted to in the compilation of his "Leksikon" was the first printed Church Slavic-Ukrainian dictionary: Leksīs Sīrěčъ Rečeniia, Vъkrat(ъ)cě sъbran(ъ)ny. Ĭ iz slovenskaho iazyka na prosty(j) Ruskiĭ Diiale(k)tъ Ĭstol(ъ)-kovany, Vil'no, 1596, by Lavrentij Zyzanij⁵ (Tustanovs'kyj). In his afterword, Berynda annotates: "ō(t)udu ("Leksīs", J.R.) ubō načalo vzeмъ azъ..." This source was exploited mostly for

1) Ibidem, p. 218, 228.

2) Ibidem, p. 118.

3) Ibidem, p. 221.

4) Ibidem, p. 221.

5) A view exists that the name "Zyzanij" is a Greek translation of Lavrentij's surname, "Kukolъ" (Gk zizanian); cf. S. Olgelbranda encyklopedja powszechna, t. XIV, Warszawa, 1903, p. 640; and M. Voznjak, "Pryčynky do studij nad pysannjam Lavrentija Zyzanija", ZNTŠ, t. XXXIII, L'viv, 1908, p. 31. Translating of surnames into Greek or Latin was in the spirit of European humanism and was practised by many European scholars of the time. It is encountered among many representatives of the Renaissance and Reformation. (Cf. Ashlay, L.R.N., "Classical Pseudonyms in Europe at the time of the Reformation", Names, Journal of the American Name Society, Vol. 14, No 4, 1966, p. 193-196.)

EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S 13

"LEKSIKON"

"Leksikon 1", but some of the "Leksīs'" names and terminology are to be found in "Leksikon 2" as well.

Utilization was also made of the first known manuscript dictionary: Rěčь Žydov'skaho iazyka, preložena na Rouskuiu, nerazoumno na razoumъ. ѥ vъ Ap(s)lxъ, ѥ vъ Psaltyrї, ѥ vъ Parmїѥ ѥ vъ pročїxъ knїhaxъ. This small dictionary was preserved together with a manuscript collection of Church rights and laws ("kormča"), copied in 1282 for Klementij, the Archbishop of Novgorod.¹ The majority of the entries are personal names of Hebrew origin. The dictionary embraces 174 words translated into Old Ukrainian with notable Church Slavic lexical traits.² Regarding word forms and explanations, this dictionary is not reliable.

Berynda availed himself of yet another, later, dictionary: Тлѣкованіе neudobъ познаваемомъ vъ pїsanyxъ rečemъ, poneže položeny sutъ rěčї vъ knїhaxъ otъ načalnyxъ prevod-nїkъ ovo Slovensky, ѥ їno Srъbsky, ѥ druhaa Blъharsky ѥ Hrъčъsky, їxъže neudovolišasia preložїtї na Ruskїj, which was preserved in manuscript form from 1431.³ The section published by K. Kalajdovič contained 61 words. In later, more com-

1) Kalajdovič, K., Ioann, eksarx bolgarskij, Moskva, 1824, p. 193-195; the text of the dictionary is also included in the book: Leksys Lavrentija Zyzanija. Synonima slavenorosskaja, Akademiya Nauk URSR, "Naukova dumka", Kyjiv, 1964.

2) Cf. Leksys Lavrentija Zyzanija..., op. cit., p. 11.

3) Ibidem, p. 12.

EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S 14

"LEKSIKON"

plete registers, the number of entries approached 200.¹

Another lexicon Berynda had recourse to was: Leksīs sь tolvkovanīemь slovenskīxь movь prosto.² It was published by Archimandrite Amfiloxij,³ who, in the dictionary's foreword, points out that the work, consisting of 7 pages, was bound in a copy of the "Ostroh Bible". In Amfiloxij's opinion, the author of the lexicon was from the western part of Ukraine. The "Leksīs...prosto" contains a few unexplained words, and entries are registered alphabetically according to their first letter only. The register bears the superscription "posloven-sku", while the explanatory column is titled "prosto".⁴ Some scholars date the dictionary from the 1570's or 1580's.⁵ Containing about 900 entries, an insignificant percentage of the lexicon's registrations are personal names, the explanations

1) Bulič, S., Očerk istorii jazykoznanija v Rossii, t. 1, SPb., 1904, p. 163.

2) The text of the dictionary is included in the book: Leksys Lavrentija Zyzanija, op. cit., p. 177-194.

3) In Čtenija v Obščestve istorii i drevnostej rossijskix pri Moskovskom universitete, II. Materialy istoriko-literaturnye, kn. vtoraja, aprel'-ijun', Moskva, 1884, p. 1-11 + 18.

4) The publisher's title page bears the name: Leksīs sь tolvkovanīemь slovenskīxь movь prosto, but in the description of the original, the author employs the word "slovь" where "movь" appears. P.J. Horec'kyj is of the opinion that the use of the word "movь" is a typographical error. Many such errors with regard to the original manuscript are to be found in the Amfiloxij's publication. (Cf. Leksys..., op. cit. p. 13.)

5). Horec'kyj, P.J., "Do počatkov ukrajins'koji leksykoorafiji", Leksykoorafičnyj bjuleten, vyp. II, Kyjiv, 1952,

EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S 15
 "LEKSIKON"

of some of which Berynda includes in his "Leksikon 2".¹

In addition to these sources, Berynda utilized material which he mentions in his afterword or cites in his "Leksikon"; for example, Sermons of Johannes Chrisostomos; the works of Gregory Theologos, Cyryl of Jerusalem, Johannes Damascene, Basilus the Great, and Johannes Listvyčnyk; Books of the Bible, the Gospel, Acts of the Apostles, Prologue, Margarit, Nomokanon of 1620, Paterikon of Skyt, Paterikon of the workers of miracles of Solovky, Meneae, and many others.

The likelihood exists that Berynda also had recourse to the Czech and Polish editions of the Western European so-called "mammotrectus" dictionaries, i.e., Latin synonymic-grammatical explanations of the more difficult passages of religious-liturgical and school texts, including elucidation of the Holy Scriptures, Church canons, and the like, together with basic encyclopedic information pertaining to theology and Hebrew philosophy.² Incorporated in Mammotrectus super Bibliam, printed in Metz in 1509, was also information relating to "de mensibus Hebreorum, de nominibus Dei apud Hebreos", etc.

From amongst Ukrainian sources, Berynda may have con-

1) In his work, "Historyja uzničnennja i etapy raz-
 vicčja belaruskaj leksikahrafi i staražytnaj pary", Pracy in-
 stytuta movaznavstva AN BSSR, vyp. IV, Minsk, 1957, p. 99,
 M.P. Sudnik is of the opinion that one of the sources for
 "Leksisb...prosto" was the glosses of F. Skoryna.

2) Horbač, O., "Pamvo Berynda jak etymoloh", op. cit.

EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S 16
 "LEKSIKON"

sulted the manuscriptal "azbukovnyky", i.e., dictionaries of foreign expressions and encyclopedic information, predominantly from church and religious literature, from which certain proper names, biblical toponymy, Greek liturgical terminology, and the like, was selected.

It is also very feasible that Berynda utilized: Dictionarium Syro-Chaldaicum (with a grammar) by G. Fabricio Bo-
 deriano; Syrorum Peculium, hoc est, Vocabula apud Syros scrip-
tores passim vsurpata, compiled by A. Massius; Lexicon Grae-
cum, et institutiones linguae Graecae, etc; Hebraicorum Bibli-
orum Veteris Testamenti Latina interpretatio [interlined with
 the Hebrew text], opera olim Xantis Pagnini Lucensis: nunc
vero B. Ariae Montani...studio expensa; Nouum Testamentum
Graece, cum vulgata interpretatione Latina, Graeci contextus
lineis inserta etc. All these and other books were included
 in the Plantin's Polyglot.

Utilization was also made of marginal explanations ("Proizvol'nyky") of various books, and the glosses of the Bielorussian scholar-translator, F. Skoryna.

A substantial percentage of the names in "Leksikon 2" are of Greek origin which Berynda draws from Greek menologies and other, some as yet undetermined, sources.

The number and diversity of sources utilized by Berynda indicates his extensive knowledge of the material per-

"LEKSIKON"

taining to his work, and also to the uniqueness of the "Leksikon" in the field of Biblical study, linguistics and onomastics.

Cultural Influences in Pamvo Berynda's

"Leksikon"

The Renaissance and Reformation entered Eastern Europe in approximately the middle of the XVIth century. In general, these movements first appeared in Croatia and Poland among the Slavic nations. The reason for this was mainly the geographical position and social structure in the case of the former, and dynastic connections between Italy and Poland in the case of the latter. In Poland, the Renaissance gave rise to the beginnings of Polish literature, its "Golden Age", with such representatives as J. Kochanowski and P. Skarga. Concurrently with the Renaissance, the Reformation made its appearance in Poland with M. Rej being its most prominent representative.

The influence of the Renaissance and Reformation on Eastern Slavs was not as significant as it was on the Poles and Croations. It almost by-passed the Russians. In Ukraine and Bielorussia, these movements exerted their influence almost simultaneously; however, broader adoption of the literary

EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S 18
 "LEKSIKON"

traditions of the Renaissance by these two nations did not take place until the Baroque period, and then only to a limited degree.¹

Western ideas were transmitted to Ukraine and Bielo-russia primarily through Polish cultural spheres and manifested themselves in certain literary themes. This continued through the era of the Baroque. Typical secular thematics were not able to find favourable ground in Ukraine. One of the basic reasons for this was the intense religious polemics between the Ukrainian Orthodox and Ukrainian Catholic (Uniate) Churches (with the main opponent of the Orthodox Church being the Polish Catholic Church). The better organized and more efficient schools of the Polish Catholic Church began to threaten the very existence of the Ukrainian Orthodox Church. Catholicism in the political configuration of that time meant Ukrainian denationalization and, consequently, the preservation of the Orthodox Church became a matter of national survival.

This state of religious struggle created a situation which was more receptive to the ideas of the Reformation than of the Renaissance. The tendency for Renaissance man to free himself from the laws of the Church and power of the state was not acceptable at this time. Circumstances forced deep

1) Cf. Cizevsky, Dmitry, Outline of Comparative Slavic Literatures, Survey of Slavic Civilization, Volume I, American Academy of Arts and Sciences, Boston, Massachusetts, 1952, p.49.

EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S

19

"LEKSIKON"

involment in the Church, and the thinking of the Reformation which advocated integration of man into the Church found more favour. Church Brotherhoods became instrumental and active in the organization of schools which not only developed into institutions of higher learning, but also centers of theological thinking where the nature and fate of the Ukrainian Orthodox Church evolved and crystallized.

In spite of the unfavourable conditions for Renaissance influence, some of the movement's ideas penetrated into the learning centers of Ukraine, particularly the Ostroh Academy—the main intellectual center of the XVIth century. Secular disciplines of the Renaissance were introduced into school curricula, and in addition to theology, such disciplines as rhetorics, grammar, logic, mathematics, astronomy, music, and medicine were taught. Stress was placed on the learning of foreign languages, and the works of Aristotle and Plato were also studied.

Prominent scholars of the time belonged to the Ostroh Circle.¹ These included Herasym Smotryc'kyj, first Rector of the Academy and editor of the "Ostroh Bible"; Iov Knjahynyc'kyj, a man of Letters; Ioann Ljatoš, a doctor of medicine

1) From the XVIth to XVIIIth century, 800 students from Ukrainian territory were enrolled in German and Dutch universities. (Incomplete data based only on available printed sources.) Ukrainian registration in English and Italian universities is not included. (Cf. D. Čyževs'kyj, History of Russian Literature, Mouton & Co, 1962, p. 359-360.)

EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S 20
 "LEKSIKON"

and philosophy, and others. The school could also be credited with learned men who had experienced direct contact with the ideas of the Renaissance and Reformation. Such was Kyrylo Lukarys, a Greek, who succeeded H. Smotryc'kyj as Rector of the Ostroh Academy in 1574. After studying in Venice for seven years, Lukarys studied Old Greek, Latin and Italian at the university of Padua, and subsequently, philosophy and theology at the universities of Wittenberg and Geneva. At the latter two universities, he undoubtedly came into contact with Protestantism and the ideas of the Reformation. To the Ostroh Academy library he brought back a number of literary and scientific books from Western Europe. At the beginning of the XVIIth century, K. Lukarys left the Academy to become Patriarch of the Eastern Church in Constantinople. As patriarch he maintained an active relationship with schools in Ukraine particularly the L'viv Brotherhood school.¹ The renowned scholar, Nykyfor, also taught at the Ostroh Academy. For a time he was Rector of the university in Padua where he became persecuted for his anti-Catholic views. Another member of the Circle was Kuprian, a native of Ostroh, who received his education in Venice and Padua.² The following were also closely associated

1) Mytropolyt Ilarion, op. cit., p. 115.

2) From Greek, Kuprian translated 50 sermons of Makarij, and the Sermons of Johannes Chrisostomos on Paul's epistles. Into Greek he translated the speech delivered at the Council of Berest by the Bishop of L'viv, H. Balaban.

EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S 21
 "LEKSIKON"

with the Academy: Iov Borec'kyj, Atanasij Fylypovyč, Leontij Karpovyč, Isaia Kopyns'kyj, Zaxarija Kopystens'kyj, Iov Knjahynyc'kyj, and others. The Ostroh Academy produced a number of individuals who became prominent in Ukrainian literary and church life and later became active in Kiev.¹

Concurrently with the Renaissance, the Reformation left its mark on the literary works of the Ostroh scholars. In their struggle against Catholicism, they were forced to turn to Protestant literature and intellectual thought. Such polemic writings as Ključ carstva nebesnoho² by Herasym Smotryc'kyj (1587); Treatise by Vasyl' of Ostroh ("ubohyj Vasylej") (1588); Apokryšis by M. Brons'kyj; the writings of "Klyryk Ostroz'kyj" (1589-1599); and Perestoroha (1605) reflect the influence of both the Renaissance and Reformation in idea or style.

With the exception of perhaps Promova Meleška, a secular satire on the medieval way of life written about 1589, the Renaissance influence was mainly reflected in theological writings. Intellectuals of the time desired to capture and mirror man more broadly in their religious thematics but in

1) Jurij Drohobyč, fifteenth century Ukrainian scholar, author of the book Prognostic Judgement, was Rector of the University of Bologna in 1481-1482.

2) Written in a combination of the Ukrainian literary language of the time and a significant amount of vernacular.

"LEKSIKON"

the context of their environment. Religious works were enriched with humanistic traits, earthly human beauty. This influence is also apparent in the traditional concept of beauty - a primarily spiritual reflection - in Knyha pro viru jedynu (1619-1621). Scholars turned to the ancient traditions of presenting an objective picture of the beauty of nature as for example in Kyrylo Stavrovec'kyj's Zercalo bohoslovija (1618). The humanistic view of man and his dignity was also manifest in folklore, chronicles, and other literary genres. The kozak figure in folk (oral) and written creativity took on the humane and courageous characteristics of a knight, a defender of high ideals: faith and one's country. Heroes with high morals, great wisdom and spiritual values were glorified by the people.

Humanistic ideals also manifested themselves in the field of architecture resulting mainly from Ukrainian-Polish and other ties, and the exchange of highly qualified artisans.¹ Edifices were erected in the style of Italian Renaissance architecture combined with typical local features. Sculpture and painting depicting worldly and classical themes also

1) Beginning with second half of the XVIth century, many foreign artisans, architects, sculptors, etc. worked in Ukraine, some of which came from Italy. This was aided by Ukrainian trade ties with Venice and cultural associations with Bulgaria, Bohemia, Slovakia and Moldavia. (Cf. Istoriija Ukrajins'koho Mystectva, v šesty tomach, tom druhyj, Akademija Nauk URSS, Kyjiv, 1967.)

EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S 23
 "LEKSIKON"

began to propagate, and folkloristic motifs penetrated into literature and music.¹

In the second half of the XVIth century, a change becomes evident in the style of miniature art and ornamentation of manuscripts in which Italian Renaissance motifs are combined with elements of local origin. Engraving as an art became broadly expanded and developed in connection with book printing in Ukraine, and parallel with traditional Ukrainian iconography, Renaissance art traits began to appear in subject matter and ornamentation. "The art of engraving at the end of the XVIth and the first half of the XVIIth century attained a high level of artistic and technical perfection".²

Renaissance influences also became visible in decorative carving which assumed specific forms particularly in iconostas carving.

In decorative-utilitarian arts and crafts such as pottery, metal tooling, weaving and furniture making, typical Renaissance art forms were blended with traditional ones.³

1) In L'viv, the head of the Polish Catholic Church, Jan Solykivs'kyj, made attempts to eliminate works of Ukrainian and Armenian artists in Polish churches and called upon the destruction of works associated with ancient mythology such as Mars and Venus. (Ibidem).

2) Istoriia Ukraïns'koho Mystectva, op. cit., p.10.

3) The socio-economic conditions of the time constituted favourable ground for the acceptance of Renaissance ideas. An intense development of cities and growth of an urban class economically tied to many countries of the world, gave rise to unique organizations called Brotherhoods which became the moving force in the development of educational and cultural life. In the middle of the XVIIth century, Ukraine enjoyed almost total enlightenment.

EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S 24
 "LEKSIKON"

The literary activity of the outstanding polemicist and writer of the second half of the XVIth and first quarter of the XVIIth centuries, Ivan Vyšens'kyj, was partly in the spirit of the Renaissance and Reformation. Although his attitude toward classical learning was negative in that he felt that the aim of every man should be the salvation of his soul and complete dedication to God which could only be achieved through ascetism and knowledge of "the Word of God", he employed a rhetorical style of his own which was neither of the Latin, Ostroh or L'viv schools.

I. Vyšens'kyj strongly advocated a return to Byzantine religious traditions, the orientation of Ukrainian theological and academic thinking upon Old Orthodox Church forms, practices, and purity of the Church Slavic language which he placed above Greek and Latin. However, he recommended interpreting liturgical texts in the vernacular, and personally wrote in the then contemporary Ukrainian literary language in order that "the Word of God" be understood by the people.

Vyšens'kyj felt that new ideas were of secondary importance, and even harmful, to man's higher strivings.¹ He opposed the teaching of such disciplines as logic, rhetorics, philosophy, etc. "It is better," he wrote, "to thorough-

1) I. Vyšens'kyj's beliefs were very likely influenced by the late-Byzantine philosophy of "hesychism" ("inner life"). He was probably the only notable Ukrainian representative of this trend of thought. Nil Sorskij was Russia's.

EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S 25
 "LEKSIKON"

ly study the prayer-book, Psalter, Books of the Apostles, the Gospel and attain eternal life...than to read Aristotle and Plato and be known as a wise philosopher but be condemned to hienna".

He differed with the way in which the Reformation stressed the importance of "God's Word". The Reformation placed the Holy Scriptures above the authority of the Church. Vyšens'kyj stressed "God's Word", but in addition recognized the importance of the role of the Church, and considered the function of the religious man as important as that of the Church. He believed, however, that the Church should return to its early and true Christian spirit of humility, suffering and persecution and should abandon the dominance which, he felt, the Catholic Church assumed.

Although his polemics were directed against the ideas of the Renaissance and the Reformation, Vyšens'kyj's use of the vernacular, and to a great extent the content of his works, were in the spirit of the Reformation and stylistically he approached the Renaissance.

Renaissance thought was also mirrored in the works of P. Berynda. Anthologion, for example, the first larger publication (1064 pages) of Kievo-Pečersk printing house, of which Berynda was chief editor and illustrator, is decorated with initials, headpieces, and colophons (tailpieces) from

EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S 26

"LEKSIKON"

slates made at T. Balaban's printing house in Strjatyn where Berynda once worked.¹

Anthologion contains approximately 30 letters printed from the slates from Strjatyn; for example, the letter "M" is set against a background of an eagle (p. 306); "P" is on a background of an angel with a horn (pp. 6, 394, 623 ...); "R" is placed against a siren with a harp (pp. 520, 625); "S" is found on a background of Cain killing Abel (p. 29, 189, 228 ...); and "T" is superimposed upon two tritons (pp. 86, 330, 381 ...). The letters "S", "T" and "P", decorated with floral ornamentation, are copies from the Biblia sacra printed by Ch. Plantin. Plantin rivaled the best printing of his time and "the masters in the art of engraving then flourishing in the Netherlands illustrated many of his editions".² He earned the office of "prototypographus regiois". Eleven headpieces in Anthologion are printed from slates from the Strjatyn printing house. Many of them are imbued with the spirit of Renaissance, depicting Cupids, Harpies, sirens, and dolphins among acanthus leaves with their beau-

1) Evidence points out to the fact that the slates were made by Berynda while working in Strjatyn. They were executed in a style new to Eastern Slavic and Cyrillic manuscriptal and printed books in general. Initials were accorded new subjects and the treatment thereof was also different. The sources would have to be traced in the West. (Cf. Knyha i drukarstvo na Ukrajinu, Akademija Nauk URSR, 1964, p. 55.)

2) Plantin, Christophe, Encyclopedia Britannica, Vol. 17.

EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S 27

"LEKSIKON"

tiful fruit. Included are also headpieces picturing vases of flowers - the traditional Ukrainian ornamentation of old manuscripts.

One of the headpieces in Anthologion depicts four dolphins amongst floral ornamentation with birds standing on the heads of the two middle dolphins. This seems to be a modification of the headpiece from the Psalter edited by Božidar Vuković in Venice in 1519.¹ Anthologion also contains a copy of a headpiece from Božidar's Sobornyk (1538).

The dolphin headpiece is found on page 8 and other pages of the Služebnyk² published in Strjatyn, and also in the Trebnyk of 1606 from the same printing house. The dolphin slate and other articles of the Strjatyn typographical inventory were purchased by Kievo-Pečersk monastery. From this slate the headpiece was printed in Anthologion on pages 44, 450, 823, 997, 1017, and previous to this, on pages 56, 115, 129 and others of Časoslov, published by Kievo-Pečersk in 1616-1617. These prints are also found in the following two

1) In Kievo-Pečersk printing, Greek-Slavic-Venetian artistic patterns of the XV-XVII century which had already entered Ukrainian typography in Strjatyn are also to be found. Possibly, the preparation for the printing of Anthologion was started in Strjatyn. (Cf. Knyha i drukarstvo..., op. cit.)

2) The Strjatyn Služebnyk was rich in initials with 21 letters being initialized. For some letters, 3 and 4 initials were cut making a total of 193. The background of the initials pictured plant ornamentation often similar to acanthus leaves with fruit; the foreground depicted various figures from Greek-Roman mythology, birds, animals and Biblical scenes.

"LEKSIKON"

publications of Kievo-Pečersk: the Služebnyk of 1620 and Učitelnoe Evanhelie of 1637.¹

It is possible that these slates were cut in Strjatyn, as probably were the slates of some of the letters very similar to those in Plantin's Biblia sacra which were also found in later publications of the Kievo-Pečersk monastery. For example, the Služebnyk of 1620, published subsequent to Anthologion, contains 11 initials which are copies from Plantin's bible (Vol. VII, p. 68 and others). The letter "S" (Gk "sigma") in Besědy na 14 poslanij... (1623) is also a copy from Plantin's Polyglot (Vol. V, p. 516 and others).

Prints of the above-mentioned slates are not to be found in the publications of Strjatyn. It is possible that they were intended for Balaban's proposed new edition of the Bible, or they may have been cut in Kievo-Pečersk from Sobornyky and Biblia sacra which may have been acquired by Kievo-Pečersk together with the printing shop of Strjatyn. If so, then they were cut in Kiev with the assistance of P. Berynda. Since his was the only name mentioned in the foreword, Berynda must have played the major role in preparing Anthologion

1) The art work in Časoslov, a Kiev publication, is noteworthy. There are many engraved headpieces of a secular nature in the style of the Renaissance with sirens, gryphons, Cupids, initials, images of children, birds and animals. For the most part of these small engravings and letters came from Strjatyn. They were later used frequently in Kievan publications. (Istoriija Ukrajin's'koho Mystectva, op. cit.)

"LEKSIKON"

and selecting the ornamentation for the book.

The Besědy ... publication of 1623 is also decorated by initials and colophons from Strjatyn's printing house and also by new slates prepared particularly for the edition.¹

The Služebnyk of 1620 is almost an unchanged reprint of the publication from Strjatyn containing ornamentation almost exclusively from there.

Some of Berynda's illustrations bear his initials, "PB".

The influence of Renaissance ideas was mirrored in "Leksikon 2" in the introduction of a significant number of classical names which underwent a revival during the Renaissance period and were not practiced in Ukraine previous to that time. Among others, was the name Augustus which was accepted as a second name by some of the German princes after the Renaissance in imitation of the Roman emperors, and soon became regarded as a Christian name. Berynda explains the

1) In its engravings, another publication of the period, Triodъ cvětnaja (1631) also contains many Western patterns and details, particularly in the depiction of architecture and clothing. Buildings are of Gothic and Renaissance style; men are clad in caftans, hats, and footwear of a Western European urban cut; women appear in stylish dress with high coiffures and fans. However, personages such as Christ, the Virgin Mary, and the apostles continue to be executed in Byzantine style.

The author of the afterword to Triodъ postnaja (1627), noteworthy for its artistic typography, wealth of engravings and ornamentation, complains that "it was difficult to obtain skilled workers and materials from large, far-off cities for printing". (Knyha i drukarstvo na Ukrajinі, op. cit.)

EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S 30
 "LEKSIKON"

name generally as "Roman Caesar" and "the name of a month". The name Axilleus is described in a similar manner. This Homeric hero was not very popular in the Middle Ages; however, the name was kept in use because of its association with the third-century Viennese apostle, St. Axilleus. With the revival of classical names during the Renaissance, it was occasionally used by German princes. Berynda's entry reads: Axılъ, Axille'usъ, k(1) Axila, Axilij, archbishop of Larissa. He introduces names like Ioulianъ which was first used as a Christian name in Italy during the Renaissance along with Caesar and possibly Lucius; k(1) Markelъ and Markelij, which were adopted as Christian during the revival of classical names; Paladij, etc.

A number of names, especially Greek, which did not come into use in the West until the Renaissance, were practiced in Ukraine long before this time mainly because of the cultural and religious ties with Byzantium. For example: Theophiles did not come to England until the XVIIth century, and Dorothea was not accepted until the middle of the XVIth century.¹ Berynda also introduces the name Vonifatij, Bonifatij which did not survive the Reformation in England.²

1) The Oxford Dictionary of English Christian Names, Compiled by E.G. Withycombe, Oxford, At the Clarendon Press, 1945, 136 pp., p. 123.

2) Ibidem, p. 24.

EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S 31
 "LEKSIKON"

His etymology of Orestes, would indicate that Berynda was familiar with Classical authors. He renders this name as "one who willingly serves God", probably based on Homer's presentation of Orestes as the righteous, dutiful, praise-worthy avenger of his father's death.¹

Berynda also explains such philosophical terms as "imarmenī" ("fate"), and cites Aristotle. His explanation of the word "velbudz", is a forerunner of the later interpretation of the Greek "kamēlos" by the humanists, L. Valla and Erasm from Rotterdam.

Many names from Greek and Latin mythology and astrology are included in "Leksikon 2". In some cases, when introducing a mythological name, he notes, "there is also a martyr by the same name"; for example, "Arīs or Are'a or Are'j or Arz, the name of a god and planet Mars, also the name of a martyr, Dec. 19;" (this name has several forms: Ares, Areus, Arēs, Arēos, Arios or Areios = Lat. Mars, J.R.); "Aria'dnī, daughter of Minos, wife of Bacchus, also a martyr, Sept. 18", etc.

In keeping with spirit of the development of the science of astrology of this time, Berynda includes the names

1) Pape and Liddell translate Orestes as "mountaineer"; other authors supply "thirsty"; Berynda: "Ouho'dnīkz B[oh]u".

EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S 32

"LEKSIKON"

and explanations of the most important planets and constellations: "Arktosъ: svě[z]da' ščo me(d)ve'de(m) zovu(t), a'bo vo(z) n[e]b[e]sny(j). Kraï'na po(l)no(č)naa; Blī'znecъ: Blīznia(k), didimos. Meta(f): dvodu'she(n) ku'pna ĭ dvoeu'me(n), zo'die Ma'ievo, plane(ta) n[e]b[e](s)na(a); Zō'diia: 12 zna-kī' n[e]b[e](s)ny(ĭ), na 12 kru'haxъ n[e]b[e](s)nyxъ bu'du-čyĭ; Mazuro(f), 4K23:5, u la(t): 12 zna'meni(ĭ); Te'lecъ: plane'ta ...; Īdro'xoosъ: Vodolě'ia, vo(d)nĭ(k); Ōriōnъ: Ko'sy", etc.

"Leksikon 2" also contains such literary terms as Allĭgori'a; Hĭmny, ĭmny; Eksa'psalmy; Arxitĭ'pъ, Eksempļa'rъ; Poeta; Sti'xъ; etc., and names of various disciplines such as Arithmetika, Arxitektu'ra, Heogra'fia, Istori'a, Filoso'fia, Lo8gika, Rĭtori'ka, Astronomia, etc. The word "Arithmetika" the lexicogrpher explains: "piataia nau'ka vyzvolenaa"; "Astromia: semaa vyzvolenaa nauka".

The Renaissance manifested itself in XVIth and XVIIth century Ukraine in expanded education, publication of books, art, and a humanitarian approach to the ideology of the era. Berynda's contribution is evident in each of these fields.

The ideas of the Reformation revived interest in the use of the vernacular in religious literature. The necessity of employing the vernacular in literature was particularly recognized by Berynda. He introduced the Ukrainian language

"LEKSIKON"

into his "Leksikon" and employed it in the writing of his poems ("vīrši"), etc. In Triōdb, published in February, 1627, he included Ukrainian translations from Greek of "sīnaksari", a collection of historical information about saints and holy days. These translations, ("na rossijskuiu besėdu obščuiu"), were rendered by the renowned Ukrainian poet of the XVIIth century Tarasij Zemka. In the event of possible opposition to the introduction of the Ukrainian vernacular into liturgical books from other Slavs which could have benefited from Triōdb, Berynda wrote: "do not oppose this Great Russians, Bulgarians, Serbians, and others ... this has been done because of the zeal and desire of our people of Little Russia (Ukraine, J.R.) - the aristocracy, laymen, and clergy of various ranks".¹

Perhaps the most important contribution of the Reformation in Ukraine was the Church Slavic translations of the Bible and the New Testament. The ideas of the Reformation, especially those of Calvinism and Socinianism entered Lithuania and Ukraine during the 1540's. They spread among the educated, and interest turned to the use of the vernacular which resulted in the translation of Peresopnyc'ke Evanhelie, 1556-1561. The language of translation was a combination of

1) Koljada, H.I., "Pamvo Berynda - Arxitipograf", Kniga, Issledovanija i materialy, Sbornik IX, Izdatel'stvo "Kniga", Moskva, 1964, p. 137.

EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S 34

"LEKSIKON"

vernacular phonetics and phraseology strongly influenced by Church Slavic. About 1563-1572, The Apostles of Krexiv was translated from Polish by M. Čexovyč. In 1581, V. Nehalev-s'kyj's translation of the Gospel appeared embodying elements of the Ukrainian and Bielorussian languages. Translation of the book Pisnja Pisen' was also rendered during the XVIth century, and by the end of the XVIth and beginning of the XVIIth century, the Psaltyr was translated. These translations played an important role in the formation of the Ukrainian literary language of the time.

At the turn of the XVIIth century, the Ukrainian language began to be spoken in pulpits in Trans-Carpathian Ukraine as well. The movement was supported by Hungarian Protestantism. With the fall of Protestantism, and Church Union with Rome, the local Ukrainian clergy returned once again to the Church Slavic language as being equal in status with Latin. Greatest support for this reversion came from the clergy which studied in Latin (Roman Catholic) seminaries. This spirit prevailed to the end of the XVIIIth century.¹

Orientation on the vernacular, eventhough intensified by the Reformation, did not endure in Ukraine for two main

1) As early as 1830, Lučkaj wrote that the Church Slavic language was accomplished, perfect, and unvarying, a language that performed the same role in the East as Latin did in the West. (Cf. Baran, O., "Homiletyčni 'besědy' Myxajla Lučkaja 1830", Logos, t. XV, Yorkton, 1964, p. 135-147.)

"LEKSIKON"

reasons. The first was that it had not as yet developed to the point of a literary language. The vocabulary lacked suitable expressions and terminology for philosophical and dogmatic concepts creating fear of inaccuracy in translators. This could have been circumvented, however, by the use of the Ukrainian literary language of the time. The second, and more important reason, was the reorientation in the thinking of leading theologians and laymen on Church Slavic as a counter-action to pressures from the Roman Catholic Church.

The purity of Old Orthodoxy became the ideal of leading representatives of the Orthodox Church in Ukraine. As a result, Church Slavic regained its previous status of equality with Latin and Greek, and became a subject of thorough study by prominent linguists of the time. In 1596, a grammar and lexicon was published by L. Zyzanij; Meletij Smotryc'kyj published the first Church Slavic grammar in 1619; and in 1627, P. Berynda's lexicon made its appearance.

A characteristic trait of the Reformation was not only the translation of the Bible, but also a more detailed and deeper textual study. Concentration was placed not only on the study of the "letter" of the Old Testament, but primarily on its spirit, i.e., the relation of biblical man to different spheres of life, both in the natural and supernatural world. This spirit was closely related to and fully re-

"LEKSIKON"

flected in the names of the Old Testament; consequently, considerable importance was given to the study of Biblical proper and geographic names.

The era of the Reformation was also a turning point in name-giving.¹ Non-scriptural names of saints tended to fall into disuse during this time, and Biblical names and those denoting abstract qualities became accepted as Christian names together with some Old Testament place names.²

Berynda's scholarship reflected three characteristic trends of the Reformation: translation, intensive Biblical research, and work in the field of lexicography and onomastics.

His significance as a scholar was recognized by his contemporaries. Around 1616, he was invited to work in the printing house of the Kievo-Pečersk monastery by Archimandrite Jelesej Pletenec'kyj who decided to develop his monastery into a cultural centre. Experts in printing and translators of Greek were brought to Kiev. Among them were Zaxarij Kopystens'kyj, Stefan Berynda (brother of Pamvo), Tarasij Zemka, Lavrentij Zyzanij, and others. Pletenec'kyj built a paper mill on the monastery's estate in Radomyśl', and purchased T. Balaban's printing house in Strjatyn which he moved to

1) During the XVIIth century, many Biblical names were made use of with little regard to their associations. (Cf. E.G. Withycombe, The Oxford Dictionary..., op. cit., see Areta)

2) Withycombe, E.G., op. cit., p. 41.

"LEKSIKON"

Kiev. The Kievo-Pečersk Monastery thus launched its lengthy contribution to the cultural development of Ukraine and neighbouring countries. Berynda spent the rest of his productive life at the monastery translating, writing forewords to publications, and serving in the capacity of "protosīggel' i Arxītīpograf' c[e]rkve Rōsskia" of Kievo-Pečersk printing house.

Berynda's choice of names in "Leksikon 2" was greatly influenced by the spirit of the Reformation which favoured Biblical names. The majority are Hebrew names followed by those of Greek and Latin provenance. Names of Slavic origin, which with the coming of Christianity were supplanted by those of Greek provenance, are almost neglected.

Many names which came into use in the West during the Reformation are introduced by the lexicographer; for example, Sila (Silas), Siluan' (Silvanus), neither of which was practiced in England before the Reformation; Tit' (Titius) has been in use since the Reformation; Nathanaīl' (Nathanael) became fairly common in Western Europe after the Reformation, especially in England. Such names as Mariamne, Martha, Benjamin, which occurred very rarely in the Middle Ages, became popular in the West after the Reformation and were rife in England from the XVIIth to XIXth century, but suffered decline like other Biblical names at the beginning of the present

"LEKSIKON"

century.¹ Daniel, although known since the XIIth century, was not revived until the XVIIth century. Names such as Dominicus have been practised in England almost exclusively by Roman Catholics since the Reformation. "Leksikon 2" lists many names of this nature.

Other names accepted in the West during the Reformation and introduced by Berynda include: Elihu, adopted as a Christian name in the XVIIth century; Rachel, practised quite extensively in the XVIIth century; Jude, used as a Christian name after the Reformation but never popularized because of its association with Judah Iscariot in spite of the popularity of Judah Maccabaeus during the Middle Ages. The names Isaac and Job came into use after the Reformation; the story of the latter being a favourite subject of Medieval plays and interludes. The narrative about the prophet Jonah also found favour during the Middle Ages, while the name Jonas became common after the Reformation. Johanna (Joanna) was always popular in the Eastern Church coming to the West during the crusades and first practised as a Christian name after the Reformation. The discovery of the supposed relics of St. Mary Magdalene in the XIIIth century increased the popularity of the name Magdalene; it was most probably adopted as a Christian name after the Reformation. Taken directly from the Bible, the name was

1) Withycombe, E.G., The Oxford Dictionary, op. cit.

EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S 39
 "LEKSIKON"

explained in a metaphorical sense by Berynda as "great one", "honourable one", from the Hebrew word magdala "tower". Rhoda, the name of a maiden servant mentioned in Ac 12:13, came into use in XVIIth century. Also listed is the name Peter, which, like Simon, fell into disuse in some Western countries after the Reformation. This name was most rife in the Medieval Church, but because of its identification with the papacy it was abandoned during the Reformation. In Ukraine and other Eastern Slavic countries, its wide popularity was retained. The name Paul was prevalent in the XVIIth century in Italy, Spain, Eastern Slavic countries, and to a lesser degree in Germany, France and England. Methuselah was also favoured as a Christian name in the XVIIth century, but Israel was not used by Christians until the Reformation. Some Christian names which became less common in the West after the Reformation maintained their popularity among Eastern Slavs, for example Nikolaos, Peter, and others.

Employing thorough research methods, in many entries Berynda includes every form of a particular name that appears in the Bible with the preciseness of modern Biblical scholars. In the entry of the name Sava, for example, he deals with all of its variants presenting the necessary cross references and other specifications: Sava, spelled with "shen", Gen 10:7, 3 K 10:1, Is 60:6; the name of the son of Raamah, Gen 10:7;

"LEKSIKON"

the name of the country. Is 60:6; the queen of Sheba who visited Solomon, 1 K 10:1. Continuing with the same entry he registers: Savva, Apr. 24, which is the name of the martyr Savva Stratīlatъ (Gk form - Sabbas). In the next entry: Sava' spelled with "samech", Gen 10:7, 1 Par 1:9, Sava i Evīila,¹ Ps 71:10, Is 43:3 Sīīna², Savei, see Plēnia'iuščeī and Aravia: and others.

In spite of the strong influence of Western cultural trends of the XVIth and XVIIth centuries, the spirit of Ancient Byzantium played a prominent part in the Church and cultural life of Ukraine. Many Greeks taught and worked in Ukraine during this period, and there existed close ties with Athos, a major cultural center of the time. In the Kiev Academy, the philosophy course was divided in the tradition of Aristotle into three parts: logic, physics and metaphysics. Aristotle's meteorology was also widely taught. As an important contribution to world learning, Aristotelian logic dominated for two thousand years. Eventhough in scholastic form, the teaching influenced positively the development of Ukrainian philosophical thought. In XVIIth century Ukraine, works were written in the spirit of Aristotelianism. There are places in Berynda's lexicon which indicate the lexicographer's acquaintance with the

1) Saba and Euila (A), corr. form Seba and Havilah.

2) Syēnen (a form of the name Seba in one of the manuscripts.)

EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S 41

"LEKSIKON"

teachings of the Greek philosopher. In at least two instances Aristotle is freely quoted¹.

In his transliteration of names, Berynda usually renders with the Greek form, even if names are of non-Greek origin, but at the same time, there are a number of instances where Western European transliteration of the Greek alphabet is encountered. This is particularly applicable to the letters "η" which in the West was transliterated as "e" (in Ukrainian "и"), and "β" which was rendered "b" (instead of the accepted Ukrainian form "В"). Western transliteration usually appears in the "Leksikon" in names obtained from Latin sources - Onomasticon, Vulgate etc.

There are no Ukrainian or Slavic forms of names of Greek or other origin such as are encountered in documents (Acts) as early as the XIVth and XVth century, e.g., Avdotja, Alena, with the familiar Ukrainian language change of "e" to "a". Ovdotija (Jevdokija) is registered as Eudoki'a (Gk Eudoki'a) with Greek accents and without the typical Eastern Slavic initial "o". Absent in Berynda is also the characteristic Ukrainian language trait of inserting "e" between the consonants "rh" as in Marehorëta. Instead, Berynda presents Margarita (= margaritēs) a form closer to the original. Lacking also

1) See ĭmstvo [v(ъ) dušĭ'...], Leksikonъ, op. cit., p. 48.

"LEKSIKON"

is Nastasja (found in documents of the XIVth and XVth century)¹ with the normal omission in Ukrainian of the initial "a" and contraction of the suffix "-ija" to "-ja." Berynda registers Anastasi(a) from the Greek Anastasia. The name Pamvōnъ is entered in Greek form, even though Berynda employed the Ukrainianized form Pamvō in his signature. In the case of the name Solomon, Berynda enters two variations: Solomō'нъ, the form which became popular during the Reformation era, and Salomō'нъ, which was practised during the Middle Ages.

Perhaps the only instance where Berynda makes reference to the equivalent Ukrainian form is the name Īakinthъ where he notes that in Ukrainian it is Ia'xontъ ("Rō'sskī Ia'xontъ"). Many of the names registered in "Leksīsb...prosto" in popular form (e.g. Ōsīfъ), Berynda renders according to the Greek form (Iōsīfъ).² Berynda very likely registered his names in their original form because of the multifariousness of dialectical versions, and standard or official forms may have been thought to be more suitable for official documents.

1) Cf. Humec'ka, L.L.. "Žinoči osobovi nazvy v ukrajins'kij aktovij movi XIV-XV st.", Doslidžennja z movy ta literatury, Vydavnytvo Akademiji Nauk URSS, Kyjiv, 1954, p. 116-122.

2) V.J. Frančuk's article on material of the "Record Books" ("aktovi knyhy") of the Žytomyr City Court from January, 1609 (case No 10), reveals that most of the names were entered in popular form: "Among the names, a significant place is accorded Christian names used in Old Church Slavic ... and significantly more often in the vernacular." ("Ukrajins'ki osobovi nazvy XVII st.", Pytannja onomastyky, AN URSS, K., 1965.)

"LEKSIKON"

Moreover, these names were to be utilized for the new edition of the Bible.¹

Byzantine influence is conspicuous in some of the name etymologies. The lexicographer often oriented himself on the teachings of the Greek Fathers of the Church.

Almost without exception, the Greek mythonyms in "Leksikon 2" are followed by their equivalents in Roman, Hebrew, Syrian as well as Egyptian mythology.

P. Berynda's thinking and philosophy reflected many classical Greek traits which he harmoniously united with his own national ones.

By the middle of the XVIIth century, a greater adaptation of Latin schools and teachings became apparent in Ukraine. In the second edition of Berynda's "Leksikon" (1653), Greek words appearing in Greek characters were deleted by the editors, while Latin words written in Latin were incorporated.²

Pamvo Berynda contributed significantly to the preservation of the Greek, Latin and Western European traditions in literature (poetry) and onomastics in Ukraine, and indirectly in the rest of the Eastern Slavic world.

1) Berynda also introduced some Greek letters into the transliteration of names.

2) In general, a thorough grasp of the Greek language was regarded as an instrument of counteraction to the threatening Latin Catholic world, and an access to the pure sources of religious denominations. A more rational approach (i.e. the introduction of the Latin language) took place and developed in the Collegium founded by Petro Mohyla.

"LEKSIKON"

The XVIth and XVIIth centuries was a period of accumulation of linguistic material which served for the compilation of dictionaries and grammars of many languages. These in turn served as material for comparative linguistics in the XIXth century.

Berynda's "Leksikon" is one of the rare works in the European scholarly world of the time in which is confronted and synthesized the achievements of Eastern and Western learning; i.e., Eastern Slavic, Byzantine, Roman, and particularly Western European. In his selection of names as well as their explanations, Berynda unites various worlds: Ukrainian, other Slavic, Greek, Roman, and Biblical.

Tolerance and broadmindedness was characteristic of Berynda's outlook on life and the Church. Eventhough this was a period of struggle between the Catholic and Orthodox Church, he never favoured one over the other and used sources from both. Christians and Christianity were always referred to in a universal sense. His critical and scholarly approach to the Bible and to his sources (the "Septuagint" , "Vulgate", and "Ostroh Bible") affirms his position in the ranks of significant Western humanists of the Reformation, and makes him a prominent representative of humanism in Ukraine.

CHAPTER II

PROPER NAMES IN PAMVO BERYNDA'S "LEKSIKON 2"

General Remarks

The complete manuscript of Leksikonъ slavenorōsskij i imenъ tlъkovanie was not printed. In the afterword of his lexicon, Berynda writes about difficulties he had in publishing his work. He records that it was "despised by the powerful, [had] many ruiners and slanderers [but] very few helpers".¹ This may have been due to the following situation.

During the 1620's, rivalry and conflicts developed between the Brotherhoods, monasteries, and Kievan Episcopacy of the Orthodox Church. The new hierarchy had difficulty in controlling the situation because of the broad autonomy enjoyed by the church Brotherhoods (under the "Stauropygia Charter") and monasteries together with the hierarchy's own

1) Scholars explain these remarks in various ways. Some submit that Berynda is referring to the opponents of the Orthodox Church who discredited the Church Slavonic language saying it was not suitable for literary use (V.V. Nimčuk). Others felt that the nature of Berynda's etymologies was the reason for the hostility toward his lexicon (P. Žytec'kyj). J. Janow suggests that this attitude was a reaction to Berynda's criticism of the "Ostroh Bible", and H.I. Koljada feels that the reason was the lexicon's use of the vernacular.

Most of these shortcomings could have become known to Berynda's critics only after the publication of his lexicon, and yet these remarks were made in the afterword prior to publication.

internal problems stemming from a policy of compromise with the Catholic-Uniate circles toward the recognition or legalization of the new Orthodox hierarchy.

In 1624-25, the privileges of the Brotherhoods and monasteries were discontinued and power was given to the bishops. However, the rivalry continued. Petro Mohyla, the Archimandrite of Kievo-Pečersk Monastery, planned to found a college at the Monastery and received the necessary permission from Patriarch Teofan. Mohyla was strongly opposed by the conservative circles in Kiev, the church Brotherhoods, and also monks in his monastery who advanced financial arguments against the establishment of such a school¹. The conservatives were mainly against P. Mohyla's orientation on Latin (Jesuit) schools.

The Metropolitan of Kiev, Jov Borec'kyj, was also part of this rivalry. He used his influence and finances to support the printing house of Spiridon Sobol',² the competitor of Kievo-Pečersk. Undoubtedly, this was the reason

1) The purpose of the college, as Mohyla pointed out, was to educate young people "in devotion, good traditions, and liberal sciences" (cf. M. Hruševs'kyj, History of Ukraine-Rus', Knyho-Spilka, New York, 1956, Vol. VII, p. 419). For the key positions he engaged two prominent professors from L'viv: Isaia Kozlovs'kyj and Syl'vester Kosiv. The latter, appointed as prefectus of the college, described the school and its aim thusly: "this first gift of Minerva [will] give [our people] the light of Apollo."

2) During the late 1620's, S. Sobol' edited a number of publications.

Berynda had to finance the publication of his lexicon himself.¹ The budget of Kievo-Pečersk Monastery was limited, and Metropolitan J. Borec'kyj was not interested in supporting any project of the Monastery. Berynda's orientation on Latin sources, particularly in "Leksikon 2" was likely the reason for the opposition from conservatives in the Monastery. In his foreword, Berynda writes: "disregarding all difficulties due to jealousy, I hope this biting jealousy will die and my work will be gratefully accepted by future generations".

"Leksikon 2" is composed of three main groups of names: Hebrew, Greek and Latin. The most numerous and most elaborate are the names of Hebrew origin (Biblical names). These are apparently the names with which Berynda commenced work in connection with Balaban's project. It would seem that he worked on the Latin and Greek names at a later stage and that some of these names were hastily added shortly before publication. The lack of explanations to some rather simple names would support this supposition along with the fact that Berynda himself remarked about the haste in which the work was being prepared.

The total number of names listed in "Leksikon 2" is over 1600. Approximately 254 are geographic names of which

1) In his remarks about the difficulties and opposition encountered from the "powerful" in connection with his work, Berynda was very probably referring to this situation of rivalry in the Kievan ecclesiastical and cultural circles.

204 are Hebrew, 46 Greek and 4 Latin. Hebrew and Semitic names comprise approximately 50% of the total; names of Greek origin, about 35%; and Latin names, approximately 14 to 15%. The number of Slavic and other names is very insignificant.

Foreign borrowings are also included in "Leksikon 2". Some of these entries, particularly those in the appellative category, pose difficulty in the determination of their nature (i.e., personal name or term). The most problematic entries are the ones in which Berynda supplies the explanation but omits the source, or states the source but omits the explanation. For example: Pithikъ, Pikri'da, Ĭle'ktōrъ. Theme'liōnъ, Thīria'ka, Driā'kevъ, Iktinъ, Kotylъ (or Kotyla), etc.

In determining the nature of an entry we have always relied on contemporary sources. However, this could not always be done confidently when it was debatable as to whether a given word was treated as a proper or geographic name by the lexicographer.

Many of Berynda's entries are preceeded with a sign which denotes a member of a monastery or convent. The designation "kl" preceeds a man's name and "kž" a woman's. Their function seems to be to encourage the selection of particular names by new candidates: "Prīdany že sutъ Ĭmena Preloženia na Postryženiĭ Kalouherstva. Znaky Kalouherōmъ abo Ĭnokōm(ъ), k(l): a Ĭnokīniamъ, k(ž)". The names are mainly those of

calendar saints with some Biblical names.

The name Petrъ is not preceded by a "kl" sign in spite of its apparent popularity among the Slavic people. Its close association with the papacy may account for its lack of acceptance in some non-Catholic countries.

In some cases, Berynda makes two entries for the same name - one with "kl" and the other without.¹ The name Pam-vōnъ, martyr, commemorated on June 5, has no "kl". The Pam-vōnъ for whom Berynda was named, commemorated on July 18, is preceded by a "kl" and printed in capital letters.

The name Iu'da (Judas), the fourth son of Jacob, Berynda takes from Gen 29:35 and not from the NT. Judah Maccabee, the prominent leader of Jewish resistance to Hellenization by the Seleucides, was popular in the Middle Ages. Berynda designates it as a new monk's name with "kl". Similarly, k(1) Veniami'nъ [Gen 35:18], the youngest son of Jacob; and k(1) Hedeōnъ, one of the great judges or Israelite hero.² Other names labeled "kl" are: Lo'hhinъ, Iō'vъ, Ioīlъ, Iōa'nnъ, Ma'mant(ъ) - a Roman martyr-saint, Sept. 2; Rafai'lъ [1 Par 26:7], the name of one of the archangels and personal name among the Jews, and also a Christian name in Italy in Middle Ages; Ruvī'nъ, Ruvī'mъ, Rōmī'l(ъ), Rī'ksъ, Marke'lъ, Marke'līj, Pla'tōnъ, Piō'гъ, Pītīru'nъ, Pyga'sij, and Malaxi'a, Malaxi'j,

1) This does not occur with the feminine names designated "kž".

2) This name was popular in England among the Puritans and in France among the Huguenots.

the prophet who predicted coming of Christ and John the Baptist. The latter name became common in the West as well as Ukraine after the Reformation. In Ukraine it was practiced infrequently prior to this time as it is mentioned only once in the Pomianyk of Horodyšče of 1484.¹

All of the aforementioned names emanate from different sources and origins. The majority seem to be Biblical and Classical. The total number of names designated with "kl" is 150 and with "kž" 31. One name only (Kall'sta) is preceeded with a "žn" sign to denote "woman".

Berynda's entries are registered in alphabetical order of the first three letters. All begin with capital letters except for a few exceptions such as the name dionī'sij (= Bacchus), which is written with a small "d". Dionysij, the name of a saint, is rendered with a capital. Some names are presented entirely in capital letters: God, Christ, Jesus (Christ), Theos, Maria, Adam, etc., as well as some common names such as Theofanъ, Stefan, Filothej, Filaretъ, Sīmeōnъ and others. This latter category in all probability refers to the names of those who collaborated with the lexicographer in his work.

In some of Berynda's entries, a second, dissimilar name is placed under a particular head word. These names are usually of the same origin, for example: Viktorъ, and Viken-

1) Cf. Gerus-Tarnawecy, I.I., Anthroponymy in the Pomianyk of Horodyšče of 1484, Second Revised Edition, Ukrainian Free Academy of Sciences, Winnipeg, 1965, 80 pp.

PROPER NAMES IN PAMVO BERYNDA'S "LEKSIKON 2"

51

tij. Similarly, in some cross references, attention is directed to a name which has nothing in common with the head entry: Haie, from Latin, "master", [Ac 19, Nov. 5]; with "aleph" see Aia [Gen 36]. The head entry is the Latin Gaius [Ac 19:29] which can only have a phonetic similarity with Hebrew Aiah [Gen 36:24], mng. "a vulture". A similar example is the entry of the name Bahalis: Veli'sa, Vasi'lissa, from Greek "queen", Bahalis, "in happiness, arrogance" [Jer 40].¹ Velisa is the "Septuagint's", "Vulgate's" and "Ostroh Bible's" form of the Hebrew Baalis [Jer 40:1], the king of Ammonites. Both names are supplied with different explanations. The form Vasilissa is found in the margin of Polyglot's Onomasticon from where it may have been copied by Berynda.

Two forms of a name are often presented in a single entry, for example: Luukia'nъ and Lucia'nъ; Sevĭrъ and Severus; Ieremej, Ieremĕia; Ĭsavъ or Esavъ, etc. The Greek forms are usually placed first, but occasionally the Latin ones are as in the case of Bonĭfa'cij (Lat. Bonifacius) and Vonĭfatij (Gk Bonifatios).

The lexicographer also repeats the same Greek form in different entries if they relate to different Hebrew names: Xusij (Heb. Cushi [2 K 18:21] and Cush [Gen 10:6,8]), and Xusij (Heb. Hushai [2 S 15:32]) are in separate entries.

1) Berynda: "Veli'sa, Vasi'lissa, z(ъ) e(l): care'vaa, krolevaa, Bahalis: v(ъ) vese(l)iu, nadu'tostĭ, Ie(r) 40." Onomasticon's entry reads: "Bahalis, In laetitia, siue in arrogantia, Ierem 40. d. 14."

Registrations also include partly translated names. Those are usually Biblical geographic names: Do'mъ Maōnъ a(b) Beth-Maōnъ; Domъ Ō'nnovъ a'bo Beth-Avenъ; Īstočnīkъ Assō'rovъ a'bo En-Ha'sōrъ; Īsto'čnīkъ Same'sōvъ a'bo En-Seme'sъ; Kra'-nievo město z(r) Ha(v)va'tha, Hoa'tha, Holho'tha (Gk kranion topos = the place that is called (a) Skull), a translatoin of Golgotha, etc. All these partly translated names are taken directly from the "Ostroh Bible".

Judging from the remarks following the explanation of the name Vaalīmъ ĭlī' Baa'li, Berynda was very selective in his choice of names. He states that God forbade the use of the name Baali¹(="my lord") by Jews - used also by Jewesses in addressing their husbands, a practice which seemed to "purify" the name of the Egyptian god Baali - and concludes that there are some heretic words that should not be used by Christians.

Pamvo Berynda's Transliteration of Names

As was mentioned earlier, the majority of P. Berynda's names are of Hebrew origin taken from the Bible. These are personal and geographic names which attained popularity in the XVIth and XVIIth centuries through the Reformation. In the

1) "Call me Ishi, and shalt call me Baali no more "
[Os 2:16]/

West, many of these names survived up to the beginning of the XXth century after which a decline in Biblical names began to take place.

A basic problem which existed in Berynda's time and still continues to prevail with Biblical names is transliteration. Establishing a system of transliteration for Hebrew names has been complicated by historical events and their traditions. Little uniformity in their spelling exists in modern languages. The alphabets of the Semitic languages contain only consonants and vowels are indicated by various diacritics. Hebrew has a total of twenty-two consonants including some which are polyphonic. There are three characters to represent four distinct sibilants. In ancient Israel only the consonants were used. Translators of the "Septuagint" and authors of the New Testament were forced to omit certain consonants since the Greek alphabet did not contain characters corresponding to all the Hebrew consonants. Vowels were introduced into the Hebrew pronunciation of the time, and grammatical terminations were added to help categorize the words into declensions. These Hellenized forms were used by the Early Church, and St. Jerome's translation of the Bible made no important changes in this respect.

Around the IXth century A.D., vowel points were introduced into the Hebrew text of the Bible by the Massoretes to indicate their view of the ancient Hebrew pronunciation.

Many Protestant translators of the Reformation adhered to Massoretic spelling as closely as possible. As a consequence of this historical developments, such a significant difference between Protestant and Catholic translations exists in certain countries that the names are often rendered unrecognizable. Neither the Protestants nor Catholics have a uniform system of transliteration. We find, for example, the following variants for the same name: Hezekiah and Ezechias, Ahaziah and Ochozias, Jesse and Isai, etc.¹

Hebrew names in the "Septuagint" do not possess Greek suffixes and endings and are, therefore, not declined, for example, Adam, Kain, Abel, etc. In the New Testament, Greek suffixes and endings are appended, and consequently, they are declined: Bartholomaios, Iōannēs, Iēsous, Kēfas and others. In Josephus, Hebrew names are regularly declined: Adamos, Abelos, Nōeos, etc.

Another problem is created by the so-called translated personal and place names. Some versions retain the Hebrew form of the name, others translate it into their respective languages; e.g., Sitnah: "Enmity" (Douay), "Feud" (Knox); Ascent of Akrabbim: "Maaleh-acrabbim" (A.V.), "Ascent of the Scorpion" (Douay), "Scorpion pass" (Knox), "Vъsxoždenie Akravī'mb" ("Ostroh Bible"), etc.

1) Cf. Grollenberg, L.H., Atlas of the Bible, Nelson, New York-Toronto, 1956, p. 8.

Hebrew Biblical names were adopted by Berynda mainly through the intermediary of Greek and Latin which determined the phonetic structure of these names - a structure unlike the direct "oral" borrowings from Hebrew. Through Greek, the Biblical Moše became Mojse'j in Ukrainian (Berynda: Mōīsi'j ĭ(1) Mojse'j), but direct borrowing of the name from Ukrainian Jews retains the phoneme "š" as in Moško, Mojše; Hebrew Šamuel, through Greek became Samuīlb, but in popular usage - Šmil', Šmil'ko, Šmul'ko.

Berynda follows the Greek and Latin transcription of Hebrew "c" (cade). Hebrew Cadoq in Greek is Sadōk, in Latin Sadoc, and in Ukrainian Sadok; Greek Saddukaioi became Sad- duke'ĭ in Ukrainian just as in all European languages, On the other hand, from direct borrowing the Ukrainian language has "ca'dyk" (a spiritual leader in Chasidism - a Jewish religious movement which existed in Ukraine).

As with continuants of the Hebrew "š" in Ukrainian borrowings, depending on the time of the loan, so also for the parallelism of "s" - "c", or "z" - "c" (instead of the Greek "z" in Biblical borrowings), there is a host of examples. Suffice is to compare, on the one hand, personal and place names in translation of the Bible and "bookish" borrowings and, on the other hand, these same names in the forms used occasionally for Ukrainian Jews in Ukrainian literature. A few examples are a) Biblical: Zilla (Gen. IV. 19), Heb. Cillā; Zipora (Exod. II.21), Heb. Cippōrā vs b) the newer Cy'lja, Cy'l'ka; Cypo'ra, Cy'pa, Cy'pka.

1) Altbauer, Moshe, "Phonetic Variants of Hebrew Loan-Words in Ukrainian", The Annals of the Ukrainian Academy of Arts and Sciences in the United States, Vol. VIII, 1960, No 1-2 (25-26), pp. 115-120.

Or, Hebrew Zedekiah, Greek Sedekias, Berynda Sedeki'a; Hebrew Zephaniah, Greek Sofonias, Berynda Sofoni'a; Hebrew Shobach, Greek Sōbak, Latin Sobach, Berynda Sōvaxъ.

Another Hebrew consonant dropped in Greek transliteration was "h". The Hebrew sound differed from the Greek "χ" and often, particularly at the beginning of a name or word, this phoneme was omitted. Berynda's Aside'ī [2 Macc 7:13] comes from the Greek Asidaioi, which in Hebrew is hasīdīm. Other European languages also omit this phoneme. However, in the translation of Ruth, rendered in Ukraine before the XVIth century directly from Hebrew, Ezron - Esron appeared as Xesron.¹

Berynda is not consistent in his transliterations of the Greek "β" employing both the Ukrainian and Western forms. The transliteration of the Greek "β" in Ukrainian was rendered by "В" unless the Greek word entered Ukraine via Western European languages where the Greek consonant was written and pronounced as "b". The Greek "β" was pronounced by the Greeks as "v" even before the time of Christ, and the Ukrainians adopted this pronunciation through direct cultural relations with Byzantine. The old Greek pronunciation of "β" as "b" remained in the Latin language and through Latin was adopted by all European languages.

Through contacts with Western culture, primarily

1) Cf. Karskij, E., Geschichte der weissrussischen Volksdichtung und Literatur, Berlin - Leipzig, 1926, pp. 97-98.

Polish, during the XVIth and XVIIth centuries, we find the spelling and pronunciation of the Greek "β" as "b" in the Ukrainian language as well, first in Western, and later in Central and Eastern Ukraine. In the title of the "Ostroh Bible" of 1581, for example, the form "Biblia" appears, but in the Bible's foreword we find "Vīvlia".

In his transliteration of Hebrew proper and place names, Berynda employed both systems of transliterating the Greek "β" - "v" and "b": Vakvaka'rъ, Valaa'mъ, Vala'kъ and Bala'kъ, Valasa'nъ and Belsanъ, Valha'thъ, Baa(1)ha(d), Varaxa'j, Baraxa, Varaxi'a, Varaxi'as, Vare'a and Baraia, Vethvase'a and Bethbe'sse, Vethīra' and Betherā', Veththi'a and Vethi'a, Veftha'ra and Ve(th) Arab(a), Vīvlava'thъ and Ve(th)lebaō(th), Vīthapfu'thъ and Be(th)thafu'a, Vathou(1) and Bethu(1), etc.

Almost as a rule, when a name is taken from Greek, "β" is transcribed as "v", and when it is taken from the "Ostroh Bible", the transliteration of the "Ostroh Bible" is retained. However, when a name from the "Ostroh Bible" is corrected, and what is considered to be the correct form is taken from the Onomasticon or some other Latin source, "b" is transliterated as "b". Axīe'zerъ (OB) Berynda corrects to Abie'ze(r), (Onom, A, Vg, RSV); however, in this entry he notes that in 1 Par 7 the "Ostroh Bible" registers Avie'ze(r). In the entry Valakъ (taken from the "Ostroh Bible")

and similar in form to the "Septuagint"), Berynda supplies the "Vulgate's" form of the name - Bala. Similarly in the entry of the name Valakъ, also taken from the "Ostroh Bible", the form Balakъ is presented. Although this name has similar forms in the Greek, Latin and Hebrew versions of the Bible (Balak or Balac), the form (Balakъ) is taken from the Onomasticon or "Vulgate". As shall be shown later, a great majority of Berynda's corrections of the "Ostroh Bible" are taken from the Onomasticon of the Plantin's Biblia sacra, e.g., Vala'kъ, Vala or Bara. The first and second form is found in the "Ostroh Bible" and also in other versions. The form Bara appears in Gen 14:2 of the "Vulgate". There are also names which Berynda transcribes with "b" which are not taken from the "Vulgate" but from the Onomasticon: Varaxaj, Baraxa - which is Beracha in the "Vulgate" and Baraxia in other versions [1 Par 12:3]. Berynda also transliterates "β" as "b" when referring to the "Ostroh Bible": "Slove(n) bī(b)".

Inconsistency is also apparent in the rendering of the Greek phoneme "η" . In Ukraine, this phoneme was traditionally pronounced as "ж" . The Western pronunciation of this vowel was "e". With the intensification of Western cultural influences in Ukraine in the XVIth and XVIIth centuries, traces of the latter form begin to appear in Ukrainian literature. Hence Berynda presents the forms: Varaxīlb, Varaxēlb. The Greek form of this name is Baraxiēl from the Hebrew Bara-

chel. In the "Vulgate" and Onomasticon [Job 32:2] this form also appears as Barachel. The form Varaxīl̥ Berynda obtained from the "Ostroh Bible" which rendered the Greek "ι" and "η" as "и" (in our transliteration "i"). Alongside the "Ostroh Bible" form Berynda supplies Varaxel̥ in which he uses the Western transliteration of "η" ; alongside Vīthani'a he enters Bethania [Mt 21]; Vīthapfu'th̥ with Be(th)thafu'a; Vīthase'p̥ with Vethse'ta, (taken from the Onomasticon which reads Bethseta' [Judg 7:22]); Vīthavara with Vethava'ra [Jn 1:28]; Vīth-ahla' with Veth-ahla' [Jos 15:6]; Vīvlava'th̥ with Ve(th)-lebaō(th) [Jos 19:6]; in some versions the latter form is Bēthlebaōth and in Vulgate Bethlebaoth; Veftha'ra with Ve(th)-arab(a) [Jos 15:6]; Heddīl̥ with Haddel̥ (Onom Gaddel) [Ezd 2:47]; Vīl̥ with Be(l) [Is 46:1]; Vīramō(th) with Bee(r)rama(th) [Jos 19:8]. But leaves, for example, Vīthe'sda, Vīth̥-Lee'm̥(̥), Vīthsai'da, and in the case of Beth-Shan (the name of a locality which appears in Jos 17:11 and 2 K 21:12), Berynda retains the "Ostroh Bible" transliteration and gives two different forms of the name: Vīth-Sa'n̥ [Jos 17:11], and Vethsa'n̥ ("s̥ ... Vethsania", OB) [2 K 21:12]. In different versions of the Bible different spelling of this name occurs: Baithsan (Lxx, A, L), Bēthsan (A), Beth-san (Onom). It is entered in two separate entries. According to some, the names refer to the same city.

The Greek "η" coming at the end of the name Berynda

transliterates as "-ia": Vĭthfa'gia (Gk Bēthfagē), Agathia (Gk Agathē), etc. As a rule, the Greek "η" following a vowel is transliterated as "и" : Havaĭ'ľ, Mixaiľ, Manuĭ'ľ, Hav-riĭ'ľ, etc.

For the Greek "α" , which in Latin was rendered as "ae", Berynda supplies "e": Egĭ'ptъ (Gk Aiggyptos), Ehĭptiany'-nia (Gk Aiggyptias), Ela'thъ (Gk Ailath), Ela'mъ (Gk Ailam), Elami'te (Gk Elamitai), Ioude'a (Gk Ioudaia), Ioude'j or Iudeiani'nъ (Gk Ioudaios), Nazōre'j (Gk Nazōraios). Only Berynda's transcription of the place name Kolasa'e [Col 1:2] is unclear. The Greek rendering of the name is: Kolassai, Kolossoi, Kolossai, and Latin - Colossae (Colossae, Onom).

In some cases "α" is transliterated by "Б" ("ѣ"); for example, Xaldě'a (Xaldaia)¹, Farisěj (Farisaios), Dĭsidě-moniasъ (Deisidaimonia), Epěnetъ, Epenetъ (Epainetos), etc.

The Greek "ε" is also rendered by Berynda as "и" . The Greek form of Kabsaeim is transliterated as Kavsaĭmъ, and Eidōlon as ĭdōľ; however, alongside this form he also gives Eidōľ, or ĭmarme'nĭ and Eimarme'nĭ; but also records ĭdōlo-služitelъ, ĭkonoma'xъ, ĭrĭ'na (Eirēnē), ĭrĭnarxъ (Eirēnarxos), ĭrĭne'j (Eirēnaios), Laodĭ'kia (Laodikeia), etc.

Transliterated as "и" is also the Greek "ο" : ĭko-no'mъ (Oikonomos), Fĭ'niksъ (Foinikē), etc.

The Greek "αυ" is transcribed as "aυ" (in our trans-

1) In brackets are Greek forms of the names.

literation "au"). In some cases Berynda's transliteration is "av"; for example: Klaudi'a, Klaud(i) and Mavrъ, Mavra, Mav-rikij, Lavrentij, Favstъ.

In transliterating the Greek "αυ" into Ukrainian, is employed the Greek letter "υ" . This letter is also used to represent the Greek diphthong "ευ" : Euahhelī'stъ (Euaggeli-stēs), Eua'hrij (Euagrios), Euvu'lъ (Euboulos), Euhe'nia (Eugenia), Euhe'nij (Eugenios), Eugra'fъ (Eugrafos), Eudoki'a (Eudokia), Euniki'a (Eunikē), Leu'kij (Leukios), etc.

The Greek letter "υ" is also introduced whenever it appears in a Greek name (in our transliteration "ī"): Thī'rsъ (Thyrsos), Kīpria'nъ (Kyprianos), Kī'prъ (Kypros), Kī'rъ (Kyros), Kī'ra(Kyra), Kīrīnea (Kyrēnē), Kīri'llъ (Kyrillos), Lī'da (Lyda), Līsa'nia (Lysanias), Lī'sia (Lysias), Lī'stra (Lystra), Mī'rōnъ (Myrōn), Rōmīl(ъ) (Rōmylos), Ōriōnъ (Ōryōn), etc.

As is evident from the aforementioned examples, the Greek "οι", "ει" and "η" is rendered by the Cyrillic "и" . The Latin "i" and the Greek "ι" is usually transliterated as "i", and sometimes as "ѣ", as in the names Iupēte(r), Iově(š), Měnervīnъ, Le'vvě(ĭ).

The letter "ї" is usually employed before a vowel, but not consistently, e.g., Di'j, Diodō'rъ, Diogenī'sъ, Dīo-skori'dъ, Dionī'sij, Dīonī'sia, Kōnsta'ntij, Lavre'ntij, Va-sīlij, Dīmī'trij, Ezraītī'sъ, Kaīafa', etc.

In XVIth and XVIIth century Ukrainian literature, substitution for the foreign "i" by "ï" or "ѣ" becomes discernible. This would indicate that the Greek "ι", coming after a consonant and not sounding as soft as the Latin "i" began to palatalize the preceeding consonant in Ukrainian. Under the Latin influence, the soft "l" begins to appear in Berynda's names. For example, next to the name Havaï'lъ (Gabaēlos) taken from the "Ostroh Bible", Berynda gives the Latin form of the name Ha'belъ (Gabelus, Vg) with the soft "l", or Had-dïlъ (OB) and Haddelъ (Gaddel, Vg), Magdaliïlъ (OB) and Magdalъ-elъ (Magdalel, Vg, Magdal-el, Onom), Ismaïlъ (Ishmael, Ismaēl or Ismaēlos), Israïlъ (Israel, Onom), Zōilъ (Zōilos), etc. Whenever a name is taken from a Latin source, it is rendered according to the Latin pronunciation.

Wherever the Greek form of a name contains the letter "ω", it is transcribed as such in Ukrainian: Fō'ka (Fōkas), Fōtij (Fōtios), Ōbïdъ (Ōbēd), Flōrъ (Flōros), Kōnstantinъ (Kōnstantinos), Vïssariōnъ (Vēssariōnos), Halaktï'ōnъ (Galaktiōn), Iōakïmъ (Iōakeim), Iōani'kij (Iōannēkios), Iōa'нна (Iōanna), etc. In the entry of the name Dōra' Berynda notes: "Dōra': Darъ, a'lbo darova'nie, a čre(z) "o" Dora', z(ъ) e(l) značï(t) sko'ra, lupě'ž(ъ). Zna(j) ro'znostъ "o" ĭ "ō"¹, or "Alï(m): pre(z) "ï", volociu'ha, pre(z) "i", sě'liu".

1) In some instances, names are misspelled, for example, Patrō'vъ, Patrō'va (Patrobas), Pa'xonъ (Paxōn).

The Greek "γ" was pronounced by the Greeks as a velar sound. This same sound was accepted into Ukrainian and pronounced "r". The Romans, and from them other countries, pronounced "γ" as "g". In reproducing the Latin "g", the Greeks usually used a combination of the sounds "γκ".

In borrowing foreign words via Polish, the Ukrainian language usually retained the Polish pronunciation of these words. As early as the XIVth century, the sign "kr" was introduced into Ukrainian for the conveying of "g". It was used rarely, however, mostly for the rendering of Polish and Lithuanian names.¹ This sound was also conveyed in the Ukrainian language by the Latin letter "g". At the end of the XVth century, the character "r", which was taken from Greek writings, appeared in the Ukrainian language. At that time, the Greeks used the "r" sound synonymously with "γ".² Meletij Smotryc'kyj established the letter "r" in Ukrainian literature in his grammar of 1619.³ This letter was usually used in printing but public and governmental institutions practised "kr" or "γ".

The character "r" is found quite frequently in Beryn-

1) This practice existed up to the second half of the XIXth century.

2) Cf. the Greek Adelfotes of 1591.

3) "r" ῥ(т) Hrečeskīxъ sohlasny(x). Hrečeskīxъ dělia ĭ někoī(x) Evrejskīxъ ĭ Latīnskīxъ rečenij vzaĭmovana sut: iako gra(m)matika, logika..."

da's names of Greek, Latin and Hebrew origin: Vague or Beguai (Bigvai, Beguai), Vagō'a (Bagoas), Voanergi'sъ (Boanerges), Voggua'j (Big-vai, Bagoi, Bagoas), Agripi'na (Agrippina), Agapij (Agapios, Agapius), Aga'pia (Agapē), Hō'gъ (Gog), Egi'ptъ (Aegyptos), Theognō'stъ (Theognōstos), Theo'logъ (Theologos), Lo'gginъ (Logginos), Magdali'лъ (Magdalēl), Magdal'ny (Magdalēnē), O'lga, Magi'stria'nъ (Magistrianos), Magōgъ (Magōg), Pīthagō'rъ (Pythagoras), Fīlagrij (Filagrios), Filologъ (Filologos), Frygeni'nъ (Frygios), Xrīsogo'nъ (Xrysogonos), Kegxre'ї (Kegxreai), Eugra'fъ (Eugrafos), Agathia (Agathē), and host of others. An alternative rendering is cited for "γ" in the name Agavъ (Agabos) [Ac 11:28] and Aha'vъ, Ahava (Hagab, Hagabah, Agab Lxx) [Ezd 2:46]. Both heōgrafia and hrafia appear. Transliteration of the Latin "g" is done according to the Greek method - the combination of "γκ" . Alternated with "γκ" is "γκ" : Pagkalъ (Pagkalos), Pahkratij (Pagkratios), Sīgklīti'kъ (Sygklētikos = Synklētikos), Sīgklītiki'a, Ahkī'ra (Agkyra, Agkyrē). However, also presented is Ankī'ra and Paghalъ; Herman (Germanos) with the Latin form of the name - Germanus. But the Latin Gaianus is transliterated Hai'anъ; Gaius - Haie. The Greek Aggelos is entered as Ahhelъ, Aggaios as Ahhej. In some copies of the "Leksikon" we find Filohonъ and in others (4336 and 11943) Filogonъ.

The Greek names ending in "-os" and Latin ones ending

ending in "-us", Berynda offers two possibilities in Ukrainian. Usually the Greek ending is discarded; for example, Avi'vъ (Abibos), Aleksa'ndrъ (Aleksandros), Seku'ndъ (Secundus, Sekoundos), Agatho'nikъ (Agathonikos), Xrī̄sogō'n(ъ) (Xrysogonos), Ahhelъ (Aggelos), etc. However, in some cases the Greek ending is retained: Antho'sъ (Anthos), Apo'llōsъ (Apollos). But we are also given Apo'llō, the Latin form from the Greek Apollōs; Azmode'osъ, etc.

The ending "-ευς" is also discarded: Axīlъ (Axileus), but ending "-ις" is retained in the name Haddisъ (Gaddis), Voanergi'sъ (Boanerges); and the Greek Anikitos is rendered Anikīta.

The termination "-ης" is also dropped in: Athīnogen(ъ) (Athēnogenēs), Adъ (Adēs), Axemenīdъ (Axaimenidēs), Ermoge'ntъ (Ermogenēs); but retained in Ermī'sъ (Ermēs) and Zōī'sъ (Zōēs).

Names terminating in "-ιος" are rendered by "-iй": Averkij (Aberkios), Avra'mij (Abramios), Aga'pij (Agapios), Athīno'vij (Athēnobios), Hriho'rij (Grēgorios), etc.

The ending "-αλος" is rendered by "-eй": Makkave'j (Makkabaios), Ahhe'j (Aggaios), Evre'j (Ebraios), Elisse'j (Elissaios); but we also find Athīne'e (Athēnaios), and Haie (Gaios or Gaius). Also supplied for this termination is "-βῆς": Thadděj (Thaddaios), Thalelěj (Thalelaios), Levvē(j) (Lebbaios, Lebbaeus).

baios).

Names ending in "-ας" are expressed in various ways: Akī'la (Akylas), Axila (Axillas), Ani(n) (Aninas), Epafra'sъ (Epafras, shortened from Epafroditos), Kaiafa (Kaiafas), Lysa'nia (Lysanias), Satanасъ (Satanas), Taveli'a (Tabelias), Annasъ (Annas, abbrev. of Ananos - Greek form of Hebrew Haniah), Kassi'terъ (Kassitēras), Ske'ua (Skeuas, Skeva), Zīna' (Zēnas), etc.

The Greek "η" appearing at the end of feminine names is usually trasliterated "-ia": Aga'pia (Agapē), Halī'nia (Galēnē), Euniki'a (Eunikē), Mela'nia (Melanē), Nineuīa (Ninēuē), Paraske'via (Paraskeuē). But in some instances "и" is encountered: Magdalī'ny (Magdalēnē), Thermy (Thermē); "и" : Syīnī (Syēnē), Kse'nī (Ksenē), Staktī (Staktē); "-a": Ksanthi'ppa (Ksanthippē); and "-ea": Kīrīnea (Kyrēnē).

The Greek "-ια" is rendered identically in Ukrainian: Feuro'nia (Febrōnia), Athana'sia (Athanasia), Anthi'a (Anthia), Anī'sia (Anysia), Dionē'sia (Dionysia), Eua'nthi'a (Euanthia), Eupraksēa and Euprksia (Eupraksia). However, the form "-iia" is also employed: Lakedēmo'niia (Lakedaimonia), Zō'diia (Zōdion). The form "-ia" is also applied in rendering the Greek feminine ending "-ις" : Solomonias (Solōmonis).

The termination "-εια" is represented in the "Leksikon" by "-иa" : Antioxīa (Antioxeia); "-αια" by "-ѣa" : Halilēa (Galilaia); "-εος" by "-ей" : Ierothej (Ierotheos); and "-ας" by "-и" : Ierothej (Ierotheos); and "-ας" by "-и" : Ierothej (Ierotheos).

by "-aĭ" : Ermolaj (Ermolaos).

The plural ending "-οι" is rendered by "и" or "н" : Līdy, Līdi'ī (Lydoi), or by the Slavic form "-e" : Parthia'ne (Parthoi); Sadduke'ī (Saddoukaioi), Sarakīnī (Sarakēnoi).

The plural ending "-αι" Berynda renders by "и" : Sīraku'sy (Syrakousai), or "-e" : Elamite (Elamitai), or "н" : Kegxre'ī (Kegxreai).

Names terminating with "-ων" retain the same ending: Avadō'nъ (Abaddōn), Andrō(n) (Andrōn), Zī'nōnъ (Zēnōn). Similarly, those ending with "ω" : Avdenagō' (Abdenagō).

Hebrew names not possessing Greek or Latin terminations Berynda transcribes according to Greek or Latin sources: Adōnai (Adōnai, Heb Adonai), Ahumai (Ahumai), Baali (Baali), Nōe (Nōe), Vathou'īlъ (Bathouēl), Bethu(1) (Bethul), Ba'ana (Baana, Baanah), Haddisъ (Gaddis).

The Greek "θ" is consistently transcribed as "θ" : Athīny (Athēnai), Athō'nъ (Athōn, Athōs), Aftho'nij (Aftho-nios), Vartholome'j (Bartholomaios), Euthīmij (Euthymios). Occasionally, "θ" is substituted for the "φ" found in the Greek form: Pathnu'tij (Pafnoutios), Euthīmi'a (Eufēmia), Mazouro(t) (Mazourōth), and others.

The pronunciation of "θ" as "t" was prevalent amongst Slavs. Eventhough it was not the equivalent of the Greek vernacular pronunciation, it was, nevertheless, approximate. We find, for example, "t" substituted for the Greek

"θ" in the Marijins'ke Evanhelije of the XIth century: Var-
toloměi [Mt 10:3], Vīṭsaīda [Mt 11:21], Vīṭleeṃ [Lk 2:4],
Holhota [Mt 27:33], Nazareṭ [Mt 21:11], Toma [Mt 10:3], Marta
[Lk 10:38], etc. In all these names, Berynda renders the Greek
"θ" , and in the case of Nazare'tḥ and "naftha" he also sup-
plies the form Nazare'ṭ and "nafta".

The pronunciation of the Greek "θ" as "f" was quite
common in Ukraine,¹ based on the Greek pronunciation of "θ" .
As the Bulgarian writer of the end of the XIVth century, Kon-
stantin Kosteneckij wrote: "Theta, is pronounced fīta..."
There are not many examples of this in Church Slavic litera-
ry monuments; however, "f" was frequently used as a substitu-
te for "θ" in Ukrainian vernacular writing of the XVIIth cen-
tury which testifies that in the spoken Ukrainian vernacular,
"θ" was pronounced as "f"; for example, Feodoṛ, Evfīmīia,
Fedko, Fedoṛ, Tīmofěj, Dorofej, Matfej, Foma, etc.²

In spite of the divergent pronunciations of the Greek
"θ" , it was always rendered "θ" in the "Leksikon 2"; for
example, Mattha'ṇ (Mattan, Matthan, Maththan), Ma'tthe'j

1) Cf. Sobolevskij, A.L., Lekcii po istorii russkogo
jazyka, Fourth Edition, Moscow, 1907.

2) Cf. The Acts of Poltava, 1667.

3) The Greek name Psimy'thion or Psimmy'thion, Beryn-
da transliterates Psimmī'f̣.

(Maththaios, Matthaïos), Matthij (Matthias), Be(th)thafua (Beththaphua, Vg), Bethania (Bethania, Vg). In the latter two names (many more examples exist), we see that Berynda also transcribed the letter "th" from Latin sources, in this case from the Onomasticon or "Vulgate".

The transcription of the Greek "θ" appears regularly in the "Ostroh Bible".

The Greek letter "ς" is rendered by Berynda as "c", just as it was pronounced by the Greeks and then adopted by others: Staxij (Staxīs), Sōfro'nij (Sōfronios), Pe'rse, Pe'r-sě, Persia (Persis, Persai, Persia), Pīga'sij (Pēgasios). Influences of the German pronunciation of "ς" as "z" which, very likely entered the Ukrainian language via Polish are also documented. Thus two forms for some names are supplied; for example, Kosma and Kozma (Kosmas), Ko'smnikъ and Ko'zmī(k) (Kosmikos), Azmodeosъ (Asmodeos, Asmodaus, Asmodeus), Era'zmъ (Erasmus, Lat Erazmus).

Noteworthy in "Leksikon 2" is rendering of double consonants from Greek. Old Ukrainian literary monuments often revealed double consonants in borrowed names which was not encountered in the vernacular; e.g., Fadej (Thaddaios), Ivan (Iōannēs), Kalīnīk (Kallinikos), Kalīstrat (Kallistratos), Kīrīlo (Kīrillos), Pīlīp (Filippos). Similarly with Latin names such as: Katul (Catullus), Tībul (Tibullus), etc.

To a great extent, Berynda oriented himself on the

grammar of M. Smotryc'kyj and usually retained the double consonant; for example, Iōa'nnъ (Iōannēs, Lat Johannes), Kal-līma'xъ (Kallimachos), Kallī'nikъ (Kallinikos), Ka'llī(st) (Kallistos), Kalli'sta (Kallistē), Kappado'kia (Kappadokia), Kattath(ъ) (Kattath), Kīri'llъ (Kyrillos), Make'lla (Makella), Assurъ (Assour), Ahathahhe'lъ (Agathaggelos), Ahhe'j (Aggaios, Heb Haggai), Ahhelъ (Aggelos), Ammō'nij (Ammōnios), Reve'kka (Rebekka), Lukillia'nъ (Loukillianos), etc. However, there are infrequent instances where the Greek or Latin double consonants are rendered by a single character: Iōanī'kij (Iōannēkios), Agripi'na (Agrippina). Sometimes both forms are presented: Kassi'a, Kasi'a (Cassia Vg, Kezia, Keziah, RV). Double forms, whenever they exist as such in Greek, are also supplied; for example, Issaxa'rъ, Isaxa'rъ (Issaxar(is), Isaxaros).

In transcribing names from Slavic sources and translations of the Bible, particularly the "Ostroh Bible", Berynda applied the system of transliteration current during his time.¹ The place name Vethъmarъ ѿx(z)vo'thъ [Jos 19:5] taken from the "Ostroh Bible" is rendered Veth-marъ ѿ Xazvō'thъ. The topographical element "Veth" is divorced by means of a hyphen; separated is the conjunction "ѿ" (and); and "o" rendered by "ω". RSV transliterates this name as Beth-Marcaboth, Lxx - Baithmaxereb, Vg - Bethmarchaboth, A - Baithammarxas-bōth. In the name Vethvase'a, taken from the "Ostroh Bible"

1) Much importance was attached to the correct spelling of names in the time of biblical influences (cf. Withycombe, op.cit.

["vъ veth(ъ)vaseiu"] [1 Macc 9:62], Berynda drops "ъ". The same occurs in the name Veesthra (OB) which is rendered Vesthra. In the name Veelamo'nъ (OB), "o" replaces "ω" - Veelamōnъ. Almost as a rule, "ъ" is omitted when it appears in the middle of an "Ostroh Bible" name. Exceptions: Vъso'rъ ("do poto'ka vъso'rska" - OB), which is corrected to Beso(r); Sъva'kъ ("... ї sъva'ka" - OB), where "ъ" is substituted by "ω" , e.g., Sōvaxъ [2 K 10:16], and Sъī'nīsъ ("sъīnī'sъ - OB) [Ezek 29:10], which Berynda corrects to Syī'nī.

Berynda is observant of and adherent to the then current method of transliteration. With few exceptions, the lexicographer was consistent in the rendering of Greek and Latin names into Ukrainian. Deviations are observable in the transliteration of the Greek "β" and "η" . Otherwise, very close attention is paid to the correctness of each name form and pertinent instructions are annotated in some of the entries.

Hebrew Names

This group of names is comprised of personal names, names of gods, mythological names, astrological names, topographical names, and names of a people (ethnonyms). They are taken from the books of the Old as well as the New Testament. There is also a significant number of Hebrew names, primarily

calendar names, taken from other sources.

Typical of Hebrew names in the books of both Testaments, particularly the Old Testament, many variants of the same name are to be found. In some instances they appear in several places of the same book. This may be due to scribal carelessness, illegibility of the writing, or condition of the manuscript.¹ In addition to the inconformity and inaccuracies in the Hebrew text itself, more variants are encountered in the various translations (Greek, Latin, Slavic, etc.) and their various versions. The name Ichabod [1 S 4:21], for example, appears as Ichabod (RSV), Ouaibarxabōth (Lxx), Ouaixabōth (A), Ichabod (Vg), Varxa'vothъ (OB); Bosor (or Bezer, RSV) [1 Ch 7:37], Basar (A,L), Bosor (Vg), Vravasаръ (OB); Beth-Gader [1 Ch 2:51], Baithgaidōn (Lxx), Baithgedōr (A), Bēthgeddōr (L), Bethgader (Vg), Vethgedōmъ (OB), etc.

Many inconsistencies with regard to name forms crept into the various translations of the Bible which used the "Septuagint",² in particular, as a principal source. The

1) A significant number of Old Testament name forms are debated by scholars even to-day.

2) The "Septuagint" is faithful in substance, but inaccurate in detail. Several of its books were translated by different persons and there was no comprehensive revision to harmonize the parts. Names and words are rendered differently in different books. Those of the Pentateuch are the most acceptable. The version of Jeremiah differs considerably from the Hebrew manuscripts found to-day, and the translation of Isaiah is rather poor. Ezekiel and the minor prophets seem to be rendered better.

"Septuagint" was critically regarded for many years particularly in the West during the Reformation.

The source from which Berynda drew a large percentage of his Biblical names was the "Ostroh Bible". These names were collated with other sources whose forms were entered next to the "Ostroh Bible" forms. The Latin part of Plantin's Polyglot proves to be the main source with which Berynda collated the "Ostroh Bible". With the exception of one or two cases, it is not acknowledged in the explanations; however, in his afterword, Berynda states that he had access to this publication.¹ According to J. Janów, approximately 60% of Berynda's material in "Leksikon 2" is based on the Polyglot.²

Nowhere, including the foreword and afterword, does Berynda reveal his intentions to emend the names in the "Ostroh Bible". Nor does he mention that the bulk of his names were procured from the "Ostroh Bible". Perhaps this was obvious to his contemporaries since the "Ostroh Bible" was the only Slavic language bible of the time. Since the "Ostroh Bible" was regarded as being canonical, criticism of it might have constituted irreverence. Berynda's corrections of other Bibles ("Septugint", "Vulgate", etc.) could have constituted still another reason for not singling out

1) "Tolkovaniia ĭme'nъ Vivlijnyxъ v Antve'rpil' tĭpomъ ĭzdannaia".

2) Janów, J., op. cit.

the "Ostroh Bible". In any case, unfamiliarity with the text of the "Ostroh Bible", would render it difficult to determine the source of the author's entries. Next to every divergent or incorrect form from the "Ostroh Bible", the correct form taken from the Polyglot's Onomasticon or some other source is presented. These "double" head entries are separated in varying ways: commas, periods, or the conjunction "or" (abo, ilī, albo). Instances exist, however, in the "double" head entries where the "Ostroh Bible" form is preceded by the correct form from other sources. In such cases, Berynda usually designates the "Ostroh Bible" form. Occasionally, certain variants of personal and place names in the "Ostroh Bible" are openly criticized or remarked upon. Critical remarks are also made about other versions of the Bible such as the "Septuagint" and "Vulgate".

Berynda's orientation on the Polyglot, can be illustrated by the following examples: "Aasthī'rḇ, son of Assu'rḇ [1 Par 4:6], Aasthari' Leksik¹ has". In the "Septuagint" this name is entered as Asēran, and in "Vulgate" Ahasthari. In the ensuing examples, the first two names are from "Leksikon 2", the former of these is from the "Ostroh Bible": Velisa, Bahalis (Ber), Bel(e)isa (Lxx), Baalis (Vg, RSV), Bahalis (Onom), [Jer 40:14]; Ame'sa or Amasa (Ber), Amessei, Amesseias (Lxx,

1) Leksik = Polyglot's Onomasticon.

A,L), Amasa (Vg), Amasa (RSV), [1 Ch 2:16 f., 2 S 17:25]; Axazi'a or Axazi'bъ (Ber), Exozob (Lxx), Achzib (Vg), Achazib (Onom), Achzib (RSV), "въ axaziĭ" (OB), [Judg 1:31]; Axa'ръ or Axa'nъ (Ber), Axar (Lxx), Axan (A), Achan (Vg), Achan (RSV), [Jos 7:1, 22:20, 1 Par 2:7]; Aximej or Ahumaj (Ber), Axeimei (Lxx,A), Ahumai (Vg), Ahumai (RSV), [1 Par 4:2]; Axio'noma or Axinoa'mъ (Ber), Ax(e)inaam (Lxx,A,L), Achinoam (Vg), Ahinoam (RSV), [1 S 14:50]; Axrathe'j or Athaxъ (Ber), Axrathaios (Lxx,L), Axratheos (A), Athach (Vg), Hathach (RSV), [Est 4:5]; Bra(t) Rĭ'xavlъ, Heb Aharehel (Ber), adelfou Rĕxab (Lxx,A), Aharehel (Vg), Aharhel (RSV), "ĭ roženie brata řixavlia" (OB), [1 Ch 4:8]; Vaaa'nъ or Baa'na (Ber), Baana (Lxx,A,L,Vg, Onom), Baanah (RSV), [2 K 4:2]; Valaa'mъ or Bala'nъ (Ber), Balaan (Lxx,A), Balaam (L), Balan (Vg), Bilhan (RSV), [1 Ch 7:10]; Valakъ or Bala (Ber), Balak (Lxx), Bala (Vg), Bela (RSV), [Gen 14:8]; Valasa'nъ, Belsan (Ber), Balsan (Lxx), Belsan (Vg), [Ezd 2:2]; Valhathъ, Baa(1)ha(d) (Ber), Baalgad (Vg), Baal-Gad (RSV), [Jos 11:17]; Valia'nъ, Beo(n) (Ber), Beon (Vg,RSV), [Nu 32:3]; Valtara(m) or Beeltee(m)¹ (Ber), Beelteem (Onom), Reum Beelteem (Vg), "Reou(m) valtaram" (OB), Rehum the commander (RSV), [Ezd 4:8]; Varad(ъ), Badad (Ber), Barad (Lxx,A,L), Badad (Vg), Bedad (RSV), [Gen 36:35]; Varaktъ,

1) This is not a proper name. Apparently Berynda followed the Onomasticon and "Vulgate", as did the "Ostroh Bible".

PROPER NAMES IN PAMVO BERYNDA'S "LEKSIKON 2"

76

Badan (Ber), Barak (Lxx,A,L), Badan (Vg), Bedan (RSV), [1 S 12:11]; Varam(ъ) or Bahurim (Ber), Barakei (Lxx), Baoureim (A), Bahurim (Vg,RSV), [2 S 3:16]; Varaxi'a, Varaxi'as (Ber), Barax(e)ia (Lxx,A), Barachias (Vg), Berechiah (RSV), [Job 32:2]; Varaxaj, Baraxa (Ber), Berxeia (Lxx), Baraxia (A,L), Berach (Vg), Beracah (RSV), [1 Ch 12:3]; Varej or Adalia (Ber), Barsa (Lxx), Barel (A), Barea (L), Adalia (Vg,RSV), [Esth 9:8]; Vare'a, Baraia (Ber), Baraia (Lxx,Vg), Beraiah (RSV), [1 Ch 8:21]; Varsami'tъ, Beromi (Ber), Bardameitēs (Lxx), Barsami (A), Beromi (Vg), Bahurim, the (RSV), [2 S 23:31]; Vasa'ръ, Vosorъ (Ber), Basar (A,L), Bosor (Vg), Bezer (RSV), [1 Ch 7:37]; Vasōdi'e, Vesōdia (Ber), Badia (Lxx), Basōdia (A), Basidia (L), Besodia (Vg), Besodeiah (RSV), [Neh 3:6]; Veīlъ, Beerī' (Ber), Beēr (A), Beerī (Vg,RSV), [Gen 26:34]; Veīrъ, Beor (Ber), Beōr (Lxx,A,L), Beor (Vg), [Gen 36:32]; Vethvase'a, Bethbe'sse (Ber), Bethbasi (Lxx,A), Bethbessen (Vg), Bethbasi (RSV), [1 Macc 9:62]; Vetharylīsa', Valsalīsa' (Ber), Baithsar(e)isa (Lxx), Bethsakisa (L), Baal-Salisa (Vg), Baal-Shalishah (RSV), [2 K 4:42]; Veththi'a, Vethi'a (Ber), Gelia (Lxx), Beththia (A), Bethia (Vg), [1 Ch 4:18]; Veorъ, Abe(n) Boe(n) (Ber), Baiōn (Lxx,A), Beōn (L), Baam (A), Boen (Vg), [Jos 15:6]; Vīvlava'thъ, Ve(th)lebaō(th) (Ber), Batharōth (Lxx), Baithalbath (A), Bēthlebaōth (L), Bethlebaoth (Vg), Beth-Lebaoth (RSV), [Jos 19:6]; Vīthapfu'thъ, Be(th)thafua' (Ber), Beththapfoue (A), Beththaphua (Vg), [Jos 15:53];

Vosora', Barasa (Ber), Bossora (A), Barasa (Vg), [1 Macc 5:26];
 V̄so'ръ, Besor (Ber), Bosor (Lxx,A,L), Besor (Vg), [1 S 30:9];
 Haa'ръ (Ber), Gael (Lxx), Gaar (A), Gaher (Vg), Gahar (RSV),
 [1 Ezd 2:47]; Havaï'lъ or Habelъ (Ber), Gabaēl(os) (Lxx,A),
 Gabelus (Vg), Gabael (RSV), [Tob 1:17]; Edo'mъ, Benenno(m)
 (Ber), Ennom (Lxx), Gēbeennom (A), vallis Benennom (Vg), [2 Ch
 28:3]; Īkata'nъ or Ekcetанъ (Ber), Ak(k)atan (Lxx,A,L), Eccetan
 (Vg, Onom), Hakkatan (RSV), Akatan (Onom-Gk)¹, [Ezd 8:12];
 Īkōkъ or Hukuka (Ber), Iakana (Lxx), Ikōk (A), Hucuca (Vg),
 Hukkok (RSV), [Jos 19:34]; Mate'rij or Metri' (Ber)², Mattarei
 (Lxx,A), Amattari (L, Onom-Gk), Metri (Vg, Onom), Matri, the
 Matrites (RV), [1 K 10:21]; Sepfō'ra, Sefōra (Ber), Sepfōra
 (Lxx), Sephora (Vg), Shiphrah (RSV), [Gen 1:15]; Kadīmī'nъ,
 Kadīmīmъ (Ber), xeimarrous arxaiōn (Lxx), Cadumim (Vg), [Judg
 5:21]³. Berynda follows the "Vulgate" in the place name Bene-
 Berak [Jos 19:45]. The "Vulgate" registers this as two sepa-
 rate names: "bane et barach", while the "Ostroh Bible" treats

1) Onom-Gk = Onomasticon-Greek. Polyglot's Onomasticon contains the Greek form of the name in the margin.

2) In this entry Berynda states that the source is Latin.

3) In correcting the "Ostroh Bible" Berynda takes the name from the "Vulgate". Apparently the translators of the "Ostroh Bible" also took this name from the "Vulgate" except that in the "Ostroh Bible" the final letter is "нъ", and in the "Vulgate" it is "m". Other versions of the Bible do not treat this name as a geographic name but as an epithet to the river Kishon. Thus, Judg 5:21 of the RSV, reads: "river of Kishon, ancient river, river of Kishon..."; Lxx: "xeimarrous arxaiōn..."; Vg: "the torrent of Cison dragged their carcasses, the torrent of Cadumim, the torrent of Cison..." (The word cadumim means "ancient".)

this name as one word: "vanīvarakъ". Berynda presents Vanī' in one entry and Varak(ъ) in another. Other versions document the name as: Banaibakat (Lxx), Banēbarak (A,L), Bene-Berak (RSV).

The aforementioned examples are only some of the names which testify to Berynda's orientation on the "Vulgate" or Onomasticon.

"Leksikon 2" reveals many examples which attest to the fact that the lexicographer's adherence to the "Vulgate" was not uncritical. If an incorrect name form was presented in the "Vulgate" or Onomasticon, other versions of the Bible, and very often the Hebrew original was consulted, e.g., Ezrie, Azri'kamъ (Ber), "snъ ezrievъ" (OB), Ezerei (Lxx), Ezrikam (A), Azaricam (Vg), Azaricam siue Azricam (Onom), Azrikam (RSV), [Neh 11:15]; Vīra, Beerъ (Ber), Baiaila (Lxx), Beēra (A), Bera (Vg,Onom), Beera (RSV), [Judg 9:21]; Vassu'e, Besai (ber), Bas(e)i (Lxx,A), Basee (Vg,Onom), Besai (RSV), [Ezd 2:49], and Neh 7:23 Vg has Besai; Vagō'a (Ber), Bagoas (RSV), Vahavъ (OB), Bagōa (Onom-Gk), Bagoas (Lxx,A), Vagao (Vg,Onom), [Jdth 12:11]; Axīkaa'mъ or Axianъ (Ber), Aliam (Vg) in 2 K 23:33 and Eliphaz (Vg) in 1 Par 11:35, Axiam (A,L,Onom-Gk), Axeim (Lxx), Ahiam (RSV,Onom) in 2 S 23:33 and Jashobeam (RSV), in 1 Ch 11:35, Axia'nъ (OB) in 2 K 23 and Axīkaamъ (OB), in 1 Par 11; Katta'th(ъ) (Ber), Kattath (RSV), Cateth (Vg,Onom), Kattath (Onom-Gk)¹; Heva'lъ (Ber), Ebal (Vg,Onom), Gebēl

1) The Greek and Hebrew form appears in the Onomasticon opposite each other.

(Onom-Gk), Gaibal (Gk), Obal (RSV), [Gen 10:28]; Maadi'a (Ber), Madia (Vg, Onom), Maaḏias (Onom-Gk), Maadiāh (RSV), Lxx, A, OB omitted; Le'ēm̱, S(l)ve(n) Bī(b) avedi'du v̱ Mathu-ke'īm (OB), [1 Par 4:22], et qui reversi sunt in Lahem (Vg), and returned to Lehem (RSV), Ja-shu-bi Lehem = turning back to Bethle (Young); the entry Ier(s)lī'm̱ also attests to several versions of the Bible being consulted.

The two ensuing examples testify that not only did Berynda consult original Hebrew texts but that he was also familiar with the Hebrew language and its phonetic nuances. Alongside the form Īzīṟ taken from the "Ostroh Bible", the form Gazīṟ [2 Ezd 10:20 = Neh 10:20] is placed. In other versions the name is presented as: Hezir (RSV), Ēzeir (Lxx, A), Azēr (L), Hazir (Vg, Onom). Because there is no equivalent in Greek for the Hebrew "ḥ", Greek versions omit this consonant and Latin versions render it as "h". In Ukrainian, the Hebrew consonant "ḥ" is pronounced between "x" and "r". In the above name, Berynda conveys the sound with the Ukrainian "r". It is also significant that Berynda renders the consonant according to the position of this word (name) in the sentence: not by "e" (Gezir) but by "a" (Gazir). In Hebrew, "a" is practised when the word in which it appears comes at the end of the sentence, otherwise, "e" is used. (Gazir comes at the end of the sentence.) This change is due to the emphasis in Hebrew before a pause.¹

1) Cf. Young - Geba - Gaba, or Abe(n) Boen (eben "stone").

The name Bahalis [Jer 40:14] in the entry Velisa is taken from the Onomasticon or directly from Hebrew. In other versions it appears as: Bahalis (Onom), Bel(e)isa (Lxx), Baalis (Vg, RSV). Berynda renders the Hebrew character "ain" by its closest Ukrainian equivalent "r". In Hebrew this is not a clear Ukrainian "r" sound but a "backsound", or a very short and faint "a".

In some instances, the lexicographer deviates from his system of name entry and places the correct form before that of the "Ostroh Bible". In these cases, the "Ostroh Bible" is acknowledged as the source. Thus we have: Habi'mъ or Hĭ-(i)vona, S(1)¹, (Ber), Gibbeir (Lxx), Gabim (Vg), Gebim (RSV), [Is 10:31]; Haddelъ or Haddĭlъ, S(1), (Ber), Geddeĭl (A, L), Gaddel (Vg), Giddel (RSV) [Ezd 2:47]; or as in the following entry: Hadĭrō'thъ, wrongly Hadĭronъ which is plural (Ber). There is no indication here that this incorrect form is from the "Ostroh Bible" [2 Par 28:18].²

Aside from these few exceptions, Berynda adheres to his systematic method of registration.

Instances occur where two incorrect forms from the "Ostroh Bible" are presented before the correct one, for example, Ravosa'nъ or Navusa'rĭsъ, Ra(b)sari(s) [4 K 18:17, Jer 39]. The first two forms are taken from the "Ostroh Bible",

1) S(1) = the "Ostroh Bible".

2) "... ĭ Hadĭro(n)", (OB).

the latter from the "Vulgate" or Onomasticon or other source: Rabsaris (RSV), Rafeis (Lxx), Rabsareis (A), Rapseis (L), Rabsaris (Vg).

Also noteworthy is the fact that both partially and completely translated Hebrew geographical names in the "Ostrch Bible" are emended; for example, Hō'ry okre(st)nya or Be'the(r) (Ber), Bether (Mountains of) (RSV), Bether (Vg), "na' hory o'krst(ъ)nyia" (OB) [Song 2:17]; Domъ Varuseorī'mlъ, Beth-bera (Ber), "ī vdomu varuserīmlī" (OB), Beth-Birei, Beth-Biri (RSV), Bethberai (Vg) [1 Ch 4:31]; Domъ Maō'nъ or Beth-Maō'nъ (Ber), Beth Meon (RSV), Bethmaon (Vg) [Jer 48:23]; Domъ Ō'nnovъ or Beth-avenъ (Ber), "v domъ o'nnovъ" (OB), Beth Aven (RSV), Beth-aven (Vg) [Jos 7:2, 1 S 13:5]; Exō'tskij, Ahohi'tъ (Ber), Ekxōx (Lxx), Aōthi (A), Axōxi (L), Ahohite (Vg), Ahohite, The (RSV), exo't(ъ)skij (OB) [1 Ch 27:4]; Īstočnīkъ Assō'rovъ or En-ha'sōrъ (Ber), PēgēAsor (Lxx,A), En-Hazor (RSV), Enhasor (Vg), "īīsto'čnīkъ aso'rovъ" (OB) [Jos 19:37]; Īsto'čnīkъ Same'sōvъ or En-seme'sъ (Ber), Pēgēn Baithsamīs (Lxx), (Pe)-gēn Sames (L), Ensemes (Vg), En-Shemesh (RSV) [Jos 18:17]; Kranievo mĕsto (here Berynda supplies the cross references: Ha(v)va'tha, Hoa'tha, Holho'tha), kraniou topos (Gk) [Lk 23:33]; Sre'brenĕ or Xasfia (Ber), "vъ mĕ'stĕ sre'brenĕ" (OB), Chasphia (Vg), Casiphia (RSV) [Ezd 8:17]; Ščity Xa(1)dĕ(j)-skī, Līdy, Līdiī [source] zrī Liudъ (Ber) [Jer 46:9]; Putī', Lat Sei'rъ (Ber), "u dveriī putī" (OB), Sur (gate of) (Vg), Sur (RSV), Sur (Seyr), Gate of (EB) [2 K 11:6]; Pusto'sъ or

Erma' (Ber), Hormah (RSV), Horma (Vg, Onom), Erma (Onom-Gk), Anathema [Nu 21:3, Jos 15:30].

Some entries in "Leksikon 2" are left in their translated forms. These are also documented in other versions of the Bible: Vъsxoždenie Akravvīmъ, vsxo(d) Akra'līna. Also supplied is the Latin version Ascensu(s) skorpionis (Onom) [Jos 15:3], Ascent of Arabbim (RSV). In the Hebrew text this name is rendered Maaleh Acrabbim. The first form is from the "Ostroh Bible", while the form "vsxo(d) Akra'līna" we were unable to locate. (Perhaps a typographical error was incurred by the type setter.) Left translated is also: Do'broe prīstanišče, (OB), Fair Heavens (RSV) [Ac 27:8]; Īsku'sъ (Ber), Peirasmos (Gk), Massah (Heb), Temptation (Vg), Challenge (Knox) [Ex 17:7].

Another noteworthy characteristic trait of the registrations which bears witness to the lexicographer's thoroughness and critical scholarly approach to his work, particularly to the text of the "Ostroh Bible", is the fact that emendations are not limited to only one incorrect form of a name in the "Ostroh Bible". Following the head entry where, as has already been illustrated, the erroneous form (from the "Ostroh Bible") is registered followed by the correct one, and other inaccurate forms of the same name used in the particular or other books of the "Ostroh Bible" are also supplied. With every form is indicated the place, i.e., the Chapter, or the

Chapter and verse, in which the name appears. Since the "Ost-roh Bible" is divided into Chapters only, the equivalent verse number from other Bibles, especially Plantin's Polyglot, were assigned. Moreover, most of these individual forms are repeated in their respective alphabetical sequence as head entries. It is in these cases that cross references are most frequently utilized. The ensuing examples will illustrate the above-mentioned: Axazi'a or Axazi'bъ [Judg 1:31], Axzi'fъ [Jos 19:29], Axi'mъ [Jos 15:44]; and then in the appropriate alphabetical position he enters: Axi'mъ or Axzi'bъ or Axzi'ba [Jos 15:44] and Axzi'fъ [19:29]; Axīa'fskъ or Axsa'fъ [Jos 11:1], and Asa'fъ [19:25]; Axeze'rъ or Ahieze'rъ [Nu 1:12], Axi-eze'rъ [2:25], Axeze'rъ [7:66, 10:25 and 1 Par 12:3]; Axima-asъ [1 K 14:8], Amīxasъ [2 K 15:36]; Axio'noma or Axinoa'mъ [1 K 14], Naxīnama [25:43] and Sxīna'ma [1 Par 3:1]; Vana'kъ, Benno'ī [1 Ezd 8:33] and Vanui [10:30]; Havethō'nъ or Haba-thōnъ [Jos 21:23, 19:44] Havathōnъ; Edo'mъ, Benenno(m) [2 Par 28], Debrъ To'ferъ and Venenōnъ [33:6]; Zava(d) [1 Par 2:36] and Vazathъ [11:41], and Zava'thъ [2 Par 24:26], Azava(d) [33:41], Zavu(th) or Zabu(d) [3 K 4:5] and Zavde'ī or Zavade'ī [1 Macc 12:31]; Vaaa'nъ or Baa'na [2 K 4:2], and Vaa(n) [23:29], and Vъvaa'ně [3 K 4:12]; Attu'sъ [1 Ezd 8:2], see Lattu(s); Lattus, Hattus [1 Par 3:22, Neh 10:4, 12:2], see Attus; Leviatha'mъ, Leviathanъ [4 Ezd 6:49, Job 40:20, Ps 103:26], see Enō(x); Ede'mъ, see Ede'nъ (Ede'mъ, Gen 2) or Ado(n) [Is 37:12,

4 K 9:12], etc.

Annotations and emendations are recorded with reference to other Bibles as well as the "Ostroh Bible". Thus, under the entry Astarō'thъ Berynda adds: "... and Astarthъ [4 K 23:13], where Astore'thъ¹ instead of Astarō'thъ should be written..." In this note Berynda corrects the "Ostroh Bible" form ("Asta'rthu ĭdolu"), the "Vulgate",² and Onomasticon. Elsewhere, the "Ostroh Bible", "Septuagint", "Vulgate" and Onomasticon is emended in the entry Axazi'a. In all three versions, Mic 1:14 reads "the houses of lying to deceive"³ instead of the "houses of Achzib" (RSV). The emendation reads: "čĭta'tĭ(s) mae(t) Dō'my Axzi'bovy nazvede'nia by'l(ĭ)".

Without recourse to the Onomasticon, the registration of the name Habaa' (Gabaa Vg, Gibeah RSV) would be confusing. The lexicographer combines his own corrections of the "Ostroh Bible" with those presented in the Onomasticon. The latter's entry refers only to one place in the Bible [1 K 14:2] while

1) Ashtoreth (RSV) [2 K 23:13], goddess of Canaan, female counterpart of Baal ; Babylonian Ishtar, goddess of fertility.

2) The influence of the "Vulgate" on Western Christianity is probably as great as "Septuagint's" on Greek and other Eastern Churches. The "Vulgate" is the basis of all the vernacular versions of Western Europe, and the greater part of current doctrinal terminology. The "Vulgate" left its mark upon both the language and thinking of the Western world.

3) The "Ostroh Bible" reads: "do'move suĭ'ĭ vřtšče byša c(a)remъ ..." In his entry Berynda renders this OB form in a somewhat modified form: "Dō'my suiavřtšče' by'sa".

PROPER NAMES IN PAMVO BERYNDA'S "LEKSIKON 2"

85

Berynda cites several [1 K 14:2, 3 K 15:22, 2 Par 16:6]. The Onomasticon entry reads: "Gabaa, 1 Reg. 14.a.2. vbi dicitur, sub malo granato quae erat in agro Gabaa. In Hebraeo est Migron, pro in agro Gabaa & interpretatur, De gutture, aut timor, siue horreum eius". Berynda's entry "Habaa', ĭ(1) Magro'nъ, ie(1) Mi'grōn(ъ)" incorporates the Onomasticon's correction ("... Migron, pro in agro Gabaa...") and his own corrections of the "Ostroh Bible" which in 1 K 14:2 registers: "... sedia'sŭče po(d) sēniiu naverxu xo(1)ma ĭže v mahdo'ně", instead of "na' rolĭ' Hava'a", and in 3 K 15:22 "xlъmъ" (=hill) instead of Gabaa (Geba RSV, Gabaa Vg).

According to some contemporary scholars, the name Migron (at Migron) [1 K 14:2] is probably an incorrectness for "by (near) the threshing-floor" (Gr, Sm).

In addition to the above-mentioned corrections, the lexicon contains a significant number of critical remarks directed specifically at the sources in which the errors occurred. Most prevalent are remarks pertaining to inaccuracies in the "Ostroh Bible"; for example, Ōfelъ ... [2 Par 27:3], S(1) missing, [33:14], and Ōthalъ [2 Ezd 3:26]; Ōdouī'a, La(t) Odevia [2 Ezd 10:13], in S(1) three names are missing [8:7]; Ōdi'a, Ōda'ia ... [1 Par 4:19], in S(1) six names are missing [2 Ezd 9:5]; Ōdī'dъ .., [2 Par 15:1] S(1) has Ada(d) [28:9] Odīdъ; Ō'gъ .., [Nu 21:33], Slo(v) wrongly ĭohъ; Ōvō'thъ ... [Nu 21:10], S(1) Ethъ; Aasthī'rъ .., [1 Par 4:6] Aastharī'

Leksik has; Aasba'j ..., [2 K 23:34] missing in Slavic, Greek Axasva'; Vahatha'nъ ... [Esth 2] this name Lxx did not translate and is missing in S(1)v(n); Za'mvrij ..., [Jer 25] in Slo(v) half of the verse is missing, [Nu 25:14]; Kasisъ ..., [Jos 18] Bī(b) Sloven [has] Amekkasi'sъ; Le'emъ ... [1 Par 4:22] S(1)ve(n) Bī(b) [has] Avedidu vъ Mathuke'(ī)m; Vonergi'sъ ..., Banereem according to Hieronymus [Mk 13]; Maadi'a ..., [2 Ezd 12:5] missing in S(1); Tatamī' [Jos 15] missing in Lat; La'ī-na ī Lova'ia [Is 24:22] missing in Lat; Mate'rij or Metri' La(t)¹ or Greek Amattari [1 K 10:21];² Mī'ra, Gk, ... Ac 27:5 where Lat. has Līstra;³ Liva'nъ ... name of the mountain, 5 Mos 1:7, in Slavic Bible: "against a grove"; Edemъ ..., [Is 37:12] missing in S(1); Voxo'rъ, Boxrī ..., note the roughness in 1 Par 8:39 and 9:44 of the S(1) Bībli'ī; Berynda is probably referring to the "Ostroh Bible" passage of: "Ase'li-uže bīša prъvenecъ eho 6 s[y]novъ. siiaže īmena īxъ ezrikamъ..." In the Knox Version this passage reads "...Asel, who had six sons, Ezricam, Bocru..." The point in question was the "Ostroh Bible's" phrase: "prъvenecъ eho" which appears to be an insertion without contextual unity.⁴ A similar emendation is

1) Lat = Onom or Vg

2) A Greek source which registered Amattari is corrected. The name is also recorded: Matri (RSV), Mattarei (Lxx, A), Metri (Vg), Amattari (L), Materij (OB).

3) Myra (RSV), Lystra (Vg).

4) He also corrects the "Ostroh Bible" where the name Boxru is translated as "prъvoro(d)nyj". The form Bochru is the "Vulgate's".

made in the entry: "Voĭtani'mъ ..., according to S(1)v(n) king of Bukki ("kniaz voke'rovъ"), Jos 13, man's name." In the "Ostroh Bible" it reads: "ĭ ȍ(t) esevona doramo'tha, pomas'fe ĭ vbyitanimě"; and in Knox Version: "from Hesebon to Ramoth, Masphe and Betonim..."; in RSV: "from Heshbon to Ramath-mizpeh and Betonim..." [Jos 13:26].¹ Many such corrections are prevalent in Berynda.

There is still a third category of emendations in which inaccuracies are pointed out without a designation of source. Criticisms in this category are intended mainly for the "Ostroh Bible"; for example, in the entry: "Ōma'nъ or Ūnamъ or Iana'mъ, Greek, [Gen 36:23, 1 Par 2:26 and 28] three names are written together Ōnamъ, Seme(j) ĭ Ia'da, note how Lxx has this".² The name combination appears thusly in the "Ostroh Bible": "una(m)sa(m)maĭedda'e".

The "Ostroh Bible" is corrected for translating the personal name: "Vъ mĭ'rě, Beselam(ъ) [Ez 4]"; and notes "name of a man". The name is also documented as Beselam in the "Vulgate" and Onomasticon from where it must have been obtained by Berynda. (RSV renders the name Bishlam [Ezd 4:7]). Authors of the "Ostroh Bible" must have obtained the form "Vъ mĭ'rě" from "Septuagint" where it is translated as "en

1) Betonim is a name of the town in the North of Gad. According to the "Ostroh Bible" this is a personal name.

2) "zna(j) Lxx t(1): ašče sĭce e(st)" (Ber).

eirēnē" ("in peace"). Also corrected is: "Lu'sa or Lai'sъ [Judg 18:27,29], Lais [Jos 19:47] where Lesenъdanъ is incorrectly written separately" (Ber). In the "Ostroh Bible" this passage reads: "ĭ prozvaša ĭ' Lesenda'nъ poĭmenĭ dana'". Also, "Ara'mъ, Hebrew Ra(m), [Mt 1:3, Lk 3:33], here Noara'mъ is unnecessarily added" (Ber). The "Ostroh Bible" renders this passage: "... amĭnoda'vovъ, aramovъ, noara'movъ, esromovъ...". Berynda also corrects the name Aramъ in Ruth 4:19 where the "Ostroh Bible" incorrectly presents ĭara(m) ("esro'm(ъ)že ro dĭ ĭara'ma" OB); and "Keleve'j, inaccurately taken from Greek "kai Lebbaïos", see Levv'e'j" (Ber). Here again the "Ostroh Bible" is corrected in combining the conjunction "kai" and the name "Lebbaïos". Without stating the source, Berynda also corrects the Greek form of the name Valana (Balana) found in the Polyglot's Onomasticon next to the Latin form Lebana [1 Ezd 2:45]. The "Ostroh Bible" form of the name is Lava'nъ ("s[y]nove Lavanovy").

A few inaccurate forms from the "Ostroh Bible" are left uncorrected; for example: Vlegalъ [1 Par 24, Neh 12], which in other versions appears as: Belga (Vg, Onom, Onom-Gk, A), Bilgah (RSV) [1 Ch 24:14, Neh 12:5]; and Voggua'j [Neh 7], ("vъh(ъ)huaĭ" OB) ; Vaguaĭl(ъ) [1 Ezd 8], Masfar-Guj [1 Ezd 2]. The latter are three variants taken from the "Ostroh Bible". Other versions also document different forms of the name: Big-vai or Bagoi or Bagoas or Bagoua (A), Beguai (Onom),

Bagoue (Onom-Gk), Bagouia (L) [Ezd 2:2], Batousi (Lxx), Begouai (Vg), Bagouai (L) = Neh 7:7, Begoia (Vg), Bagoai (Onom), Batouei (Lxx), Bagouai (A), Masfar (Lxx). The original "Ostroh Bible" form was probably retained by Berynda in this case because of the lack of agreement as to form amongst sources. Left unaltered is also the "Ostroh Bible" form of Veth-marḇ ī Xazvōthḇ [Jos 19:5] which is recorded in other versions as: Beth-Marcaboth (RSV), Baithmaxereb (Lxx), Baithammarxasbōth (A), Bethmarchaboth (Vg), Beth-Marchaboth (Onom), Bēthamarxabōth (Onom-Gk). In further explanations to this name, Berynda registers yet another variant from the "Ostroh Bible" [1 Par 4:31], namely, Veexarxavō'thḇ, indicating that this is the same name. In the "Ostroh Bible" this name is presented as "īvo veerxarxavothē". Other versions document this latter form as: Beth-Marcaboth (RSV), Baithmareimōth (Lxx), Baith-Marxabōth (A) and Beth-Marchaboth (Vg, Onom); or Kafarsarama' [1 Macc 7:31] which according to the "Vulgate" and RSV is Capharsalama, while the "Septuagint" has Xarfarsarama. Unchanged is also the form Vethakalḇ, Vethekalḇ where the source 1 K 10:14 instead of Hos 10:14 is erroneously supplied. The name is presented as Beth-arbel in RSV,¹ and the "Vulgate's" rendering is partially inaccurate.² Uncorrected is the name

1) "Shalman destroyed Beth-arbel on the day of battle" [Hos 10:14].

2) "Salmana was destroyed, by the house of him that judged Baal in the day of battle" [Hos 10:14].

Dīahethaīm(ъ) [Jos 15:36] which is Adithaim in the "Vulgate".

The entry "Vaxīrъ. Bero(th) [1 K 9:1]" remains unclear. The form Vaxīrъ is drawn from the "Ostroh Bible" ("syna vaxīrova"), but the form Bero(th) with which the lexicographer seems to correct the "Ostroh Bible" could not be located. However, Berynda's explanation to the name in which he states "in Polish 'first-born'", might indicate derivation from a Polish source. In other versions this name appears as: Bexōrath (A), Maxeir (L), Baxei (Lxx), Bechorath (Vg, Onom), Bexōrath (Onom-Gk), Becorath (RSV) [1 S 9:1]. According to EB the name is to be read Becher. The possibility exists that the name Bero(th) is a typographical error or misspelling of the "Vulgate"s" form, Bechorath.

In entries of personal names the lexicographer often specifies the name-bearer, particularly if the name could refer to various people, for example, "Aarō'nъ [1 Par 6:3] son of Amramlъ; Aasba'j, son of Maxia'vlъ; Aasthī'rъ, son of Assurъ from Maa'ra; Avaa'sarъ, son of Elka'nъ; Ōrъ or Hu'rъ, son of Judah [1 Par 4:1], son of Caleb [1 Par 2:19], king of Midian [Nu 31:8]; Xusij, friend of David [2 K 15:32]; Haa'lъ son of Ebed; Voanergi'sъ [Mk 13], Christ called James and John by this name; Hō'gъ [Ezd 38:2 and 39:11, Apoc 20:8], son of Iōīlъ, in Sla(v) not known whose [son]; Vathdi'a [1 Ezd 10:35], man's name; Haa'rъ or Hahe'rъ [1 Ezd 2:47], man; Ama'nъ [Est 1], name of he(t)[man]; Abelъ with "he" at the

beginning [Gen 4:2], son of Adam; Agavъ [Ac 11:28, Apr. 8], name of a prophet"; etc.

Similar explanations are supplied for Biblical geographical names: "Aasa'rnъ [Jos 15:42], name of the city of Judah; Avelъ, with "aleph" [1 K 6:18], city twelve miles East of Hada'r; there is also a village where Jephthah and Ammonites fought; Vavılōnъ ... in Asīria [4 K 17:24] and in Xaldeia [25:1, Gen 10:10], from this one the whole surrounding country took its name; here Israelites were in captivity for seventy years [Jer 25:12] and led out [4 K 25:11, 2 Par 36], this Vavılōnъ was destroyed by Darius, king of Media [Ex 13:1]; the third Vavılōnъ, according to some, is Rome, Eusevij, Book 2, Chapter 14, metaphorically: "greetings to you gathered in Babylon" [1 Pe(t) 5]; Haza ... also city in Palestine; Havvatha ... Greek Litho'strōtosъ, -nъ [Jn 19:13]; He'enna ... metaphorically, a place near Jerusalem [Mt 18]; Heōnъ, Persians, Nile River [Gen 2]; Hethsīmanī [Ex 28], Apīstaī He-semanī [Mt 26]; Hoa'tha or Īzbo'rnymī kamy'kī [Jer 31:39], some take it for Holho'tha; Hō'ry okre(st)nya or Be'the(r) [Song 2:17], name of a mountain; Ier(s)lī'mъ [Gen 14:18], city originally called Solīma, Latins write "e" instead of "ī", in Matthew Ierosolī'ma, in Luke sometimes Ier(s)lī'ma, Septuagint Ierusalī'mъ, rather Asaramelъ [1 Macc 14:27]; Palestīna, Hebrew Palese, region in Syria where Jerusalem is located; Fu'dъ, Futhъ or Afrika [Gen 10:6]; Putī', Seī'rъ [4 K 11:6], name of

a gate"; etc.

Names relating in form or meaning are placed in the same entry; for example, "Aleksandriā [source], see Dio(s), city in Egypt, and also the name of the woman-martyr, March 20, May 18; Vīra, Beerъ [Judg 9, 1 Par 7] which in 1 Ch 7:37 is the son of Zophah and in Judg 9:21 a place name; Ara'mъ [Gen 10:23, 22:21, Nu 23:7 and 1 Par 2:23], see Sīria," (in Gen 10:23, it is registered as Aram and refers to one of the sons of Shem, 22:21 son of Kemuel, and the name of the whole of the country of Syria); "Ana'nia [Ac 5, Neh 11:32]", a Christian of Jerusalem [Ac 5:11] and city of Benjamin [Neh 11:32]; and "Anathōth(ъ) or Anathъ [Judg 3:21]¹," father of Shamgar [Jos 21:18], Anathoth - Levitical city, and son of Becher [1 Par 7:8].

Such "combined entries" are not numerous, however. Separate entries are usually accorded identical Greek and Latin forms if in Hebrew they exhibit different forms, meanings or both; for example: "Axrathe'j or Atha'xъ with "he" [Esth 4] or Athaxъ with "ain" [1 K 30:30]". As is evident, these names are related in form only, in the Latin version. The "Vulgate" registers Athach in Est 4:5 and 1 K 30:30. In the Hebrew original, the first name is Hatach or Hathach (RV), eunuch of Ahasuerus, the latter - Athach, city in the South of Judah. Many similar examples are presented by Berynda: "Avelъ with

1) Should be Judg 3:31.

"aleph" - city twelve miles East of Hadar [1 K 6:18]; Avelb with "he" at beginning ... son of Adam [Gen 4:2]; Amō'sṣ beginning with "ain" [Amos 1, June 15], (name of a Prophet), and Amōsṣ with "aleph" [Isa 1]", (Isaiah's father). The lexicographer's specification ("ain" and "aleph") was due to the fact that in most cases Greek and Latin Fathers of the Church were not familiar with Hebrew and frequently confused Amos, the Prophet, with Amoz, Isaiah's father. Similarly, "Asīrṣ spelled with "shen" [Gen 30:13, Jos 17:11 and 19:34, 3 K 4:16]", and "Asī'rṣ spelled with "samech" [1 Par 3:17 and 6:22, Ex 6:24]". Asīrṣ spelled with "shen" (in the first two sources) refers to the eighth son of Jacob, while the two following refer to the name of a tribe descended from Asher. Asīrṣ spelled with "samech" denotes the son of Jechonias [1 Par 3:17], of Core [6:22, Ex 6:24]; or "Vala', Vara [1 Par 8]; Vala terminating in "he" [Jos 19, Gen 29], terminating in "ain" [Gen 14:2, 36:32, 42, Nu 26:38, 1 Par 7:7], and also the name "Vola [Jos 19], see Vala spelled with "he"..; Sava' spelled with "shen" [Gen 10:7], etc. (Sheba, J.R.); Sava' spelled with "samech" [Gen 10:7], etc. (Seba, J.R.); Sarra' terminating in "he" [Gen 17], spelled with "heth" [Gen 46]"; etc.

Hebrew names in "Leksikon 2" also include names of Syrian, Egyptian and Hebrew gods as well as names of heavenly forces. In their explanations equivalent Greek and Latin deities are usually introduced; for example, Ava ..., name of

god [4 K 18:34] and also name of a district near Babylon; Avadō'nъ Hebrew, Apolly'ō(n), Olothre'uō(m) Greek, Slavic "Destroyer" [Apoc 9:11], name of a ruling angel in hell; Adōnai [Ezd 29:8], one of the ten names of God; Amali'kъ metaphorically Anti'xristъ¹; Ammu(n), Jupiter, Egyptian god, [Dec. 7, Sept. 1]²; Anu'bej, Egyptian deity, (Anoubi = Anoubis, J.R.); Astore'thъ, Syrian Afrodita; Vaalъ ... also called Astoreth... among Greeks Mars; Veri'thъ ... [Judg 9:46]; Vī'lъ, Be(1) ... idol of Babylon [Is 46]; He'enna ... metaph., and place near Jerusalem [Mt 18]; Dia'volъ, Hebrew rese(f)³, [Abb 3:5]; Edo'mъ, Benenno(m) ... Debrъ To'ferъ; Leviatha'mъ, Leviathanъ [4 Ezd 6:49, Job 40:20], metaph. Satan⁴; Magōgъ ... [Apoc 20:7];⁵ Messi'a, Greek X[risto]s; Serafīmī ...; Xerouvъ ... [Ezd 2:57]⁶; Veelzevul(ъ) [3 K 1:2]; Xeruvi'mъ; and also the astrological name Mazuro(f)⁷, [4 K 23:5].

Hebrew personal names constitute the greatest frequency in the lexicon followed by names of cities, towns,

1) Berynda's remark probably refers to Haman (Aman), called by some "Amalekite".

2) In old Egyptian mythology, the god of sun.

3) Diabolos, Resheph (identical with Apollo), Phoenician and N. Syrian fire god and god of war.

4) The name of a mythological monster symbolizing the chaos which Yahweh vauquished in Creation.

5) Among the enemies of God in the last days.

6) Should be Ezd 2:59.

7) Twelve signs of the Zodiac, (Mazzaroth; Mazourōth Lxx, A, L).

villages, territory, countries, rivers, etc. A significant number of the personal names of Hebrew origin are the so-called calender names which entered Ukraine via Greek Church influences. For example: Vartholome'j, June 11; Varsonouthij, Oct. 4; Didī'mъ, Jan. 20, Sept. 11; Iōanī'kij, Nov. 4; Iōasa'fъ, Nov. 19; Iōī'lb, Oct. 20, and a host of others.

A few errors are encountered in Berynda's stated sources, i.e., in the chapter or verse numbers and occasionally in the book references. These mistakes were incorporated either in the process of printing or they were transferred from other texts without confirmation of sources, for example, Vaho'a, Judg 12:10, instead of Judith 12:10. This incorrectness was copied from the Polyglot's Onomasticon which registers: "Vagao - Interior vel intimus ... aut corporeus D. nomen viri, Iudic 12.10."

As a rule, concentration is focused on the names of the Old Testament. In many instances, all of the variant forms of a given name and their location in the Bible are listed. More detailed information is furnished in these entries than in names of Latin or Greek provenance. The reason is largely due to the fact that the lexicographer did not merely compile Hebrew names but also studied their variants and inaccuracies. These names were probably intended as main reference for future work on a new edition of a Slavic Bible for which the "Ostroh Bible" would have undoubtedly served

as principal source. This intention becomes evident in explanations where contextual Biblical colouring is imparted. Moreover, the "Ostroh Bibble" was very likely the prime source from which monks and priests procured christening names for the newborn.

Berynda's corrections of Hebrew names are in keeping with the spirit of modern Hebrew nomenclature about ninety percent of the time. Upon ascertaining the key to the methodology employed in his entries, it becomes evident that the lexicographer had an established system and adhered to it closely. "Leksikon 2" possesses the characteristics of solid scholarship in spite of the fact that biblical study was in its infancy at the time and did not assume serious stature until the end of the XIXth century.

Greek Names

With the introduction of Christianity into Rus', native Slavic nomenclature was gradually replaced by Greek names which, as a rule, entered Rus' via Bulgarian mediation and direct transmission. With usage, the Greek forms, particularly the terminations, underwent certain linguistic modifications. In time, these names assumed popularity as personal names in Rus' and became regarded as Christian while Old Slavic nomenclature took on pagan consideration. In "Leksikon 2"

the original character of Greek names is reverted to.

A substantial percentage of the names in the lexicon are of Greek provenance. The majority are designations of calendar saints, martyrs, and the like. Alongside every such name the date (or dates) of commemoration by the Church is supplied; for example, k(1) Andria(n) ... Sept. 4, Andropelagia ... Sept. 6, Anempodi'stъ ... Nov. 2, Animai'sa, martyr, Mar. 26, etc. In addition to the date, the place of appearance in the Bible (New and Old Testament) is also recorded: k(1) Andro'nikъ ... 2 Macc 4:34, Ro 16:7, Sept. 6, Augъ 9, k(1) Andrej ... Mt 4:18, 10:2, Jn 1:40, Sept. 6, 20, Oct. 2, 17, 21, Nov. 30, Dec. 2, May 18, June 30, July 4, Aug. 19.

A substantial number of names exists for which the lexicographer does not supply a date or source; for example, Epĭstĭ'mĭ (Epēstēmē, a martyr), Epiti'mia (fem. of Epitimios), k(1) Eua'hrij (Euagrios), Zōgra'fъ (Zōgrafos), Ka'lli(st) (Kallistos), k(1) Pai'sij (Paisios), Ksenō'nъ (Ksenōn), etc.

The following category of names attributes its basis to Greek mythology. Not only is a great deal of text apportioned to mythological names, but a significant number is recommended as religious names for new monks by means of a "kl" designation - a reflection of the author's orientation on classical traditions which ushered ideas of the Renaissance into Ukraine at the end of the XVIth and beginning of the XVIIth centuries. Thus is registered: Aste'rij [Aug. 7],

Astrolo'gъ, Athĭnovij [1 Macc 15:32], (Athēnobios), Athĭno-
ge(n) [July 16], (Athēnogenēs), k(1) Athĭnodō'rъ [Dec. 7],
(Athēnodōros), Athĭne'e [Ac 17:21], (Athēnaios), k(1) Apo'l-
lōsъ [Ac 18:20], (Apollōs), Apollō'nij [Dec. 14], (Apollōnios),
Areopagĭta, (Areopagitēs), Artemi'dōrъ [Sept. 8], (Artemi-
dōros), k(1) Afrodi'sij [June 21], (Afrodisios), Axilleu'sъ
[Jan. 17], (Axilleus), k(1) Axila (Axillas, bishop of Alex-
andria, June 17), Axilij [May 15], (Axillios), k(1) Diodō'rъ
[Sept.], (Diodōros), Dioklĭtia'nъ [Sept. 2], (Dioklētianos),
k(1) Dij [July 19], (Dios), k(1) Diomĭ'd(ъ) [Aug. 16], (Dio-
mēdēs), k(1) Dionĭ'sij [Oct. 3], (Dionysios), Dionĭ'sia, (Dio-
nysia), k(1) Dioskori'dъ [May 11], (Dioskoridēs), Diosko'rъ
[Oct. 13], (Dioskoros), Diogenĭ'sъ [Dec. 5], (Diogenēs), k(ž)
Dōrothe'a, (Dōrothea), k(1) Dōrothe'j [July 5], (Dōrotheos),
Erma'nъ [Ro 16:14], (Ermās), Ermi'ppъ [July 26], (Ermippos),
Ermi'as(ъ), Ermĭ'sъ, Ermĕ'j, Ermej [Ac 14:12, Nov. 4, 5], (Er-
mēs), Ermoge'nъ [Sept. 1, 2 Ti 1], (Ermogenēs), Zĭna' [Tit
3, 13, June 22], (Zēnas, abbrev. of Zēnodoros), Zĭnai'da
[June 7], Zĭno'vij [Oct. 30], (Zēnobios), k(ž) Zĭnoi'da [Oct.
11], Zĭ'nōnъ [Sept. 3, 6], (Zēnōn), ĭra'klij [Sept. 26], (Ē-
rakleios = Ērakleos, Latin Hercules, son of Zeus, the most
famous of the Greek heroes), Theognō'stъ [Aug. 21], (Theo-
gnōstos), Theodulĭ'a [Feb. 10], Theodulъ [Oct. 28], (Theo-
doulos), Theodō'ra [Sept. 11], (Theodōra), Theodōrĭ'tъ (Theo-
dōrētōs), Theo'dōrъ [Sept. 9], (Theodōros), Theodō'sia [May

29], (Theodōsia), plus fourteen more with element "theo-"; Thī'rsъ [Dec. 14], (Thyrsos, the thyrsus or Bacchic wand carried by the devotees of Bacchus), Ierothe'j [Oct. 4], (Ierotheos), Ierō'nъ [Nov. 7], (Ierōn), k(1) Isidō'rъ [Feb. 4], (Isidōros), Ka'stōrъ [Dec. 18], (Kastōr), Kīrъ [Jan. 31], (Kyros), k(1)¹ Kī'ra, (Kyra, Kyria, fem. of Kyros), Kīria'kъ [Sept. 6], (Kyriakos), Kīria'kia [July 17], (Kyriakē), Kīri'11ъ [Jan. 18], (Kyrillos, Kyri'los, Ky'rilos), Kroni(d) [Sept. 18], (Kronidas), k(1) Mīna [Dec. 10], (Mēnas, Mēna = Mēnodōros), Mīnodō'ra [Sept. 10], (Mēnodōra), Mītrodōra, (Mētrodōra), k(1) Mītrofanъ [June 4], (Mētrofanes), Nīmfanъ, Nīmfa [Col 4], (Nymfan, prob. from Nymfodōros, or Nymfodotos)², Nīmfodō'ra [Sept. 10], (Nymfodōra), Olīmbъ, Olīmpъ [Nov.], (Olympos), Olīmpaнъ [Ro 16:15], (Olympas, contr. of Olympiodōros), Olīmpia'da [July 25], (Olympias), Olīmpia, (Olympia), Posidō'nъ [2 Macc 14], (Posidōnios), Pala'dij, (Paladios), k(1) Tara'ssij [Feb. 25], (Tarassios, Taras son of Poseidon), Īmenej [2 Ti 2:17], (Ymenaios), Ōkea'nъ [Sept. 12], (Okeanos, the son of Coelus and Terra), Ōriō'nъ [Sept. 10], (Ōrion, one of the giants).

1) "k(1)" is Berynda's error; it should read "k(ž)". Kyra is rare and late as a proper name.

2) This name appears in two versions in the lexicon: Nīmfanъ and Nīmfa. In Col 4:15 this name is in the accusative form, and it is not clear whether it is from the feminine name Nymfa (or Nymfē) or from the masculine name Nymfas.

The mythological names Berynda introduced into Ukrainian from where they subsequently entered other Orthodox countries were undoubtedly taken from Greek Menologies. The percentage, particularly of classical origin, that was later put into practise is difficult to assess since there has been no treatise on this topic to date. However, judging from the popularity of the lexicon, one can assume the acceptance of a substantial figure, particularly during the Baroque era with its reversion to classical learning. A significant number of names registered in Berynda's "Leksikon 2" are currently practised in Ukraine to-day.¹ For many of the above-mentioned names mythological explanations and genealogy is supplied.

The following category is names taken by Berynda from Greek mythology. Some originated in the Old and New Testament, while others have no specified source. Some of the sources could not be deciphered. As in the case of Hebrew mythological names, the equivalent from Latin mythology is also introduced. In general, these names are described in detail. To this category we have also added astrological names. In the examples below Berynda's explanations of the names have also been incorporated. Thus: "Artemi'da ... Lat Diana, mng. "day" because she is bright like a daylight, and the moon is given

1) Cf. Slovnyk vlasnyx imen ljudej (ukrajins'ko-rosijs'kyj i rosijs'ko-ukrajins'kyj), Druhe vydannja, vypravlene i dopovnene, S.P. Levčenko et al., Vydavnyctvo Akademiji Nauk Ukrajins'koji RSR, Kyjiv, 1961.

the same name; the name of the goddess or her image in Ephesus, identified with Artemis, the Moon [Ac 19:24]; Afrodi'ta, Lat Ve'nu(s), goddess of love, beauty, greatfullness, pleasures and lust ..; Apo'llō(n) [1 Macc 3:10] ... also the name of a deity, identified with the sun ("emu pervoobrazno solnce"); Aria'dnī .., daughter of Minos, wife of Bacchus - there is also a martyr [Sept. 18]; Apij, name of an idol; Īra, Lat Iuno, goddess, wife and daughter of Zeus, name of an idol; Dio-nī'sij, Baxusъ, god of heathen ... [2 Macc 6]; Dio'sъ, Ze'usъ, Lat Iupite(r), Io'vě(š); Olī'mbij, Olī'mbiasъ [2 Macc 6:2]; Xalkīdō'nъ; Palamo'nъ; Zefī'rъ; Alektrīo(n); Ale'ktōrъ; Amal-theīro(h) [Job 42:13]; Arīevъ le'dъ or Arīopagъ¹ [Ac 17:19]; Arī'sъ or Are'a or Are'j or Arъ, deity; Axīlъ; Hihan'tъ; E-xi'dna (sej zvěrъ [zmi'j], rastlēva'iuščъ ro'ždšuiu ĭ prohrī-za'iuščъ črevo ea', sī'ce hl[ahol]et(ъ)sia proīxodī'tī na svě'tъ); Idōlъ, Eidōlъ; Kīrosъ; Ippokenta'vrъ; Ierio, Īereo [Ex 30:20]; Ta'rtarъ, the lowest place in hell ("adъ); Ōriō'nъ; Zō'diia, twelve heavenly signs ..; Īdro'xoosъ, vodolě'ia, vo(d)nī(k); Adъ; Aī'rъ; Azmode'osъ² [Tob 3]; Evmenī'dy, etc.

In addition to Greek mythological names, there is also a category of names which shall be refered to in this work as

1) The form "Arīevъ le'dъ" was copied from the "Ostion Bible" although it is also found in Sreznevskij's Materialy drevnerusskogo jazyka, Vol. 1, from prior to the XIVth century.

2) Asmodeos or Asmodaeus - Gk and Lat form of Persian Eshmadewa, name of the evil spirit.

theonyms (divine names). These names are of Christian character bearing reference to various spheres of Christian devotion - proper names or epithets with the character of personal names: "Agi'asma, Agiasmo'sъ" - the former designates a holy place, and the latter is used with reference to Christ; Agios, O'sios, Panagīs(ъ)" - these three name-epithets introduced by Berynda could be applied to man as well as to God and Christ; Aksios; Oōn Berynda took from Ro 9:5 (Lxx has Kyrios); Kī'riosъ ... Hospodъ; I[su]S, Gk Sōtī'ръ, Sp[a]sъ, [Mt 15]. This same name, Iīsousъ, which refers to the son of Nun [Nu 13:17, Sept. 1] is presented in a separate entry. Introduced are also the names: Bohъ, and Theosъ, as well as X[rīsto]s, M[ate]R Th[e]u with the explanation: "Greek mītīrъ Theou". Elsewhere we have B[ohorodī]ca, Messi'a with the description: "Greek X[rīsto]s" [Jan 1:41]; Kristī; Arxistratī(h) [1 K 12:9]; and Anti'xristъ, Apolly'ōn, Dia'volъ [1 Macc 1:38, Lk 8:12]; Di'emō'nъ, Dě'monskij, Satana'sъ, etc.

Considerable attention is also devoted to geographical names of countries, islands, cities, rivers etc. which are usually taken from the New and Old Testament. Names drawn from other sources are also confronted, and a number of geographical names occur for which no source is documented. Usually these are taken from sources other than the Holy Scriptures. Among the more significant geographic names are registered: Arme'nia [4 K 19:37] where is noted: "same as Araratъ";

Asīri'a, (no source stated); Asi'a; Makedo'nia [Ac 16:9], where is annotated that there is a novel by the same name; Sīri'a [Is 9]; Skī'thia, with the reference "see Sracī'nī"¹. Similarly the name of the city, Smī'rna, is presented with the reference "see Staktī"²; Sauroma'tia (no source); Frīgia [Ac 2:10]. The entry of the city, Mīra, records that the Latin source registers this name as Lī'stra [Ac 27:5] which is incorrect³. Similarly in the entry of the Black Sea territory of Po'ntъ [Ac 2:9] it is noted that Gen 14 records Elasa'rъ. This is the lexicographer's correction of the "Vulgate" and Onomasticon which in Gen 14:1 documents Pontus⁴ instead of Ellasar. Additional examples are: Sīraku'sy [Ac 28:12]; Fī'niksъ [Ac 11:19]; Ko'rinthъ [Ac 18:1]; Kolasa'e [Col 1:2]; Ry'mъ [2 Ti 1]; Da'naprin(ъ), followed by the Ukrainian form Dněprъ; all three variants of the island of Rodhos [Ac 21:1] - Ro'donъ, Ro'dosъ or Ro(d); and Athōnъ⁵ (no source). A problematic situation is created in the entry Lī'sia and Lī'stra

1) Elsewhere the entry Sarakī'nī is registered with the instruction "also see Sracī'nī". Sarakēnoi are the people of Arabia felix. Berynda calls them "Turks".

2) The reference here is to the interpretation of the name Smyrna mng. "myrrh" or "sta'ktē". His entry Staktī can be regarded as a feminine appellative or as an expression: sta'ktē = "aromatic oil"

3) Lystra (Vg, Onom), Myra (Onom-Gk), Myra (RSV).

4) Pontus (Onom), Pontos (Onom-Gk).

5) Slovnyk vlasnyx imen ljudej, op. cit., p. 23, registers this as a personal name: "Afon (Afo'novyč, Afoniv-na) and Afo'nij (Afo'nijovyč, Afonijivna).

[1 Macc 3:32, and Ac 14:6 respectively] in which a personal and geographic name is presented in the same entry. 1 Macc 3:32 registers Lysias as the name of a Syrian general, and Ac 14:6 documents Lystra as the city of Lycaonia. Etymologically these two names have nothing in common. Since the Polyglot's Onomasticon explains both names identically ("dissoluens"), Berynda records them in one entry: "Lī'sia ĭ Lī'-stra e(1): ro(z)via'zuiučij, ro(z)lučaiučij, 1 M(k) 3,32, Dě(ĭ) 14,6."¹

Names whose Greek (and Latin) forms could not be traced are also listed by Berynda; for instance, Ada'nk(t) [Oct. 3], Andank(t) [Oct. 4], k(1) Amonathej (no calendar date or source supplied), Amōnathъ [Dec 12], k(1) Alo'nij (no source), k(1) Anurij (no source), Vī'la or Va'la [Oct. 28], Vukokrat(ъ) [2 Macc 12:19] which, according to Berynda, is the surname of Dōsi'theos; Věverna (no source); k(ž) Hovde'la [Sept. 29], Hrīme'ntinъ [Dec. 19], Daousa, a river [1 Ezd 10], Diheston(ъ) (no source), Ere'vinthъ, Zarvī'lъ [Sept. 4], ĭ-rō'axъ, Fle'vy (no source).

The lexicon also contains entries which can be called "doublets" or bilingual entries, i.e., two forms of the same name in one entry; i.e., Slavic (Ukrainian) and Greek. For

1) "Lysias, Dissoluens, Princeps quidam exercitus ... 1 Mach 3.e.32. Act. 24. f. 23 ... [Onom].

"Lystra, Dissoluens. G. Nomen ciuitatis in Lycaonia, Act. 14. a. 6. [Onom].

example, Kse'nĭ, Ksenĭia; Anti'pъ, Antipas [Apoc 2:3, Apr. 11]; Ankĭ'ra, Ahkĭ'ra; k(1) Boholĕp(ъ), Gk Theoprepi(j); k(ž) Vasili'sa, Vasili'ssa [Nov. 25, Feb. 11]; k(1) Dauĭ'dъ [Dec.26]; Epa'rxъ, Īparxъ; Esi'a, Aisi'a [June 7]; Īdōlъ, Eidōlъ; Īmar-me'nĭ, Eimarme'nĭ; Īsa'ia or Esa'iasъ [Feb. 16, Isa 1:1]; Indi'ktъ, Indi'ktiōn [Sept. 1]; Olĭ'mbij, Olĭ'mbiasъ [2 Macc 6:2]; Spartianĭ, Spartiatĭ' [1 Macc 14:2]; k(1) Atti'kъ, At-tičeskij [Aug. 20]; Inokentij, La(t): e(1) Athō'osъ. There are not many such entries in the lexicon.

In some of the entries several variants of a given name are supplied, for example, Verni'ka, Vernikij, Verenika, Veronika. In this particular case, not only three variants of the feminine form, but also the masculine form is registered. Several of these combined (masculine and feminine) variants are documented in "Leksikon 2". The entry Arĭ'sъ also exemplifies this: Arĭ'sъ, Are'a, Are'j, Arъ, along with a few others.

Frequently, the Latin form of a given name is supplied for common names as well as Greek mythological names. Sometimes the Greek form of the name is entered first, and other times the Latin form; for example, Bonĭfa'tij, Gk Vonĭfa'tij [Dec. 19], and - Vonĭfatij, see Bonifacij; k(1) Hermanъ, La(t) Germanusъ [May 12]; Ereti'kъ; k(1) Provъ, La(t) Pro'busъ [Oct. 12], etc. Usually Berynda indicates from which language the parallel form is derived. As a rule, origin is usually Latin

or Greek.

"Leksikon 2" incorporates a certain percentage of names with undesignated sources which could be interpreted as appellatives or terms. In such instances, these names were collated with modern Latin and Greek dictionaries of names and treated according to their definition, i.e. personal or geographic name. The typology (i.e. appellatives or terms) of the following names remains problematic: Ikti'nъ [Lev 11]; Xīrovli'vъ; Koriandra; Korīa'nderъ; Thrida'kъ, Thri'daks; Ere'vinthъ; Antifo'nъ; Arxima'gīrъ [4 K 25:8]; Vesskia; Akro-xo'dronъ; Anti'dotonъ; Arxisīnagō'g; Arxima'ndritъ; Ap[o](s)-[to]lъ, and others.

Latinized forms of Greek names are also encountered in "Leksikon 2"; for example, Apo'llō, Apollō(s) in "Septuagint" [Dec. 8, Mar. 29, 30; Apolīnarij¹, martyr, [July 23]. Apo'llō is the Latin form of the Greek Apo'llōs, and Apolīnarij is the Latin form of the Greek Apollō'nios².

Both the Byzantine and Roman civilizations are ranked parallel by Berynda as the basis of the new cultural movement in Europe at the time, but pre-eminence of Greek classicism nevertheless traverses the lexicon. This is also evident in the explanations of Egyptian, Hebrew and Roman mythological names which are traced back or compared to their Greek counter-

1) Berynda's transliteration is "ī" instead of "i".

2) The name of the martyr-bishop of Ravenna, pupil of St. Peter; commemorated in Eastern and Western Churches.

parts.

Latin Names

The third largest category of names in Berynda's "Leksikon 2" are those of Latin origin. To this group, as in the case of Greek names, belong personal, mythological, geographic and other names. The bulk of designations are those of calendar saints and martyrs, but there is a significant number of other names many of which are recommended for monks and nuns. The lexicographer's apportionment of Latin names is indicative of his substantial orientation on classical names, the majority of which attained wide currency during the Renaissance epoch. These are names associated with classical history, gods, and popes of the Roman Church. Almost without exception, the Latin equivalent is presented in explaining a Greek mythological name and vice versa. The majority of calendar names are representative of both Churches - Orthodox and Roman; however, names commemorated only by the Roman Church are also registered. Generally, Latin names are rendered by Greek transcription and their provenance often designated. Occasionally, as was previously mentioned, the Latin form of the name is supplied alongside the Greek form.

To the Latin calendar names belong the following:
Ave'rkij [Oct. 11]; Akī'la [Ac 18, June 14, Jan. 20, Feb. 13]

PROPER NAMES IN PAMVO BERYNDA'S "LEKSIKON 2"

108

La(t) Akvi'lia; k(ž) Akīli'na [Apr. 7, June 13]; Amplij [Ro 16:8, Oct. 31]; Antonij [Oct. 22, Nov. 7]; Antōni'na [Mar. 1]; Antōni'nъ [Oct. 22]; Vakxъ, Vakxo [Oct. 7]; Valleria'nъ [Nov. 22]; Vi'ktorъ and Vike'ntij, La(t) names; k(1) Vita'lij, La(t) [Apr. 29]; k(1) Vla'sij [Feb. 11]; Bonifacij; k(ž) Haiania [Sept. 30]; Hai'anъ [Dec. 7]; Ha'ie, La(t) [Ac 19, Nov. 5]; k(1) He'rmanъ, La(t) Germanusъ [May 12]; Dekej; Dome'tij [Oct. 16]; k(1) Dometia(n), Domītia(n), La(t) [Jan. 10]; Do'mna [Oct. 4]; Domnī'nъ [Oct. 1]; k(ž) Domni'ka [Jan. 8]; Donatъ [July 4]; Emīlia'nъ [Jan. 8, July 18, Aug. 8]; k(1) Ihna'tij; k(1) Ilariō'nъ; Inoke'ntij, La(t), Gk Athō'osъ, Ioulia'nъ, [Sept. 7]; Ioulitta [July 12]; Iu'stъ; Iousti'nъ, Ioustinianъ; Kandī(d), La(t) [Jan. 20]; Kelsi'j, La(t) [Oct. 14]; Kesa'rij [Apr. 20]; Kiesar, La(t) [Mt 22]; Kīndъ, Kvě(n)tu(s), La(t), [2 Macc 11:34]; Kīntilia'nъ [Apr. 28]; k(ž) Kikili'a [Nov. 22]; Klaudi'a, La(t) feminine name [2 Ti 4:21, May 18]; k(1) Kodratъ, Kodrantъ, La(t) Kvadra'ntъ [Sept. 21]; k(1) Kornī'lij, La(t), [Ac 10:1, Sept. 13]; Kri'skentъ [July 10]; Kri'spъ, La(t), [Ac 18:8]; Kua'rtъ, La(t), [Nov. 10]; Kuvīrkula'rij, La(t), [July 3]; Ku'rsorъ, La(t); Kō'nsta, La(t); Kōnstanti'nъ [Oct. 22]; Kōnsta'ntij; k(1) Lavren'tij, La(t) [Aug. 10]; k(1) Lo'gginъ [Oct. 16]; Loukia'nъ, La(t) Lucianъ [Oct. 15]; Lkillia'nъ [Jan. 8]; Lukij, La(t) [Ac 13:1]; Luppъ, La(t), [Aug. 23]; k(1) Mavri'kij; Magistria'nъ; Maksi'mъ [Is 11, Jan. 21]; Maksimilia'nъ [Oct. 22]; Mari'na [July 16]; k(1) Markelъ,

Marke'lij [Dec. 18, 29, Aug. 1]; k(1) Markia'nъ [Oct. 20,30]; Ma'rko; k(1) Martinianъ [Oct. 22]; Matrōna [Nov. 9]; Merkuri() [Oct. 24], see Ermi(s); Paelъ [Oct. 11]; Paula [Jan. 3]; Paulinъ [May 18]; Plaki'la [Sept. 14]; Pompij [Apr. 10]; Poplij, La(t) [Ac 28:7]; Pri'skilla, La(t) [Ro 16:3]; Prokulъ [Apr. 21]; k(1) Pro'vъ, La(t) Probus [Oct. 12], k(1) Pro'klъ [Nov. 20]; Puplij, La(t), [Mar. 15]; k(1) Rīksъ; Roma'na; Rōmī'l(ъ), Rōmu(1), king of Rome [Mar. 15]; Rufia'nъ [Sept. 8]; Ru'fъ [Sept. 8]; k(1) Rōman(ъ) [Oct. 1, Nov. 8]; k(1) Savi'nъ [Mar. 16]; Sa'nktulъ, La(t); Seku'ndъ, La(t) [Ac 24]¹; Servulъ, La(t); k(1) Serhij [Ac 13:7, Sept. 25]; Silvestrъ [Jan. 2]; Silua'nъ (and Seliva'nъ) [2 Cor 1, July 10]; Sxolasti'kъ; Terre'ntij [Oct. 28, Apr. 10]; Tertij, La(t) [Ro 16:22, Nov. 10]; Te'rtīllъ [Ac 24:1]; Trivu'nъ; k(1) Ouale'ntъ [Feb. 16]; Oualleria'nъ [Sept. 13]; Oualleri'n(ъ) [Oct. 25]; Ouapъ [Oct. 19]; La(t) Varon; Ourva'nъ, La(t) [Ro 16:9]; Favstъ, Fa'ustъ [Sept. 6, Apr. 21]; Fī'stъ, La(t) [Ac 24:27]; Furtuna'tъ, Fortunatъ, La(t) [1 Cor 16:17]; Auhust(ъ), La(t), name of the Roman caesar and name of a month; Duksъ; Abra [Judith 8:32].

As mentioned before, the Latin mythological names appear as explanations to the Greek mythological names, and not as separate entries; for example, Artemi'da, La(t) Iuno...; Afrodi'ta, La(t) Venu(s)...; Dionī'sij, Baxusъ...; Dio'sъ, Zeus, La(t) Iupite(r), Io'vě(š)...; Īra, La(t) Iuno...; Kroni(d)...

1) Should be Ac 20:4.

son of Saturn..; Ammu(n), Iupiter, etc.

Practically no geographic names of Latin provenance are presented in the lexicon with the exception of: Appiev(ъ) Torhъ (Appii Forum, J.R.); Kiliki'a [Ac 23:34, Gal 1:21]; and Ry'mъ [2 Ti 1].

The entry Kastu'lb, Ka'stōrb [Dec. 18] is somewhat problematic. Kastōr is a saint's name, but the origin of the name Kastulъ we were unable to determine with certainty. Possibilities are the Latin Castulo and the Greek Kastōlos.

Names of Other Origin

This category of names is primarily comprised of names of Slavic origin eventhough they are very limited in number. Generally, these are Slavic translations of Greek names: Boholěrb, Bohoslovъ, Bohdanъ, etc. These include names of people, gods, planets, and religious sects.

The insignificant number of Slavic names in "Leksikon 2", as was mentioned before, was due to the fact that as "pagan" names they fell into disuse in Rus' with the coming of Christianity. As V. Ju. Frančuk points out in his article "Ukrainian names in the XVIIth century": "Only a small section of names in this period (1609, J.R.) is comprised of traditional names, e.g., Ždan, Šmeljan, Malyška, Voropaj."¹

1) Frančuk, V. Ju., op. cit., p. 252.

Nevertheless, Slavic nomenclature occasionally appeared in literary monuments up to the XVIIth century usually in the role of nicknames, especially those of the appellative nature: Volk, Žuk, and the like.¹

Slavic names retained in practise could be grouped according to frequency as: Slavic saints' names; names whose meanings corresponded with Greek and even Hebrew meanings; and non-Slavic saints' names introduced into the religious life of Rus' in Slavic translation (extremely limited in number).

Slavic saints constitute only three names: k(1) Bori'sъ derived from Greek Voris(ъ) with the annotation "prince of Rōssia"; Liudmī'la [Sept. 16]; and Olga, to which is added: "at baptism Elena, July 11". The name Bori'sъ was relatively rife among the Eastern Slavs in the XVIth and XVIIth centuries; Liudmī'la was less popular.

Noteworthy amongst the names whose meanings corresponded with those of Greek names is B[o](h)oda(n)nyj, Bohъda'nъ. In this entry the lexicographer submits: "of the same meaning are the following names: Theo'dōrъ, Theo'dōtъ, Theodō'sij, Dō'sithe'j, Dō'rothe(j), Theodēri'tъ". These names are additio-

1) Slavic names were also not practised by other Slavs at that time. In V.M. Biryla's collection of anthroponyms from various Bielorussian documents from the XVth to XVIIth century, of 377 names listed (330 men's and 47 women's) only 12 Slavic names are mentioned; i.e., Bohdan, Boris, Vladislav, Vladimīr, Vojtex, Kazimer, Stanislaw, Bohdana, Liudmila, Miloslava, Svetoslava and Tomila. (M.V. Biryla, op. cit.)

nally registered in their respective places elsewhere in the lexicon. The anthroponym, Bohda'nъ, was one of the most popular amongst Slavs; it was particularly so in the eastern sector during the XVIth and XVIIth century.¹ Acceptance by both the Catholic and Orthodox Church may have aided its popularization.² A new name introduced and possibly created by Berynda himself is the Slavic name k(1) Boholěp(ъ). Next to it is presented the corresponding Greek version - Theoprepi(j) [Aug. 22]. The name Boholěp(ъ) we were unable to trace. If it existed prior to Berynda's time, then the question arises whether it was of earlier or later Christian origin or of the Reformation period. In a separate entry the name appears in the form B(o)holěpnyj with no given source and only the following explanation: "ve(1)mo'žnosti něšto(st) v(ъ) sobě' ma'iučij ĭ pre(z) sebe' poka'zuiučij". Other names of this type are: B(o)hono'snyj (possibly from the Greek Theoforos); Bohatodaro'vnyj (Gk Polydōros); B[o]horačitelъ (Gk Theofilos); B[o]hoslo'vъ (Gk Theologos); and Bezako'nnikъ (Heb Belial) for which an extensive explanation and statement of its several functions is presented. The Hebrew form Belialъ, Veli'arъ and the Greek translation Loimiko'sъ is also included with a remark about the omission of this name in Naumъ 1:15 in the "Ostroh Bible" and Greek Bibles.

1) Cf. M.V. Biryła, op. cit., p. 35.

2) The name was already known in Poland in 1136 (Taszycki, 65).

Names and epithets of Christian deities are also deserving of mention here: B[oh]ъ; Sy'j, beside which Berynda supplies the Greek form O ō'n, with the explanation "one who was, is at present and will be forever, God's own title ("azъ esm(ъ) sy'j") Ex 3:14, Apoc 1:4, 8, God is eternal, without beginning and end"; B[o]ž[e](s)tvo, which is explained: "divinity or God's providence";¹ Slovo, with the poetical explanation: "Word is the name of God's son who, like our word which is born from our mind painlessly and inseparably, was born by God the Father not having separated from him and without suffering. Our every word diminishes in the air, but the Word, which is God's Son, is a being ("personalnoe") and is everlasting"; Edīnoro'dnyj ... "the name of our Lord"; B[o]hōtvoria'j ... "the name of the Holy Spirit"; and B[oho-rodī]ca.

Of the three most common Greek names in Slavic translation (Vira, Nadija, Ljubov) Berynda registers two: k(ž) Liuby [Sept. 17] and k(ž) Vě'ra [Sept. 7].²

In Novgorod Menology³, the 17th of September was dedicated to four women saints: Sophia, Faith, Hope and Charity.⁴

1) The name appears first in the XVIIth century. (Cf. Rudnyc'kyj, J.B., An Etymological Dictionary of the Ukrainian Language, Part 2, Winnipeg, 1963, p. 159.)

2) Sept. 7 seems to be mistakenly entered for Sept. 17.

3) Published by Jagič, I.V. in Pamjatniki drevnerussko-go jazyka, I, SPb, 1886.

4) In the West these names became popular as Christian names after the Reformation (XVIIth century). Cf. Withycombe

Their legend spread from Rome to all parts of the Christian world. Transmission into Rus' was most probably via Byzantium where these names prevailed as: Sofia, Pistis, Elpis and Agapē. The personal name Sophia retained its Greek form, but the names of the three daughters were translated: Věra, Naděža and Liuby (gen. Liubove). The latter three became the most popular female names among Eastern Slavs. Naděža and Liuby underwent linguistic modifications while Věra remained unaltered. In Russian, the medial "žd" gave the form Nadežda; in Ukrainian, the name became Nadija. The latter, as with other names belonging to the declension ending in "-y", developed into a new nominative form from the casus obliqui and became Liubov'.¹ The lexicon records the old form of the name - Liuby.

Other Slavic names documented in the material under study is that of the religious sect, Bohomil'j²; the ethnonym Klobu'kь ... Ki'darinъ; and the following planets and constellations: Blj'zniecъ (the twins in the Zodiak), Te'lecъ (Taurus),

1) Cf. Astrid Baeklund, "Three Western Saints in a Russian Menology", Studia Slavica Gunnaro Gunnarsson Sexagenario Dedicata, Acta Universitatis Upsaliensis, Studia Slavica Upsaliensia, Goteborg, Stockholm, Upsala, 1960.

2) Traces of this so-called "dualistic" Bulgarian sect who believed in the parallel existence of good and evil and whose activities became apparent during the XIVth century is encountered only in later folk legends. These influences could have entered Ukraine concurrently with other, subsequent Bulgarian influences. Legends in Ukraine relate that the world was created simultaneously by God and Satan, and that sin originated with the first sexual indulgence of the original human inhabitants of earth.

Kosy (Ōriōnъ), Vodolě'ia, Vo(d)nī(k) (Īdroxoosъ), and Omra-čeniie (Eklī'psis).

To names of other origin belongs the designation k(1) Herva'sij [Oct. 14], for which Berynda supplies no explanation. Derivation is from Old Germanic Gervas¹ (Gervais, Gervase, Gervasius) which was bore by a martyr of the first century.

Included also are such Persian names as: k(ž) Darī'a [Mar. 19]; Axemeni'dъ; k(1) Arsa'kij; Olofe'rnъ; Artakse'rks-(ъ); Vagōa; Arsa'kъ; Artakse'rksesъ. Alongside the latter Berynda states: "the name of Persian kings = Caesar among the Romans" [1 Ezd 4:7]. All of the names, with the exception of Arsa'kъ, are derived from Hebrew. The name of the Persian king, Arsa'kъ (i.e., Arsakēs, Arsaces), which is of debatable origin, Berynda attributes to the Greek language.

The lexicon also registers the Old Slavic mythological name Ku'desъ, Kude'snī(k)² explaining it "devil or sorcerer"; Kumīrъ, "idol" ("īdōlъ, bolva'nъ").

Each of the foregoing groups of proper names, with the exception of the latter, is characterized by rich multiformity. In addition to mythological names, a wealth of anthroponyms, theonyms, and toponyms are presented. The nomenclatural material bears witness to the cultural orientation and superior

1) Gervas, gairu "spear", Celt. vass "servant", cf. Withycombe, E.G., op. cit.

2) Taken from Pateri(k) Solove(c), čīud. 22.18; "po ně-kīx(ъ) po'vēstī vъ Mo'skvě naričetsia" (see "Leksikon", p. 254)

scholastic level of Biblical and onomastic sciences in Ukraine at that time, the scholarship of the lexicographer and the calibre of his academic milieu.

CHAPTER III

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

General Remarks

In the explanatory part of "Leksikon 2", P. Berynda employed the Ukrainian literary language of the time, or as it was then known, "iazyk rosskij", "ruskij" or "rossijskij". This was a combination of Church Slavic and the Ukrainian spoken language¹.

Foreign words were also employed by the lexicologist in his name explanations: Greek and Latin written in their original characters used at the outset of the first part of the "Leksikon", Hebrew, Polish, Bielorussian², Serbian³, Russian⁴, Czech⁵ and Slovak⁶, and primarily Church Slavic. The foreign words introduced all constituted part of the lexical treasury of the Ukrainian literary language of the XVIth and XVIIth century.

1) P. Horec'kyj in his article "Pamva Berynda i joho "Leksikonъ slavenorosskij" (Ukrajins'ka mova v školi, No 2, Kiev, 1956, p. 26) divides the entire section of Berynda's explanations (excluding "Leksikon 2") into five groups: i) old Ukrainian words, i.e., words common for Church Slavic and other Eastern Slavic languages ii) words common to all three Eastern Slavic languages, sometimes with phonetic variations. [Groups i and ii comprise about 45% of the total]. iii) strictly Ukrainian and foreign loan words [approximately 25%] iv) polonisms including latinisms [20 - 25%] v) Church Slavic words used in the translations of entries [5%].

2) L. Zyzanij and P. Berynda used the term "lytovskij".

3) P. Berynda calls the language "Dalmation" (cf. razloj).

4) "Muscovite" in Berynda's "Leksikon" (cf. svěrily).

5) Cf. razloj; čpah...čex. tobola, kalita, měšok...

6) Cf. ko'blъ, il' kobelъ: kore'cъ, měra z(ъ) Slovacka.

Orthographically, the lexicon attests to the influence of Patriarch Euthymios of the Trnovo Bulgarian linguistic school in the XIVth century. Basically, the reforms of Euthymios strove for unification of the old spelling with the Bulgarian pronunciation of the XIVth century; differentiation between "ѣ" and "ѣ" signs which in Bulgaria had lost their phonetic value; dropping of "j" (iotated), e.g., Maria instead of Mariia etc.; introduction of the sign "ѣ" (jus) which, as of the XVIth century, did not possess a separate sound among Eastern Slavs; and the introduction of the Church Slavic orthography of the groups "ръ", "ръ" and "лъ", "лъ".

Many traces of Bulgarian influence are discerned in the first (1627) edition of the "Leksikon"; for example, "mor-skaa, žo(1)taa, katholi'českaa, učťivaa, tekučaa, vladuščaa, bl[a]hoslavna(a), ščaslĭva(a),"etc.; or: "vračeva'nia, ierar-xia, Kappado'kia, Kari'a, kontroversia, Laodĭkia, lĭturgi'a, M[a]ri'a, Rōmeli(a)", etc. The accepted Church Slavic form of Aravĭiia or Aravĭia is not practised, but Ara'via, as in the Greek Arabia, is registered. Names ending in "-iia" and "-ia" are entered side by side, e.g., ĭahiia and Exaia; ĭli'a and Elliia; and the words "cudnaa" on one hand but "ozdo'bnaia" on the other. Also, "bl[a]horo'naia, dobrosla'vnaia, dostoxvalnaia, Lakedĕmo'niia, xaritoni'ia, po(d)ne'senaia", etc. Bulgarian influence is additionally apparent in the use of the syllable "-ръ-": "zatrĕvožonaa, prĕvaa" and others.

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

119

In the second edition of the "Leksikon" (1653) reprinted in Kutejin, the Bulgarian orthography of Church Slavic and Ukrainian words was altered by the editors. For example, the "major (velykyj) jus" was replaced by "u"; the non-iotated "-aa", "-oa", "-ia", with exceptions, was changed to "-aia", "-oia", "-iia"; "ѣ" was replaced by "o" in prefixes; "-ръ-" was altered to "-er-" ("terpliu"); and the adherence to the rule of writing "i" instead of "ї" preceding iotated vowels was more consistent, otherwise "ї" was employed.

Characteristic of the work under study are the adjectival designations which are not found in Old Church Slavic.

The language of the lexicographer's descriptions and explanations incorporated various dialectal words, but its primary basis was language material of Western Ukraine. It was often necessary for men of letters of that time to resort to dialectisms in the desire to reach the widest circle of readers.

The greatest percentage of lexical borrowings from other Slavic languages are comprised of Polonisms; for example, "[domъ] vrac, [vīnomъ] cuxnučij, ksienžic, pianknos(t), xelp-livij, opa(t)rnostъ [bozskaa], obfitostъ, povšexnyj, košulia, mosiu(n)d(z), tesknostъ, rodzaj [virša], valčil, vodz [vojskovij], frasunokъ, xtivostъ", etc. At times, indication is made of the fact that a word is a Polish or other Slavic borrowing.

In the orthography of Ukrainian ("rosskix") and Church Slavic ("slovenskix") words, the rules put forth in the grammar of M. Smotryc'kyj (1619) was followed and many of them simplified. As part of the era of purification of the Church Slavic language and the standardization of grammatical rules, Berynda's lexicon mirrored this spirit both in name rendering and in the wordsand syntax of his explanatory part. This is evidenced in: i) orthographical renderings ii) the regulation of accents iii) phonetical interpretations, particularly of foreign loan words.

The systematization of the Church Slavic language was previously initiated by L. Zyzaniij with his grammar of 1596.¹ In his foreword Zyzaniij wrote that Slavic books "should not only be read correctly, but should also be written correctly".² The process was consummated by M. Smotryc'kyj whose work was established as the definitive source for the literary language of Eastern Rite Slavs. P. Berynda contributed significantly to

1) Hrammatika slovenska Sŕver(ŕ)šen(ŕ)na(h)[o] ŕsku-
stva osmŕ častij slova, ŕ ŕny(x) nu(ŕ) dny(x), sŕstavlen(ŕ)na
Lavren(ŕ)tiemŕ Zizaniemŕ.

2) "Ő Hrammaticŕ. Čto iestŕ Hrammatika: Hrammatika iestŕ, ŕz(ŕ)vŕst(ŕ)noe vŕŕ(ŕ)stvo, ieŕe bl(ŕ)hŕ h[laho]latŕ ŕ pŕsatŕ". Below this the Church Slavic text is translated into vernacular Ukrainian: "Tol(ŕ)kovanie. Hra(m)matika iestŕ pev(ŕ)noe vŕda(n)e ŕeby(s)my do(b)re movŕlŕ ŕ pŕsalŕ." (Cf. Ilarion, op. cit., p. 111).

the systematization and the formulation of the literary language which became characteristic of the Ukrainian literary Baroque until its termination at the end of the XVIIIth century.¹ The main problem presented by Church Slavonic was not so much in the reading, as in the sphere of writing where several characters were used in the representation of one sound. In their regulation of the Church Slavonic language, Smotryc'kyj as well as Berynda, strove to re-elevate the "neglected but natural language of our Church"² to the heights of a literary tool and strove to regain the language's former position of that of a symbol of old religious life and teaching and thus place it on par with the Latin and Greek languages³.

The Church Slavonic language was purified by Smotryc'kyj but to a lesser extent as in the times of St. Cyril and Methodius. The main reason lies in the fact that Smotryc'kyj resorted to material from the XVth and XVIth centuries much of which was of Muscovite origin. Smotryc'kyj regarded these manuscripts with their many adulterations as being close to Old Church

1) Berynda's definition of grammar is similar to that of L. Zyzaniy: "Hrammatika: do'broho pīsa(n)ia i move(n)ia nauka, pīsmenīca. Pe'rvoe učenīe ō(t) se(d)mī svobo'dny(x) xudo'žestv(ъ)". (Cf. "Leksikon", K., 1961, p. 199.)

2) Žytec'kyj, P., Narys literaturnoji istoriji ukrajins'koji movy v XVII vici, Ukrajin's'ke Vydavnyctvo, Lviv, 1941.

3) It was the contention of Smotryc'kyj, and generally of European scholars of the time, that grammar was a collection of rules and regulations to which language should be subservient. This conception remained for a succeeding two hundred years and was upheld by I. Dobrovsky (Institutiones linguae Slavicae).

Slavic.

With regard to the voiceless vowels "Ѣ" and "Ѥ", Smotryc'kyj did not possess a clear conception of the nature of these vowels and treated them as letters devoid of sound utilized in the creation of a hard ("Ѣ") and soft ("Ѥ") endings. Thus, in Berynda, all names ending in a consonant terminate in "Ѣ" or "Ѥ" to indicate the hardness or softness of the final letter. However, when copying a name-form or word from the "Ostroh Bible", in the majority of cases, Berynda omitted "Ѣ" and "Ѥ" signs if they appeared in the middle of the word; for example, ѣ Veelъmeo'na (OB), VeelmeѡнѢ (Ber) [Nu 32:38]; Vath(Ѣ)daia (OB), Vathdaia (Ber) [1 Ezd 10:35]; ѣ Axъziflia (OB), AxzifѢ (Ber) [Jos 19:29]; MastharѢhui (OB), Masthar-huj (Ber) [1 Ezd 2:2]; VeсѢthra (OB), Veesthra (Ber) [Jos 21:27]; вѢ VethѢvaseiu (OB), Vethvasea (Ber) [1 Macc 9:62]; VѢelъfehorѣ (OB), Velfeho(r) (Ber) [Deut 4:3]; VerѢria (OB), Verri'a (Ber) [1 Ch 3:22]; etc.

The phonetics of dialects were rigidly subjected to the rules of orthography, and in his grammar Smotryc'kyj notes: "do not write "o" instead of "Ѡ" and vice-versa, "Ѧ" instead of "a", "Ѣ" instead of "Ѥ", "e" instead of "ѣ" (this refers to the Bielorussian language, J.R.), "ѣ" instead of "ї". As a result, various letters were introduced in the orthographical system; e.g., "ї" in the middle of the words preceeding vowels; the letter "Ѡ" which Smotryc'kyj recommends be utilized

in prepositions, words composed of these prepositions, the genitive and dative plural of nouns, the genitive singular of the pronoun "toj" (tohō'), as well as in some adverbs ("pravdnō"). This rule is consistently adhered to by Berynda. Consequently, the letter "ō" appears in prepositions: "ō(t)", "ō" "ōbъ"; words that are composed of these prepositions: "ōdrъ-žava'iučij", "ōderržane", "ōpī'luj", "ō(t)da(n)e", "ōstavle(n)-ia", "ō(t)verženъe", "ōbъiavle'nъ", "ōpověda'iu", "ōsvěča'iučij"; the genitive plural of nouns: "bolvanō(v)", "stixō'vъ", "s[y]-nō(v)", "Idume'ō(v)", "psalmōvъ", "pa'nōv(ъ)", "věkō(v)", "vō(d)"; the dative plural: "kъ po'dvīhō(m)", "dě'monō(m)", "bolva'nōmъ", "hra'dovō(m)", "povīžnīkō(m)ъ"; the nominative plural: "synōve" (but also "synove"), "žīdōvkī", "žīdōve", "persōve", "pa-nōve", "prorō'cī"; the genitive case of the pronoun "vin"(he): "ehō'" (and also "eho" and "moeho"), "svoehō"; some adverbs: "iakō", "īnakō"; and other instances: "ō(b)ščīna", "ōbe'šč-nīkъ", "ō(t)čī'zna", "ō(t)ca", "obrazōborecъ" (but "īkōnōborecъ"), "B[o]žoho", "ōnī", "ō'bra(z)", "ōdno'", "kōně", "kōlesnī'cě", "ravnoōbrazie", etc.

In the writing of foreign words, Smotryc'kyj advised the utilization of phonemes of the original language: "in Greek words, Greek orthography should be preserved and in Latin words, the Latin orthography¹.

1) Cf. P. Žytec'kyj, op. cit., p. 19.

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

124

Under the influence of vernacular articulation, Berynda often employed "y" for "ï"; "u" in the place of "o" in the newly closed syllable; and "i" when preceeding a vowel (sometimes "ě"), or for softening a consonant preceeding "o" ("lio-sy"). In foreign words, in addition to "i" ("i") and "ï", use was made of "ě"; the written "g" was pronounced "h", etc.

In the lexicon's afterword, Berynda remarks: "please (especially you typographers), note the difference between "ï", "i", "ī"; "o", "ō", "ɔ"; "th", "t", "f"; "e", "ie", "ě"; "ou", "ɣ", "ɤ". Lexicologist's orthography mirrored many traits of Ukrainian phonetics with regard to vowels and consonants.¹

Berynda's adherence to Smotryc'kyj's rules of teaching prosody is also manifest. Smotryc'kyj's systematization of accents was not uncomplicated but it was relatively systematic considering the chaos which existed in Slavic manuscripts of the XVth and XVIth centuries, where scribes used various signs as a guide to the pronunciation of Slavic words. In many cases retaining designations encountered in original manuscripts of other Slavs especially Bulgarian and Serbian. Smotryc'kyj terminated the inconsistencies in the application of these signs - often the product of uncritical copying.

According to Smotryc'kyj, prosody has two applications:
i) in verse, where it lies in lengthening or shortening of the

1) Cf. Z. Veselovs'ka, op. cit., p. 321.

vowel or syllable, and ii) graphically, where it raises or lowers the voice in writing or pronunciation. It is designated by three signs: oxea or sharp (´), gravis or heavy (`), and perispomenon or circumflex (ˆ).¹ Following Smotryc'kyj's example, Berynda places the oxea on every stressed and final closed syllable: Filoméla, Tímōnъ, sīllogismúiu, Sisǒj, Raxǐlъ, Hadǐ-rǒthъ, Almōna, panǐčъ, etc; and the gravis (Gk barys) on open stressed, final syllables: Tatamǐ, sxolǐ, Savà, Rafà, boroznà etc., as well as on one-syllable words. The latter application was contrary to Smotryc'kyj's rule which advised against placing accents on one-syllable words following words that are accented in the second last and particularly the last syllable. Berynda places accents on all one-syllable words regardless of position: horǐ nà; vódka dō lěče(n)ia; želězo dō sebè; smérť svoià ádъ; čtò sè e(st); nè pliù ná zemliu; bò bè emù; ō vsěx nàsъ; pò ĭně(x); pò Diódōru; etc. The perispomenon, according to Smotryc'kyj, could be placed only on the last or second last accented syllable, containing naturally long vowels "ǐ", "y", "ě". The perispomenon is placed on the last syllable when this syllable is closed and soft: pûť, rukoiâtъ. When the syllable is hard, the oxea is used. It is also positioned on soft syllables when they consist of more than one consonant, e.g.,

1) For technical reasons, one type of stress (´) has been employed in this work. The sign "spiritus lenis" has been omitted.

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

126

větvъ. In the second last syllable, the perispomenon is placed on the long vowels "ĩ", "y", "ě" if the last syllable contains the short vowels "o", "e" together with one consonant: bĩlo, sŷne, děvo. Berynda omits the perispomenon entirely. Two of the signs utilized to designate stress in Berynda are the oxea and the grave. In addition, Berynda employs yet another designation - the spiritus lenis (ʹ). These three symbols are encountered in the "Ostroh Bible" and the "Peresopnyc'kyj manuscript". Both these sources place the spiritus lenis sign not only on the initial but also the middle vowels. In such cases, Berynda corrects the "Ostroh Bible", retaining this sign only on the first vowel. Two instances in the "Leksikon", ʹŏŏliva and ʹŏŏlla, follow the "Ostroh Bible", but these are corrected by Berynda, in his afterword: "Also correct the orthography of ʹŏliva and ʹŏolla, erase the second ʹ." Berynda employs the spiritus lenis over initial vowels only; for example, ʹsъ, ʹstъ, ʹuzepokъ, ʹsoba, ʹi, ʹzbučnyĩ, ʹa, ʹabo, ʹu, ʹranaa, ʹkeanъ, ʹhò, ʹimià, ʹo, ʹlofernъ, ʹlga, ʹilì, ʹiastreбъ, ʹŭrъ, etc. In the case of the vowel "au", the sign is positioned in the middle of the word; for example, ĭs̃auъ or Es̃auъ.

Other signs manifest in Smotryc'kyj are: spiritus asper (⚡) which in Greek words should be placed above the first vowel (where required), e.g., ĭmnъ. Berynda does not utilize this symbol but employs the spiritus lenis instead, e.g., ĭdroxoosъ, ĭpostasъ, ĭpakoĩ. The signs "ieryk", "paieryk" and "soft",

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

127

which are quite similar in written form (ǝ), are also not practised by Berynda. The fourth sign in this category is the contracted sign (ǃ) which was placed over the short "ǎ". This sign Berynda employed; for example, k(ǃ) Fǎlagrij, ošukanyǃ, pokojǃ, vojna, etc.

The short-coming of Smotryc'kyj's system, which often complied with Greek rules, lies in the attribution of the long sound to some vowels which in Ukrainian and other Slavic pronunciation does not differ from ordinary short vowels. Berynda does not use the signs which indicate lengthening in his "Leksikon", and restricts the system of accentuation to the minimum.

The influence of Ukrainian stress is discernable in Slavic words ("hlahola'nie" instead of "hlaho'lanie") and in Greek and other names; for example, Sa'mōn (Gk), Samō'nǃ (Ber); Eu'grafos (Gk), Eugra'fǃ (Ber); Apollō's (Gk), Apo'llōsǃ (Ber); Attali'a (Gk), Atta'llǎ (Ber); Dōro'theos (Gk), Dōrothe'j (Ber); Dio'skoros (Gk), Diosko'rǃ (Ber); Glykeri'a (Gk), Hlǐke'ria (Ber); E'rastos (Gk), Era'stǃ (Ber); etc.

Berynda also corrected "Ostroh Bible" accents; for example, Solo'monǃ (OB), Solomō'nǃ (Ber); Kafarsara'ma (OB), Kafarsarama' (Ber); Va'la (OB), Vala' (Ber); Vethǐ'ra (OB), Vethǐra' (Ber); "vazuthiia' (OB), Evezuthi'a (Ber); Zǐza (OB), Ziza' (Ber); Navusarǐ'sǃ (OB), Navusa'rǐsǃ (Ber); Sǃinǐ'sǃ (OB), Sǃǐ'nǐsǃ (Ber); Tata'mǐ (OB), Tatamǐ' (Ber); etc.

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

128

Stress was also accorded names in the "Ostroh Bible" where omitted: Axi'a, Vaalī'mъ, Vathfele'thъ, Valiada', Ooliva', and many others.

In general, a marked influence of Eastern Slavic language stress on Church Slavic is evident at this time.

The above-mentioned remarks refer primarily to the linguistic, orthographical and phonetic aspects of the explanatory part of "Leksikon 2". The following parts of this chapter is an attempt at a detailed analysis of the nature and scholarly value of Berynda's name etymologies from the point of view of contemporary achievements in the field of biblical studies.

The basic material for this, as well as foregoing chapters, is supplied in "Appendix A". In the present work, the more significant etymological aspects of Hebrew, Greek, Latin and other names will be discussed illustrated with examples.

Every unetymologized name in "Appendix A" is designated by two asterisks. Incorrectly etymologized names or those differing with other contemporary sources are indicated with one asterisk. In "Appendix A", the names are presented in an order corresponding to their appearance in the "Leksikon" with their variations and sources. The "Appendix A" includes all names appearing in both parts of "Leksikonъ slavenorōsskij".

Following Berynda's the Onomasticon entry is supplied.

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

129

Hebrew names are mostly presented in the Revised Standard Version (RSV) form or in the generally accepted contemporary form from the original language. Included also are the variants of a name as they appear in various versions of the Bible and manuscripts. The Bibles utilized were: the "Ostroh Bible" (OB), "Septuagint" (Lxx)(in Greek)¹, the English translation of the "Vulgate"², "The Holy Bible" (RSV)³ and others. Lastly, the etymologies of the Onomasticon and various (usually five or more) contemporary sources are presented.

The contents of "Appendix A" may be of service to future researchers of the "Ostroh Bible", particularly in establishing sources utilized by translators of the "Ostroh Bible".

Of the approximately 1600 names in the "Leksikon", about 90 names are without etymologies. The remaining approximately 1500 names are accorded etymologies or explanations. Of these, some 190 are of incorrect etymology.

There are names explained by Berynda for which contemporary scholars have no explanation.

1) The Old Testament in Greek, According to the Septuagint, by Henry Barclay Swete D.D., Vol. I-III, 1887, 1891, 1894, Cambridge, University Press.

2) The Holy Bible, Translated from the Latin Vulgate, The Old Testament, The New Testament, John Murphy Company Publishers, Baltimore-Maryland, 1914.

3) The Holy Bible, Containing the Old and New Testaments, Revised Standard Version, Thomas Nelson and Sons, Toronto, New York, Edinburgh, 1952.

Hebrew Names

As previously stated, the main source from which Berynda obtained his explanations of names, particularly Hebrew names, was the Onomasticon of Plantin's Polyglot. Eventhough rarely this source is mentioned in the text of the explanatory part of the "Leksikon", the Onomasticon is singled out in the epilogue of the "Leksikon" as one of the sources utilized.

Alongside some of the names, a complete translation from the Onomasticon is supplied along with the lexicographer's additional explanations; for example, "Amali'kъ: liu'dъ li'žučij. z(ъ) e(v) i sī(r): liu(d) udaria'iučij. Metafo(r): Anti'xristъ. Syn Elifa'sa o(t) Thamny zalo'žničī. By(t): 36.12. Z(ъ) kotro'hō Amali'kity." And the Onomasticon has: "Amalec, Populus lumbens vel ex Hebr. & Syro populus percutiens. Filius Eliphaz ex Thamna concubina, Gen. 36.21.¹ A quo Amalecitate". To this Berynda added: "metafor[īce]: antixristъ".

In similar fashion the name of the goddess Artemis is explained: "Artemi'da: priia(t)na žr̃tva, ilī' cī'la, La(t): Diana, o(t) dnia' nazva'na e(st), dlia toho že mae(t) ia's-no(st) podo(b)nuiu dne'vī. Ī m(s)ъ ty(m) i'mene(m) zovu(t). Īmia' bohī'ně a'bo i'dōla v(ъ) Efe'sě, to(j) Artemi'dě pr̃vo-o'bra(z)no, luna, dēa: 19 za(č): 42 s(x): 24 i 35". The Onomasticon reads: "Diana, Latinum est, et dicta est a die, eo

1) Should be Gen 36:12

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

131

quod habeat lucem aemulam diei. Nam luna hoc nomine appellatur. Nomen deae quam colebant Ephesii Ac. 19, 24 et 35". The Greek form of the head entry, as well as its explanation, is Berynda's.

The following comparison will illustrate how Berynda expands the explanatory part of the Onomasticon as well as how he modifies some of the latter's entries depending on the form the name assumes in the "Ostroh Bible". For example, the Onomasticon registers: "Abel per "aleph", Luctus. Ciuitas quae (ut Hieronymus inquit) duodecim a Gadaris miliaria orientem versus distat [source]. Est villa in septimo Philadelphiae lapide, vbi Iephte cum Ammonitis manum conseruit. Abel per "he" in principio, Vanitas, siue anhelitus: aut Syriace, vapor. Filius Adam, 4.a.2. Abela, Luctus. Nomen urbis II Reg. 20.15, quae et Abel. Vide paulo ante, tantum "he" est additum ad motum". The "Leksikon's" entry for the first Abel (per "alef") supplies five explanations ("pla'čb, sko'rb(ъ), ža'lostъ, pla'čb veli'kij, ža'lovane") for the Onomasticon's one ("luctus"). In this entry the expression: "ĭ Avelъ. ĭ Vethъ maaxu, 4 K 5:29"(should be 4 K 15:29, J.R. is introduced in order to correct the "Ostroh Bible's" documentation as a single word¹. The incorrect "Ostroh Bible"

1) Berynda follows the "Septuagint's" and "Vulgate's" interpretation of this name in 2 K 20:15 which treats Abel as a separate name. Another form of this place name is Abel-Beth-Maachah, i.e., without the conjunction. (Cf. EB).

form, "Ave'ia[Judg 11:33]", is also introduced in order to emphasize the need for correction. The Onomasticon notation: "ut Hieronymus inquit" is omitted. The second and third registration of the Onomasticon are combined into one: "Avelb, čere(z) "he" napočatku: sueta', pro'žnostb, a'bo dyxa(n)e, abo Sī'rskī, pa'ra abo kadže(n)e, abo dymb, a'bo ma'rno(st) [prepu'tie], a'bo někče'mnost(ъ). Sy(n) Ada'mlb. By(t) 4.2. Eve'lb ilī' Avela: plačb. Imia' mě'stu, 2 Cr(s) 20.15 ktoroe ī Avelb, zry' vyšše: ty(l)ko "he" e(st) přida'no do' poruše(n)ia". Here, again, nine synonyms together with the Onomasticon explanation is supplied.

In the entry Aasthī'rṛ, although not specifically, the "Leksikon" makes reference to Onomasticon: "Aasthī'rṛ: Běhu'nṛ, pose'lb, abo pose'lb na' podvo'dě, hone'c(ъ), podvo'dnykṛ, a'bo kvapli'vost(ъ) ho'rlicě, a'bo po'spěx(ъ) do-svě(d)če'noho, a'bo bratṛ kotry'j dově'duetsia, a'bo z(ъ) Sī'rskohō ī Evre'jskoho, knia'zṛ horlicě, a'bo knia(z) vyvě-đuiučohōsia: sy(n) Assurṛ ī(z) Maa'ry. 1 Pa(r) 4,6. Aasthari' Leksik: ī'ma(t)". The Onomasticon reads: "Ahasthari, Cursor vel veredarius, siue festinatio turturis, aut festinatio exploratoris, siue frater qui explorat: vel ex Syro & Hebraeo, princeps turturis, vel princeps explorationis. Filius Ashur ex Maara, 1 Par. 4.a.6". The "Ostroh Bible" form (Aasfīrṛ) rather than Greek (Aestharei) or Latin (Ahasthari) is employed by the lexicographer. He also supplies more explanations than

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

133

the Onomasticon.

The following comparisons further illustrate Berynda's frequent utilization of the Onomasticon. Berynda's entry: "Abra: Nevo'lnica, a'bo služe'bnica. Iudi(th): 8.32"; the Onomasticon: "Abra, Ancilla vel famula. G. Iudith 8.d.32". Berynda: "Nomъ-vě'ia, ilī' Atha'xъ pre(z) ainъ. Hodyna tvoa", a'bo ča(s) tvo(j), 1 C(r) 30.30"; the Onomasticon: "Athach per "ain", Hora tua sive tempus tuum. Nomen ciuitatis [sources]". Berynda: "Axrathe'j ilī' Atha'xъ, pre(z) he: udaria'iučij, a'bo po(d)-dava'nbe, Esthī(r), 4"; the Onomasticon: "Athach per "het", Percutiens vel humilians aut subiiciens. Nomen Eunuchi, Esth. 4.b.5". Berynda: "Vahatha'nъ: V(ъ) pra'sě, a'bo po'karmu udělia'iučij. ĭmia' Eunuxa. Esthī(r) 2 la(t) 21. To(h)[ō] ĭmenī' Lxx ne prelo(ž): ĭ S(l)v(n)[skī] ně(st)"; the Onomasticon: "Bagathan, In torculari aut cibus tribuens. Nomen Eunuchi. Esth. 2,21. Hoc nomen Lxx non transtulerunt". (Here Berynda only adds that the "Ostroh Bible" also omits this name.) Berynda: "Valia'nъ, Beo(n): v(ъ) smu'tku, v(ъ) ō(t)-pově'damiu, z(ъ) sī(r): prozba, čī(s): 32"; the Onomasticon: "Beon, In afflictatione, vel in responsione, aut in cautico, vel scrutatio earum: aut Syriace, deprecatio. Ciuitas [...] Num. 32.3". Berynda: "Aarō'nъ: hora' [krě'pkaa], a'bo horī'-styj, a'bo nauča'iučij, a'bo rodī'tī počīnaiučij, Sy'n(ъ) Amramlъ, ĭsxo(d) 4,14. 1 Pa(r): 6.3"; the Onomasticon: "Aaron, Mons, siue Montanus: aut docens, vel concipiens. Filius Amram

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

134

[source]". Berynda: "Aasba'j: Ufa'iučij v(ъ) mně, a'bo bra't(ъ) v(ъ) ko(lo) ōkruža'iučij: z(ъ) evre'jskohō ĭ sī'rsko(h), bra't(ъ) sta'rostī. Sy'nъ Maaxiavlъ, 2 Cr(s) 23.34. v(ъ) Slo-ve(n)sko(m) ně'stъ, ellī'nskī Axasva"¹; the Onomasticon: "Aasbai, Confidens im me, vel frater circumdans: aut Hebraeo & Syro, frater senectutis, filius Machati [source]". Berynda: "Va'tne: žyvo'tъ, z(ъ) po(l): bruxъ, a'bo terpentī'novoe de'revo, Ma(v): 19"; the Onomasticon: "Beten, venter, siue terebinthus. Nomen ciuitatis [source]". Berynda: "Vasema't(ъ): zě'l(e), korě(n)e, zaměša(n)e smrъ'tī, a'bo v(ъ) ĭmenō(x), By(t) 26"; the Onomasticon: "Basemath, Aromata, vel confusio mortis, aut in desolatione, siue in positione, aut in nominibus [source]". Berynda: "Veelzevul(ъ): ĭdōlъ mu'xī, 4 Cr(s) 1.2"; the Onomasticon: "Beel-zebub, Idolum muscae, vel possessor muscae. Nomen idoli Accaronitarum [source]". Berynda: "Veli'sa, Vasi'llissa"², z(ъ) e(l): care'vaa, krolevaa, Bahalis: v(ъ) vese(l)iu, nadu'tostī: Ier. 40"; the Onomasticon: "Bahalis, In laetitia, siue in arrogantia. Rex filiorum Ammo, Ierem. 40.d.14", etc.

A large portion of the lexicologist's explanatory material was obtained from the Onomasticon, some of which was translated in its entirety. For example, Berynda: "Aasa'rnъ:

1) Marginalia of the Onomasticon records Hebrew and Greek forms (in Hebrew and Greek characters) of a given name for each Latin entry. Opposite Aasbai, the Greek form Axasba to which Berynda refers is registered.

2) This form appears opposite the Latin entry Bahalis.

dy'mъ, a'bo ku'riačijsia, ĭmia hrada v(ъ) ple'menĭ Iu'dině. Na(v) 15.42" (and he adds other forms of the name from the "Ostroh Bible"); the Onomasticon: "Asan, Fumus aut fumigans. Nomen ciuitatis in tribu Iude [source]". Berynda: "Avaa'sarъ: ote'c(ъ) zhromaža'iučij, a'bo ote'cъ vypolnia'iuči(j), a'bo konča'iučij. Sy'nъ Kore'ovъ [...]" ; the Onomasticon: "Abiasaph, siue Abisaph. Pater congregans, siue pater consummans vel finiens. Filius Core [source], filius Elcanae [source]". Berynda: "Anna', ĭlĭ' Anna'sъ: Mordu'iučij, smutiačij, a'bo ō(t)pověda'iučij. N. [source]"; the Onomasticon: "Annas, Affligens, vel humilians, aut respondes. D¹. Nomen pontificus Iudaeorum, soceri Caiphae etiam pontificus [source]". Berynda: "Anti'pъ, Anti'pas: Dlia' vsě(x), a'bo protĭ(v)ko vsě(m). e(1): ap(k):3.2. s(šč): m(č): A(p): 11"; the Onomasticon: "Antipas, Pro omnibus, vel contra omnes. G². Apoc. 2. d. 13". Berynda: "Ara'via: veče'rna, a'bo ve'čerova, a'bo rukoĭ'mstvō, a'bo vdia'čno(st), a'bo kru'kъ, a'bo kru'kova, a'bo pu'šča, a'bo verba', a'bo změša'na [ĭ Plěnia'iuščeĭ, ĭlĭ' Sava]"; the Onomasticon: "Arabia, Vespera, aut vespertina, vel fidelussio, siue suauitatis, aut coruus, siue desertum, vel salix, aut commista"(the Onomasticon adds a long historical and geographical description); and many others.

Some entries contain only partial translations from

1) D = Dubia interpretatio.

2) G = Greek.

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

136

the Onomasticon as the ensuing examples testify. Berynda:

"Ada': zhromažene, a'bo ozdo'bna, z(ъ) sī'rska(h), ō(t)da'le-naa, žena' Isa'vlia. By(t): 36. Lamexova 4.19"; the Onomasticon:

"Ada, Coetus, vel congregatio, siue ornata, vel restificans, aut transiens, vel preda: aut Syriace, oblata. Altera uxor Lamech, Gen. 4.d.20. Vxor etiam Esau, filia Elon, Gen. 36.a.2".

Berynda: "Adōnai, e(v) H[ospod]ъ, Pa'nъ. eze(k): 29.8. ĭmia' B[o]žee edno' z(ъ) desiatī"; the Onomasticon: "Adonai, Beatus Hieronymus, Exod. 6.a.1. pro nomine Dei tetragrammaton, id est quatuor literarum, Adonai transtulit: in aliis autem locis semper interpretatus pro hoc posuit triplex, hoc modo ".
Berynda: "Azō'rъ: pomo'čnī(k). Ma(th): 1. 14"; the Onomasticon:

"Azor, Adiutor, vel accinctus: aut Syriace conuersus. D. Filius Eliacim filij Abiud, Matt. 1.b.14"; Berynda: "Veelzevu'l(ъ): ĭdōlъ mu'xī, 4 cr(s) 1.2"; the Onomasticon: "Beel-zebub, Idolum muscae, vel possessor muscae. Nomen idoli Accaronitarum [source]"; etc.

Other Onomasticon etymologies are complemented with explanations from other sources or the lexicographer's own. For example, Berynda: "Aarō'nъ: su'diačij, šacuiučij, mněma'iučij, zda(n)e svoe' pověda'iučij, a'bo sva'riačijsia, va'diačijsia, a'bo ruka', ta(k)že velī'kostъ, vo'jsko eho'. ĭmia mu'ža, 2 Ez(d) 3.7. Iado'nъ, toe(ž), ĭ vla'sněj"; the Onomasticon: "Iadon, Iudicans, aut litigans, vel manus eius. Nomen viri, 2 Esd. 3.b.7". Berynda: "Ava: zlo'stъ, neslušnostъ,

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

137

nespravedlǐ'vostǔ, nepobo'žno(st). ĭmia' ĭ'dōlu. 4 cr(s): 18. 34,"etc.; the Onomasticon: "Aua, iniquitas. Nomen idoli [source]". Berynda: "Avadō'nǔ, e(v): Apollī'ō(n), Olothreu'ō(m), e(l): a slove'(n)skǐ: Hubia'j, ĭlǐ' pa'huba: vykorenia'iučij, a'bo zatrače(n)e, propastǔ, a'bo vypuža'iučij, vyhla'žuiučij, Apo(k) 9.11. Skazi'te(l)ně, Avvadō(n)"; the Onomasticon: "Abadon, Exterminans, vel perditio. Abyssus, Apoc. 9.11". Berynda: "Aga'vǔ: Svě'tly(j), iasnyj, a'bo oxo'ta, vese'lostǔ o(t)ca. ĭmia' Prr(o)ka. Děa(n) 11.28, a(p) 8"; the Onomasticon: "Agabus, Locusta, vel festiuitas patris. D. Nomen prophetae, Act. 11.d.28 & 21.b.10". Berynda: "Athǐ'ny: be(z) xo'lma, be(z) pa'horka, be(z) zhromaže(n)ia, a'bo ō(t) Athǐ'ny, to' e(st), Měnervy bohǐ'ně nau(k). e(l): ĭziaščna v(ǔ) prem(d)rostǐ, ĭlǐ' počtena v(ǔ) ra'zumě. Mě'sto Axaiǐ. Dě(a) 17.16"; the Onomasticon: "Athenae, Sine cumulo, vel ab Athena, id est, Minerva, Minervalis. G. Ciuitas Achaiae philosophiae dicata, studiis & idolorum cultui, vbi Paulus etiam Cristum praedicavit, Act. 17. d.16,etc.". Berynda: "Amma: Zatemne'na a'bo ohornena: a'bo liud e(h)[o], a'bo z(ǔ) ne'iu, a'bo ma'tǐ. Na(v) 19.30, ĭ skǐ(t)-skij pateri'k(ǔ)"; the Onomasticon: "Amma, Obscurata, siue co-operta: aut populus eius, siue cum ea. Ciuitas in tribu Aser Ios. 19.c.30". Berynda: "E'zerǔ: po'močǔ, a'bo sě'nǐ, podvo'ria, plia'cǔ, ga'no(k), sa'lia, podsě'nbia, meta(f): poča'tok a'bo př'stu(p) do ka'ždořřě'čǐ, 1 Par 4"; the Onomasticon: "Adiutorium, siue atrium, 1 Par. 4.17"; and many others.

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

138

The greater majority of the Onomasticon etymologies are expanded upon with synonyms or new meanings.

In spite of the lexicographer's high regard for the Onomasticon, he, nevertheless, recognized that its number of Greek and Latin names was limited since its compilers confined themselves only to Greek and Latin names incorporated in the Old and New Testaments. Berynda transcended these sources. He was further cognizant of the fact that the etymologies of some of the Hebrew names were not always in concurrence with the views of the Fathers of the Church. For example, the names Xerouvъ (Cherub) [1 Esd 2:57 and 2 K 22:11] and Xerouvi'mъ (Cherubim) [Gen 3:24], the Onomasticon explains identically. The former name refers to a person, and the latter to an order of angels. The Onomasticon translates Cherub: "Quasi puer, vel quasi pugnant, vel cognitionis, aut scientiae multitudo. Nomen viri, 1 Esd. 2.c.57. In 2 Regum 22.b.11 legendum Cherub, non Cherubim" and "Cherubim, Idem. p.n. Gen.3.d. 24". Berynda's explanation of Cherub is according to the Onomasticon: "Xerouvъ: iakoby dĭtia', a(b) ia(k)by pomnaža'iučij, a(b) ia(k)by b(ъ)iuči(j)sia, a(b) pozna(n)ia, a(b) vě'domostĭ velĭko(st). Mu(ž) [source]. Po ĭ'ně(x), xeru'bi(m)". However, the explanation of the name Xeruvi'mъ is established on the Patristic derivation of the name which based its etymology on Philo's theory that the Semitic word Cherubim meant "much knowledge". Berynda quotes Dionysios who refers to the order of

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

139

angels as: "abundance of knowledge" or "shedding of wisdom" and also quotes J. Chrysostomos: "perfection (fulfillment) of wisdom" ["prm(d)ro(st) ĭspo(l)ne'na"], and "resting on Cherubim" ["sĕdia(j) na xeruvi'mě"], which Berynda explains as "rest in the abundance of wisdom". Genesius links the name Cherub with the Syrian word mng. "strong", others derive it from another Syrian word mng. "to plough". Young translates it as "one grasped, held fast". The etymology of this name is still in dispute.

In similar fashion the name Serafĭ'mĭ (Seraphim) - of the higher order of angels among Hebrews - is rendered by the lexicologist utilizing the Onomasticon explanation: "burning", "warming" ("ardentes, vel igniti"), and also citing Dionysios: "mouth glowing with fire" or "scorchers" or "increasing of wisdom" or "shedding of wisdom". Contemporary scholars translate the name: "burning, noble" (Young); "burning, glowing" (Sm).

In general, a comparative study of Berynda's etymologies of names with contemporary or modern ones reveals that, in many cases, his explanations embrace etymologies of several authors. For example, the name Iafeth(Ѣ) [Gen 5:22, Apr. 28], is explained as: "God opens" (EB), "beauty" (Fürst and Budde), "enlargement" (Sm), "the extender, or fair" (Young), "the extender" (With), "dilatatus, aut pulcher, vel persuadens" (Onom), "beautiful, enlargement, or spreading, or adviser" (Ber).

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

140

Similarly in the entry Vanaia [2 K 23:20]: "Yah hath built up" (EB, Sm, DB), "Yahweh has given progeny" (Gr), "Jah is intelligent" (Young), "filius Domini, aut intelligentia Domini, siue aedificatio Domini" (Onom), "Lord's son, the Lord's understanding or building" (Ber). Manōe [Judg 13:7]: "rest" (Young); "rest or present, gift" (EB), "requies, aut munus" (Onom), "rest or gift" (Ber). Īkata'nъ, or Ekcetānъ [1 Ezd 8:12]: "the little one" (Young, EB), "smallest one" (DB), "paruus, siue minimus" (Onom), "the little one or the smallest one" (Ber). Varthome'j [Mt 10:3]: "son of Tolmai" (Young, Sm), "son of Tholmai" (Pape), "yios kremasas ydata" (Hesychius), "filius suspendentis aquas. D." (Onom), "son of the one who hangs (up) waters, or son of happiness" (Ber). Iorda'nъ: "the descender" (Sm), "flowing down" (With), some derive it from the Syrian word yarda "a lake", others from the Aramaic warada "to go down to water" (of cattle), or from wirdun "watering place" or "ford". The Arabic name for the Jordan means "the watering-place" or "ford". The derivation of the name Jordan from Jor and Dan has been traced back to Jerome¹: "... et habet duos fontes, unum nomine Jor et alteram Dan, qui simul mixti Jordanis nomen efficiunt". This was copied by many, including Berynda, whose explanation is: "a river of judgement" or "indication" or "projection of judgement" or "descending", from Syrian and Hebrew "a basin of judgement"

1) Cf. *Onomastica Sacra*, containing the name-list of Eusebius and Jerome, (Lagarde, '87, see EB).

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

141

or "descending", "the name comes from the meeting of two rivers Jor and Dan". The first part of the explanation Berynda borrowed from the Onomasticon: "Iordanis, Fluvius iudicii, aut demonstratio, vel proiectio iudicii, siue descensio: aut ex Syro & Hebraeo, lebes iudicii ..." The Onomasticon does not include Jerome's explanation. In the entry for the name "Liuza", Luza [Gen 28:19, Jer 46:9], Berynda, following the Onomasticon, supplies explanations of three different authors: "an almond tree", "departure", "a bending away" (Ber), "an almond tree", or Aramaic laud "asylum" or maybe "strong city" (EB), "almond" (Gr), "bending, curve" (Young). Veï'lъ, Beerî' [Gen 26:23]: "expounder" (Young), "belonging to the well" (EB), "puteus, siue explanans, aut declarans: vel in luce, siue in leone" (Onom), "a well", "an interpreter", "in a lion" (Ber). Evezu-thi'a, Baziōthi(a) [Jos 15:27]: "place of olives" (Young), "contempt of Jehovah" (Sm), "contemptus vel despectiones eius, siue praedae eius: aut in oliva Domini" (Onom), "his contempt", "his gain", "in Lord's olive" (Ber), and many others.

Berynda very often supplies varied explanations to a name, a practice which is still encountered in contemporary Biblical scholars. For example, the name "Axazi'a or Axazi'bъ [Judg 1:31], Berynda explains as: "a liar", "lying", "a lie", "crying", "grieving oneself", "ceasing" (Ber). Present-day lexicologists advance the following explanations: "probably 'winter-torrent'" (EB), "lying, false" (Sm). Similarly to

Berynda, Young presents two divergent explanations "a winter brook", "a lie", and the Onomasticon forwards three: "mendax, mendatium, aut cessans, siue fluens vtique". In Berynda's entry 'Habi'mᵇ or Hī(i)vona," [Is 10:31], we have: "mires", "locusts", "heights", taken from the Onomasticon which reads: "cisternae, aut locustae, siue altitudines". Modern scholarship explains this name as: "the cisterns (?)" (EB), "the cisterns" (Gr), "springs, cisterns, ditches" (Young); and Sa'ulᵇ, Sa'velᵇ: "asked for" (Gr), "asked" (Young), "desired" (Sm), "asked for", "devoted (to Yahwe)" (EB). Berynda sets forth seven different explanations: "desired", "needed", "belonging to profit", "pit", "grave", "hell", "the lowest", which corresponds to the Onomasticon's: "postulatus, siue commodatus, aut fauea, siue sepulchrum, vel infernus".

One of the reasons for Berynda's eclecticism in explanation was the fact that many Hebrew words often had various divergent meanings. Another reason may have been the influence of the spirit of the Reformation which strived for thorough, detailed explanation of Biblical names.

As manifest in the entry Habi'mᵇ, Berynda supplies both meanings for the Hebrew word geb: "locust" and "pit". The entry Īla, the lexicologist explains: "oak", "strength", "abuse", "oath" (command) or Syrian "God" (Heb elim "might", "oaks", "trees"; elah "oak", "elm"; Aram elah "God"). In this as well as the following illustration, we see that Berynda

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

143

not only supplied various synonyms of a given word but also searched for related Hebrew or Aramaic words. The name Nau'ma [2 Ezd 7, Dec. 1], which the Onomasticon renders: "consolator, siue poenitens, aut ductor eorum", Berynda explains as: "peace", "wisdom", "honour", "comforter", "doing penance", "their leader", "divine" (Heb nacham "be comforted", "comforter", "repent"; nachash "divine"; nachath "quiet", "quietness", "rest"). Vagu'e or Begua'j [1 Ezd 2:2] is etymologized: "in the people" (Heb ba "in", "among" and goi "people"), or "in my body" (Heb basar "flesh", "body"), or Syrian "within" (bayith "inside"). The explanation is taken from the Onomasticon which registers: "in corpore meo, siue in gente: aut Syriace intrinsecus". Others explain this name: "happy" (Sm), "god" from Pers. baga "god" (EB), "happy or of the people" (Young). Similarly in the entry Vakvaka'rṁ, [1 Par 9:15], we have: "empty" (Heb baqaq "make empty"), "earliness" (Heb bakar "be firstling", bakkurah "first ripe"), "poor", "void visit(ing)", "whipping", "wretch (mean) cow" (Heb baqaq "empty", baqar "cow"). Berynda's explanation was selected from the Onomasticon: "vacua, vel inanis visitatio, aut matutinatō, vel vapulatio, aut inanis vacca". Others render: "diligent searcher" (Young), "pitcher of Yahwe" (EB). Sodomṁ, Sodoma Berynda translates: "their secret" (Heb sod "secret"), "lime", "heel", "end of everything" (Heb satham "to stop", "hide" and sho "destruction"), "stone for construction"; the Onomasticon: "secretum eorum,

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

144

siue calx, aut caementum eorum"; "place of lime" (Young), "burning" (Sm). And many other examples.

Since Berynda and the Onomasticon do not refer to the origin of their explanations (i.e., the Hebrew, Greek or Latin word from which the names were derived) it is difficult to verify many of their etymologies.

Concurrently with variety, Berynda presented thorough and detailed descriptions in his explanations. This he achieved through a wealth of synonyms and frequent illustration employing comprehensive descriptive material. Such treatment of Biblical material allowed translators, primarily, and students of the Bible to comprehend and sense the spirit and philosophy of Biblical man. At the same time, as a lexicologist, Berynda was cognitive of the nuances of both his own and the Church Slavonic language. The name Amō'sъ he explains with twelve synonyms: "Amō'sъ with 'ale(f)', dolhotrъpe'ľi(v), vĕ'r(n)evĕ'-de(c) ľiudi(j), Źesto(k), tve'rdъ, tverdyj, krĕ'po(k), a'bo mu'Źny(j), dĕ(l)ny(j), sĭ(l)ny(j), mo(c)ny(j), du'Źi(j), nedoby'ty(j); "strong" (Young,EB,Sm); "fortis vel robustus" (Onom). Similarly, the entry of the name Solomon: "Solomō'nъ, Salomō'nъ, mĭrъ, ĭľi' smĭre'nie ĭ(l) skro(m)nyj, spoko'jnyj"; "peaceful" (Sm); "peace" (EB); "pacificus" (Onom). In like manner, he explains Aasthĭ'rъ, Nazōre'j, A'ravĭ, Ara'via, and many others. In "Leksikon 2", the names of the Old Testament are usually richer in synonyms than names of other origin.

As illustrated above, Berynda rarely relied on the opinion of one source. In his explanations, the source or author utilized is occasionally indicated, but not often. For example, "Avvaku'm(ъ) ĭl(ĭ) Amvaku'kъ ĭl(ĭ) Abakku'kъ: Bore'cъ sĭ'lnyj, a'bo vspo'ra ĭ'xъ, zapa'snĭkъ, a'bo oblaplia'iučij, a'bo šĭr-mě'rъ, bĕdu'iučij, mě'sto, a'bo sueta', a Ma'ks[ĭ](m)¹ ote(c) vъstania". The first two explanations lexicologist based on the Onomasticon ("luctator, vel amplexans"), the latter was obtained from Maksim Grek's Tlĕkovanĭe ĭmenamъ. The remaining part of Berynda's explanation, including the last remark, is either his original explanation or it was taken from another source. M. Grek's explanations of Hebrew names was of little value to Berynda since it only covered approximately ten Hebrew names, e.g., Avvakum, Varnava, Elĭzavethъ, ĭsusъ, Mariam, Sedekъ, Zaxaria, etc.² The etymologies supplied by Grek for these and other names (Greek and Latin) are very brief and, in most cases, only one meaning is presented for each name.

In the explanation of the name Avramъ, Berynda combines two sources, the Onomasticon and "Leksĭsъ ... prost".³ The former registers: "Abram, Pater excelsus", the latter: "přĭxodentъ". Berynda's entry reads: "Avra'mъ: ote'c(ъ) vyne'slyj, a'bo o[te](c)[ъ] vyso'kij, a'bo přĭše'lec(ъ), přĭselnĭ(k), přĭxo'denъ ..."

1) Maksim Grek.

2) Cf. J. Janow, op. cit., p. 468.

3) Leksĭsъ sъ tolkovaniemъ slovenskĭxъ movъ prost, sine anno, included in the Leksys Lavrentija Zyzanija, publ. by the Academy of Sciences of Ukrainian SSR, K., 1964, p. 177-194.

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

146

in which he expands upon both sources. Similarly, in comparing the following entries. Anna: "Bl[a]h[o](d)[a]tѣ, potě'xa, a'bo la'skavaia, ml(s)rdnaa, mī'la(a), v(ѣ)dia'čna(a), liutostī'-vaa, o(t)počīva'iučaa, daru'iučaa ..." (Ber); "graciosa, siue misericors, aut requiescens, vel donans" (Onom); "blahodatelъ" (Leksīsъ ... prosto). Ierusalī'mъ: "oba'čī(t) doskona'lo(h), a(b) spoko'jnoho [...]. Īna(k) zrě'nie smīre'nia, ī(l) mīrno, a(b) vīde'nie īlī' mī'ra vīde'nie ī(l) obětova'nie" (Ber); "... videbit perfectum, vel pacificum" (Onom); "vīdenīe mīra" (Leksīsъ ... prosto). From "Leksīsъ ... prosto" Berynda also obtained explanations for the names: Isousъ ("sviatъ, spasъ"), Israī'lb ("zriaj Boha"), and Iōa'nnъ ("poslanecъ īlī blahodatъ hospodnia"). The dictionary (Leksīsъ ... prosto) includes only a few Hebrew and Greek names.

Included in his etymologies were also explanations from a small dictionary of 1282¹ (Dict. 1282); for example, Akeldema: "selo' krъve" (Ber); "selo krъvī" (Dict. 1282); "ager sanguinis" (Onom). Vavīlōnъ: "smiate'nie, a'bo prostranstvo, a'bo razmě'sъ" (Ber); "smiatenie" (Dict. 1282); "confusio siue commistio" (Onom). Varaxi'a, Varaxias: "sy(n) uče'nъ, dobrorěčacīj, a(b) poklania'iučij(s) Pa'nu" (Ber); "snъ uče'nъ" (Dict. 1282); "benedicens Domino, aut genuflectens Domino" (Onom). Velfoho'rъ, Veeltheho'rъ: "N. ko'ža" (Ber);

1) Рѣчь Жидовскаго іазыка, preložena na Ruskuu, nerazumno na razumъ, і vъ Іevanhlīxъ, і vъ Ap(s)lхъ, і vъ Psal'tyrī, і vъ Parmīe і vъ pročīxъ knīhaxъ. (Leksīs... p. 195-197).

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

147

"koža" (Dict. 1282). Voso'rъ: "plo'tъ, tělo" (Ber); "plotъ" (Dict. 1282): "munitio, siue oblatio ..." (Onom). Dōī'kъ: "frasovlīvy(j), staraiučij(s), a'bo mia'težъ, meta(f): dia'volъ" (Ber); "d̄biavolъ" (Dict. 1282); "solicitus, siue anxious, aut piscator" (Onom). Thoma: "dvoiaki(j), [bez(d)na], N. ..." (Ber); "bezdbna" (Dict. 1282); "geminus ... & Graece didimus appellatur. D." (Onom). Luka': "ev(r), [vъskrša'aj], samo'mu z(ъ) me'rtvy(x) vstanbe. La(t): ō(t) svě(t)lostī. N. Ma(n)¹ razume(n)" (Ber); "vъskrěšaiaj" (Dict. 1282); "Hebraice potest interpretari, ipsi resurrectio vel Latine a luce. D." (Onom). M[a]ria, ilī Mariam(ъ): "vladuščaa, ilī H[ospo]ža, Maks (M. Grek, J.R.) theothilak(t) ... po i'ně(x) po(d)ne'senaia, a'bo ho'rkostī more, a(b)o mīrra mo'ria, a(b) naučitelka, z(ъ) sī(r) i e(v): Panī mo'rskaa ..." (Ber); "vladuščīa" (Dict. 1282); "exaltata, vel amaritudinis mare, aut myrrha maris, siue doctrix, vel magistra maris: aut ex Syro & Hebraeo, domina maris" (Onom). In this entry Berynda combines three different sources. Berynda also utilizes "Dict. 1282" in the explanations of the following names: Enōxъ ("ponovlenīie"), Efremъ ("plodonosenъ"), Exidna ("iaščerka"), Ierixōnъ ("sxoženīie"), loudea ("īspovēdnīk"), Kīdarъ ("mrakъ"), Ma(t)thej ("danyj"), Mixailъ ("Božīi voievoda"), Rafaīlъ ("duxъ B[ož]ij"), Ouriīlъ ("ōhnъ B[ož]ij"), and Ier(s)līmъ ("vīdenīe mira").

1) Manuel Retor.

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

148

Many explanations included in "Leksīśъ ... prosto" and "Dict. 1282" were not incorporated into "Leksikon 2".

In addition to the aforementioned sources, there exists other reference material exploited by Berynda in his etymologization of Hebrew (and other) names, as yet unknown to us.

Occasionally, along with name explanation a description of the name bearer is presented including his physical appearance or position, or as in the case of the prophet, Obadiah, both. For example, "k(1) Avděj ilī' Audi'j: Rabъ H[ospode]nъ a'bo svě'dok H[ospode]nъ. ša'farъ do'mu kro'lia Axa'va [ī(ž) sto' Pr(o)r[o]kъ krī' ī pīta' xlě'bo(m) ī vado'iu], etc. [Z Po(d)lě'nnyka. Sě'dъ, bra'da ne velī'ka kruhla, vla'sy ras-trě'palīsia, rī'za vo'xra, īspodъ pra'zelenъ, v(ъ) rucě' svītokъ"].¹

In addition to the regular explanations of names, cabalistic explanations according to their characters are supplied. For example; "Ada'm(ъ): č[o]l[ovī]kъ, a'bo ze'mskij, rudy'j, a pre(z) līte'rī značī'tъ v(ъ)ve'sъ svě'tъ, z Hre'ckoho, A: Anatolī', Vъsto(k), D: Dīsis, Za'padъ, A: A'rītos, Sě'verъ, M: Mesimvri'a, Polu'dne", etc.²

1) "God's servant or God's witness. The controller of Ahab's palace. He protected and fed with bread and water one hundred prophets. From the source: grey, beard small and round, dishevelled hair, pale yellow chasuble, with a scroll in the hand."

2) Alongside the names of animals, plants, minerals etc., Berynda often supplies extensive encyclopedic explanations: Hīpsъ, almaz, etc.

At times the lexicographer forwards phraseological expressions along with stylistic remarks such as "metaphorically", "descriptive", "symbolically", "diminutive". For example, "Heenna: meta(f): ōsuž(d)enie ..."; "Amalīkъ ... meta(f): Anti'xristъ ..."; "E'zerъ: pomočъ ... meta(f): počatok, a'bo při'stu(p) do ka'ždoï rě'čī"; etc.

Citations are also encountered in the lexicon's explanations.

There are cases where Berynda's etymologization is from two or more unrelated languages. The name Amma (Gk and Lat Amma, Heb Ummah) is explained from Hebrew and Greek languages: "zatemnena, a'bo oho'rnenā, a'bo liu(d) e(h), a'bo z(ъ) neiu, a'bo ma'tī" (Gk amma "a mother", especially mother superior in a convent)¹. Or: "k(1) Ammō'nij (Ammōnios, prob. from Ammōn mng. "a fellow-countryman"(Young), where the Greek and Hebrew explanation of the name is presented: "pěsočnyj" (Gk ammos "sand"), "liudъ folgu'iučij mně" (from Hebrew). The closest meaning is "belonging to Ammon". In any case, the etymology of this name is still debatable. The name Eve Berynda explains from Hebrew: "žīznъ, žyvo'tъ, a'ho žīva, a'bo žīviačia ..." and Latin "ra'dujsia" (Lat ave "rejoyce"); Thamarъ and Valathamarъ are similarly explained from Hebrew and Latin. Thamar, according to Young and others, is "palm

1) A city of Asher listed in Jos 19:30. Probably an incorrect form for Acco [Judg 1:31].

tree, date palm". Berynda explains it: "dolo(n), a'bo pa'lec prěši(j) o(t) sre(d)ne(h), a(b) vyměne(n)e, pereměnene, a(b) ho'rko(st)";¹ Valathama'rě: "Bolvaně pa'lmy, dolo'nī, a'bo po(d)mě'tiiučij a'bo ođrěžovuiučij(j) pa'lmu de'revo, a'bo bolva'ně o(t)měne(n)ia";² from Heb Berynda translates Varavva: "sy(n) o(t)či(j), a'bo nauči'telia", and from Latin: "z(ě) La(t) sy(n) zesromoče(n)ia, lo'tr(ě)";³ the Hebrew name Arej (Ara) which Young presents as "strong", Berynda explains: "proklīna'iučij, zlorě'čáčij, a'bo vī'diačij", and adds: "z(ě) La(t) o'ltarě" (Lat ara "an altar"); "maledicens, aut videns" (Onom).

Regarding the name Isaa'kě, taken from Gen 17, and the name k(1) Isa'kij, procured from a Menologion (comm. Apr. 30), different etymologies are accorded by Berynda.

1) "The palm of the hand, or the first finger from the middle one, or changed or exchanged, or bitterness". Berynda's explanation "palm of the hand or the first finger" is a misinterpretation of Onomasticon's etymology: "palma, vel dactylus" which he translates "palm of the hand" instead of "palm tree" and "finger" (Lat dactylus, Gk daktīlos "a finger") instead of "date palm". The remaining part of the Onomasticon's etymology ("mutatio, vel permutatio, aut amaritudo") Berynda translates correctly.

2) "Idol of the palm tree", "[Idol of the] palm of the hand, or submitting, or possessing the palm tree, or idol of changes"; (Onom: "idolum palmae, aut subiiciens, vel possidens palmam arborem, aut idolum commutationis, siue subiiciens aut possidens commutationem").

3) "Son of the father, son of the teacher, from Latin son of shame, scoundrel". (Onom: "Filius patris vel magistri, aut filius confusionis, velignominiae. D.>").

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

151

The name Isaakъ (Izaak, Isaak, the Gk and Lat form of the Heb name which is an abbreviation of Yishaq-El) Berynda translates as "ra'dostъ, smě'xъ",¹ but the name Isakij (Isakios, a Heb name similar to Isakos = Isaak) he erroneously derives from the Gk isos "like, equal" and translates "ra'vno vra'čъ".

The name Aō'dъ (Ohad RSV, Aōd Lxx, Ahod Vg, [Gen 46:10, Judg 3:15, 1 Ch 7:10]) and Aō'dъ (Ehud RSV, Ahod Vg, Aōd Lxx [1 Ch 8:6]) some Semitologists translate as "powerful, strong" (Young) and "union" (Sm). Berynda's explanation of the first name is: "xva'liačij a'bo vyznava'iučij"; the second is explained as: "edno(st), a'bo vesěľbe, rado(st), za'hadka, a'bo kone(c), spičasto(st) ka(ž)doī rěčī, a'bo supte'lnostъ, a'bo o'stro(st) rozu'mu". Berynda's etymology of the first name is entirely based on the Onomasticon ("laudans, siue confiteus"); the etymology of the second name is an expansion of the Onomasticon.²

1) Isaak = "may God be benevolent" (Gr), "risus" (Onom), "laughter" (Yuong, With, DB, Sm).

2) Onom: "Ahod, Vnitas, siue gaudium, aut aenigma, vel acumen. Nomen viri [1 Par 8:7]." The Onomasticon's etymology of the first name would suggest that the authors of the Onomasticon were also using the Syriac Vulgate (Vetus Testamentum Syriace, cf. Peshitta, The Syriac Vulgate, 2nd, 3rd century, Vetus Testamentum Syriace, ed. S. Lee, '23, OT and NT, '24) which in 1 Ch 7:10 registers ihur and in 8:6 abihur. According to some scholars, the name Ehud is from abihud mng. "the (divine) father is glory" which is very similar to Onomasticon (and Berynda's) explanation of the name.

Infrequent instances occur in Berynda where a non-Hebrew name is derived from Hebrew. For example, the name Vagō'a, which in the opinion of the authors of Encyclopedia Byblica (EB) is of Persian origin (baga "god")¹, Berynda explains according to the Onomasticon from Hebrew as: "vnutrně'jšij, vě'rnyj, navěrnějšyj, upri'jmyj, pyšnyj, po(d)ne'senyj, tělístyj. N", (Heb gabah "lifted up", "exalted", "be proud" and basar "body", "flash"). The Onomasticon registers: "Vagao, Interior, vel intimus, aut elatus vel eleuatus, aut corporeus. D." Similarly, the Hebrew name Attī'lṭ (Hattil RSV, Hatil Onom, Attēl Gk [1 Ezd 2:57 = Neh 7:59]) mng. "decaying" (Young), Berynda translates: "hrěxa' zhuka(n)e, hrěxa žalovane, e(1): ĭmia mu'ža ..." (Gk ate "bewilderment, infatuation, reckless impulse or delusion sent by the gods", also "reckles guilt or sin").² The name Hava'tha ĭ Vara'zṭ (Bighta RSV, Bagatha Onom [Est 1:10])³ Berynda derives from Heb parats ("press"), "v pra'sě" = "in torculari" (Onom). The name probably comes from Old Persian, bagadata, and is translated as: "gift of God" (Sm), "given by God" (EB), "gift of fortune" (King James Version), Similarly, the name k(1) Arsa'kij (Arsakios, Arsacius),

1) According to others (Lydd, Strabo, see "Appendix A"), the mng. of this Persian word is "eunuxos" which became a proper name.

2) The same explanation also gives the Onomasticon ("peccati vlulatio"), but does not indicate its Gk origin.

3) A chamberlain who conspired against Ahasuerus.

which according to Pape is an old Persian name, Berynda derives the meaning from the Hebrew or "sun", qasheh "hard" ("s[o]lnca tve'rdostb") and qo "vomit" ("ōsvěče(n)e blevotí'ny").¹ From Hebrew, Berynda also etymologizes the name Artakse'rkseš (Arta-Khshatra in Persian) from arta "great" and khshatra "kingdom". His explanation of the name is: "světlostb, a'bo prokliatstvo, a'bo zlore'če(n)e, kliatva', mo'včěnia a'bo kvaplí'vo(st) poklada'iučij, a'bo horiačo(st) veselia. Osoblívoe imia' Krōlev Perskīx, ia(k) ĭ Ke'sarb, Rī(m)skīx cě'sarō(v)..."² (Heb or "sun", arar "curse", has(a) "be silent", chush (or chaphaz) "to make haste", choreb "heat" and ashar "to be happy"). Also from Hebrew, Berynda (and the Onomasticon) derives the Egyptian name Faraō'nб (Gk Faraō, Faraōn [4 K 23:33])³: "rosporo'šuiučij, a'bo ō(b)nažaiučij, z(б) sī(r): mstia'či(j)sia", (Heb parash "be scattered", para "be naked, make naked" and Aram para "avenging").

The origin of some of these names is still under discussion amongst contemporary Egypto- and Semitologists.

1) Cf. Berynda's etymology of the name Arsakб (Greek Names).

2) It is based on the Onomasticon: "Artaxerxes, Lumen, siue maledictio, silentiu vel festinationem ponens, aut feruor laetitiae. Generale nomen est", etc.

3) Pharaoh (Heb spelling of Egyptian pr-'a) "the great house" (oikos megas), "king". See L.H. Grollenberg, Atlas of the Bible, Nelson, 1956.

Shortened and diminutive or affectionate forms of personal names pose a serious problem for Biblical scholars. Among these must be included the reduplicated forms which are applied to children such as Shavsha, Shisha, Zaza, Zizah, etc. To establish their original forms is almost impossible. The name Ziza' (Zina RSV, Lxx, Vg, A, L), for example, is explained: "shining brightness" (Young), "abundance" (Sm), "fornicatio: aut Syriace nutrimentum vel arma" (Onom), "čužolo'žstvo, z(ъ) sī(r) tuče(n)e a'bo zbroia" (Ber) (Heb ziz "abundance", zonoth "armour").

Errors are encountered in Berynda's explanation of names beginning with ba or be. The lexicologist (as well as the Onomasticon) often treats these components as prefixes and renders them "in" when they are actually word-roots. For example, the name Voo'zъ (Boaz RSV, Boos Lxx, A, Booz L, Vg, Onom [Ruth 2:1]), Berynda explains: "vъ krě'postī, a'bo vъ kozlē" "in fortitudine, aut in hirco" (Onom) (Heb ba "in", oz "strength", ez "goat"). Modern etymologists translate the name as "fleetness" (Sm), "quickness" (EB), "fleetness, strength" (Young). The name of the city Vosora, Barasa (Bosora RSV, Barasa Vg, Onom) [1 Macc 5:26]; "v(ъ) nedostatku, vъ bě'hu, v(ъ) do'bre podoba(n)iu" (Ber), "in equestare, aut filii plasmatio, siue in cursu, vel in beneplacito. D." (Onom), "fortification" (Sm). Vosorō'thъ (Bozkath RSV): "vъ frasu'nku, v(ъ) vylia(n)iu" (Ber), "height" (Young), "rocky height" (Sm). Vъso'rъ, Beso(r)

(Besor RSV, Vg, Onom)[1 S 30:9], Berynda explains: "opověda(n)e s(1)[va] B[o](ž)ho, a'bo vtěle(n)e, a(b)o v(ъ) volě', v(ъ) mu'ru", ("euangelizatio, siue incarnatio, aut in boue vel in muro" Onom), (Heb be "in", shur "wall"). Young translates the name as "cool brook", and Webster's dictionary renders "cool".

Contracted name forms in Hebrew are always very uncertain. To this group belongs the name Baanah, or Baana. Berynda's explanation of the name reads: "Vaaa'nъ or Baa'na: v o(t)po'vědě, a'bo smutku, a'bo x(ъ) spē'vaniu, a'bo sī(r): pereprošenie"; Onom: "in responsione, siue in afflictione, aut in cantico: vel Syriace, deprecatio", (Heb ba "in", anah "answer, sing, lament, mourn", Aram anah "beseech thee, I pray thee")¹. Present-day scholars explain this name: "son of distress(?)" (DB), "son of grief, patient" (Young). The name Vadeka'rtъ (Bidkar RSV, Badekar A, Badacer Vg, Onom) [2 K 9:25], "son of piercing" (EB), "servant of Kar" (Young), "cleaver (?)" (Webster), Berynda translates: "v(ъ) prokolotiu ... a'bo klia'mka zī'mnostī, a'bo sa'maa zīmno(st) ...", and the Onomasticon: "in compunctione, siue in transfixione, siue vectis frigiditatis, vel sola frigiditas..." The greater majority of such similar names, Berynda explains in several

1) In this and similar instances, Berynda (and Onomasticon) treats the name-component ba (in Baana) as mng. "in", which, according to contemporary scholars, is a contraction for bar mng. "son".

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

156

ways: for example, the name Valasa'nъ, Belsa he translates: "v(ъ) iazy'ku a'bo v(ъ) uvočĭ'teliu, a'bo staryj (slonov) zu(b), z(ъ) sĭ(r): vypy'tovuiučĭ(j)sia" which is based on the Onomasticon's etymology: "in lingua, aut in detractiōe, siue verustus dentis, aut vetus ebur: aut Syriace scrutans". Modern lexicologists propose: "inquirer" (Sm,DB) and "searcher" (Young). The Onomasticon, most probably, derives the name from Heb ba "in", lashon "tongue" or "old ivory tooth", balal "become old", shen "ivory", "tooth". In similar fashion, Berynda etymologizes the names: Vahathanъ (Bightan RSV, Bagathan Lxx,A,L,Onom) [Esth 2:21], Vagu'e or Begua'j (Bigvai RSV, Beguai Onom, Biguai Vg) [1 Ezd 2:2], Veli'sa, Vasi'lissa, Bahalis (Baalīs RSV, Bahalis Onom, Belisa Lxx) [Jer 40:14], Vasalōth, Beslōth (Bazluth RSV, Besluth siue Besloth Onom, Besluth Vg) [1 Ezd 2], Vasa'nъ (Bashan RSV, Basan Onom) [Nu 21:23], Vari'a (Beriah RSV, Baria Onom,Vg) [1 Ch 8:13], Vari'a (Beriah RSV, Baria Onom, Bar(e)ia Lxx,A,L) [1 Ch 7:30], and others. Almost all of these explanations the lexicographer procured from the Onomasticon, frequently expanding upon the Onomasticon's explanations considerably. Undoubtedly, he availed himself of the Hebrew language dictionary appended to the sixth volume of the Biblia sacra¹, and most likely utilized the Greek Lexicon

1) Thesauri Hebraicae linguae, olim a Sante Pagnino Lucensi conscripti, epitome, prepared by Raphelengius. Included also was the Dictionarium Syro-Chaldaicum [with a grammar], G. Fabricio Boderiano collectore aut auctore, and Grammatica linguae Syriacae inuentore ... A. Masio, etc.

included in this Bible.¹

Hebrew names with a mythological element Berynda usually explained according to semantic (or morphological) principle, i.e., proposing a meaning for the component parts of the name. For example, Avdenagō' (Abednego RSV, Abdenago Vg, Onom, Lxx, A)[Dan 1:7], Berynda translates: "sluha' ia'snostī, a'bo svē'tlostī, a'bo nevo'lnīkъ frasovlīvyj, trosklīvyj, pečalovī'tyj a'bo čīniačij ia'snost(ъ)" (Heb negohoth "brightness", or Ass nehor "light", deabah (or deabon) "sorrow"(grief). Present-day scholars translate the name: "servant of Nebo" (EB), "servant of (the god) Nebo" (Gr), "servant of Nego", probably the same as Nebo" (Sm).²

In similar fashion Berynda explains ethnonyms³ and patronyms; for example, "Ammani(t) īlī' Ammō'nъ: liu(d) a'bo pospo(1)stvo e(h)"; "Vavīlōniane: Zaměšanyī, a'bo změšanyī"

1) Lexicon Graecum, et Institutiones linguae Graecae, as well as the Hebraicorum Bibliorum Veteris Testamenti Latina interpretatio which is interlined with the Hebrew text. (Cf. British Museum General Catalogue of Printed Books, Vol. 17, 1965.

2) Nebo was the god of wisdom and later a solar deity of fire. According to majority of scholars, the name was originally Abednebo. Nebo, Chaldean idol, in Gk Nabō; in Ass Nabium; contracted Nabu = "the Prophet" (DB). Other explanations are from nabu "to call, name, proclaim" (EB), "height" (Young).

3) Hebrew normally has two ways of designating a people. One is by means of a noun without a modifier in the manner that proper names are used. For example: Assyrian, the Assyrians in Hebrew is rendered Ashur. This noun denotes either the founder, the country, the nation or the people and in each mng. is used in the masculine singular without an article.

instead of: "children of Ammon" and "inhabitants of Babylon" or "sons of Babel" (Young); "Exō'tskij, Ahohi'tъ: bratъ žīvyj, a(b) ose(t), a(b) te'rnja moe" instead of: "belonging to Ahoah" (= "brother's reed"), a patronymic derived from Ahoah (Young), "a man of the family of Ahoah or Ahijah (?)", (Ahijah = "Yahwe is brother" (i.e., "protector") (EB)¹; or Ara'vъ, Aravītyнъ, etc.

The name of God, or personal names composed of elements of this name. Berynda explains according to the Hebrew tradition.² Names with the component Iah Berynda usually renders: "Panъ", "Panskoe" or "Hospodne" (Lord, Master, God), and names with the component El (īlъ, Ber) he presents as "Božee" (God's). For example, Magdaliī'lъ, Magdalъ-elъ (Migdal-el RSV [Jos 19:38]: "tower of God" (Young, DB, Sm, EB), "turris siue magnitudo Dei" (Onom), Berynda translates similarly to the Onomasticon: "veža, a'bo velī'ko(st) B[o]žaa"; Maadia (Maadiah RSV, Madia Vg, Onom) [2 Ezd 12:5]: "Jah is ornament" (Young), Berynda translates: "s[via]to H[ospod]ne", Onom: "solennitas

1) Heb ach "brother", chai (or chayah or chaiyah) "living", "alive", "thistle" or "my thorns". Onom: "Frater vius, aut tribulus vel spina mea".

2) In the OT, there is lack of uniformity in the designation of the concept of God and several forms are used to convey God's manifestations. One such form is "Yahwe" the name given him in the cultus and made applicable to all manner of divine manifestation: "name", "face", "glory". The ark is described as a dwelling place of the "glory" and of the "face" [Nu 10:35]. The "name" of Yahwe is associated specifically, with the cultus, i.e., the temple. "The name of Yahwe", "face of Yahwe" or "glory of Yahwe" is equivalent to Yahwe. Therefore, the entry "Name" Berynda explains: "surname or nickname, also glory, dignity" (cf. "Leksikon").

vel festiuitas Domini, siue adornatio vel testimonium aut foedus Domini, vel transiens Dominus"; "en kairois" (A).

Israï'lb (Israel RSV)[Gen 35:10]: "may God show himself strong", in popular etymology, "he has proved strong against God" (Gr), "ruling with the Lord" (With), "perseverer with God" (Sm), "soldier with God" (Genesius), "ruling with God" (Young), Berynda: "premaha'iučij a'bo panu'iučij z(ъ) B[oh]omъ ...[Iïlb u'mъ zria' B[oh]a]"¹; k(1) Iōī'lb (Joel RSV, Ioel Onom)[1 Par 4:35]: "Yahweh is God" (Arndt, Sm, DB), Berynda: "iakō mo'lnia kra'senъ, a'bo liubo'vъ B[o]žaiia, ĭ(1) načato(k), ĭ(1) nača'lo B[o]žeie, a(b) xo'tiačij a'bo prsiaha'iučij" (Heb yaal "to begin", yophi "beauty" or "lightening")². Iōsafa(t) (Josaphat Vg, Onom, Joshaphat RSV) [1 Ch 11:43], which is a contracted form of the name Jehoshphat, Berynda renders correctly: "Pa(n) sudbia, a'bo pa(n)skij su(d)".³ He similarly explains other Hebrew names incorporating elements of the name God; for example, k(1) Iōa'nnъ⁴, Iōa'nnā, Iōnathanъ, k(1) Ismaï'lb, Iïsousъ, k(1) Iereme'j, Ieremĕia, ĭsa'ia or Esa'iasъ, ĭli'j,

1) "Israel see God's wisdom". Onom: "Praeualens siue dominans cum Deo".

2) Berynda's translation of the name is: "beautiful like a lightning", "love of God", "beginning of God", etc. Onom: "Volens, siue incipiens, aut iurans".

3) Onom: "Dominus iudex, vel Domini iudicium". Names with El and Jahu were Jewish names. The names with Baal were not given to Jews in the OT (Rabbi Z. Shachter).

4) Berynda's explanation "Hospodevĭ poslušlĭvъ" (obedient to God) resembles the explanation of the Arminian Onomasticon, viz. "kīriou ĭpakōē" (cf. Wutz, op. cit.)

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

160

Eliu, Ĭli'a, Ĭahi'ia or Exai'a, Eveĭ'l(ъ), Abiĭ(1), Evezuthi'a, Baziōthi(a), Rahu'ĭlъ, k(1) Natanaĭ'lъ, Mixailъ, Matthij, Ĭsa'ia or Esaiasъ; Ĭli'j, Eliu; Ĭahiia or Exaia; Zaxa'ria, Zaxa'rij; Vethu'li'a; Varaxĭlъ, Varaxe'lъ; Varaxi'a, Varaxi'as; Axi'a or Axiĭia; Lazarъ (abbrev. of Eleazar), Sede'kia, etc. Haddelъ (Giddel RSV, Gaddel Onom)[1 Ezd 2:46] a name with the component el, with the exception of EB whose rendering is: "(God) has reared", most others, including Berynda and the Onomasticon, translate this name as: "very great" (Young, Sm, DB)¹. The name Iōasa'fъ, which according to some is equivalent to Josaphat (abbrev. of Jehoshaphat), Berynda leaves unexplained.²

Only in some names does Berynda overlook the component Jah. This is usually found in abbreviated names. Present-day scholarship is of the opinion that, in accordance with the typology of Hebrew names, the element Jah was very likely present. Ka(1)laia (Kallai RSV, Celai Vg, Onom), for example, Berynda renders: "Lehkij, a(b) ho'lo(s) mo(j)", (Heb gal "light", "swift", gol, Aram gal "voice"); Onom: "Luis, siue torrefactus, aut vox mea"; Young translates the name "Jah is light". Others do not provide a translation. The name Havaĭ'lъ, a'bo Ha'belъ (Gabael RSV, Gabaēl(os) Lxx, A, Gabelus Vg, Onom) is similarly rendered: "krě'sъ, a'bo hranĭca, a'bo pohranĭ-čenъ" (Heb habal "border");³ others: "God has chosen out"(EB),

1) Onom: "Magnus, siue magnitudo, aut fimbria".

2) "Jahwe judges" (EB).

3) Onom: "Terminus, vel limes, aut confinium. D."

"God is high" (DB). To this category the name Naumъ (Nahum, abbrev. of Heb Nehamyah) can be included, which Berynda renders from nacham, nachash, nachath, i.e., "poko'j, m(d)rostъ, čestъ, potěši'te(l), a'bo pokutuiučij, a'bo vo(ž) ĭ(x), a(b) bž(s)-tve'nnyj"; Onom: "Consolator, siue poenitens, aut ductor eorum"; "Yahwe consols" (Gr), "comforter" (Young). The derivation of the name Matthej, which to-day is still debatable, Berynda renders, as do many modern scholars, without the element Jah: "Da'nyj, darovanyj"; "Donatus" (Onom); "gift" (Pape); "man" (Grimm); "gift of Jehovah" (Sm); "meaning uncertain" (EB). Also without the translated element Jah, are Berynda's names: Iōanikij, Iōaki'mъ [Neh 12:10]¹, Zevede'j and Vethsaxaria.²

The concept of God's presence Berynda conveys by "face of God" as in the explanation of the name Manuī'ľ (Manouēl, Heb Emmanuel, Immanuel) where we have "ľice B[o]žee". Others: "God is with us" (Young), "nobiscum Deus" (Onom). The concept of God's strength "Yahwe is great" or "Yahwe is strong" as in the name "Hotho'lia ĭ(l) Atha'lia", Berynda translates "Hodī'na a'bo časъ H[ospode]vī" after the Onomasticon ("Hora, vel tempus Domino"),³

1) Iōaki'mъ (Jehoiakim, Iōakim) is rendered correctly.

2) Zaxa'ria, however, Berynda renders correctly.

3) From Assyrian etellu "great", "high", also "lord" used of kings and gods (EB); "Yahweh has shown his greatness" (Gr).

Berynda's rendering of names-appellatives are generally accurate. With the name Iō'na, for example, in addition to the explanation: "holubīca, holubъ", he also supplies: "pustošačij, a'bo pomnožaiučij, množačij, pŕiklada'iučij" (Heb yonah "dove", yanah "destroyer, oppressor"), Raxī'lb: "ovca'", etc.

Regarding the stylistics of Berynda's explanations, particularly in names comprised of several components, one must note that he patterns himself on the Onomasticon. In Hebrew, these names took the form of sentences and are rendered thusly by most present-day scholars. Berynda, however, presents them in adjectival-substantive form, i.e., by means of noun and adjective or noun and participle; for example, Vare'a, Baraia is rendered: "stvore(n)e Panskoe"; Onomasticon: "Creatura Domini ..." Others: "Yahwe creates" (EB), "Jah hath created" (DB), "Jah is maker" (Young). Axia, ĭlĭ' Axiĭia Berynda presents as "bra(t) Panskij"; Onom: "Frater Domini"; others: "Jah (Jahwe) is brother" (Young, Gr, EB). Similarly, Iōa'nnъ, Iĭsusъ, Manassi'a, etc. Sometimes both methods of explanation are resorted to as in the name Axime'lexъ: "bra'tъ moj koro'lb a'bo bra(t) korolevskij, a'bo pora'dy"; Onom: "Frater meus rex, vel frater regis siue confilij". Others translate the name: "the (divine) king is brother" (EB), "brother of Melek (Molech)" (DB), "brother is king" (Gr), "brother of the king" (Young). Another mode of expression is found in names such as

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

163

Mathusa'lъ, Mathusala: "smertъ svoiu posla(l), a'bo smrъ'tī svoe'ī oru(ž)e, z(ъ) e(v) ī sī(r): smrъ'tī lu(p)"; Onom: "Mortem suam misit, aut mortis suae arma: vel ex Hebraeo & Syro, mortem suam spolians, vel mortis spoliu"; others: "man of the dart" (With), "man of the javelin", probably a corruption of Mutu-sa-ilati (= "man or husband of the goddess") (DB).

Berynda's presentation of toponyms does not differ greatly from those of contemporary scholars. A large percentage of biblical geographic names are comprised of names incorporating the element beth. This is a common word for house or habitation, but it also has a special meaning -- temple or house of worship. It appears most frequently in compound place names. In this connection Berynda remarks in his "Leksikon": "Betъ, mnoho ĭme'nně ĭzōbrazuiutsia". For example: Vethara'nъ Berynda translates: "domъ hory' a'bo beremě'nnoī a'bo do(m), a'bo do(m) spēva'iučoho" (Heb beth "home, place", har "hill, hill country", harah "woman with child, to be conceived", ranan "singing"). Modern scholars translate the name: "house or place of the height" (Young, Sm), probably "house of Haran" (EB). Vathsamī'sъ: "dom(ъ) slъnca, z(ъ) e(v) ī sī(r): domъ nevolstva, a'bo poslu'hī"; Onom: "Domus solis, vel ex Hebraeo & Syro, domus seruitii vel ministerii"; "house of sun" (Gr, Sm); "temple of the sun" (EB, DB). Vathfele'thъ: "Domъ vyzvole(n)ia, a(b)o vyhnanīa, z(ъ) e(v): sī(r): domъ vra'canīa, bliuvania"; Onom: "Domus liberationis, siue expulsionis: aut ex Hebraeo &

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

164

Syro domus vomitis"; "house of escape" (EB); "house of flight" (Sm). The element beth is similarly explained in names: Vethaxare'mъ; Vethvasea, Bethbesse; Vethgedo'm(ъ); Vathī'lb; Vethmarъ ĭ Xazvō'thъ; Vethsaxari'a; Vethfahō'rъ; Vethouli'a; Vīthani'a, Bethania; Vīthapfu'thъ, Be(th)thafu'a; Vīth-ara'mъ; Vīthase'pa, Vethse'ta; Vīth-Lee'mъ; Vīth-Sai'da; Vīth-Sanъ; and others.

The name of the city Vathou(l), ĭlĭ' Bethu(l) which Young and Smith translate "dweller in God", Berynda (and the Onomasticon) etymologizes from Heb bethulah "virgin" ("dvca, pan(n)a").

Geographical names with the component Ain, which often appears in the shortened form En, Berynda does not always render correctly. The word Ain (Ayin) was used in the Old Testament in various contexts: "colour" (11 times), "conceit" (4 times), "eye" (497 times), "fountain" (11 times), "well" (10 times).¹ According to contemporary thought, the meaning of this word in geographic names is "fountain, spring", since water is an important factor of life in the desert. Berynda does not render this word at all, as, for example, in the name ĭenъ-Haddĭ, Enъ-Haddĭ which present day scholars translate "fountain of Gad or Kid" (Young), "fountain of the kid" (EB, DB, Sm). Berynda's etymology: "Kozy' a'bo šča(st)ia zovetъsia",

1) Cf. Young, R., Analytical Concordance to the Bible, Index-Lexicon, p. 6.

(Heb gedi "kid", gad "fortune"); Onom: "Fons siue oculus hoedi vel felicitatis: aut ex Hebraeo & Syro, fons siue oculus incisionis, vel scissurae".¹In other instances, he supplies two different meanings for En (Ain), as in the name En-dō'rē: "studnia, a'bo o'ko rodža'iu, ro'du, a'bo me(š)ka(n)ia". Onom: "Fons, siue oculus generationis vel habitationis". Others translate it: "fountain of Dor" (Young, Sm), "spring of Dor" (DB). Ai'nē [Jos 15:32, 19:7, 1 Ch 4:32], the name of a city in the Negeb of Judah, Berynda translates: "o'ko a'bo pre(z)-ročístoe, a'bo žrodlo". Others similarly explain it: "eye or spring" (Sm), "the fountain" (EB), "spring" (Gr). The name Aendō'rē (Endor RSV, Lxx), which according to some scholars should read "without survivors" (EB) and to which the Onomas-ticon notes "same as En-dor", Berynda explains: "Bezlě'pie" (Heb ayin "without, there is not", hadar "beauty, honour") with the note "see E'n-dō'rē".

Unsettled also is the question of the meaning of the word Abel as a component element of some place names. This word has various meanings: "meadow, field, plain", and also "mourner, mourning", etc. Contemporary scholars presume that in the case of place names, the meaning of the word Abel should be: "meadow, field, plain", and explain this name as: "fresh, grassy meadow" (Young), "meadow" (Sm, EB), probably

1) Very likely the printers of the "Leksikon" left out the word "fountain" since Berynda's explanation contains the genitive singular of the word koza, (i.e., kozy').

"irrigated meadow", "field" (Gr). Berynda presents: "Avelь, čre(z) Alef(ъ): plačъ, skorb(ъ), žalostъ, plačъ velī'kij, žalova(n)e".¹

The name Baal² ("lord, deity") is also an element comprising many place names for which Berynda supplies extensive explanations. The element baal the lexicologist usually renders: "Bolvanъ". For example, the name Vaelmonъ which in present-day interpretation is: "lord of habitation" (Young), "lord of the house" (EB), Berynda explains: "Bolvano'vo meška(n)ia, ōderža(n)e z(ъ) hrěxu'..."³; Valaeno'nъ, Balanan (Baal-Hanan RSV)[Gen 36:38]: "the lord is gracious" (Young), "Baal has been gracious" (Sm), Berynda explains: "Bolvana laska a'bo darъ, a'bo odrěžite(l), derža'vca lasky, a'bo da'ru"; Valha'th(ъ), Baa(l)ha(d): "Baal of good fortune" (EB), Berynda explains: "Bolva(n) ščaste a'bo vō'jsko, a'bo po(d)mě'tuiučij a(b)o ōdrěžava'iučij šča(st)e, z(ъ) e(v) ĭ sī(r): bo(l)va'n(ъ) rospa'līny"; Valiada', Baliada: "the lord knows" (Young), "Baal knows" (DB), "Baal knows" or "whom Baal deposits" (EB), Berynda renders: "Bolva(n) iavny(j), ōbia'sneny(j) a(b)o ōdrě-

1) Berynda similarly explains the name Abelsathi'mъ: "the meadow of acacias" (DB), "fiel of acacias" (Gr), Berynda: "pla'čъ ternia a'bo uxoženъ"; Onom: "Luctus spinarum, siue declinationum, aut praeuvaricationum". The current Hebrew understanding of Abel (hebel "breath, vapor") is disputable.

2) Syro-Phoenician deity; name originally applied to each of the local deities. Bel ("lord") is the Baylonian name of Baal.

3) Onom: "Idoli habitaculum, vel idolum, vel idolum de peccato aut possessio habitaculi, vel possessio ex peccato."

žĩ'te(l) uměietnostĩ". Berynda also correctly explains the names: Veelamō'nъ, Baalhamō'nъ; Veelzevul(ъ); Veelsepfō'nъ; Velasō'rъ; Velfeho(r), Veelfeho(r); and others. The name Baal, such, Berynda renders: "staroda'vny(j), starosvě'cky(j) a(b)o něčo(h), stěka'iuči(j), a'bo letiačij. Bolva(n) Vavīlōns(kij) (Heb baleh "old" or balah "become old", belimah "nothing").

There are a few names with the component Baal in Berynda whose meanings differ with those of contemporary scholars. For example: Valaamъ (Balaam RSV)[Jos 13:22], "a pilgrim or lord of the people" (Young), Berynda explains: "davnostъ liudej, liudu, a'bo be(z) liu'du, a'bo pož'rtъe, po(l)kne(n)e, a'bo zopsovane" (Heb baleh "old" am "people", bala "swallow down", "eat up", balaq "make waste"); Onomasticon: "Vetustas populi, vel absque populo siue deuoratio, aut destructio eorum". The explanation of this name, as well as the following, is problematic even to-day, and many scholars do not offer a translation. Valtasa'rъ (Balthasar RSV)[Dan 5:12]: "the lord's leader" (Young), "the prince whom Bel favours", "Bel protect his life" (DB), Berynda translates: "vo'losъ holovy', a'bo xlepčučij bohatstva, a'bo ne nosiačij tě'snostĩ" (Heb saar "hair", otsar "treasury", bala "swallow up", balah "consume")¹. According to Withycombe², no etymology can be offered

1) Onom: "Abscondite thesaurizans, siue in malleatore thesaurizans, vel occulte portans angustiam".

2) Withycombe, E.G., op. cit.

for this name. Along with the OB (Valtaram) and Vg (Beelteem) [Ezd 4:8], Berynda dealt incorrectly with the Hebrew word Beelteem (not a personal name in the opinion of modern scholars) and translated it: "Bolva(n), a'bo ōdrǝžǝite(l) smaku, ro'zumu". Onomasticon renders it: "Beelteem, Idolum, siue possessor saporis, vel gustus aut rationis, vel eloquij. Nomen vāri ...".¹

There is lack of uniformity in contemporary translations of Baalis (Bahalis Onom, Ber, Velisa OB, Vasilissa Onom-Gk) [Jer 40:14] and Bildad (Valdadǝ Ber, Baldad Onom, Lxx, Vg, Veldadǝ OB) [Job 2:11, 8:1]. The first name modern scholars explain as: "lord of joy" (Young), "son of exaltation", "husband of Isis" (EB). Berynda's interpretation, based on the Onomasticon, is: "v(ǝ) veseliu, nadutostǝ" ("In laetitia, siue in arrogantia" Onom). The latter is rendered: "lord of Adad" or "son of contention" (Young), "Bel has loved" (EB), "Bel hath loved" (Sm, DB); Berynda's translation: "staro'e umǝlova'nǝe, a'bo cǝco(k), a'bo vzru'se(n)ia" (Heb belah "old", dod "beloved", "love", dad "breast").²

Correctly etymologized are also Berynda's geographical names with the element Migdal, Migdol ("watch-tower, fortress") or Hazar ("a place enclosed by a wall", where shepherds and their flocks could shelter) incorporated in many place names

1) "Reum Beelteem" (Vg); "Reu(m) Valtara(m)" (OB); "Rehum the commander" (RSV).

2) Onom: "Vetusta dilectio, vel mamilla, siue inueteratus motus, aut absque motu, siue absque dilectione vel mamilla".

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

169

For example: Magdaliĭ'lb, Magdalb-e'lb (Migdal-el RSV, Onom) [Jos 12:13], Hedō'rḇ (Gedor RSV), and others.

According to many authors of present-day scholarship, place names ending in -aim, -ain, or -an attached to the feminine termination are dual forms¹ and are translated as "double". Berynda was unaware of this, and such place names as Kavsaĭ'mḇ (Kibzaim RSV, Cibsaïm Onom, Kavsaĭm(ḇ) OB) [Jos 21:22] which to-day is translated: "double gathering" (Young), "two heaps" (Sm), Berynda translates: "zhromaže(n)e", without the translation of the component -aim (Onom: "Congregationes"). Such names are usually translated in the plural by Berynda.² He similarly renders the name Kariathiarĭ'mḇ (Kiriath-Jearim RSV) [Ezd 2:25] which is variously translated by contemporary lexicologists; for example: "two cities" or "place of a city" (EB), "city of forests" (Gr); Berynda's explanation: "město mě(st) a'bo město čuiučĭ(x), z(ḇ) e(v) ĭ sĭ(r): město nepriatelej" (Onom: "Ciuitas ciuitatum vel oppidorum, aut ciuitas vigilantium, vel ex Hebraeo & Syro, ciuitas inimicorum..."). And the name k(1) Efre'mḇ (Ephrem or Ephraim) [Gen 41:52], which is presented: "the fruitful" (Young, With), "double fruitfulness" (Sm), Berynda: "Uroža'jnyj, plodovy(t), plodono'senḇ [do'brḇ služĭ'te(1) ĭlĭ ra'dostny(j)]". His bracketed expla-

1) Cf. EB, op. cit., Names, paragraph 107.

2) Berynda follows the Onomasticon's interpretation of these names.

nation is probably derived from Gk eufroñ "cheerful, merry" and eu "well" and frontis "thought, care"¹. Modern scholars regard the name Ephraim as originally a Hebrew appellative mng. "fertile track".² According to some etymologists the first understanding of the word was "fair and open", "fertile and well-watered".³

In order to avoid repetition of the same word in his explanatory section or even entries, Berynda resorted to various conventional signs or symbols. For example, in the entry Voda Marimo'thъ, preceding the word Voda, Berynda employs the symbol [Ů] which he places directly before each word of the explanation: poxule'nia, prerěka'nia, etc. In the explanation of the name k(l) Veniami'nъ, he places a dissimilar symbol [+] antecedent to the word synъ, and, subsequently, does not reiterate the word; for example, + synъ dnij, a'bo + dobro-dětelej, a'bo + pravicy, a'bo + horesti ... He additionally employs the sign [X] to evade redundancy of the word domъ in the entry Vetamulъ. Again, for the purpose of omitting this same word (domъ) in the explanation Vith-sanъ, he introduces a further symbol [*]. For the word Bolvanъ, in the entry Vetharylisa, he substitutes the sign X.

Another sign recurrently utilized in the explanatory part of the lexicon is "N". Berynda employs this symbol where

1) Cf. the Onomasticon and "Dict. 1282".

2) Cf. EB, op. cit. pp. 1310-11.

3) Ibidem.

the Latin "D" (Dubia interpretatio) appears in the Onomasticon. Just as the letter "D" in the Onomasticon almost invariably denoted doubt or uncertainty regarding a name explanation, so the sign "N" in Berynda signifies "doubtful", "unknown" or "incorrect". In the "Leksikon", this symbol applies to both name forms and explanations. For example, in the entry Habaa, "N" is placed immediately following the word xḷb'ṃb which is employed by the "Ostroh Bible" instead of the name Habaa. "N" (absent in the Onomasticon) also appears in Berynda's entry Xevrō'ṇb, where it probably refers to Berynda's parenthesized explanation ["vīdĕ'nie věčnoe"]. The symbol occurs in the entries: Ierusali'ṃb, in the explanation; Smī'rna, relating to words "neīstlĕ'nie, trva'lo(st)", likely taken from the "Dict. 1282" ("neīstlĕnie")²; preceding the explanation of the name Velfohoṛb: "N. Koža", obtained from the "Dict. 1282"; and others.

The sign is encountered in the "Leksikon" in connection with Hebrew, Greek and Latin entries.

Berynda's knowledge of the Hebrew and Aramaic languages is difficult to judge conclusively; however, on the basis of some of his word specifications in conjunction with these

1) Here he also introduces the Onomasticon's explanation: "myrrha" [= "olĕe(k) pa'xnučij"].

2) There are many instances where Berynda does not enter the symbol "N" in his "Leksikon" even though "D" appears in the Onomasticon.

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

172

languages, one can suppose that Berynda was familiar with these tongues, as is revealed in the ensuing entries: "Asīr̃, pre(z) Sa'me(x), zvia'zanyj" .., (Assir RSV, Asir Lxx,Vg, Aser Onom)[1 Ch 3:17]; "Asīr̃, pre(z) šīñ, Bl(s)ve'nstvo", etc., (Asher RSV, Asēr Lxx, Aser Vg,Onom)[Gen 3:13]; "Vala": pre(z) lī(t): he na konu', zastsrě'laia", etc., (Balah RSV, Bala Lxx,Onom,Vg)[Jos 19:3]; Vala' pre(z) aeñ, požyraiučij", etc., (Bela, Bala RSV, Bala Vg,Onom)[Gen 29:29]; "Sarrah, čre(z) he na ko(n)cu: Pani, a'bo Kniahīnia, čre(z) he(t), Panī vo'nnostī" (Sarah RSV, Sara Onom, Sarrah Onom-Gk)[Gen 17:15], (Serah RSV, Sara Onom)[Gen 46:17]. The above-mentioned specifications regarding Hebrew name forms are not present in the Onomasticon and Berynda must have referred to the Hebrew text.

Similar specifications are registered with other names as well; viz., "Avel̃, čre(z) Alef(̃): Plač̃", etc.: "Avel̃, čere(z) he napoča'tku: Sueta'", and others. In these cases, however, the specifications are also present in the Onomasticon from where they could have been obtained.

Berynda introduces and explains such names as "Va'ma: vyšy'na, vysoko(st) a(b) hora", ("high place" Young, Sm), that are not registered in the Onomasticon. His transliteration of the name Hezir (Hazir Onom,Vg, Ēzeir Lxx, Īzī'r̃ OB)[Neh 10:20] where he renders the Hebrew "h" (= x) by the Ukrainian "g", would also indicate an acquaintance with the Hebrew language as would his translation into Ukrainian of the Hebrew

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

173

text of the Onomasticon¹ in the entry "Ierousali'mъ, a vlasne Asarame'lb", etc.

Patterning after the Onomasticon, Berynda endeavoured to provide explanations for each Biblical name registered in his "Leksikon 2", including those presently left unexplained by contemporary Biblical studies. These are usually corrupted by copyists and translators through the ages, and diminutives which scholarship will probably never explain.² Many of Berynda's etymologies, therefore, even those which stray from present-day, as yet undetermined definitely etymologization, cannot be dismissed as incorrect until research opinion consolidates, where possible, upon decisive explanations.

From the etymological point of view, Hebrew Biblical names to-day can be generally divided into three groups: i) explanations accepted by all scholars ii) explanations not agreed upon by all scholars iii) unexplained names.

Names whose etymologies are fully agreed upon are not many. In many cases, there is an approximation of sense but a differentiation in stylistics (method of explanation). The majority of these names composed of theophorus or topographic components. In this category, Berynda hardly deviates from

1) Onomasticon registers: "Ierusalem, Dicitur quasi **ירא-ש-לם** id est videbit perfectum vel pacificum". Berynda: "Ier(s)līmъ, obačī(t) doskonalo(h), a(b) spoko'jnoho [source] Īna(k): zrě'nie smīre'nia, ĭlĭ zrěnie mĭrno, a'bo vĭde'nie mĭrno, ĭlĭ' vĭdenie mĭra, ĭ(l) obětova'nie. Hr[rĭhorij] B[o]h]o-slovъ], "etc.

2) Cf. EB, op. cit., p. 2829.

modern scholarship. Through his wealth of synonyms, he excels many contemporary interpreters of Hebrew names. Berynda set himself a considerably broader task than a strict explanation of names eventhough the title of "Leksikon 2" does not indicate such. Berynda explains, corrects and compares his Biblical entries with various sources and manuscripts.

The second group comprising of disputed etymologies, embraces a significant number of Hebrew Biblical names. To this category belong cases where no agreement whatsoever exists among the etymologists and cases where partial agreement or closeness of sense between two or more scholars or explanations supplied by only one or two etymologists with an absence of proposals by others, e.g., Ahumaj (See Aximej), Adalia (See Varej), Balō'thъ (See Evalō'thъ), Baziōthia (See Evezuthia), etc. Berynda's relation to this category is such that in some cases his etymologies are in accord with one or more modern scholars, and in other instances his explanations find no parallel with any etymologist. This group includes such names as: Attusъ, Havailъ, Kattath(ъ), Davra'thъ, Vokerъ, and many more.

Regarding the third group -- unexplained names -- there is a significant number of Hebrew names for which modern scholarship does not provide any etymology, for example, Belma, Varlaa'mъ, Syĩ'nĩ, and others. According to present-day scholars, no certain etymology is possible.

Greek and Latin Names

Names of Greek and Latin provenance are divided into the following typology: mythological names, personal names with a mythological basis or element, appellatives, toponyms and unetymologized names.

A typical characteristic of the mythological names are the Latin parallels presented alongside the Greek names. In addition to Berynda's own explanations, those of M. Grek, M. Retor, the Onomasticon and others are encountered. For example, Berynda supplies an extensive explanation for the name Artemis based on the Onomasticon: "Artemi'da: přia(t)na žr̥tva. ělĭ' cě'la, La(t): Diana, ō(t) dn̥a nazva'na e(st) ...". The Onomasticon explanation reads: "Diana, Latinum est, et dicta est a die ...". At the commencement of the explanation, additional etymologies are presented by Berynda ("přia(t)na žr̥tva, ělĭ cě'la"). A rather extended explanation is also supplied for the mythological name "Afrodi'ta¹, La(t): Venus, boh̥nia mĭ'-lostej, pia(k)nostej, vdia(č)nostej, utě(x) ĭ ro'skoše(j) vsě(x). Taa(ž) de(n)mĭc(a) gdy' pre(d) slnce(m) ĭde(t), a za nĭ(m) večernicu zove(t)". Apollĭ'ō(n), whose Hebrew equivalent is Abaddōn ("the Destroyer")[Rev 9:11], Berynda explains: "Vy-

1) The Onomasticon does not include this name.

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

176

korenia'iučij, a'bo zatrača'iučij, a'bo psu'iučij, e(1)[source]". Berynda, as do others, derives the name from Gk apollymi "to destroy utterly, kill, slay or demolish, to lay waste". In the entry Apo'llōn [1 Macc 3:10], Berynda merely adds the remark: "e(st) i'mia' i i'dolu emu(ž) pr̃voō'braznō, slnce"¹.

In addition to the explanation "barzočī'staa" for the name Aria'dnī, he presents the genealogy of this goddess: "Mino'eva co'rka Baxusova žona"². Others render the name similarly: "the very holyone" (With), "strongly defending her purity" (Pa-pe), etc. In this example, as well as in others, it becomes obvious that Berynda must have utilized a Latin dictionary in his explanations, since he not only supplies the Latin equivalents for Greek mythological names but very often records them in their Latin form when presenting the genealogy of a given deity. However, there are examples, where names are explained by Greek and Latin equivalents, for example, "Diosko'r̃b: Zev-soṽb otro'k̃b"³, and "k(1) Dioskori'd̃b: sñb Iovīšo(v)".

In rendering mythological names, the lexicologist very often presents the function (role) of the deity rather than the etymology of the name. However, in dealing with personal names, he almost always renders the mythological element. For

1) Onom: "Apollonius, Perdens, vel destruens. G. Nomen viri quem occidit Iudas Machbaeus [source]".

2) The name is not included in the Onomasticon.

3) Onom: "Dioscorus, Diuina saturitas, vel divinum ornamentum. G. Nomen mensis [source]".

example, the name Dionī'sij, which refers to the saint (comm. Oct. 3), and Dionī'sij -- Bacchus¹ is treated differently. The former is rendered: "sla'venъ, ilī' dvoeo'strovnij, a(b)o Bžsko poru'seny(j)" (Gk dvo "two", nēsos "island", Dio "of Zeus", nyssō "to touch with a sharp point"); the latter: "bo(h) pocha'nski(j) [source], bo(h) o(b)žī'rstva".² The entry Dio'sъ, Ze'usъ is left unexplained with only the Latin mythological equivalents being supplied: "La(t) Iupě'te(r), Io'vě(š)". The entry Apij³ is simply recorded: "īmia' ī'dōla". Alongside the name Īra (Hera, Ēra Ion.) is noted: "La(t) Iuno, bohī'nia, žona' Di'eva ī dočka'. īmia' īdōlu"; the name Axī'lъ is rendered "strašno", acknowledging the Eastern Fathers of the Church as source.

The mythological name Xalkīdōnъ⁴ is not explained, only the cross reference Anthra'ks is supplied; unexplained is also Palamo(nъ)⁵. However, the names Alektrīo(n), Ale'ktērъ, Amaltheīro(h), Ariopagъ, Hiha'ntъ, Exi'dna, Tartarъ and others, as well as astrological names Ōriōnъ, Zō'diia, Īdro'xoosъ,

1) The typical XVIIth century depiction was usually that of a gay, care-free, insatiable drunkard, a representation with folk roots: Shakespeare's Falstaff, Ruben's Bacchi, etc.

2) Pape translates the name "Weinmann".

3) Apis, a bull worshipped in Egypt; acc. to Hdt Gk Epaphos.

4) Xalkēdōn, son of Kronos.

5) Pala'mōn, probably Paleimōn = Palemōn, name of a sea-god.

Eumeni'dy, etc. are explained in accordance with modern renderings.

In utilizing the Onomasticon in the abovementioned names, Berynda expands the explanations considerably and includes names unregistered in the Onomasticon. As previously mentioned, the Onomasticon embraces only those Greek and Latin names found in the Old and New Testaments.

Extensive explanations are supplied in "Leksikon 2" for Christian Divinities such as Theosъ cross-referring with the entry B[oh]ъ which reads: "ō(t) boha(t)[st]va, i'že vse-boha(t)ny(j) vsě(x) ōboha'čuiučij. B[oh]ъ estъ pōliubo[u](d)-rce(x) vně'snī(x) U'mъ, po B[o]hoslo(v)ce(x) že, D[u]xъ..."¹ Berynda's explanation concurs with that of some modern scholars who derive the name God from the Indo-European root bhag- meaning "to allot, assign, apportion".² His derivation is most probably from the root bohatstvo.

Comparable treatment is accorded the Greek name O ŌN [Ro 9:5], where reference is directed to the entry Sy(j) in the first part of the lexicon: "SYJ, O ŌN: to e(st) To(t) koto'ryj by'ľъ, i tepe'rъ e(st), i na' vě'kī bu'detъ. [Vlasnyj ti'tulъ Bo(z)skij.] Azъ esm(ъ) syj, Ex 3:14, Apoc 1:4,8. B[oh]ъ estъ věčnyj, nema'iučij počatku nī konca'". The name Kī'riosъ

1) "From richness, [he] who is the richest, enriching all. God, according to philosophers of this world, is the Intellect and according to theologians -- the Spirit. This explanation is followed by a quotation from Paterikon.

2) Cf. J.B. Rudnyc'kyj, An Etymological Dictionary of the Ukrainian Language, Part 2, UVAN, Winnipeg, 1963, p. 158.

is rendered H[ospo]db. Also introduced is the concept B[o]ž-[e](s)tvo (Deity, Divinity).

Numerous Greek and Latin names are introduced for Christ: "X[rǐsto]S, E(L) Me'sia, Pomaza'necъ"; in another entry: "Messi'a, e(1) X[risto]S: Pomaza'ne(ъ)"; "I[ĭsu]S, e(1): Sō-tĭrъ: Sp[a]sъ ... ĭscĕlĭ'telъ: uzdorovlia'iučij, Zaxovu'iučij" (= Saviour, Healer, Protector); "SLOVO nazyva'et(ъ)sia S[y]nъ B[o]žij" etc. in which a metaphorical explanation is supplied for the name. The name (epithet) Edĭnoro'dnyj is additionally entered for Christ with the remark: "the name of our Saviour". Similarly elaborated are the names: Agios, O'sios, Panagĭs(ъ) etc.

In defining the Holy Spirit, Berynda registers the name B[o]hōtvoriaj, remarking: "the name of the Holy Spirit" (Duxъ s[via]tyj: B[oh]ъ ĭ'stĭnnyj), and presents the broad theological explanation: "Holy Spirit -- a true God, one of the Holy Trinity, one who is begotten by God Father", in addition to listing the seven gifts of the Holy Spirit.¹

For "Mother of God", the Slavic and Greek forms: "B[ohorodĭ]ca" and "MR THU" are supplied with the explanation: "e(1) Mĭtĭrъ Theu: M[a]tĭ B[o]žia".

The lexicologist also provides detailed explanations for such names as: "Anti'xristъ, Apolly'ōn, Dia'volъ, Di'emōnъ,

1) Cf. "Leksikon", Kyjiv, 1961, p. 32.

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

180

Dě'monskij, Satanasъ etc.¹

Christian Divinities are not only explained from the purely linguistic aspect but also from the philosophical and theological point of view, in many cases illustrated with longer citations. The explanations of these names are, in most cases, correct.

A significant portion of Greek names are comprised of names with mythological elements. In their explanation, Berynda does not adhere to one form of rendering. Sometimes he conveys the meaning by translating particular components of a name, in other instances he leaves these mythological components untranslated. Most frequently, he follows the first method.

In the "Leksikon", we find over twenty names with the element theo- for which Berynda provides correct translations of component elements; for example; Theognō'stъ: B[o]homъ pozna'nъ, B[o]horazu'me(n); Theodulъ, Theodulī'a: B[o]žij ra(t), poslu'ha B[oh]u; Theodō'ra: B[o]hodarova'nnaa; Theo'dōrъ: B[o]žij da(r); Theodō'tij: B[o]homъ danъ. However, Theodō't(ъ) is for some reason translated "Bl[a]houxa'nъ"; Theolī'p(t): B[o]homъ zva'nъ; etc.

1) The name "Diavolъ" Berynda examines in two separate entries: i) "diavolъ" in the transferred sense ("slandereous, slanderer, devil") and ii) "diavolъ", Heb resheph (identified with Apollo) the Phoenician and N Syrian fire and war-god. Berynda explains the latter as "bird, flame, lamp, arrows" from Heb resheph "arrows, burning coals, hot thunder bolts", etc.

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

181

To this group can be added names incorporating the element Dio-, a part of many compound nouns both proper and common, meaning not only "sprung from Zeus" or "the gods", but generally "excellent", "godlike". It is in this latter sense that Berynda also expounds such names as: "Diodō'rъ: Zevsōvъ darъ; Dioklītia'nъ, Bhomъ nazva(n)ny(j); k(l) Diomīd(ъ): Dī've(n) cъvē'tnī(k), a'bo Sla'vno sъvēšča'te(l); k(l) Dionīsij: Slavenъ ilī' dvoeo'stro(v)ni(j), a(b) Bž(s)ko poru'seny(j); Diosko'rъ: Ze'vsovъ otro'k(ъ); k(l) Dioskori'dъ, Snъ Iovišo(v); Diogenī'sъ, Preza'cny(j)".

Another group is composed of names with the element Athene (i.e. Minervae). The name Athīno'vij, for example, is rendered by the Latin form "Mēnervīnъ Lu'kъ" (Cf. Onomasticon: "Minervae arcus") which is a metaphorical explanation associated either with the manner in which Athene was born of Zeus (Cf. Appendix) or Athene's strength, defence. The name Athinodō'r(ъ) Berynda translates: "Měne'rvī(n) da(r)", but Athīnogen(ъ) he incorrectly renders: "V(ъ) Athī'ne(x) rožde(n)" instead of "born of Athene". This explanation must have been procured from "Leksīsъ ... prosto" ("vo athīnexъ roždenъ"). For the name of the city of Athī'ny (Athēnai, Athens), the lexicologist provides two different explanations: i) "Be(z) xo'lma, be(z) pa'horka, be(z) zhromaže(n)ia" (Onom:"siue cumulo") where he treats a as a prefix meaning "without"; and ii) "abo o(t) Athī'ny, to ie(st) Mēnervy bohī'ně nauk. e(l)

īziaščna v(ъ) prem(d)rostī, īlī' počte(n)na v(ъ) ra'zumě.

Město Axaiī (Onom: "... vel ab Athena, id est Minerva, Minerua-
lis. G. Ciuitas Achaiae philosophiae dicata, studiis & idolo-
rum cultui, vbi Paulus..."). For the explanation of the name
Athīnee (Athenaios, Ac 17:21) a cross-reference to Athī'ny¹
is presented. Afrodi'sij is rendered: "do ro'skoši sklo(n)ny(j)",
Pape provides: "lovely, amiable".

Names incorporating the element of the name of the god-
dess Artemis, Berynda explains by a translation of the two
constituent elements. The name Artemis (see Artemi'da) is
derived from the Greek artemēs "whole, sound, perfect".
Similarly presented is the name Artemi'dō(r): "cě'lostī, a(b)
zdorovia da(v)ca", instead of, "gift of Artemis. With reference
to the name Arte'mъ (Gk Artemas) its provenance is uncertain.
Some contemporary scholars (cf. EB,DB,Sm) are of the opinion
that this may be a contracted form of the name Artemidōros
("gift of Artemis"). Young's rendering is "whole, sound" (as
is Berynda's), from Greek artemēs. The latter supplies eight
synonyms.

Names with the element Apollo; viz., Apollōn, k(1)
Apo'llōsъ, Apo'llō, Apolīnarij, Berynda, as well as contempo-
rary scholars, derive from Greek apollymi (or apollyō) "to
destroy, kill, demolish".

1) No certain explanation of the name is given by
lexicologists. Berynda, most probably, derives the name from
Gk anthos "to bloom, flower, brilliance"; "the height,
highest pitch".

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

183

For Axīlъ, Axilleu'sъ, Axila, Axilij, Berynda provides an explanation for the first name (from Greek axos "the grief") only; Pape's translation: "suffering" (aching). According to Withycombe, the etymology is obscure.

Names composed of the element Ermas (Lat Mercury) are etymologized variously. Ermanъ (Ermas, Hermas) [Ro 16:14]¹ is translated: "podpo'ra a'bo naušni'ca" (Greek erma "support", ermata "earrings"); Young's explanation: "interpreter". Ermī'sъ, Ermī'asъ, Ermij, Ermě'j, Erme'j is rendered: "zyskъ, a'bo utěčka, a(b) reči(st), slove'senъ" (Gk ermaion "a gift of the god Hermes, i.e. an unexpected piece of luck, a god-send, wind-fall" (cf. Lidd.); Ermi'ppъ: "reči'stъ ko'nni(k)"; Pape's translation: "göttlich Ross" or "mit Gott berühmt". Ermoge'ntъ Berynda translates: "ro'ža(j) zy'sku, a(b) utěčka rože(n)ia, a(b) reči'st(ъ) rožde'nie(m)"; Onom: "Hermogenes, Mercurio genitus, aut lucri generatio, vel refugium generationis. G."; Pape: "dear to the gods". Ermola'j (Ermolaos) Berynda renders: "sila liudi'j: ilī rečistъ liudskij. Ma(ks)."

Names with the element Zēn (gen. Zēnos) such as Zīna' (Zēnas, abbrev. of Zenodorus) and Zīno'vij, Berynda translates: "žīiučij" (Gk zaō "to live", metaph. "to be in full life and strength") and "čistožitelъ, ilī' živžitelъ" respectively.

1) Hermas could be an abbreviation of several names, viz., Hermogoras, Hermodorus, Hermogenes (cf. EB,DB). Onom: "Hermes, Mercurius, aut lucrum, vel refugium. G."

Pape's translation of the former is "gift of god" and of the latter "Gottleber". The names Zīnai'da, Zī'nōnъ, Zīnōi'da, Berynda leaves unetymologized.

Names comprised of the component Kīr (Kyros, Cyrus) from Persian kuru "throne" [With], which according to some scholars comes from Persian "sun", Berynda derives from Greek Kyros mng. "lord, Lord, master", and explains them accordingly. For example: "Kīrъ: Panъ, a(b) Hospodī(n); Kī'ra: Pa'rī; Kīriakъ: Hospodskij. Ma(n): Hospoda'recъ, Maks; similarly: Kīria'kia, Kīrillъ, Kī'riosъ and Kīrosъ.¹

Rendered correctly is the name Kroni(d), ("the son of Saturn").

In the names Mīna and Mīnodō'ra composed of the element Menes, Berynda renders the theonym element from the Gk mēnē ("the moon"). The first name is explained: "k(1) Mīna: Pomīna'te(1), a(b) mē'siače(n)"; and the second: "Mē'siačny(j) darъ". For the latter Pape provides "gift of Menes" and "child of the moon". In similar manner, Berynda renders the name Īliodōrъ: "Slnčnyj darъ"; Pape: "sun-man, gift of the sun".

The names Mītrodōra, Mītropo'lia, Mītrofanъ are

1) Berynda does not follow the Onomasticon's explanation of the name Cyrus which reads: "quasi miser, vel quasi haeres aut venter".

etymologized in the spirit of modern scholarship. Mĭtrodōra: "Matĭ da'ra, Materni(j) darъ" [Ber], "gift of mother" [Pape]; Mĭtropo'lia: "Matĭ hra'dovō(m)" [Ber], "mother city" [Pape]; Mĭtrofanъ: "Materoiavle(n)" [Ber], "with the help of deity shining" [Pape]. The name Isidō'rъ Berynda explains: "Želě'zo ĭ(1) ra've(n) da'ry", from the Gk sidiros "iron", isos "equal in number", dōron "gift", rather than: "gift of Isis". Dĭmĭ'trij, in Berynda's translation, reads: "Ze'mle(n), plo(d) ze'mlny(j), z(ъ) zbo'ža¹, a(b) dvoema'terni(j)" (commonly explained as an old form of Gē mētēr). Berynda probably derived the name from Gk dēmētriakos "cereal", dyo "two", and mētēr "mother". EB renders Dēmētrios: "of or belonging to Demeter".²

Nĭmfanъ, Nĭmfa, Nĭmfodō'ra with the element nymfē ("a bride", "a young wife"), Berynda renders "obliube'nĭca" in the first two examples, and "Nevě'stnyj da(r)", in the latter.

Olĭmbъ, Olĭmpъ, Olĭ'mbij, Olĭ'mbiasъ, Olĭmpanъ is translated: "ō(t) nebesъ", "nebesnyj"; Olĭmpia'da (July 25): "četverolě'tie"; Olĭmpia: "Trĭ'znišče e'llĭnskoe".

1) Karpos Dēmētrios = "corn" (Cf. Lidd.)

2) Goddess of agriculture; appellative for bread (aktē, karpos).

Also documented in Berynda are the mythologically-based names of Filome'la, Posidō'nъ, Pala'dij, Tarassij, Īmenej, Ōkea'nъ, Ōriō'nъ, Orestъ¹, Areopagī'ta which are etymologized correctly, and Pala'dij which is left unrendered.

The lexicographer's Greek appellative - names and names incorporating toponymic elements are, with an insignificant number of exceptions, explained correctly. For example, Ahathahhelъ: "good messenger"; Aga'pij, Aga'pia: "beloved"; Ahhej: "joyful, grateful"; Athana'sij: "immortal"; Aleksij: "helper, defender"; Antigon: "good-natured, affable"; Aftho'nij: "abundance, freedom from envy"; Vaptъ: "baptizer"; Epiti'mia: "honour, punishment"; Era'stъ: "grateful, pleasant", etc. Accurately etymologized are also Greek names with the element eu ("well, good"): Eua'nthi'a, Euahrij, Euahria, Euvu'lъ, Euhenij, Euhenia, Euthī'mia, Eudoki'a, Euniki'a etc. A considerable amount of textual space is apportioned this group. The name Le'vъ is metaphorically explained: "Ca'rъ, o'bra(z)ně liu(t)".

1) Here Berynda expands the explanation of "Leksīstъ ... prosto" ("uhodnykъ") to "uhodnikъ B[o]hu".

2) Berynda is fond of synonymic variations, for example, k(1) Euahrij is explained: "Dobrъ lovъ", and k(ž) Euahria: "šťaslivoe pojma(n)e".

In etymologizing Greek and Latin names, Berynda often utilized the works of M. Grek and E. Retor, and in his explanations usually stated from which author the etymology was obtained. In some names, such as Kīria'кѢ, both authors are acknowledged. In connection with these names, Berynda also utilized the "Ledsisъ ... prosto" and "Dict. 1282"; for example, Ale'ktrīo(n) ("Leksisъ ... prosto": "petelъ, pēvenъ"), k(1) Andro'nikъ ("Leksisъ ... prosto": "mužemъ poběditelъ"), Aksios ("Leksisъ ... prosto": "Aksiōn, dostoinъ"), Apollō'nij ("Leksisъ ... prosto": "hubitelēnъ"), Apostolъ ("Leksisъ ... prosto": "poslannikъ"), k(1) Arsenij ("Leksisъ ... prosto": "Mužestvenъ"), Arxi'ppъ ("Leksisъ ... prosto": "načalnikъ konemъ, koniušij"), Arxistratě(h) ("Leksisъ ... prosto": "voevoda"). From the "Dict. 1282" we have Kīdarъ ("mrakъ") and Smī'rna ("Zmiurna, neīstlěniē").¹ But nowhere are these sources indicated.

Infrequent examples of Greek name renderings in which Berynda supplies explanations from more than one language are also encountered. For example, k(1) Andrej is rendered: "Mužestve'nъ, smě'ly(j), namocně(j)šij. a(b) rostropmē(j)ši(j), dē(1)ně'(j)šij, a'bo z(ъ) Ev(r): sī'la".²

1) "N" is entered after this explanation.

2) Taken from the "Dict. 1282" ("židovskī - sīla")

The name Ptolom'j, whose association with Egyptian kings is noted, Berynda firstly etymologizes from Hebrew:

"Borozna' o'ranaa, a(b) zade'ržuiučij vo'dy", and then from Greek: "vale'čnyĭ".¹

Similar treatment is accorded Aleksa'ndriā: "evre(j)-skĭ, No. z(ъ) e(l) podpomaže(n)e muže'j" etc. which is based on the Onomasticon's: "Alexandria, Hebraice dicitur No ... Graece, Latine dicitur adiutorium virorum ..."

Incorrect explanations are also to be found among Berynda's Greek names. These usually occur in the diminutive or contracted forms. The name Anti'pъ (Antipas), a shortened form of the name Anti'patros ["like the father" or "instead of the father"(Pape), "like the father" (Sm)] for example, is rendered: "Dlia vsěxъ, a'bo proti(v)ko vsěmъ" (Gk anti "instead of, in place of, against" and pas "all")²; Anti-pa'(t)r(ъ) taken from I Macc 12:16 is rendered: "dlia a(t)ca, a(b) proti(v)ko o(t)cu'";³ Verni'ka, Vernikij, Vereni'ka, Veronika (Berenikē, Berenika, Berenike, Beronikis), a Macedonian form of the Greek Ferenikē meaning "bringer of victory"

1) Onom: "Sulcus qui sit aratro: siue suspendens aquas, aut coadunatio aquarum, Graece vero bellicosus".

2) "Pro omnibus, vel contra omnes" (Idem).

3) "pro patre, vel contra patrem" (Idem).

(Gk ferein "to bring, carry"), Berynda translates: "Tia'žko zvitia'zstvo" (Gk barys "heavy");¹ Kleopa (Kleopas, short form of Kleopatros (= "shining through the birth of his father"), (Pape), is translated: "Xva'la všelia'kaa, a(b) vsia'koho spo'sobu xva'la" (Gk kleos "fame", pas "all")². The succeeding entry, Kleopa'tra (I Macc 10:57), is more accurately rendered: "Sla'va otčič'zny a'bo ot(t)ca'" (Gk patēr "father", patris "fatherland", kleos "fame")³. In explaining the name Ape'llij (Apelles), Berynda does not follow the Onomasticon which provides: "Expellens vel abigens", but dually renders the name: "propově(d)ny(k) slo'va Bžho" from the Greek apellai "to hold a religious meeting i.e. to go to church", and "nečo'rnyj" from a "not" and pelios (pellos) "dark, black".

From Greek, the lexicographer also etymologizes names whose provenance is unestablished even to-day, e.g., k(l) Bori'sb which is rendered: "ot(t) e(l): Vorī's(b): Větr(b) s(b) Po(l)nočī" (Gk boreios). Pape also derives this

1) "Gravis victoria, vel pondus victoriae" (Idem).

2) "Cleopas, In Graeco Cleopas & interpretatur gloria omnis, vel omnimoda gloria" (Idem).

3) "Gloria patriae, vel patris" (Idem).

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES 190

name from Greek: "one who buries" (Gk orysso "to dig"; "to bury"; "heavy blow") and Withycombe's explanation is "fight". Other linguists (Brückner, Vasmer, Rudnyc'kyj) etymologize from the Mongolian bogori "little", while Sobolevskij treats the name as a diminutive of Borislavъ. From Greek, Berynda also derives the name Arsa'kъ¹ (Arsakēs): "po(d)no'suiučij tarču, a'b(o) po(d)nese(n)e ta'rčě" (Gk arsis "a raising" or "lifting" and sakos "a shield"). According to DB, the name is probably linked with the Armenian Arshaq.

Berynda covers approximately 46 Greek toponyms. They are taken from different sources, not always indicated by Berynda, but the majority consist of the topographic names found in the Bible, mostly in the New Testament.

The explanation of these toponyms is basically oriented on the Onomasticon. The name Antioxīa, for example, Berynda renders as: "za' vo'zъ a'bo v(ъ) mě'sto vo'za, a'bo bě'hu, a'bo proti(v)ko vo'zovi, a'bo bě'hovi, ellī(n)skī".² The Onomasticon's explanation for the same is: "pro vehiculo, vel curru, id est loco currus: siue contra vehiculum vel currum". Contemporary renderings read:

1) "Elevans scutum, aut elevatio scuti. G." But the name k(1) Arsakij, patriarch of Constantinople, Berynda translates "hardness of the sun" or "lightened vomit", prob. from Heb. or "sun", qasheh "hard", qo "vomit". (Idem).

2) Gk anti "against, for", oxos "a carriage".

"constant" (Pape), "an opponent" (Sm), "adversary" (Gr), "the opposer" (DB). Asi'a: "Kalī'sta(a), mulī'sta(a), bolo'tīsta(a) ... via(z)nučaa, pliuhavčaa" (with an extensive description following explanation), Onomasticon: "Limosa, vel coenosa", Pape, Lewis: "a marshy region"; Arara'tb: "Proklia'tstvo drža'nbia, kliatva' tre'peta, zloreče'nbe. Z(b) e (v) ĭ sī(r): proklia(c)tvo, a'bo svě(t)lostb běhu'čohō", Onomasticon: "Maledictio tremoris: aut ex Hebraeo & Syro, maledictio, siue lux currentis",¹ contemporary scholars: "creation", "holy land" (Young), "high ground" (Sm), "Highlands" (DB);² Berb ilī' Verrē'a (Berea RSV, Berrhoea Onom, Berroia Gk, Ac 17:10), the Onomasticon translates: "Gravis vel ponderosa", where Berynda presents the much broader explanation: "Tiažka(a), met[aforīce] ško(d)līva(a) smu'tna(a). Ta(k)že, Pova'žna(a), Za'cnaa, Nepospolī'taa, abo Va'žna(a)." Smith's and Pape's translation is: "will watered". Kīprb (Kypros, Cyprus) Berynda renders: "xoro'šaa, piaknaa. a'bo Pia'kno(st).³ e(1):

1) Heb arats "to fear, to be afraid, shake terribly" and arar "curse".

2) From Assyrian urardhu, associated with urdhu "highlands". Armenia is the Greek form of Ararat (Is 37:38)

3) Kypris, f., metaph. of a beautiful girl, a Venus as appellat. "love, passion".

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

192

vy'spa [source], e(st) ĭ pĕ(s) 1, 14 ĭ vĕ'tvĭ du'ba,¹ 4,13, sĕzrĕ'niie"; Onom: "pulchra, vel pulchritudo. G."; Ko'rinthĕ: "e(1) nasyĉe'nĕe, a'bo ōzdo'ba", Onom: "Saturitas, vel satietas, aut ornamentum. G."²; Pape: "high city"; also Makedo'nia, Lĭstra, Sĭraku'sy, Athĕnĕ, etc.

For some names, in addition to regular explanations, Berynda supplies fanciful renderings taken from legendary traditions. For example, Iera'polĕ: "S[viaš]ĉennyj hra(d) vĕ Frĭgi'ĭ ležašĉ, do koto'rohō z Ry'mu perenĕ'sĕ bĕ'sĕ ka'menĕ ve'lij za roskaza(n)em(ĕ) s(t) Ave(r)kia epp(s)a Ierapo(1)".³

Geographic names not to be found in the Bible are also introduced. For example, "Da'naprĭn(ĕ): Dnĕprĕ rĕka' [source]", no etymology provided; "Sauroma'tia: iašĉuroo'ĉna-ia".⁴ Skĭthi(a)⁵ Berynda explains: "Tatarska(a) zemlia', z(r) Sraci'nĭ";⁶ Boe'mia is explained: "ĉe'ska(a) 3 dni' v(ĕ)

1) Gk kypros "a tree growing in Cyprus", Lat cyprus, Heb gopher.

2) Gk koros "one's fill, satiety", koriannon "woman's ornament". Some derive it from Gk koris "bug" (cf, Pape).

3) "Holy city in Phrygia, to which, according to St. Abercius, the Bishop of Hieropolis, the devil brought a large stone from Rome".

4) "With the eyes of a lyzard".

5) In the explanation of the name Skĭthĕ [Col 3:11], Berynda does not follow the Onomasticon's rendering. See Appendix.

6) The name Sraci'nĭ Berynda renders: "Turĉi, Skĭ'thĭ, Tata're". Sarakĕnoi, pl., Arraceni (Plin.) derived from the Arabic sh-r-q "east-man" with reference to Egypt and Palestine.

do'l(ž) i šī(r)" (= 3 days to cross lengthwise and broadwise), and others.

Explanations of Greek toponyms are usually based on sources other than the Onomasticon.

The third group of names in Berynda's Leksikon is comprised of names of Latin origin. Names from Roman mythology, as mentioned previously, the lexicographer included with Greek mythological names. Only two names in this category are registered as independent entries: i) Skīlla¹, which Berynda explains: "zvėria mo'rscoe, o šestī' holovъ pe'sěxъ, a postatъ kra'snoī nevě'sty. a osta'to(k) tē'la iakъ u'žъ, v(ъ), tē'snomъ mē'scī žīve'tъ, hde i Ka'rīvdis(ъ)"; and ii) Xarīvdis², explained: "Tē'snoe mo're, hde ia(k) vī'r(ъ) požīra'ie(t) liudij i korablē'".

Generally speaking, the Latin names were obtained from a menologion and a considerable number of their explanations were taken from M. Retor. Berynda acknowledges this source in about twelve cases; for example, Venedi'ktъ, La(t) Benedi'ktъ: bl(s)ve'nъ a'bo derznove'nie. Manuīl to(1); Luka':

1) Scylla, a celebrated rock between Italy and Sicily, opposite Charibdis, personified daughter of Phorcys, that was transferred into a sea-monster.

2) Xarybdis, a dangerous whirlpool on the coast of Sicily; metaph. of a rapacious person, fig. anything greedy or destructive.

ievr [v̄bskrš a'aj] ... Ma(n):razume(n); Silve'str̄: Ma(n) Sla'v(n)"...". Analysis of this category of etymologies is rather problematic since the version of M. Retor's work utilized by Berynda has not survived to our time.¹

In explaining the two Latin names Antō'nij: "s(̄)vy'se da(n)ny(j), a(b) ĭskuple'nyj, a(b) vměsto ĭ'no(h) kuple'ny(j)", and Ale'ksij: "Posobi'telen̄, pomo'sčnī(k)", Berynda exploited the "Leksīs̄ ... prosto".² The former explanation was also utilized to render the name Antōni'n̄ ("Na zaměnu druhohō kuplenyj").

A rather insignificant number of Latin names is encompassed by the Onomasticon and some of them such as Akvilia, Publij, Klaudia, Rufus are left unexplained. Berynda supplies etymologies for all of these names.

Although infrequently, the lexicographer registers two names in a single entry if they are of the same origin or meaning, for example, "Vi'ktor̄ ĭ Vike'ntij, la(t) ĭmena pobēdī'tel̄, Maks: zvi'tia(ž)ca, zvītiažitel̄".³

1) Cf. J. Janów, op. cit., p. 473.

2) "Leksīs̄ ... prosto": "vměsto ĭ'noho kuple'ny(j)"; and "posobi'tel̄".

3) Similarly, one entry embraces the names Līsia and Līstra: "e(l) rozvia'zuiučij ..." both of which the Onomasticon explains as "Dissoluens".

There are a few Latin names in "Leksikon 2" which the lexicologist traces from several languages. For example, Pa'uelъ: "Usta' truby', a'bo spoko'jny(j). Z(ъ) e(v): ĭ e(l): podo'j liu'dzski(j). La(t): sla'by(j)"; and Luka': "ev(r): [vъskrša'aj], samo'mu z(ъ) me'rtvy(x) vstanbe. La(t) o(t) svě(t)losti, N. Ma(n): razume(n)".¹

In addition to etymologies, names like Ma'rko, Loukia'nъ and others are supplemented with long descriptions and quotations from the liturgical texts in which they appear. The explanation for Marko, Berynda obtained from the Onomasticon² and added: "sъvrъše(n)".

Alongside some of the Latin names, Berynda indicates the word from which the name is derived; for example, "Indi'ktъ: [no'voe lě'to], při'kla'sie, ĭlĭ' povele'nie o(t) rečenia Indi'ko: o'pověda'iu, oustavu'iu"; "k(l) Lavrentij: Mnoholiu'denъ ... z(ъ) la(t): Bo'bkovyj (La(t): bo lavrus, da'fnĭ, ie(l): Bo'bkovoe de'revo)"; "Silua'nъ (ĭ Seliva'nъ) Lě'snyk, dĭkij, lěsnyj, borovy'j [si'lva, la(t): Lěsъ]"; etc.³

Some of the incorrect explanations of Latin names

1) Onom: "Hebraice potest interpretari, Ipsi resurrectionis, vel Latine a luce. D." Dict. 1282: "vъskrešaiaj".

2) Onom: "Limatus, vel fricatus, aut expolitus, id est a rubigine abstersus. D." According to Withycombe, Marcus was prob. derived from the name of the god, Mars.

include: Kasia'nъ: "Mīronosī(t)" derived from casia, a tree with an aromatic bark, like cinnomon, instead "of Cassius"; Martinianъ, probably meaning "of Martius", Berynda explains "svyšše svědīte(l)stvova(n), a(b)o cě(l)", probably from Gk martyś "a witness", "whole" or "cured".

Undnown is the source from which Berynda obtained the explanation "čestъ" for the name Ihnatij.¹ According to Withycombe, the etymology of this name is unknown.

For some names Berynda offers a two-fold explanation. Lo'gginъ, for example, is literally translated: "do(l)hij" (Lat longinus "long") with the added abstract concept: "smyšliaia hlubo'ko" (= deeply meditating, thinking thoroughly). Similarly presented are: Seku'нкъ: "vto'ryj, a(b) ščasli'vyj, fortu'nnyj"; Sevīrъ, Severus: "Tia'žekъ no'rovy. vysokoumlī'vъ, pova'žnyj, okru(t)nyj"², and others.

Generally, names-appellatives are explained correctly. For example: Vi'ktorъ, Vikentij ("pobědī'telъ..."),³ k(l)

1) The Lat dignitas is a possibility.

2) Cf. Hebrew names Xevrō'nъ where, in addition to the usual explanation, Berynda adds, in brackets, the abstract: "vīdē'nie věčnoe"; and also Aōdъ (I Par 8;7) "supte'lnostъ a'bo ostro(st) rozumu".

3) See M. Grek: "Vīkto(r) da Vīke(n)eī, rīmska imena ... īm(ъ) iedī(n) to(l)kъ: Pobedītelī" (Cf. J. Janów, op. cit., Table I).

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

197

Vita'lij (živo'tnyj"), Bonifa'cij ("dobrotvo'recъ")¹, Herman ("krěpkou'me(n), něme(c)"), k(1) Dometianъ, Domītia(n) ("domašník"), Do'mna ("Pa'nī"), Do'natъ ("darova'nyj"), Kōnstantij ("tverdъ"), Mari'na ("morskaa"), Kīndъ, Kvě(n)tu(s) ("piatyj"), Lu'ppъ ("vlъ'kъ"), etc.

Some of the incorrectly rendered appellatives include: Dome'tij ("svy'še daro'vanyj", prob. from Gk doma "gift"), and Fa'vstъ, Faustъ ("prezo'rstvo", instead of "fortunate", "lucky").

A significant number of names are left unexplained.

Unexplained Names

Berynda's "Leksikon" contains over 90 names unrendered. These are almost exclusively names of Greek and Latin provenance. When the fact that Berynda was inclined to present extensive explanations for his entries is taken into consideration, it must have been for an important reason that names were left unrendered. The author of the "Leksikon" makes reference to this situation in the title of the onomasticon part of the "Leksikon": " ... a ĭnde ĭ be(z) tlъkova'nia, za sluča'jnoe ĭ nu'ž(d)noe ĭ sko'rostnoe vre'mene ..." (= "and in some places without explanation, because of haste, urgency

1) Vonifa'tij is explained "pote'čnīkъ".

and shortage of time ...").¹

Since it is the Greek and Latin names which comprise the unexplained group, one can assume that Berynda included them later than the others, perhaps shortly before publication.

Often the lexicologist explains only one of two or more names of the same origin. For example, in Dorothea, Dorothej only the latter is rendered; in Ry'mъ, k(1) Rōmīl(ъ), Rōmu(1), Roma'na, k(1) Rōman(ъ), the first and final is explained; in Rodī, Rodij, Ro'donъ, Ro'dosъ a'bo Ro(d), Rodi'onъ, the first two are etymologized. The name Pa'uelъ is explained, but Paula, Paulinъ remain unrendered; Solomōnъ, Salomōnъ is assigned a meaning while k(ž) Solomi'a is not; Maksi'mъ is etymologized but Maksimilianъ has no rendering, etc.

Unexplained sometimes are names of uncomplicated provenance such as Hlafira, Elladij, Hlīki'a, Heminia'nъ, Eua'nthia, Filaretъ, Halī'nia, etc.

There are also cases where the same name possesses an explanation in one copy of the "Leksikon" and not in another copy. For example, Filologъ, k(ž) Filoni'la, Fōtinia, and others.

Unrendered is also Berynda's religious name Pa'mvōnъ, as well as names of uncertain origin such as Pathnu'tij, Piōrъ, Holenduxa, k(ž) Hovde'la, Kastulъ, Ka'stōrъ, and others.

1) Cf. "Leksikon", op. cit., p.169.

ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

199

As an etymologist, Berynda applies the so-called eclectic method of presentation of his explanations in which material is drawn from various sources.

Another characteristic trait of Berynda's etymologization is his wealth of synonyms, and to a lesser degree, his extensive descriptive material, citations, and bi-lingual explanations. Uncertain etymologies are indicated by the character "N" or placed in brackets or parenthesis. A larger percentage of the names left unetymologized was due to haste.

Berynda approached all of his sources with scholarly criticism which is manifest in his selection of explanations.

There is a significant number of etymologies which we were unable to trace. These are very likely Berynda's own. Some of the names left unexplained in the Onomasticon are etymologized in "Leksikon 2".

Over 80% of Berynda's explanations concurs with contemporary etymologization.

Considering the state of development of linguistics at that time, the percentage of incorrect etymologies in "Leksikon 2" can be deemed insignificant.

CHAPTER IV

A HISTORICAL AND ONOMASTIC EVALUATION
OF THE RESEARCH MATERIAL

The Leksikonъ slavenorōsskij i ŷmenъ tlъkovanie, as mentioned in the introduction, was the largest work of the XVIIIth century in the field of lexicography in the Eastern Slavic world. It was also the first critical-comparative study of Biblical nomenclature amongst Eastern Slavs. All preceding lexicographic works were, with regard to content and scope of linguistic interpretation, insignificant and applicable only to general needs. The "Leksikon's" purpose was to fill this lexicographic void in the educational system and scholarship of Ukraine, which at that time had reached a significant stage of development. In the foreword-dedication to those who contributed to the successful completion of his thirty-year work, Berynda initially emphasized the necessity of such a lexicon in the church. Lack of knowledge of the Church Slavic language by Berynda's contemporaries created indifference to the church itself, not only in Ukraine, but also in Russia, Serbia, Bulgaria and other countries which utilized this language in theological and liturgical practices. In his afterword, the lexicologist also underlined the need for the work with regard to scholars and students.

The abovementioned factors influenced the very character

A HISTORICAL AND ONOMASTIC EVALUATION
OF THE RESEARCH MATERIAL

201

of the "Leksikon" in choice of material and manner of explanation. Material was taken from many sources beginning with various texts of the Bible and concluding with scholarly, religious and theological treatises of different authors. This fact contributed to the eclectic wealth of the lexical material, which made the "Leksikon" a helpful reference in various fields of learning: theology, philosophy, translation, general arts and literature.

The onomasticon part of the "Leksikon" assembles a large number of foreign loan-words¹ used in Ukraine at that time. These include terminology from various fields of human knowledge: philosophy, grammar, theology, poetics, natural sciences, mythology, etc. United are etymological, explanatory, synonymic, encyclopedic and multi-lingual elements. To a large extent, it is a dictionary-concordance of many fields of knowledge which was meant to fulfill the various needs of scholarly and cultural life of the time.

1) Berynda uses these words in various functions: as head entries, translations of Slavic words, and as explanations. According to O. Horbač (op. cit., p. 62) loan-words appearing as head entries number 510. F. Buslaev (Istoričeskaja xristomatija, Moskva, 1861, p. 1109), states that the "Leksikon" is "an important source in the study of foreign words in the era before Peter the Great". Foreign loan-words entered Russian at a considerably later period (cf. Gerta Huttl-Worth, "On the Western Loan-Words in P. Berynda's 'Leksikon'", The Annals of the Ukrainian Academy of Arts and Sciences in the United States, Vol. VIII, 1960, p. 70-80).

A HISTORICAL AND ONOMASTIC EVALUATION
OF THE RESEARCH MATERIAL

202

Head entries are explained not only in the then contemporary Ukrainian literary and Church Slavic languages, but also in the languages of European scholarship -- Greek and Latin.¹

Berynda's "Leksikon" was also the largest work of the time dealing with the Church Slavic language.² In amassing and explaining the rich lexical material of this language, the work served as a main source in the compilation of various Slavic (particularly Eastern Slavic) dictionaries for a considerable duration of time.³ The question of the Church Slavic language in the "Leksikon" has been studied by S. K. Bulič⁴ and A. Martel.⁵

Berynda's dictionary has retained its scholarly value to the present. Many lexicologists continue to cite it as a

1) "Alčba: ... holo'dnostъ, Peina, esuritio; Ba'horъ: Poinikis, šarlatovaa farba, Purpura" etc.

2) Cf. I. V. Jagičъ, Istorija slavjanskoj filologii, Sankt-Peterburgъ, 1910, p. 32.

3) "Leksikon slaveno-valašeskij" (1649), "Sŭnonima slaveno-rosskaja" (XVIIth century, manuscript), "Cerkovno-slavjans'ko-pol's'kyj leksykon" (1722), "Slaveno-hreko-laytns'kyj leksykon" F. Polikarpova" (1704). Cf. also D. Čiževskij's History of Russian Literature, Mouton & Co., s'Gravenhage, 1962, p. 365.

4) Bulič, S. K., Očerk istorii jazykoznanija v Rossii. t. I, SPb, 1904.

5) Martel, A., La langue polonaise dans les pays ruthenes, Ukraine et Russie Blanche, 1569-1667, Lille, 1938.

A HISTORICAL AND ONOMASTIC EVALUATION

203

OF THE RESEARCH MATERIAL

reliable source.¹

The structure of the "Leksikon" is composed of two separate parts: i) the Church Slavic-Ukrainian dictionary and ii) the onomasticon ("Leksikon 2"). Both sections differ thematically but at the same time complement each other. By means of cross-references, the lexicographer often supplements his information in the first section from the second and vice-versa.² While the second part abounds with borrowed terminology in addition to names, the first division includes only some names, generally those referring to God, Christ, Holy Spirit, etc.

Contained in "Leksikon 2" was the most plenar collection of names in the Eastern Slavic world of that time. In comparing M. V. Biryła's³ work on Bielorussian anthroponymy covering the period between XV - XVIII centuries, we found all of the names (except for a few of Slavic origin) included in Berynda's onomasticon. "Leksikon 2" also embodies all of the names listed in the recently published dictionary of most frequently

1) Cf. J.B. Rudnyc'kyj, An Etymological Dictionary of the Ukrainian Language, op. cit.; and Ivan Rodačenko, "Etymolohična zahadka Vinnyci", Literaturna Ukraïna, No 94, 1967, Kyjiv, and others.

2) "Prīdvo'rie, zř vь ĭ'menexъ Xřrō'thъ; Zōgra'fъ, zř Živopř'secъ," and others.

3) M. V. Biryła, op. cit.

A HISTORICAL AND ONOMASTIC EVALUATION
OF THE RESEARCH MATERIAL

204

used personal names in Ukraine to-day.¹ The name forms in this new dictionary correspond with those introduced by Berynda.

By virtue of its size and diversity of names, Berynda's onomasticon surpassed one of its most important sources - the Onomasticon of the 2nd Polyglot -- and, consequently, other sources such as those of M. Grek and E. Retor. Utilizing various Eastern and Western source material, Berynda assembled and explained approximately 1600 names.

Not only did the lexicographer register names that were in use amongst Eastern Slavs, particularly Ukrainians, during his time, but he also introduced new names which are currently practised in Ukraine. Each day of the year in "Leksikon 2" was assigned its saint's name with, in some instances, more than one name being attributed to a particular day. With few exceptions, Berynda annotates each name with the saint's or martyr's commemoration date. This was probably intended to facilitate naming the new born, particularly in those parts of Ukraine which adhered to naming children after the calendar saint of their day of birth. Another possibility may be that Berynda wanted to encourage the namebearer into the cult of the

1) Slovnyk vlasnyx imen ljudej, Druhe vydannja vypravlene i dopovnene, Akademija Nauk Ukrajin's'koji RSR, Kyjiv, 1961.

A HISTORICAL AND ONOMASTIC EVALUATION
OF THE RESEARCH MATERIAL

205

saint. Often more than one saint possessed the same name in which case the monk or priest selected the saint of their choice for the newborn. For example, Berynda presents in separate entries the name Pa'mvōnъ (June 5 and July 18) referring to two different saints, and others.

According to the afterword of the "Leksikon", T. Balaban¹ entrusted Berynda to compile the dictionary and onomasticon. This project was to be one of the main aspects of Balaban's broad plans for the publication of a critical edition of a Church Slavic Bible. Berynda undertook the task and did not abandon it upon the death of the project's initiator. To the contrary, Berynda broadened his onomasticon to include non-Biblical names. In his afterwork, the lexicographer admits that his work is far from complete taking into consideration the scope of the subject matter.²

A dictionary and register of names was a necessity of the time. Population census were being conducted revealing many identical names which created difficulty for administrators.

1) "Reče'nīia i ĭmena Slave'nskaia ĭzbīra'tī, akī ne ou su'šču tohda Leksiko'nu, ra'zvě Liubom(d)ra Kī(r) Lavre'ntīa Zīza'nīa..." (Leksikon, p. 243).

2) "Liksikon", Kyjiv, 1961, p. 3.

A HISTORICAL AND ONOMASTIC EVALUATION
OF THE RESEARCH MATERIAL

206

The number of Christian names accessible, even in their variant forms and diminutives, were insufficient for use. Many names assumed the function of surnames¹, and a great need existed for the expansion of the fund of names.

The acceptance of Berynda's "Leksikon" was widespread and twenty-six years later it was reprinted in 1653, in Kutein. From a scholarly point of view, the lexicon surpassed works by some scholars of the succeeding XVIIIth century in its method of explanation.² Methodologically, the lexicologist approached his material as a linguist and onomast indicating, for example, common elements such as "Aen, Betъ ĭlĭ Vĭthъ" in name formation. His rich explanations of names critically incorporate the large scope of various sources from different scholarly and cultural spheres. Some of the explanations treated as being dubious by the authors of the Onomasticon of the 2nd Polyglot, Berynda accepted as doubtful in some instances and certain in others.

1) A. M. Zales'kyj, "Sposterežennja nad ukrajins'kymy pryzvyščamy XVII v.", Doslidžennja i materialy z ukrajins'koji movy, Tom VI, Maukova dumka, Kyjiv, 1964, pp. 133-145.

2) Cf. V. K. Tredjakovskij's explanations of some names such as: Italia from "dalъ (distance), Germania from "xolm" (hill), Skity from "skitat'sja" (roving), Igorъ from "igratъ" (to play), etc.

A HISTORICAL AND ONOMASTIC EVALUATION

207

OF THE RESEARCH MATERIAL

Other sources are similarly dealt with, and uncertain explanations are either placed in brackets or preceded or followed by the sign "N". What Berynda's approach basically lacked was strict philological analysis. With very few exceptions, he simply explained names, often inserting citations in which the particular name appeared. The purely linguistic approach to the origin of names was not practised by scholars of that time. Adequate preparation for scientific treatment of the subject was lacking. It was not until the second half of the XIXth century - the turning point in linguistic sciences - did this emerge.

Considering all aspects of P. Berynda's "Leksikon", the work can be regarded as the cornerstone of Slavic onomastics. It was the most comprehensive source of names used by Slavs, especially the Eastern sector, at the beginning of the XVIIIth century. Berynda projects as the one who laid the groundwork for Slavic philologists specializing mainly in the semantic and explanatory aspects of onomastics - seemingly the dominant area of concentration of Slavic onomastics.

The "Leksikon" satisfied scholarly standards and requirements for some time. Linguists did not delve into the question of onomastics until the second half of the XIXth century.

A HISTORICAL AND ONOMASTIC EVALUATION
OF THE RESEARCH MATERIAL

208

It was then that studies in Slavic linguistics showed significant growth, and names, especially those of Slavic origin, became an important branch of this field. Deeper interest in linguistics at this time initiated a new, purely linguistic approach in onomastic research. The result was F. Miklosiĉ's monumental work in the field of Slavic onomastics.¹ Since Berynda hardly touched upon names of Slavic origin, this became the first systematic presentation of Slavic personal and geographic names and following Berynda, the second phase in the development of Slavic onomastics. Miklosiĉ's work examines the formation of Slavic names. In the case of simple names, the linguist presents a number of suffixes incorporated in the formation of the names. In compound names, elements of the name are analyzed, i.e., which part of speech constitutes the first component of the name and which the second; syntactical relations between the two components; component sequence in compound names; and finally, an alphabetical account of wordroots (Slavic and non-Slavic) from which the names originate is presented.

1) F. Miklosiĉ, Die Bildung der Slavischen Personen- und Orts-Namen, Vienna, 1860. (Reprinted in Sammlung Slavischer Lehr- und Handbuecher, ed. A. Leskin et al., Heidelberg, 1927.)

A HISTORICAL AND ANOMASTIC EVALUATION
OF THE RESEARCH MATERIAL

209

Miklosič's work has scientific merit even to-day.¹
All later studies in Slavic onomastics were based to a great extent upon Miklosič's work. A shortcoming of the study is its incomplete coverage of Slavic material. Research was based only on Bulgarian, Serbian, Russian, Czech and Polish languages.²

In 1867, M. Moroškin³, a follower of Miklosič, published a compilation of Slavic personal names which incorporated many names of Russian origin. This became the first work in Russian onomastics. Scientifically, it is inferior to F. Miklosič's work. In his introduction, Moroškin gives a broad historical description of the emergence of Slavic personal names which served as a basis for historical studies of names for many Russian authors.

1) Miklosič, F., "Die Bildung der Ortsnamen aus Personennamen", Denkschriften, v. XIV, 1864, p. 1-74; "Die Slavischen Monatsnamen", ibidem, v. XVII, 1867, p. 1-32; "Die Slavischen Ortsnamen aus Appellativen", ibidem, v. XXI, 1872, and II, v. XXIII, 1874.

2) Humec'ka, L.L., Narys slovotvorčoji systemy ukrajins'koji aktovoji movy XIV-XV st., Akademiya Nauk Ukrajin's'koji RSR, Kyjiv, 1958, p. 7.

3) Moroškin, M., Slavjanskij imenoslov ili sobranie slavjanskix ličnyx imen v alfavitnom porjadke, St. Petersburg, 1867 (work not seen by the author).

A HISTORICAL AND ONOMASTIC EVALUATION
OF THE RESEARCH MATERIAL

210

A significant contribution to the study of onomastics was also made by N. M. Tupikov.¹ In addition to focalizing on the history of names, the author also stressed social and geographic distribution but ignored philological aspects.

Elaboration on the word-formation of Russian personal names was presented in works by H. H. Ginken² and O. M. Seleščev³, and the function of suffixes was dealt with by F. V. Taranovskij⁴ and others.

Ukrainian onomastics of that period is represented by four important works: that of M. F. Sumcov,⁵ which discussed village nicknames as the basis for surnames; V. Oxrymovyč⁶, who concentrated on nicknames as material for the study of folk traditions and principles of legal practice; I. Franko's⁷

1) Tupikov, N. M., Zametki k istorii drevnerusskix imen, St. Petersburg, 1892.

2) Ginken, H. H., "Drevnejšie russkie dvuxosnovnye ličnye imena i ix umenšitel'nye", Zyvaja starina, kn. IV. 1893.

3) Seliščev, O. M., "Proisxoždenie russkix familij, ličnyx imen i prozvišč", Učenyje zapiski MGU, 1948.

4) Taranovskij, F. V., "Soobraženija o suffiksax, vxodjaščix v sostav zapadnorusskix familij i nazvanij sel i dereven v Belarussii", Filologičeskie zapiski, 1892.

5) Sumcov, N. F. "Malorusskie famil'nye nazvanija", Kievskaja Starina, t. 6, 1885, p. 215-228.

6) Oxrymovyč, V., "Znadoby dlja piznannja narodnyx avyčajiv to pohljadiv pravnyx. I. Pro sil's'ki prozvyšča", Žytje i slovo, kn. I, L'viv, 1895.

7) Franko, I., "Pryčynky do ukrajins'koji onomastyky", Naukovyj zbirnyk ..., L'viv, 1906.

A HISTORICAL AND ONOMASTIC EVALUATION
OF THE RESEARCH MATERIAL

211

discussion of Ukrainian surnames of Ivan Kryvoho, Ivan Romanča, Ivan Romačat type, as an indication of the legal conditions in western Ukraine in XVIth century; and the work of V. Simovyč¹ dealing with the role of the suffix "-no" in the formation of general and personal names of masculine gender. Using social stratification as a basis, V. Ščerbyna² discussed Ukrainian surnames of the XVIIIth century dividing his material into several categories: surnames of kozaks, townsfolk, nobility and christened Jews.

During the first half of the XXth century, nothing significant in the field of onomastic sciences was published by Soviet Ukrainian scholars. A few toponomastic publications appeared in Soviet Ukraine during the 1930's but these were met with political, not academic, criticism from the Soviet government charging "nationalistic" tendencies, etc. During the following two decades, nothing appeared in this field. It was not until the early 1950's, after some political reorientation in the Soviet Union, that this subject was again being researched. Soviet Ukrainian linguists have since

1) Simovyč, V., "Ukrajins'ki čoloviči jmennja osib no "-no", Zbirnyk komisiji dlja doslidžennja istoriji ukrajins'koji movy, kn. I, Kyjiv, 1931, p. 87-111.

2) Ščerbyna, V., "K istorii malorusskix famil'nyxъ prozvanij", Kievskaja Starina, v. VIII, Kiev, 1894, p. 278-282.

A HISTORICAL AND ONOMASTIC EVALUATION
OF THE RESEARCH MATERIAL

212

produced a number of publications and articles covering the period from the XIVth century to the present time. Among them are: A. A. Burjačok¹, who applies the comparative method to Slavic and non-Slavic languages; L. L. Humec'ka², who wrote on Ukrainian names of the XIVth - XVth centuries; O. B. Tkačenko³; Ju. K. Red'ko⁴ with a number of articles which appeared in 1966 and an extensive study on contemporary Ukrainian surnames to his credit; and M. V. Fenenko⁵, the author of a study on toponyms in T. Ševčenko's works, published in 1965. The same year, the Academy of Sciences of the Ukrainian SSR published Pytannja onomastyky⁶ incor-

1) Burjačok, A. A., Nazvy sporidnenosti i svojactva v ukrajins'kij movi, Vydavnytstvo Akademiji Nauk Ukrajins'koji RSR, 1961.

2) Humec'ka, L. L., op cit.

3) Tkačenko, O. B., "Ukrajins'ki prizvyšča z sufiksom -enko", Slavjans'ke movoznavstvo, II, Kyjiv Vydavnytstvo Akademiji Nauk Ukrajins'koji RSR; "Prizvyšča z suffiksom -enko ta sporidneni utvorennja", Ukrajins'ka mova v školi, No. I, 1958.

4) Red'ko, Ju. K., Sučasni ukrajins'ki prizvyšča, Akademia Nauk Ukrajins'koji RSR, Kyjiv, 1966; Slovjans'ka filologija, 1958-1962.

5) Fenenko, M. V., Toponimika Ukrajiny v tvorčosti Tarasa Ševčenko Vydavnytstvo "Radjans'ka škola", Kyjiv, 1965, 127 pp.

6) Pytannja onomastyky, Materialy II Respublikans'koji narady z pytan' onomastyky, "Naukova dumka", Kyjiv, 1965.

A HISTORICAL AND ONOMASTIC EVALUATION
OF THE RESEARCH MATERIAL

213

porating articles dealing with Ukrainian and non-Ukrainian nomenclature and Terytorial'ni dialekty i vlasni nazvy¹.

In 1964, a collection of articles titled Ukrajins'ka dialektolohija i onomastyka² also appeared. Soviet Ukrainian onomastics include such names as: P. D. Tymošenko, K. K. Cilujko, J. O. Dzendzelevs'kyj, A. I. Hersors'kyj, V. P. Petrov, M. L. Xudaš, O. F. Ripec'ka and many others.

Significant attention to the study of onomastics has been accorded by Ukrainian scholars abroad³. Since the early 1950's the Ukrainian Free Academy of Sciences in Canada (Winnipeg) has been publishing a series Onomastica, under the editorship of J. B. Rudnyc'kyj. This publication centres on Ukrainian nomenclature and also includes articles or monographs on non-Ukrainian names. Works and articles have been published by: J. B. Rudnyc'kyj⁴, the most active

1) Terytorial'ni dialekty i vlasni nazvy, "Naukova dumka", Kyjiv, 1965.

2) Ukrajins'ka dialektolohija i onomastyka, Zbirnyk statej, "Naukova dumka", Kyjiv, 1964.

3) Cf. Zyla, W., "Ukrainian Onomastics I", Names, Vol. 14, No. 2, 1966; and Slavutych, Yar, "Ukrainian Onomastics II", Names, Vol. 14, No. 3, 1966.

4) Rudnyc'kyj, J. B., Slovo i nazva "Ukrajina", UVAN, 1951; Kanadijs'ki miscevi nazvy ukrajins'koho pochozennja, 1951 and 1957; Nazvy "Halycyna" i "Volyn", 1952; Studies in Onomastics, Winnipeg, 1958.

A HISTORICAL AND ONOMASTIC EVALUATION

214

OF THE RESEARCH MATERIAL

research in this field; W. Jaszczun¹; E. Borschak²; M. Borows'kyj³; S. Hordyns'kyj⁴; I. Velyhors'kyj⁵; B. Unbegaun⁶; W. Kirkonnell⁷; C. Meredith Jones⁸; and others.

Ph.D. dissertations in this field have also been authored by J. P. Hurs'kyj⁹ and Andre de Vincenz¹⁰; and M.A.

1) Jaszczun, W., "The Term and Name 'Brody'", Onomastica, No. 29, UVAN, Winnipeg, 1965.

2) Borschak, E., "Le noms de famille ukrainiens", idem, No. 18, 1959.

3) Borows'kyj, M., "Ukrainian Topo- and Anthroponymy in the International Botanical Terminology", idem, No. 9, 1955.

4) Hordyns'kyj, S., "Nazvy 'rusyči' i 'rusovyči'", idem, No. 25, 1963.

5) Velyhors'kyj, I., "Term and Name 'Canada'", idem, No. 10, 1955.

6) Unbegaun, B., "L'origine du nom ruthenes", idem, No. 5, 1953.

7) Kirkonnell, W., "Canadian Toponymy and Cultural Stratification of Canada", idem, No. 7, 1954.

8) Jones, C. Meredith, "Indian, Pseudo-Indian Place Names in the Canadian West", idem, No. 12, 1956.

9) Hursky, J. P., Patronymic Surnames in Ukrainian, University of Pennsylvania 1957, part of which ("The Origin of Patronymic Surnames in Ukrainian") was published in the Annals of the Ukrainian Academy of Arts and Sciences in the United States, Vol. VIII, No. 1-2 (25-26), New York, 1960, p. 169-190.

10) Andre de Vincenz, "Le nom de famille houtzoule", idem, p. 191-205.

A HISTORICAL AND ONOMASTIC EVALUATION
OF THE RESEARCH MATERIAL

215

theses at the University of Manitoba by R. B. Klymasz ¹,
W. T. Zyla ², I. Tarnawecky ³, and W. Slipchenko ⁴.

In general, East Slavic onomastica devotes little attention to names of Christian provenance and mainly studies those of Slavic origin. However, no monumental work covering the entire Eastern Slavic territory exists. The beginnings laid by P. Berynda have not as yet been adequately explored. The process of Slavicization, for example, of Christian names of Greek, Hebrew and Latin origin in the various Eastern Slavic regions, along with the development of these names in different periods, would be of great contribution to the study of the historical development of these languages. This question has hitherto been touched upon only in a few articles.

Perhaps the most significant contribution to this problem has been advanced by A. L. Sobolevskij ⁵ in his work

1) Klymasz, R. B., Canadianization of Slavic Surnames: A Study in Language Contact, (an excerpt of this thesis has been published as A Classified Dictionary of Slavic Surname Changes in Canada, Winnipeg, 1961.

2) Zyla, W. T., Anthroponymy [An Analytical Study of the Surnames] in the Kharkiv Register [Census] of 1666,

3) Tarnawecky, I., Anthroponymy in the Pomiany of Horodyšče of 1482, Second Revised Edition, UVAN, Winnipeg, 1965.

4) Slipchenko, Wl., Gogol's Proper Names, University of Manitoba, 1966, [Unpublished].

5) Sobolevskij, A. L., Lekcii po istorii russkogo jazyka, Fourth Edition, Moscow, 1907.

A HISTORICAL AND ONOMASTIC EVALUATION
OF THE RESEARCH MATERIAL

216

on foreign borrowings in the Russian language in which many dialectical alterations of proper names were studied and traced to their original form. In his work, M. Vasmer¹, explained the general process of integration of Greek borrowings, including Greek proper names, into the Russian language. In the field of Christian nomenclature, some contribution has been made in recent years by A. Baeklung². His interest centres around the "Deeds of Novgorod Velikij" from which the basic Novgorod variants of calendar saint names were selected and their process of Russianization and social function during the period of Novgorod's autonomy. The work limits itself to the territory of Novgorod between the XIIth and XVth century.

In summary, it can be said that as far as approach and interest in the study of names in Slavic onomastics is concerned, three phases of development can be discerned. The first could be described as etymological and semantic; the second as basically linguistic (or morphological); and the third as sociolinguo-historical. The first phase is represented by P. Berynda, the second by F. Miklosič and the linguists

1) Vasmer, M., "Dissimilationsvermeidung im Russischen", Zeitschrift für vergleichende Sprachforschung auf dem Gebiete der indogermanischen Sprachen, LI, Berlin, 1923.

2) Baeklung, A., op. cit.

A HISTORICAL AND ONOMASTIC EVALUATION

217

OF THE RESEARCH MATERIAL

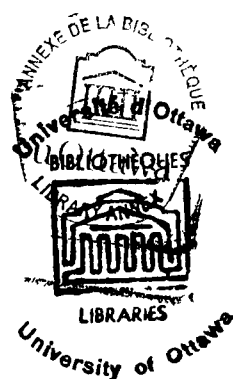
of the XIXth and the beginning of the XXth century, and the third by present day onomasts and lexicologists. The latter find onomastic material relevant to many social and humanistic studies.

The richness and broadness of P. Berynda's "Leksikon 2", its utilization of sources from various cultural spheres, and its unique approach to the explanation of onomastic entries, make this work a solid and scholarly foundation in the science of Slavic onomastics.

PROPER NAMES IN PAMVO BERYNDA'S
"LEKSIKONЪ SLAVENORÖSSKIJ I ĬMENЪ TLЪKOVANIE"
OF 1627

by Jaroslav Rozumnyj

Thesis presented to the Faculty of Arts
of the University of Ottawa through the
Department of Slavic Studies as partial
fulfillment of the requirements for the
degree of Doctor of Philosophy.



Ottawa, Canada, 1968

CONCLUSIONS

The appearance of Pamvo Berynda's Leksikonъ slaveno-rōsskiĭ i ĭmenъ tlъkovanie was motivated by the needs of the cultural rebirth in Ukraine inspired in the second half of the XVIth and the beginning of the XVIIth century: an echo of the new spiritual trends of the Renaissance and Reformation in Western Europe.

The ideas and style of these trends manifested themselves in the dominating religious (particularly polemic) literature, in translation, Bible study, and in various genres of fine arts and architecture. Berynda's most significant contribution was made particularly in linguistics, translated literature, Bible study (especially in the field of onomastic science), and the art of engraving and printing in general.

Berynda belonged to the more prominent translators of his time and defended the necessity of translating in the vernacular or the Ukrainian literary language of the time. He served as emendator of translations rendered by other scholars and also wrote numerous forewords and afterwords to various publications of the Kievo-Pečersk Monastery.

His "Leksikon" is the first larger lexicographical work in the field of Old Church Slavic, the Ukrainian language and Eastern Slavic linguistics in general. Based on rich

CONCLUSIONS

219

source material, it contains a wealth of synonyms in the Ukrainian explanatory section. This is not only the best linguistic monument for the study of the Ukrainian and Old Church Slavic languages of the beginning of the XVIIth century, but for centuries it served as a source in the compilation of various dictionaries. The work has retained its scholarly value to the present.

In the second part of his lexicon("Leksikon 2"), Berynda goes much deeper than simply compiling and explaining names, especially those of the Holy Scriptures. "Leksikon 2" is a thorough study of the many aspects and forms of names as they appear in different versions of the Bible - Slavic, Greek, Latin and Hebrew. In many instances, due to copyists' errors, condition of texts, etc., a name designating the same person or geographic location appeared in different variations in the Bible. Berynda not only listed all the variant forms, but also cited in which book, chapter, and verse they appeared, supplying the correct form in each case. Noted was also the omission of a name, verse, or part of a verse from certain versions of the Bible. In cases where Berynda emends a name obtained from the "Ostroh Bible", he places it before the correct form usually taken from the Polyglot Onomasticon. In some instances are encountered names which the lexicographer does not correct but simply recopies from the "Ostroh Bible".

Biblical names which were popularized in Europe at

CONCLUSIONS

220

the time by ideals of the Reformation form the largest group in "Leksikon2". This is followed respectively by names of Greek and Latin provenance. There is also a significant number of mythological names from Greek, Latin, Egyptian and Hebrew mythology and proper names taken from mythology which propagated under Renaissance influence.

Characteristic Renaissance traits were also reflected in the ornamentation of books on which Berynda worked in Strjaty and the Kievo-Pečersk Monastery.

"Leksikon 2" is based on a wealth of material from which Berynda procured his names as well as numerous diverse sources from which name explanations were obtained. Various Slavic, Latin (Roman), Western European, Byzantine, and other onomasticons and lexicons were relied upon. The greater percentage of entries were explained with the aid of at least two and more different sources. The lexicon constituted one of the works in whose time was exploited the better of both Western and Eastern scholarship.

Over 50% of Berynda's explanations were procured from the Onomasticon of Plantin's Bible - regarded then as the most critical Bible edition in Western Europe. In instances where this source conflicted with explanations presented by the Fathers of the Church, Berynda followed the latter. The name explanations are characterized by an abundance of synonyms from the Ukrainian literary language of the time. Upon occasion,

CONCLUSIONS

221

more lengthy citations are supplied from liturgical books in which is mentioned the bearer of a particular name.

Compared to contemporary Biblical scholarship, Berynda's explanations and emendations of names, for the greater part, do not differ from the former. Out of approximately 1600 names some 90 are left unexplained. These are mostly of Greek or Latin provenance, not necessarily linguistically complicated. In some cases, the same name is rendered in one copy of the "Leksikon" but not in another. Unexplained are also names which present difficulty with regard to origin even to-day.

As a rule, name forms were based on Greek, even though occasional Latin and Hebrew forms are encountered. In some cases, Western influences in name transcriptions are evident. This primarily relates to the Greek letter "η" which is sometimes rendered "e" instead of "и" and "ß" which appears as "ö" instead of "в" . Aside from these exceptions, Berynda faithfully adheres to the then accepted transcriptual norms of Greek names in Ukraine. Popular name forms practised by the population are not furnished.

"Leksikon 2" was the most exhaustive collection of names used in Ukraine and generally in Eastern Europe at that time. Included was a substantial percentage of new names which took on popularity under the influence of Renaissance (classical and Reformation (Biblical) trends.

CONCLUSIONS

222

In the science of onomastics, Berynda has earned the special place of a founder on whom other linguists-onomasts relied until the second half of the XIXth century.

APPENDIX A

223

*Aarō'nъ: Hora' [krě'pkaa], a'bo Horī'styj, a'bo nauča'iučij, a'bo rodītī počina'iučij. Syn(ъ) Amramlъ [sources] (Ber).

Aarōn (Heb Aharon) [Ex 4:14, 1 Ch 6:3], "Aaron, Mons. siue Montanus: aut docens, vel concipiens. Filius Amram" (Onom); "meaning unknown" (Gr); probably an Egyptian name, sometimes explained as a Heb word mng. "light" (With); "bright" or "shining" (Sm); "enlightened", "illuminated" (Young); "the ark" (Redslob, cf. EB).

N.B. Berynda (and Onom) probably derive it from Heb harar, or har "mountain", "hill", or har "bear", "conceive", "progenitor". Aaron was used as a Christian name since the Reformation(With).

Aarōni'tī: To(ž) vy'kla(d), Mnōžestъ'vnaho čisla [source](Ber).

"Aaronitae, Idem pluralis numeri [source]" (Onom);

Aaronites, literally "of or belonging to Aaron" (Young); "the house of Aaron" (RV).

Aarō'nъ: Su'diačij, šacu'iučij, mněma'iučij, zda(n)e svoe po-věda'iučij, abo sva'riačijsia, va'diači(j)sia, pravu'iučij(s), zvaž'a'iuč(j)sia, a'bo ruka', ta(k)že velī'kostъ, vo'jsko eho', ěmia' mu'ža, Iado'nъ to(e)-ž (Ber).

"Iadon, Iudicans, aut litigans, vel manus eius. Nomen viri [source]" (Onom); Jadon (Vg, RSV), Iadon (Onom). Aarōn (Onom-Gk), Lxx and A omitted [Neh 3:7]; "judging" (Young); "he judgeth" (Sm).

N.B. EB feels that the name Jadon is an abbreviated form of a name which, like many others, originally included some divine appellation, or had the Deity as the subject (EB, Names, p. 3292-3).

Aasa'rnъ: Dy'mъ, a'bo ku'riači(j)sia, ěmia' hrada v(ъ) ple'menī Iu'dině [source] ě Asa'nъ [source] ě Vīrsavi'a [source] (Ber).

"Asan, Fumus aut fumigans. Nomen civitatis in tribu Iudae [source]" (Onom); Ashan (Heb), Asa (Onom-Gk), Asan (Gk) [Jos 15:42]; "smoke" (Young, Sm).

N.B. In 1 S 30:30 Vīrsavi'a (OB) is BorAShan (RSV), Bōrasan (A), Bērsabee (Lxx), Asan (Vg); perhaps same as Ashan [Jos 15:42] according to EB, Young and others. Berynda took the form Vīrsavi'a as well as Aasarnъ from OB.

Aasba'j: Oufa'iučij vъ mně', a'bo bra'tъ v(ъ) ko'lo ōkruž'a'iučij: z(ъ) Evre'jskohō ě Sĭ'rsko(h), bra't(ъ) starostī [...] v(ъ) Slove(n)sko(m) něstъ, Ellī'nskī Axasva' (Ber).

APPENDIX A

224

"Aasbai, Confidens in me, vel frater circumdans: aut ex Hebraeo & Syro, frater senectutis ... [source]" (Onom); Ahasbai (RSV), Aasbai (Onom, Vg), Axasba (Onom-Gk) [2 S 23:34]; "blooming", "shining" (Young); Sm, EB, DB, do not give an etymology and consider this a corruption of a real name.

N.B. Berynda's (and Onom) explanation of the name is probably derived from Heb ach "brother", achavah "brotherhood", balah "old" (or "to wear out"), batach "to hope", "to trust", "to lean on".

Aasthi'rъ: Běhu'nъ, pose'lъ, a'bo pose'lъ na podvo'dě, honeč(ъ), podvo'dnikъ, a'bo kvapli'vost(ъ) horličě, a'bo po'spěx(ъ) dosvě(d)če'noho, a'bo bra'tъ kotry'j dově'duetsia, a'bo z(ъ) Sī'rskohō i Evre'jskoho, knia'zъ ho'rličě, a'bo knia'zъ vyvě'duiučohōsia [...] Aasthari' Leksik ĭma(t) (Ber).

"Aasthari, Cursor vel veredarius, siue festinatio turturis, aut festinatio exploratories, siue frater qui explorat: vel ex Syro & Hebraeo, princeps turturis, vel princeps explorationis ..." (Onom); Aestharei (Onom-Gk), Haahashtari (the article being prefixed) (RSV), Asēran (Lxx), Asthēra (A), Ahasthari (Vg) [1 Ch 4:6]; "the courier" (Young).

N.B. EB treats this name as a corruption.

A'bra: Nevo'lnica, a'bo služe'bnica [source] (Ber).

"Abra, Ancilla vel famula. G.[source]" (Onom); Abra (Gk), Aura (Lat) [Jdth 8:32]; abra "a favourite slave", Lat "delicata".

N.B. Servant of Pompeja.

Ava: zlo'stъ, neslu'snostъ, nespravedli'vostъ, nepobo'žno(st) ĭmia' idōlu [source] i Ai'ia [source] i Aia [source], Aiahuha'nsa (Ber).

"Aua, iniquitas. Nomen idoli [source]" (Onom); Avva or Avvah, Ava [2 K 17:24], Avva (RV), Ivah [2 K 18:34], Ivvah (omitted and in some places presented in corrupt form in Lxx), Ava (Vg) [2 K 18:34], Ava (A), not in Lxx. The name should be Avva or Avvah; however, according to EB, Avva or Avvah is a corruption of Azzah, "Gaza"; "region" (Young).

N.B. Berynda quotes all the sources containing variations of the name, including the OB (Aiahuha'isa). His explanation is probably derived from Heb avah "to commit iniquity", "to do wrong", "be perverse".

Avaa'sarъ: Ote'c(ъ) zhromaža'iučij, synъ Kore'ovъ [source] i Avisafъ [source] i Aviasafъ [source] synъ Elka'nъ, Avīsa'fъ [source] (Ber).

"Abiasaph, siue Abisaph. Pater congregans, siue pater

APPENDIX A

225

consummans vel finiens. Filius Core [source], filius Elcanae [source]" (Onom); Abiasaph (Ebiasaph) (RSV), Abiasar (Lxx), Abiasaf (L), Abiasaph (Vg), same in 1 Ch 9:19 Abiasaf (Lxx) and others. Forms: Avaa'sarḅ and Avi- (Avī-) safḅ Berynda quoted from OB and latter we find in Onomasticon. "Father of gathering" (Young); "father has gathered" (Sm); "the divine father gathers" or "removes" or "adds" (EB).

Avadō'nḅ, e(v): Apollī'ō(n), Olothreu'ō(m), e(l): a slove(n)-skī: Hubia'j, ilī pa'huba: Vykorenia'iučij, a'bo za-trače(n)e, propastḅ a'bo vypuža'iučij, vyhla'žuiučij, [source], skazi'ta(l)ně Avvadō(n) (Ber).

"Abadon, Exterminans, vel perditio. Abyssus [source]" (Onom); [Apoc 9:11]; "destruction" i.e. "destroyer" (Young, Arndt, Sm and others).

N.B. Berynda's correction of Avvadō(n) refers to OB. Name of the ruling angel in hell.

A'vva: Ō(t)če, Ta'tu [source] Sī'rskī e'st(ḅ) (Ber).

"Abba, Pater, Syrum est [source]" (Onom); [Gal 4:6]; Abba (Aram) "patēr" which serves also as Vocative; "father".

N.B. Aramaic form used in prayers and in the family circle, adopted by Greek speaking Christians.

Avvakī'rḅ: Otecḅ Hospodenḅ [source] (Ber).

Berynda's derivation is from abba ("father") and kyrios ("Lord, lord, master"). Onomasticon does not include this name.

Avvaku'm(ḅ), ilī Amvaku'k(ḅ), il(ī) Abakku'kḅ: Borecḅ sī'lnyj a'bo vspō'ra i'xḅ, zapa'snikḅ, a'bo ōblaplia'iučij, mě'sto a'bo seuta', a Ma'ks(m) [Maksim Grek, J.R.] otec(ḅ) vḅsta'nia. Avva bo' ote'cḅ. Ku'm(ḅ) že, vḅsta-nī. imia' Prr(o)ka [source] (Ber).

"Habaccuc, Luctator, vel amplexans. Nomen prophetae [source]" (Onom); Habakkuk, Habacuc, Ambakoum, Ambakouk [Hab 1:1]; "love's embrace" (Young); "embrace" (Sm); some compare it with hambakuku (Ass), the name of a garden plant, (cf. EB, DB); "strong fighter" (Cal), (the latter explanation probably taken from Berynda).

k(1) Avděj, il(ī) Audi'j: Rabḅ H[ospode]nḅ, a'bo svēdok H[ospode]nḅ. Safarḅ do'mu Kro'llia Axa'va [i(ž) sto Pr[o]-r(o)kḅ krī i' pīta' xlēbo(m) i' vodo'iu] [source] i' Avdi'a [source]. Pr[o]r(o)kḅ tyž(ḅ) Avdi'j [source] (Ber). "Abdias, Servus Domini. Dispensator domus regis Achab [source]" (Onom); Obadiah (Heb), Abdias (Vg), Audias (Gk), Abdeiou (Lxx), Abdiou (A) [1 K 18:3]; Abdeia(Lxx),

APPENDIX A

226

Abdia, Abdias (A), [2 Ch 34:12]; "servant" or "worshipper of Yahwe" (EB); "servant of Yahweh" (Gr); "worshipper of Jehovah" (Sm).

N.B. Berynda gives in his entry of the name a detailed description of the prophet (cf. "Leksikon"). Commemorated in Eastern and Western Churches on Nov. 19.

*Avdenagō: Sluha' iasnostī, a'bo svě'tlostī, a'bo nevo'lnikъ frasovlī'vy(j), trosklī'vyj, pečalovī'tyj, a'bo čī'niači(j) iasnos(ъ), ĭmia' mu'ža koto'roho ĭ Aza'rieiu nazyva'iutъ [source] (Ber).

"Abdenago, Seruus claritatis, vel seruus anxius, aut faciens splendorem. Nomen viri qui & Azarius dicitur [source]" (Onom); Abednego, Abdenagō (Lxx, A) [Dan 1:7]; "servant of Nebo" (EB); "servant of (the god) Nebo" (Gr); "servant of Nego, probably the same as Nebo" (Sm); "height" (Young).

N.B. Berynda (and Onom) probably derive from Heb nego-hoth "brightness" or Ass nehor "light", and deabah (or deabon) "sorrow" ("grief"). According to the majority of scholars the name was originally Abednebo. Nebo (Chaldean idol), Nabō (Gk), Ass Nabium, contracted Nabu "the Prophet" (DB); some explain it nabu "to call, name, proclaim" (cf. EB). Nebo was the god of wisdom and later a solar deity of fire.

*Avelъ, čre(z) alef(ъ): Pla'čъ, sko'rb(ъ), ža'lostъ, pla'čъ velī'kij, ža'lova(n)e [...] ĭ Avelъ, ĭ ve'thъmaa'xu [source], [...], Ave'ia [source] (Ber).

"Abel per aleph, Luctus. Ciuitas ... [source]" (Onom); Abel (place name); "fresh, grassy meadow" (Young); "meadow" (EB); "probably 'irrigated meadow', 'field' (Gr); "meadow" (Sm).

N.B. Present day scholars agree that in the case of place-names, the meaning of the word abel is probably "meadow", "field", "plain". Berynda's explanation is of the same word meaning "mourner", "mourning". Berynda's sources include: 1 S 6:18 (Abel), a strong place in the field of Joshua; 1 K 15:20 and 2 K 15:29 (Abel-Beth-Maachah), a city in Manasseh; Judg 11:33 (Abel-Keramim), Abel ampelōn (Gk), Abel uinearum (Lat), identified with a former village, named Abel 7 R.m. from Philadelphia (likewise identified by Berynda). Some scholars (cf. EB) feel that the city Abel-Beth-Maachah could be treated as two different places. Some versions of the Bible drop the conjunction "and" between Abel and Beth-Maachah.

Avelъ, čre(z) He napočatku: Sueta', prožnostъ, a'bo dyxane, a'bo Sĭ'rskĭ, pa'ra, a'bo kadžene, dymъ, a'bo ma'rnostъ

APPENDIX A

227

[Prepu'tie], a'bo někče'mnst(ъ). Sy(n) Adamlъ [source]. Evelъ, ĭl(i) Avela: plačъ, ĭmia' mě'stu [source], ko-toroe ĭ Avelъ, zřĩ vy(š)še: ty(l)ko He přĩdano do po-ruše(n)ia (Ber).

"Abel per Heth in principio, Vanitas, siue anhelitus: aut Syriace, vapor. Filius Adam [source]" (Onom); Abel (RSV, A, Vg)[Gen 4:2]; Abel is Gk and Lat form of Heb hebel "fragility" (Gr); "transistoriness" (Young); "breath", "vapor", "transistoriness" (Sm); meaning obscure (With). The current Hebrew understanding of Abel (from hebel "breath", "vanity") is disputed. T. K. C(heyne) (see EB) feels that something more concrete should be accepted and suggests "shepherd" or "herdman", from Aramaic habbālā "herdman", or abbal "camelherd". Some Assyriologists are of the view that the name means "son", from ablu, abal (see DB).

*Aver'kij: Drъznove'nъ [source] (Ber).

Aberkios (Gk), Abercius (Lat); "retaining", "holding", "averting" (Cal), probably from Lat aberro "to divert", "wander".

N.B. One is bishop of Hieropolis commemorated in Eastern and Western Churches; another is the martyr commemorated on Dec. 5.

**Avĩ'mъ: Apr. 1 (Ber).

**k(1) Avi'vъ: Nov. 15 (Ber).

Abib, Abibos (Gk), Abibus (Lat); "sprouting", "budding" (Young); "ears of ripe corn" (Gr); "unripe ears" (Cal). N.B. Martyr, a deacon; also a Persian martyr, commemorated on Mar. 27.

*Avra'mij: Boha'tъ, Oct. 29, Aug. 21 (Ber).

Abramios, probably Gk form of Heb Abram mng "high father" (With); "exalted father" (Sm); "great" or "high father" (Cal); "father of hight" (Young).

Avra'mъ: ote'c(ъ) vyne'slyj, a'bo o[te]c vyso'kij, a'bo přĩše'le(c), přĩše'lnĩ(k), přĩxo'denъ. Sy(n) Tha'ry xalde'jčĩ(k), [source] (Ber).

"Abram, Pater excelsus. Filius Thare Chaldeus [source]" (Onom); "přĩxodenъ" (Leksĩsъ ... prosto); [Gen 11:31]; Abram, Abamos (Gk); "father of hight" (Young); "exalted father" (Sm); "high father" (EB).

N.B. Abram, the original name of Abraham.

Avraa'mъ: o[te](c) mnō'hĩx [nar'odō(v)], Oct. 9 (Ber).

"Abraham, Pater multitudinis. Filius Thare, sic nominatus a Deo, cum prius Abram diceretur, [source]" (Onom);

APPENDIX A

228

"otecъ mnohýmъ" (Leksīsъ ... prosto); Abraham (Heb), Abraam, Abraamos (Gk); "father of a multitude" (With, Young, Sm). According to EB the name Abraham has no meaning in Hebrew and seems to be another form of Abram. Gen 17:5 gives the popular etymology ab hamon "father of a multitude"; Gr suggests that Abraham in WSemitic means "he is exalted as regards his father" (i.e. of noble lineage).

Aga'vъ: Svě'tlyj, ia'snyj, a'bo oxo'ta, vese'lostъ o(t)ca. ĭmia' Pr[o]r(o)ka, [source], Apr. 8 (Ber). "Agabus, Locusta vel festivitas patris. D.*Nomen prophetae [source]" (Onom); "svĭdĭtelъ" (Leksīsъ ... prosto); Agabus, Agabos [Ac 11:28]; of uncertain derivation, probably from chagab "a locust" or ahabah (agabah) "to love", "much love" (DB); according to EB Agab is the same name that is borne by NT prophet Hagab mng "grasshopper". Perhaps Berynda's explanation "oxota" should be translated as "inordinate love" probably from Heb agabah ("much love", cf. DB).

Aha'vъ, Ahava: Saranča', a'bo ko'nĭ(k). ĭmia' mu'ža, [source] (Ber). "Hagab, Locusta. Nomen viri [source], Hagaba, Idem, Nomen etiam viri, [source]" (Onom). Hagab, Hagaba, Hagabah; Agab (Lxx, A, L) [Ezra 2:46, 2:45]; "grasshopper" (EB), "locust" (Sm).

Ahathahhe'lъ: Bl[a]hĭ(j) vĕ'stnĭ(k), Jan. 23 (Ber). Agathaggelos; "good messenger".

k(ž) Aga'thia: Bl[a]ha'a, Feb. 5 (Ber). Agathē, Agatha, from Gk agathos "good". N.B. The name of the 3rd century Sicilian martyr, commemorated in Eastern and Western Churches, Feb. 5.

k(1) Agatho'nik(ъ): Bl[a]hopobĕ'dny(j), Aug. 22 (Ber). Agathonikos; "good victor", from Gk agathos "good" and nikē "victory". N.B. Martyr of Nicomedia, commemorated Aug. 22.

k(1) Agathopo'dъ: Bl[a]h[o]no'žnyj, do'bryxъ nohъ, Apr. 5 (Ber). Agathopous, Agathopodes (Lat); from Gk agathos "good" and pous "foot". N.B. Deacon (martyr) of Thessalinica, commemorated on 5 or 4 Apr.

*) D. = dubia interpretatio.

APPENDIX A

229

Aga'pij: Liubī'mъ, Mar. 15, Aug. 22 (Ber).

Agapios, Agapius (Lat); from Gk agapē "love", especially "brotherly love", "charity".

Aga'pia: Liubī'maa, Apr. 16 (Ber).

Agapē (Gk), "beloved".

Ahhe'j: Vdiačnyj, ve'selyj, Dec. 16 (Ber).

"Aggaeus, Festius, siue solennis, vel gyrans" (Onom); Haggai, Aggaios (Gk); "feaster" (Gr); "festal" (Sm, DB); "festive" (Young); perhaps "born on a feast day" unless -ai is substituted for yah. In this case Haggai or Hag-iah means "feast of Yahwe" (EB).

N.B. One of twelve minor prophets. Eastern Church commemorates on Dec. 16, Western - July 4.

Ahh[e]lъ: Vě'stnī(k), Pose(1) ōpově'da(č) (Ber).

Aggelos (Gk); from aggelos "a messenger"; Lxx translates the Heb malak yehowah "messenger of Yehovah". Aggelos was first used as a personal name in Byzantium, then spread to Sicily. There was a XIIIth century saint of the name. (Cf. With).

Agi'asma, Agiasmo'sъ: Posviače(n)e (Ber).

agiasma, n., i) name of a holy place, sanctuary, heaven, ii) sacred object, iii) sacrament, iv) consecration; agiasmos, m., sanctity: i) as a divine quality, of Christ, ii) as a human quality, iii) divine name.

Agios, Osio(s), Panagī's(ъ): S[via]ty'j (Ber).

Agios "sacred", "holy" (devoted to gods), Osios (of men) "pious", "devout", "pleasing to God"; (of God, of Christ) "the Heavenly High Priest"; Panagēs "all-hallowed".

*Agripi'na: Pro'sta, June 23 (Ber).

Agrippina; of obscure etymology; "born feet first" (Cal); Berynda probably derived his explanation from Lat agrius or Gk agrius "wild", "savage" or from akratos "simple".

N.B. The name of several Roman women, a Roman martyr, commemorated on June 23.

Adъ: Mě'stce koto'roho nězna'emo ně' vīdīmo: Temnica [source], ro'vъ nema'iučij vody' [source], adъ preišpo'dnij: Najnižšee na' sa'momъ spo'dě městce propastnoe, abo Peklo [source], dolъ (Ber).

Adēs; in NT "hell", in Lxx common rendering of Heb sheol "nether"; "the place of the dead", "the unseen world", "the grave" (EB, Sm and others) [Is 14:19].

APPENDIX A

230

Ada': Zhromaže(n)e, a'bo ozdo'bna, z(ъ) Sī'rska(h), ō(t)da'le-naa, žena' Isa'vlia [source], Lame'xova [source] (Ber). "Ada, Coetus, vel congregatio, siue ornata, vel restificans, aut transiens, vel praeda: aut Syriace, ablata [source]" (Onom). Ada, Adah (Heb), Ada, Adda (Gk), Ada (Lat); "an ornament" (With); "adornment", "beauty" (Sm); probably "brightness" (DB); "pleasure" (Young).

ADA'M(ъ): Člkъ, a'bo ze'mskij, rudy'j, a pre(z) līte'rī značī'tъ v(ъ)vesъ svē'tъ, z Hre'ckoho, A: Anatolī', Vъs-to(k). D: Dī'sis, Za'padъ. A: A'rītos, Sēverъ. M: Me-sīmvrī'a, Poludne, [source], Dec. 13, Feb. 4 (Ber). "Adam, Homo, siue terrenus, aut rufus, vel sanguineus. Nomen primi hominis creati a Deo, [source], nomen etiam commune quo vocavit Deus hominem & mulierem, [source]" (Onom); Adam (Heb); "man" associated in Gen 2:7 (cf. 3:19, 23) with adamah "earth", "ground" and afterwards used as a man's name (the first man) (Gr); "red" or "red earth" (With); "ruddy" or "one made or produced" (Sm); from Ass adamu "make", "produce" (DB); "of the ground", "firm" (Young). N.B. Derivations of this name are: i) "man", ii) "earth", iii) "red", "from red earth", iv) signifying fire, and the four quarters of the world.

Adama'ntъ: Dia'mentъ, a'bo Tverdy'j, neužity(j), Alma(z), mos(k)*: dorohi'j kamenъ, a krovъ ko'zlia eho' mia(h)-īi(t) [source] (Ber). Adamas, m., adamant, hard metal, metaph. of strength; of Christ; of strong souls; of St. Paul; of Job; of a hard nature. Translated from the Heb word shamir in Ez 3:9. In Jer 17:1 is translated as "diamond", a word derived from adamant. It is used metaphorically. Adamantos, a place-name (Pape); Adamas, m., name of archetypal man, heavenly counterpart of Adam.

**Adria'nъ: Aug. 26 (Ber). Adrianos (Gk), Hadrianus (Lat); "of the Adriatic" (With). N.B. A martyr, commemorated in the Western Church Sept. 8, Eastern Aug. 26.

Adōnai: e(v): H[ospod]ъ, Panъ [source], ĭmia' B[o]žie edno' z(ъ) desiati (Ber). "Adonai, Beatus Hieronymus, [source] pro nomine Dei tetragrammaton, id est quatuor literarum, Adonai translit: in aliis autem locis semper interpretatur est Dominus ..." (Onom); Adonai (Heb), Adōnai (Gk); "my Lords" (Gr).

*) mos(k) = Muscovite (Russian). This term Berynda uses with the reference to Russia and the Russian language.

APPENDIX A

231

*Aendo'rъ: Bezlě'pie. Z(r) E'n-dō(r) (Ber).

Berynda translates "without beauty", probably from Heb ayin "without" ("there is not") and hadar "beauty" "honour"; "bezlěpīca" (Dict ... 1282).

N.B. According to T.K.C. (cf. EB) "at Endor" [Ps 82:1b, 11] is a corruption and should be read "without survivors".

Aza'ria: Po'močъ H[ospod]nia, Dec. 17 (Ber).

"Azarias, Auxilium Domini, siue atrium Domini [source]" (Onom); Azariah (Heb), Azarias (Gk); "Jah is keeper" (Young); "whom Jehovah helps" (Sm); "whom Jehovah aids" (With); "Yahweh helps" (Gr).

Azmode'osъ: Kazi'telъ [source] (Ber).

"Asmodaeus, Destructor vel dissipator, aut delicti abundantia, vel peccatum abundans, siue ignem mensurans. D. Nomen daemonis [source]" (Onom); Asmodaus, Asmodaios, Asmodeos, Asmodeus (or Asmodaeus), Gk and Lat form of Persian Eshmadewa, the name of the evil spirit who slew the seven husbands of Sarah [Tob 3:8] (Gr); "the evil demon" (EB).

Azo(k), il(i) Aza': mo(c)no(st), a'bo koz(a) [source] (Ber).

"Aza, Fortitudo, aut capra [source]" (Onom); Uzza, Uzzah (Heb), Aza (A), Asa (Vg) [Ez 2:49]; "strength" (Sm); "fortress" (Young).

N.B. "Koz(a)" from Heb ez "goat".

Azō'rъ: Pomo'čnī(k) [source] (Ber).

"Azor, Adiutor, vel accinctus: aut Syriace, conuersus. D. [source]" (Onom); Azor (Heb), Azōr (Gk) [Mt 1:14]; "a helper" (Sm, Young).

Aīdō'nъ: Solovi'j (Ber).

Aēdōn, f.; "songstress, i.e. the nightingale" (Pape). N.B. The daughter of Pandareos, who was changed into a nightingale.

Aī'rъ: Větrъ, v(ъ)zdu(x), pově'trbe (Ber).

Aēr, deity; "air", the ruler of the kingdom of air, i.e. Satan [Eph 2:2] (Pape, Arndt).

Aītha'l(ъ): Pr(s)nō rastu(šč), m[učeni]k, Sept. 2, Nov. 3, Dec. 11 (Ber).

Ai'thalos (Gk); "burning" (Pape), from Gk aithalos "burning", "blazing" (or "burnt-coloured"); Berynda's translation ("ever-growing") is probably from aitha-lo'ō "to soil with soot or smoke".

APPENDIX A

232

Athali'a, ž: May 6, zřĩ' Hotholi'a (Ber).

"Athalia, Hora, vel tempus Domino [source]" (Onom);
AthaKiah (Heb), Gotholia (Lxx,A,L); see Hotholia.

k(1) Athana'sij: Be(z)sъmrъtenъ, to e(st), besme'rtnyj, Oct.
24, Jan. 4 (Ber).

Athanasios (Gk); from athanatos "immortal".

N.B. A saint, bishop of Alexandria and a martyr in
Sicilia under Diocletian; commemorated in the Eastern
Church on Jan. 4.

Athana'sia: Be(z)smertie. ĭmia prp(d): Oct. 9, Jan. 31 ...(Ber).

Athanasia (Gk), fem. of Athanasios; "immortality" from
Gk athanasia.

Athĩno'vij: Měnervĩnъ Lu'kъ, e(1), ĭmia' mu'ža [source](Ber).

"Athenobius, Minervae arcus. G. Nomen viri [source]"
(Onom); [1 Macc 15:32].

Athĩnogen(ъ): v(ъ) Athĩ'ne(x) rožde(n), July 16 (Ber).

Athēnogenēs, m.; "born of Athene"; "vo athĩnexъ rožъ
denъ" (Leksisъ ... prosto).

k(1) Athinodō'rъ: Měnervĩ(n) da(r), Dec. 7 (Ber).

Athēno'dōros (Gk); "gift of Athene".

Athĩ'ny: Be(z) xo'lma, be(z) pa'horka, be(z) zhromaže(n)ia,

a'bo ō(t) Athĩny, To e(st), Měne'rvy bohĩ'ně nau(k).

E(1): ĭzia(šč)na v(ъ) prem[u](d)rostĩ, ĭlĩ' počte(n)-
na v(ъ) ra'zumě. Mě'sto Axaiĩ [source] (Ber).

"Athenae, Sine cumulo, vel ab Athena, id est, Minerua,
Mineruales. G. Ciuitas Achaiae philosophiae dicata,
studiis et idolorum cultui, vbi Paulus etiam Christum
praedicauit [source] (Onom); Athēnai, f., pl., Athens,
capital of Attica [Ac 17:15]; "from (goddess) Athene"
(Pape, and others). Liddell and Scott suggest that
the name Athene stems from the same root as the word
anthos "the bloom", "flower" and "brilliance" (Lat
ador, adoreus). Anthos also means "the height", "the
highest pitch" (of anything).

N.B. No certain explanation of the name is possible.
Has been used in modern times as a Christian name.

Athĩne'e: To'(t)ъže, e(1) [source] (Ber).

"Athenienses, Idem. G. [source]" (Onom); Athēnai'os,
m., "the Athenian" [Ac 17:21].

Athō'n(ъ): Hora', ia(ž) nĩ[n]ě h[laho]le(t)sia, s[via]ta(a)

Hora', a'bo s(t) Hory' sa'my(j) ve'rx(ъ) (Ber).

A'thōs, m., (Gk); in earlier writers A'thōn; "mount

APPENDIX A

233

Athos"; O'ros, n., = Athos, n., Agion Oros, the Holy Mountain (Greek Lexicon).

Ai'nъ: oko pre(z)ročístoe abo žro(d)lo [source], Ae'nъ: pohliada(n)e, posmotř'e'nbe [source] Ahi'ia [source], Ahino'nъ, (Ber).

"Ain, Oculus, siue fons ... [source]. Eadem vrbs dicitur Aen, iisdem consonantibus ... Hieronymo Bedhen-nim dicta. Vide Ae" (Onom); Ain (Heb), Ain (Gk); "eye" or "spring" (Sm); "the fountain" (EB); "spring" (Sm); "the fountain" (EB); "spring" (Gr); Ain appears to be a distinct town only in Jos 15:32, 1 Ch 4:32, Jos 19:7]. The word Ain should perhaps be joined to Rimmon which follows, i.e., En-Rimmon (EB, Gr and others). The name of a city in the Negeb of Judah. (Ae'nъ =) Ijon (RSV), Ain (Lxx), Ahion (Vg), [1 K 15:20]; Ain (Lxx), Nain (A), Aion (Vg), [4 K 15:29]; Iō (Lxx), Aiōn (A), Ahion (Vg), [2 Par 16:4]; "heap" (Young); "a ruin" (Sm). A town of Naphtali in the N. of Palestine, now called Merj Ayun.

k(1) Aka'kij: Nezlobi'vy(j), pro'sty(j), otvo'rístyj, šče'dryj, Sept. 15 [sources] (Ber).
Akakios, m., (Gk), from Gk akakos "innocent", "guileless".

Akeldema': Selo' krъ've [source] (Ber).
"Hacel-dema, Ager sanguinis. Syrum est. [source]" (Onom); Akeldama, Akeldamax, Haceldama; "selo krъvi" (Dict ... 1282); "field of blood" (Gr); from Aram hageldema "field of blood" [Mt 27:3 - 10].

Akepse'j: Želě'zo(m), ili v(ъ) uspokoe'niu upečeny(j), Dec. 11, imia' m(č)nka (Ber).
Akepsimas, m., Acepsimas; Berynda's derivation is probably from Gk akē i) "a point", Skt acan (dart), ii) "silence", iii) "healing"; the common notion being that of "soothing", "gentleness", (cf. Lidd.)
N.B. Akepsimas, episcopus Henaitae in Persia, martyred 378.

Akepsi'm(ъ): z(ъ) ulěč(n)em(ъ) a(1)bo smě'xo(m), liu(b) žarto(m), besědu'iuči(j), Dec. 7, Nov. 3 (Ber).
Akepsimas (see Akepsej); the name is probably of Persian origin. SJS has: "Akepsim or Akepsij".

k(1) Aki(n)dī'nъ: Bezbě'dni(k), ne syj vъ běda'xъ, toestъ, ne bu'dučij v(ъ) ža(d)no(m) nebe(z)peče(n)stvě, m(č) Nov. 2, Apr. 20 (Ber).
Akindinos, m., (Gk); "without danger" (Pape), from

APPENDIX A

234

Gk a-kindynos "without danger", "free from danger".
N.B. Martyr in Persia; commemorated on Nov. 2.

****Akuti'ōnъ:** ĭmia' če(t)ca', Apr. 21 (Ber).
Akoutiōn, m., (Gk), probably from Gk akoutizō "cause to hear". Berynda supplied no etymology.

Akī'la, Axī'la: Bolia'či(j), a'bo porože(n)ia prahnučij, blah(ъ)
ī pro(st) [source], June 14, Jan. 20, Feb. 13. La(t):
Akvi'lia, ore'l(ъ) (Ber).
"Aquila, Latinum est. Vir Iudaeus ex Ponto" (Onom);
Akylas (Gk), Aquila (Lat) [Ac 18:2]; from Lat aquila
"an eagle". Berynda's etymology of the Greek form of
the name is probably from axos "grief", "pain", "dis-
tress", (cf. Axileus "sufferer").

k(ž) Akīli'na, Axīli'na: o'rlic(a), za blhorě'čie, Aggeli'na
h[laho]le't(ъ)sia, Apr. 7, June 13 (Ber).
Akylina (Gk), Aquilina (Lat), from Lat aquilina, f.,
"an eagle".

Ale'ktōrъ, pětely: [ru(th)] a'bo bezbranna(a) děva, a'bo Pe'rla
Krīšta(l)na v(ъ) kohute' naxo'diačaiasia (Ber).
Alektōr (poet. form of Alektryō'n); "a cock"; "a hus-
band", "consort".

Alektrīo(n): Pěve(n), pětely [source] (Ber).
Alektryōn; mythol.; "cock", "rooster".

Aleksa'ndrъ: Po'močъ mužē(st)ve'nnaa, vspomožite(l) mužō(v),
a'bo podpomoži'te(l) mu'žskij, a'bo namo(c)ně(j)šij
[sources] (Ber).
"Alexander, Adiutor virorum, vel auxiliator virilis,
vel fortissimus. G. Nomen regis Macedonum" (Onom);
Ale'ksandros, m., (Gk); "helper of men" (EB, Young, Pa-
pe); "defender of men" (Sm); "defending men" (With).
N.B. A favourite name with Jews as well as Gentiles.
The wide popularity of Alexander Romance in the Middle
Ages made it a favourite Christian name.

Aleksa'ndra, ĭmia' cariči, Apr. 22 (Ber).
Aleksandra, f., (fem. form of Ale'ksandros). A fourth
century martyr.

Aleksa'ndria, evre(j)skī No': Hně'vo(m) zapale(n)e, a'bo za-
borone(n)e, a'bo tverdoe, abo podražne(n)e, a'bo po(d)-
noše(n)e te'mnostij. Z(ъ) e(l): po(d)pomože(n)e mužej,
mužo(v): a'bo ratu'no(k) mu'žskij abo najmocně'jšohō.
Město su'dō(v) v(ъ) egī'ptě [source] z(r) Dīo(s). ĭmia
ī m(č) žen'y', Mar. 20, May 18 (Ber).

APPENDIX A

235

"Alexandria, Hebraice dicitur No, & interpretatur crudum siue irritatio, aut prohibitio. At Alexandria Graece, Latine dicitur adiutorium virorum, siue auxilium virile vel fortissimu. Chaldaeus paraph. pro No, vertit Alexandria,"[source, followed by a discription of geographical position of the city, J.R.](Onom); Alexandreia; "of Alexander" (Sm); Berynda gives two explanations of the name: Hebrew - "burnt with anger" or "forbidding" or "hard" or "lifting (raising) of darkness", prob. from Heb al "most high", "above"; alah "burnt offering", and Gk which is similar to that of Aleksandrъ.

Aleksandri'ō(n), Papa Rī(m), Mar. 16 (Ber).

In SJS this name is spelled Ale'ksandros, martyr, "summus pontifex Romanus, interfectus a. 116 sub Traiano imperatore. Comm. in Oriente 16 Martii".

Ale'ksij: Posobī'telenъ, pomo'ščnī(k), Nov. 23, Mar. 17, May 20 (Ber).

Ale'ksios, m., (Gk), Alexius (Lat); "helper", "defender" (With); "alekse' - posobītelъ" (Leksīsъ ... pros-to).

N.B. A fifth century Roman saint. More popular in the Eastern than Western Church.

Alī(m): pre(z) ĭ, volociu'ha, pre(z) i zě'liu, ĭmia ĭ ma(k), Aug. 1, (Ber).

Alē'mōn, (Gk); "searcher" (Pape), from Gk alēmōn, m., f., "a wanderer", "rover". In his explanation Berynda adds: "spelled with i = "plant" (Gk alimon "a shrubby plant growing on the seashore"), spelled with ĭ = "a rover". Berynda also quotes "ma(k)" probably referring to 1 Macc 5:26, Alema (or Alima), Alamois (A), Alima (Vg); city in Transjordan, possibly identical with Helam. The name of the martyr (Aug. 1). Also spelled Alīmъ in the Calender.

Alla'a: Kolbasa', m(č), Mar. 26 (Ber).

Allas, m., (Gk); "a sausage" (Pape), from Gk allas "forced meat", "a sausage" or "black pudding".

k(1) Alo'nij: Zvītiažo'ny(j), po(j)ma'ny(j) (Ber).

N.B. We were unable to locate Berynda's source.

k(1) Alī'pij: Bespeč'lny(j), be(z)skrъ(b)ny(j) frasu'nku nema'iučij (Nov. 26 (Ber).

Alypios, m., (Gk); "free from anxiety" (Pape), from Gk alypos.

APPENDIX A

236

Alfě'j: Tĩ'siačny(j), a'bo nauče'nyj, a'bo vo(ž), kniaža',
N. [source], Sept. 28 ... (Ber).
"Alphaeus, vel doctus, aut dux. D. Pater Iacobi [source]"
(Onom); Alfaios, m., (Gk), Alphaeus (Lat); "leader",
"chief" (Young); "changing" (Sm); Hellenized form of
Chalphai "God gives a substitute" (Gr); "meaning un-
certain, maybe from the place name Heleph" (EB).

Amalĩ'kь: Liudь lĩ'žučij. Z(ь) e(v) ĭ Sĭ(r): liud udaria'iu-
čij. Metafo(r): Anti'xrĭstь. Sy(n) elifa'sa ō(t)
Tha(m)ny zalo'žničě [source], z(ь) kotrohō Amalĩ'kity
(Ber).
"Amalec, Populus lambens: vel ex Hebraeo & Syro, po-
pulus percutiens. Filius Eliphez ex Thamna concubina
[source]. A quo Amalecitae" (Onom); Amalek (Heb),
Amalēk (Gk) [Gen 36:12]; "warlike", "dweller in the
vale" (Young); Berynda's remark: "metafo(r) Anti'xrĭstь"
probably refers to Haman (Aman) called by some "Ama-
lekite", who in Esth 10:4 is referred to as dragon
(sea-monster or evil spirit) (cf, EB,DB).

Amaltheĩro(h): Barvĩ(č)kĩ ro(h) [source] (Ber).
Amalthea, ae, f. = Ama'ltheia; a nymph, daughter of
Melissus, king of Crete, who fed Jupiter with goat's
milk. According to some, Amalthea is the goat itself,
one of whose horns, accidentally broken off, was
placed among the stars as the Cornu Amaltheae, or
cornu copiae. Nectar and ambrosia were supposed to be
flown from this horn; hence it was the emblem of plen-
ty, (cf. Andrews).

Ama'nь: Smuščaiučij, zatrvoža'iuči(j) a'bo ro'styrkь čĭnia-
ĩ(j), a'bo pĩhovlia'iučij. ĭmia' He(t) [source] (Ber).
"Aman, Conturbans, aut tumultuans, siue praeparans.
Nome principis. [source]" (Onom); Haman (a name of
Elamite origin), Aman (Lxx,A,L), Aman; "celebrated
Haman" (Young); "the origin of the name Haman is un-
certain" (DB); some connect it with Hamman or Humman
the principal deity of Elamites (Jensen).
N.B. The chief minister of Ahasuerus [Esth 3:1,2,4
etc].

Amattarei': Prevь'snee [source], zřĩ Materij (Ber).

Ame'thĩ(st): Ka'men dorohi(j), ia'ko po'lome(n) ... Zname-
nu'etь Ma(t)thi'a [source] (Ber).
Amethyttos; proper name (Pape); from ame'thystos =
name of a stone and of a plant; "precious stone".

APPENDIX A

237

Ame'sa, ĭl(ĭ) Amasa': liud folgu'iuči(j), a(b) liu(d) prĭno'šuč(i)(j) [source], ĭ Amasa(j) [source], ĭ Amasiia [source] (Ber).

"Amasa, Populus parcons, siue populum tollens, vel populus elevans. Filius ... [source]" (Onom); Amasa (perhaps Ammishai) [1 Ch 2:16 f., 2 S 17:25] Amessei (Lxx), Amas(e)ias (Lxx, A, L); an Ephramite; "(Yah-weh) has taken the burden" (Gr); "burden-bearer" (Young); "burden or burden-bearer" (DB).

k(1) Ambro'sij: Nesmerte'lny(j), Dec. 7 (Ber).

Ambrosios (Gk); "divine" (Pape); "pertaining to the immortals" (With); from Gk ambrosios "immortal", "divine".

Amvaku'kъ, zrĭ' Avvaku'mъ (Ber).

Amĭnada'vъ: na'rodъ dobrovo'lny(j), liudъ sliubo'vanyj, a'bo pospolstvo sliubu'iučee, abo liu'du Kniažia [source] (Ber).

"Aminadab, Populus spontaneus, siue populus vouens, aut populi princeps. Filius ... [sources]" (Onom); Amina-dab or Amminadab (Heb), Aminadab or Aminadabos (Gk); "my people is willing" (Young); "my kinsman is generous" (Sm); "my kinsman apportions, or the (divine) kinsman is ficient" (EB); prince of Judah [Num 1:7, 1 Ch 2:10].

*Amma: Zatemne'na, a'bo oho'rnenā, abo liu(d) e(h)[o], abo z(ъ) ne'iu, abo ma'tĭ [source] (Ber).

"Amma, Obscurata, siue cooperta: aut populus eius, siue cum ea. Ciuitas in tribu Aser [source]" (Onom); Ummah (RSV), Amma (A, Vg) [Jos 19:30]; "union, kindred" (Young); "union" (Sm); EB and DB offers no etymology. Berynda's explanation "ma'tĭ" is probably derived from Gk amma "mother", especially the mother superior in a convent.

Ammia'nъ: pĕso(č)nyj, Sept. 4 and 9 (Ber).

Ammianos (Gk); "sand", from Gk ammos, f., "sand". N.B. Calender lists Mianъ under Sept. 4.

Ammu(n): iupi'ter, bo(h) po egĭ(p), Dec. 7, Sept. 1 (Ber).

Ammoun (Gk Ammō'n); Ammun, an anchorite. In old-Egyptian mythology = god of sun; the Libyan Zeus. Ammon is an Egyptian word.

N.B. Ammun, martyr, commemorated in Eastern and Western Church Sept. 1.

APPENDIX A

238

k(1) Ammōnij, z(ъ) Hreč: Pěsočnyj, z(ъ) e(v): liudъ folgu'iu-čij mně, Sept. 4 (Ber).

Ammō'nios, probably from Ammōn mng. "a fellow countryman" (Young). Berynda gives the Gk and Heb translation of the name: the Gk from ammos, f., "sand", the Heb "people taking care of me"; this to some extent follows the line of thinking of those who connect the element am* mng. "uncle", "kinsman" (cf. EB) with this name. Probably the closest mng. is "belonging to Ammon".

Ammō'nъ: Pěso(k): e(1), e(v) [source] (Ber).

Ammōn; "sand", from Gk ammos.

N.B. Perhaps the name of a saint or martyr, possibly Oct. 4.

Amma'nъ, ĭlĭ' Ammo(n): [bezbožnyj], sy(n) liu'du moe(h)[o].

Ben-a(m)mĭ [source] (Ber).

"Ammon [source] vbi primo loco legitur Ammon, legendum Ben-ammi quod interpretatur filius populi mei ..." (Onom); Ammon (Heb), Ammon (Onom-Gk), Ammōn (Amman in Gen 19:38), the name of a reputed ancestor of Ammonites is given in Gen 19:38 (Lxx, A, L, Vg). The Hebrew text appears to regard the name of the father of Ammonites, as Ben-ammi, "son of my kinsman" (EB); "son of my people" (Young).

Ammani(t), ĭlĭ' Ammō'nъ: liu(d) a'bo pospolstvo e(h)[o] [source] (Ber).

"Ammon, Populus eius. Viri nomen, [source]" (Onom); Ammon, Ammonites, the people called "children of Ammon" or "Ammonites"; only twice is the tribe referred to as "Ammon": Ammōn, Amman [Gen 19:38]; Amman(e)itēs or Aman(e)itēs; ammōn(i) [Ez 9:1].

Amvōnъ: Městce vyne'sloe, ō kĭlku sxoda(x), stolĭ'ca, a'bo kru(h) oučinenъ na move(n)e [source] (Ber).

A'mbōn (Gk); proper name. Berynda probably treated this as a term. Gk ambōn "the ridge" or "crest" (of a hill); "raised edge" or "rim" (in a dish); "a pulpit", "reading desk".

**k(1) Amonathe'j (Ber).

Berynda supplied no etymology and no source. We were unable to locate the original form of the name.

*) The element ammi, or am at the end of a word has been interpreted in three different ways: i) (my) people, ii) (my) kinsman or uncle, iii) the proper name of god. (Cf. EB, p. 138-39).

APPENDIX A

239

Ampli'j: Lati(n)skī e(st), ō(t) slo'va ro(z)šīra'iu. Ro(z)šī-
ria'iuči(j) [source], ap(st): ō(t) Lxx, Oct. 31 (Ber).
"Ampliatu, Latinu est, a verbo Amplio, amplias [source]"
(Onom); Amplias, abbreviated form of Ampliatu; Lat
amplio "to extend", "make wider". A common Roman slave
name. A convert that dwelt in Rome [Ro 16:8]; "glorius",
"noble"; figuratively (and probably as a name) amplio
means "to render glorious", "to ennoble" (cf. Lewis).

Amfia'nъ, Amfialъ: more(m) ōkru'ženyj. m(č): Apr. 2, May 18
(Ber).

Amfialos, m., (Gk), from Gk amfialos "between two seas".

k(1) Amfilo'xij: ō(t) dvo'iu rož(d)enъ, okolo potlě'ny(j),
amfi'bo, o'kolo ilī' o'krъstъ, a lo'xiosъ, potaeno
město. m(č), Nov. 23, Mar. 27 (Ber).
Amfiloxios, m., (Gk); "a(n)thīloxī - okolo potaenъ"
(Leksīśъ ... prosto); "hiding one" (Winkler, Pape).
Berynda's explanation: "ō(t) dvo'iu rož(d)enъ" and
"potaeno město" is from Gk amfi "on both sides", and
loxios "belonging to childbirth" (loxia "child birth",
epith. of Artemis), and/or loxos "an ambush" (i.e.
place of ambush); "childbirth".

*Amōnathъ, ĭ(m) pr[e]p(o)d[o]bna(h)[o], Dec. 12 (Ber).

Berynda supplies no etymology. We were unable to locate
the original form of the name.

Amō'sъ: čre(z) Ale(f), Dolhotrъpe'li(v), Vě're(n)vī'de(c) liu'-
di(j), žesto(k), tve'rdъ, tverdyj, krě'po(k), abo
mu'žny(j), dě(1)ny(j), sī(1)ny(j), mo(c)ny(j), du'ži(j),
nedoby'ty(j) (Ber).
"Amos per aleph in principio, Oneratus, vel onerans
[source]" (Onom); Amoz (Heb), Amōs(Gk) [Isa 1:1];
"strong" (Young, EB, Sm).

Amō'sъ, čre(z) Aenъ napočatku, ōtiaža'ly(j), ōtiaža'iuči(j),
ōbtiažo'ny(j) [source] (Ber).
"Amos per ayin in principio, Fortis vel robustus ...
[source]" (Onom); Amōs (Gk) [Amos 1:1]; "burden-bearer"
(Young); "burthen" (With); "borne (by God)" (EB). Be-
rynda makes a distinction between two different names:
Amos with "ayin", and Amos with "aleph". The reason
for that probably lies in the fact that Greek and
Latin Fathers of the Church, being in most cases un-
acquainted with Hebrew, frequently confused the name
of Amos the Prophet with that of Amoz, Isaiah's father.
The Prophet Amos has no namesake in the Old Testament.
The Greek Amōs is used in the Lxx indifferently for
Amos [Amos 1:1] and Amoz [Is 1:1].

APPENDIX A

240

Ana'nia: O'blakъ H[ospode]nъ, to estъ, o'bolo(k) pa(n)skij, abo prorokovane pa(n)skoe [source] (Ber).

"Anania, siue Ananias, Nubes Domini, aut diuinitio Domini ... [source]" (Onom); Ananias, the Gk form of Hananiah or Ananiah [Ac 5:1]; "Jah is gracious" (Young); "Yahweh is merciful" (Gr), a Christian of Jerusalem. Anania = Ananiah (Lxx, A omitted), Anania (Vg) [Neh 11:32]; "Jah is a cloud (protector)" (Young); "Jehovah hath covered" (Sm); city of Benjamin.

N.B. Berynda includes both names in the same entry.

Ana'nij, il' Hanani'a: Laska pa(n)skaa abo' ml(o)rde pa(n)skoe abo dar(ъ) pa(n)ski(j), [source], što i Sedra(x) na-reče(n) (Ber).

"Hanania, siue Hananias, Gratia Domini, siue misericordia Domini ... [source]" (Onom); Hananiah (RSV), Anania(s) (Lxx, A, L, and others), Hananias (Vg); "Yahwe is gracious" (EB); "Jehovah hath been gracious" (Sm); "Jah is merciful" (Gr).

Ana'nia, Anani', i(l) Ani': o(t)pově(d), pě'sn, umordo'vany(j) a'bo ubo'hij, nedosta'točnyj, potre'bny(j) [source] (Ber).

"Ani, Responsio, siue canticum, siue affectus, vel pauper ... [source]" (Onom); Unni (RSV), Eliōēl (Lxx), Ani (A), Ananias (L), Ani (Vg) [1 Ch 15:18]; in verse 20 Ōnei (Lxx), Anani (A), Ananias (L), Ani (Vg); "depressed" (Sm); "answering is with Jah" (Young); prob. a shortened form which = gentilic Anani, or "Yahwe answers" (EB).

Anathō'th(ъ) il' Ana'thъ: otpově(d), abo smu'tok, abo ubo'stvo [source] a'bo krě'pkij [source] (Ber).

"Anath, Responsio, siue canticum, aut afflictio, siue paupertas [source]; Anathoth, Idem, urbs [source]" (Onom); Anathōth (Lxx, A, L), Anathoth (RSV). It appears to be the plural of Anath and may refer to the images of the goddesses which once stood there; "answers" (Young); "answered prayer" (Sm); Berynda's explanation is probably from Heb amats "strong".

k(1) Anasta'sij: Vb'skre'se(n), Dec. 5 (Ber).

Anastasios, m., (Gk); from Gk anastasis, f., "rise", "resurrection". A martyr and saint.

Anastasia: Vb'skr(s)nie, Oct. 12, Dec. 17 (Ber).

Anastasia, fem. of Anastasios, see above.

N.B. Fourth century martyr.

APPENDIX A

241

k(1) Anato'lij: Vsxodni(j). m(č), Apr. 23, July 3 (Ber).
Anatolios, m., (Gk); from Gk anatolikos "eastern"
(i.e. man from the East).

Ada'nk(t): na(d) ro'skošu panu'iuči(j), Oct. 3, abo žro(d)la
Pa(n) (Ber).
N.B. The original form of the name was difficult to
locate.

Anda'nk(t): Prot(v)ny(j) Knia(z), Oct. 4 (Ber).
N.B. The original form of the name was difficult to
locate.

k(1) Andre'j: Mužestve'nъ, smě'ly(j), namocně(j)šij, namu(ž)-
ně'jšij, abo rostropně(j)ši(j), dě(1)ně'jšij, a'bo
z(ъ) Ev(r): sī'la [source], Sept. 6, 20 (Ber).
"Andreas, Virilis, vel fortissimus. G." (Onom); Andreas,
m., from Gk andreios "manly"; "mužestvenъ" (Leksīsъ
... prosto); "sīla" (Dict. 1282).
N.B. The name was very popular in the Middle Ages.

*Andria(n): Muže(st)ve(n)ny(j), vale'čnyj, abo bohatou'menъ,
pro(1): Sept. 4 (Ber).
Andrianъ, see Adrianъ (SJS), Lat Hadrianus, and Gk
Adrianos. Berynda derives this name from the Gk andros
"manly", "strong". It is possible that Berynda took
this name from the Gk Andriōn (= andros).

k(1) Andro'nikъ: Mužepobědī'te(1)nyj, mu(ž) zvītia(ž)ny(j)
abo zvītiažī'sty(j) [source], [...] Mar. 2, May 6
(Ber).
"Andronicus, Vir victoriosus. G., [source]" (Onom);
Andronikos, m., (Gk); "conqueror".
N.B. A Roman Christian.

Andropela'gia: Mužemo'rskaa, Sept. 6 (Ber).
Berynda explains this name from Gk andreios "manly"
and pelagos "the open sea, the depth of the sea";
"sea".

Andrō(n): mě'sc(e) hde muže've me(š)kaiu(t), ĭ be'sědy svoī'
měva'iu(t) ..., Novъ 3 (Ber).
Andrōn, m., (Gk); "man" (Pape); Berynda derives this
name from Gk andrōn "the men's apartment".

Ane'k(t): zno'sny(j), vy(t)rva'nia ho(d)ny(j), Mar. 10 (Ber).
A'nektos, m., (Gk); from Gk anektos "bearable, endur-
able".

APPENDIX A

242

Anempodi'stъ: Slobo'dnyj, nezaba'vny(j), a'bo nevъzbra'ne(n), Nov. 2 (Ber).

Anempo'distas, m., (Gk); from Gk anempodistos "unhindered".

Anepsi'j: Synove'cъ, brata'no(k), bra(t) strie(č)ny(j) a'bo tiute'čny(j), a'bo sy(n) bra(t)nij, a'bo sestri(n) [source] (Ber).

From Gk anepsios "cousin".

**Animai'sa: m(č)nca [source] (Ber).

Anīmaīsa (Cal); "animating, animated" (Cal); Berynda supplies no etymology.

Anna: Blh(d)tъ, potěxa, a'bo la'skavaia, ml(s)rdnaa, mī'la(a) v(ъ)dia'čna(a), liutosti'vaa, ō(t)počī va'iučaa, daru'iučaa [source], Sept. 9, Oct. 22, Nov. 28 (Ber).

"Anna, Graciosa, siue misericors, aut requiescens, vel donas [source]" (Onom); Hannah (Heb), Anna (Gk); "grace" (Young); "favoured" (Gr).

N.B. The name was favoured in the Byzantine Empire. It was introduced into Kievan Rus' by the marriage of Anna to Volodymyr the Great and was brought to the West by Anna, daughter of Jaroslav the Wise, who married Henri of France (1031-1060).

*Anna' ilī Anna'sъ: Mordu'iučij, smutiačij, a'bo ō(t)pověda'iučij. N. [source] (Ber).

"Annas, Affligens, vel humilians. D. [source]" (Onom); Annas, abbrev. of Ananos, Gk form of Hananiah [Lk 3:2, Jn 18:13, Ac 4:6]; "Yahweh is merciful" (Gr); "grace of Jah" (Young); "merciful" (Sm).

Anthraksъ: Karbu'nkuliusъ, ka'me(n) dorohi(j) na'kštal(t) u'hlia horia'čo(h)[o] [source], zr(ī) xalkidō(n) (Ber).

Anthraks, (also proper name); "coal" (Pape).

Anthi'mъ: cvě'tnyj, s(šč) m(č), Sept. 3, Oct. 17, Nov. 19, June 7 (Ber).

A'nthimos, m., (Gk), Anthimus (Lat); from Gk anthos "blossom", "flower".

Antho'sъ: Cvě(t), Prp(d), Dec. 12 (Ber).

A'nthos, m., (Gk); see above.

k(ž) Anthu'sa: cvětu'šča(a). prp(d), Apr. 12 (Ber).

A'nthousa, f., (Gk); "blooming".

*Anthi'a: posvia'čena(a) ry'ba, Dec. 15 (Ber).

Anthi'a, f., (Gk), or Anthias, m., "flowery" also a fish name (Pape); (Gk anthias "a sea fish")

APPENDIX A

243

Anthīpatъ: Starosta, namě'snī(k) Burmī'strovъ [source] (Ber).
 Anthy'patos, m., (Gk); "proconsul".

Ani(n): neōbu(z)da'ny(j), vo(l)ny(j), nemole(st)ny(j) [source] (Ber).
 Aninas (Gk), Aninus (Lat); "free".

Anīsi'a: Sъvrъše'nie, il(ī) sъveršī'telnīca, doko'na(n)e, po-
 stupok(ъ), pīlnostъ, Dec. 3 (Ber).
 Anysi'a, f., (Gk); "accomplishment" (Pape), from Gk
anysis (anyō).

Anikī'ta: ne(z)vītiažo'ny(j), June 27, Aug. 12 (Ber).
 Ani'kētos, m., (Gk); "victorious" (Pape); Gk anikētos
 "unconquered".

Ankī'ra, Ahkī'ra: Ko(t)va, ko(t)vīca [source] (Ber).
 A'gkyra, Agkyrē, f., (Gk); "anchōr".
 N.B. City where in 314 a Church Synod took place (SJS).

Anti'go(n): dobro(t)lī'vy(j), be(z)zlo'stī, Oct. 13 (Ber).
 Anti'gonos, m., (Gk); "noble" (Pape).
 N.B. Name of several Macedonian kings.

*Anti'pъ, Antipas: Dlia' vsě(x), a'bo proti(v)ko vsě(m) [source] (Ber).
 "Antipas, Pro omnibus, vel contra omnes. G. [source]" (Onom); Antipas, m., (Gk); prob. short for Anti'patros;
 "like the father" (Sm); "like the father" or "instead of the father" (Pape).

*Antipa(t)r(ъ): dlia' o(t)c(a), a(b) proti(v)ko o(t)cu' [source],
 Antisto(t), suposta(t) (Ber).
 "Antipater, Pro patre, vel contra patrem. G. [source]" (Onom); Antipa'tros, m., (Gk); see Anti'pъ.

Anti'xristъ: Proti'vnyj X[rīst]u, a'bo proti(v)nikъ X[rīsto]vъ (Ber).
 Antixristos, m., (Gk); "an opponent of Christ" (Young).
 N.B. This term is used only by the apostle John with reference to the false Christs the coming of which would signify the last days. The adversary of the Messiah. The word is not found outside Christian circles.

*Anti'oxъ, za' vo'zъ a'bo v(ъ)město vo'za, abo bě'hu, abo proti(v)ko vo'zovī, abo bě'hovī. e'llī(n)skī [source].
 Imia' prp(d)b, Dec. 24 (Ber).
 "Antiochus, Idem quod Antiochia. G. [source]" (Onom);
 Anti'oxos, m., (Gk); "constant" (Pape); "an opponent"

APPENDIX A

244

(Sm); "adversary" (Gr); "the opposer" (DB).
N.B. The name of a number of kings of Syria.

*Antioxīa: To(t)že [source], Sept. 1 (Ber).
"Antiochia, Pro vehiculo, vel curru, id est loco cur-
rus: siue contra vehiculum vel currum. G. Antiochiae
duae sunt ..., [source]" (Onom); Antio'xeia founded by
Seleucus Nicator who named it after his father. Once
a Syrian capital.
N.B. The proper name quoted by Berynda (Sept. 1) is
probably Antioxeia or Antioxis, f., "constant".

Antioxīiane, To(t)že, m(n) č(s) [source] (Ber).
"Antiocheni, Idem, p. n. G. [source]" (Onom); Antio-
xeis, [2 Macc 4:19]; "inhabitants of Antioch"; Antio-
xeus [Ac 6:5], "a man from Antioch" (of a proselyte
Nicolaus).

Antio'xiĭ Patria'r(x), vměsto ču(v)stva vto'rahō, slyše(n)ia
[source] (Ber).

Antō'nij: s(ъ)vyše dan(n)y(j), a(b) ĭskuplenyj, a(b) vmě'sto
ĭ'no(h) kuple'nyj, Oct. 22, etc. (Ber).
Antō'nios, m., (Gk), Antonius (Lat); "etymology un-
known" (With); Pape derives it from Antōn, son of Herac-
les, mng. "Hartung" (= "hardening, tempering"). Camden
derives it from Gk anthos "blossom, flower"; "superior"
(Cal); "vměsto ĭnoho kuplenъ" (Leksīśъ ... prosto).
N.B. The name of a Roman gens. It was made popular by
St. Antony the Great, the Egyptian ascetic. Brought
to the West at the time of Crusades (With). His temp-
tations were the favourite subject of medieval art;
and St. Antonij of Pečerska Lavra (Kiev).

**k(1) Anu'vej: Bo'hъ egī'petskij (Ber).
A'noubi = A'noubis, m., Egyptian deity; (prop. name
Anoubiōn); probably = Anub "strong", "high" (Young);
confederate" (Sm); [1 Ch 4:8]. Berynda supplies no
etymology.
N.B. In early Egyptian religion, a god of the nether
world.

k(1) Anu'rij: vyso'kij, a'bo ne' zmo'klyj (Ber).

**Antōni'na, Mar. 1, June 9 [source] (Ber).
Antōnina, (f. of Antoninus - of Antonius). See Antōnij.

*Antōni'nъ: Na zamě'nu dru'hohō ku'pleny(j), Oct. 22, Apr. 20
(Ber).
Antōninos (Gk), Antoninus (Lat); "of Antonius"; "broad",
"wide" (Cal).

APPENDIX A

245

Appi'ō(n): o(t)českij. Appas(ъ): rodite(l), July 26 (Ber).
 Appi'ōn (Gk); "of the father", from Gk apfys, term of endearment for father, papa, abba (Heb); similar words are appa = pappa, (for patēr).
 N.B. Probably from Appius (Lat), Appios (Gk), (diminutive Appiōn).

Aksios: Dosto'ī(n), ho'dny(j), pova'žny(j) (Ber).
 Aksios, m., (Gk); "worthy, deserving" ; "Aksiōnъ - dostoinъ" (Leksīsъ ... prosto).

Ape'llij: Propově(d)ně(k) slo'va b[o]ž[o]ho, a'bo nečorny(j), Apr. 22, Sept. 10 (Ber).
 Apellēs, m., (Gk); "Volkrat" (= "council of the people") (Pape); acc. to Hesychius apellai = ekklēsiai; ekklēsiazō "to hold a religious meeting" i.e. "to go to church"; "to call together" (an assembly); "preacher of God's word" or "not black", prob. from Gk pelios (pellos) "dark, black", and a (alpha privativum) "not" (un-) (Ber); contracted form of Apollodōros ("gift of Apollo") (EB); "expellens vel abigens. G." (Onom).
 N.B. One of 72 disciples of Christ, later bishop of Smyrna; comm. Oct. 31 in Eastern Church and Apr. 22 in Roman Church (SJS).

**Apij, name of an idol [source], Sept. 10 (Ber).
 Apis, a bull worshipped in Egypt, the Gk Epaphos, acc. to Hdt.; a mythological king of Argos; "Milde" (Pape) = fig. "charity", "generosity", "benevolence"; some derive it from apo "far away", "over the sea" (cf. Lidd.). Berynda supplies no etymology.

Appiev(ъ) Torhъ: ĭmia' Ry(n)ku Ry(m)sko(h) ō(t) Appia ně'kotroho Burmī'stra nazva'ny(j): ō(t) kotro(h) ĭ Doro'ha Appi'a nazva'na estъ. a'le Appi'evъ To'rh(ъ) město bylo', poblí'zu Ry'mu leža'čee [source] (Ber).
 "Appij forum, Hieronymus de locis Hebr. in Actis Apostolorum (...) putat fuisse nomen fori Romani ab Appio quondam Consule appellatum: a quo & via Appia cognominata fuerit ... etc." (Onom); Appius (Forum of), Appiou foron (Gk), Appii Forum (Lat); a market town on the Appian way.

Apollī'ō(n): Vykorenia'iučij, a'bo zatrača'iučij, a'bo psu'iučij, e(l): [source] (Ber).
 "Apollyon, Exterminans, vel perdens, vel destruens. G. [source]" (Onom); Apolly'ōn, m., (Gk), Abaddon (Heb) [Rev 9:11]; "the Destroyer" (Arndt); "angel of destruction" (Pape); "a destroyer" (Sm).
 N.B. Angel of the bottomless pit.

APPENDIX A

246

Apo'llō(n), [source], June 5, 10, e(st) ĭmia ĭ'dōlu, emu(ž) pr̥voō'braznō slnce (Ber).

"Apollonius, Perdens, vel destruens. G. Nomen viri quem occidit Iudas Machabaeus" (Onom); Apollōn, m., son of Zeus and Letto; the name is derived by Berynda and others from Gk apollymi (or apollyō), "to destroy utterly, kill, slay"; of things: "to demolish", "to lay waste".

k(1) Apo'llōsъ, [source] (Ber).

"Apollo, Perdens, vel destruens. G. Vir quidam Alexandrinus [source]" (Onom); Apollō's, m., (Gk), abbrev. form of Apollonios; "of or belonging to Apollo"; "a destroyer" (Young).

N.B. Name of a converted Jew of Alexandria who ably dissiminated the teaching of Chæist.

Apo'llō, Ap[ollō](s): ō(t) Lxx, Dec. 8, Mar. 29, 30 (Ber).

Apollo (Lat form of Apollōs); see Apo'llōsъ

N.B. A saint from Alexandria comm. in Eastern Church Dec. 8 and Mar. 30, Western Church Dec. 9 (cf. SJS).

Apolīna'rij, m(č), July 23 (Ber).

Apolinarios = Apollinarios (the Lat form of the Gk Apollōnios).

N.B. Martyr, bishop of Ravenna, and pupil of St. Peter. Comm. in Eastern and Western Church on July 23 (cf. SJS).

Apollō'nij: Hubī'telъ, hubitelnyj, m(č), Dec. 14, July 6, 23 (Ber).

Apollōnios, m., (Gk); for etymology see Apo'llō(n); "apo(1)lonī - hubitelēnъ" (Leksīsъ ... prosto).

N.B. Martyr (in Egypt) comm. in Eastern Church Dec. 14, in Western Mar. 8.

Ap[o](s)[to]lъ: Pose'lъ, posla'ne(c), posla'nnī(k), le'ha(t), e(1) [source] (Ber).

"Apostolus, Missus, legatus. G. Sic vocavit Christus quos misit ad predicandum Euangelium suum [source]" (Onom); "Aposto - poslannīkъ" (Leksīsъ ... prosto); Apostolios, m., (Gk); later as a proper name (Pape); "courier, messenger, delegate"; from Gk apostolos: i) in NT: "delegate, envoy", ii) "God's messenger", iii) "highly honoured believers with special functions".

Apfi'a: Vyvo'diačaa a'bo holuzъ(e) zlo'e vynuščaiučaa, ĭ(m) ž. [source], Nov. 22, Feb. 19 (Ber).

"Apphia, Producens, vel pullulans. G. Nomen foeminae [source]" (Onom); Apfia, f., = Appia (Gk), wife of Philemon at Colossae; "setting fire" (Cal).

APPENDIX A

247

A'ra'vī, Veče'rnei, a'bo Rukō'jmōve. a'bo vdia'čni, a'bo pō'-
lni, a'bo Krukō've, a'bo ve'rby, a'bo rozměša'nia
[source] (Ber).

"Arabes, Vespertini, aut fideiussores, siue suaues,
aut campestris, vel corui, aut salices, vel mistiones
[source]" (Onom); A'raboī*, Arabian, the gentile ap-
pelation of the inhabitants of Arabia [2 Ch 26:7];
"people of the desert" (EB); (Heb arab "ambush, of
evening, pleasant, mingled, dark" and arabim "willows").

Ara'via: Večerna, a'bo ve'čorova, a'bo rukoi'mstvō, a'bo vdia'-
čno(st), a'bo Kru'k, a'bo Kru'kova, a'bo pu'šča, a'bo
verba', a'bo změšana [source] i Plēnia'iuščeī, ili'
Sava' [sources] zr(i) Sava (Ber).

"Arabia, Vespera, aut vespertina, vel fidelussio, siue
suauitas, aut coruus, siue coruina, seu desertum, vel
salix, aut commista ..." (Onom); Arabia, "desert, barren"
(Sm); "wilderness" (Young). The name Arab originally
seems to have meant "desert" ("people of the desert").
Isaiah uses the word "in the forest in the desert
(Lxx"espe'ras, "Vg "in the forests in the evening") ye
halt for the night" [Is 21:13]. Quite common in Heb-
rew is the feminine form arabah [Job 24:5, 36:9] used
as a proper name to denote desolate valley where the
Dead Sea is situated. The OT term Arab, used to denote
a particular nation and country, is of later writings
(cf. EB).

N.B. Here Berynda adds to the previous explanation of
of the name Aravī "forests, desert". He also refers
to Ps 72:10 where Sheba (Sava, Ber) is called by Lxx,
arabōn, who in Job 1:15 are represented as plunderers.
His translation of the name is "taking captive", as
in Lxx.

Ara'v: Ve'čer. Me(t)f. Ko(n)čina (Ber).

Since Berynda does not indicate his source, there are
three possibilities for identifying the name: Arab,
Ereb (Lxx, A, L) [Jos 15:52] (a site in the hill country);
or Arabah (Brook of the), only in Am 6:14 (also called
Brook of the Willows); or Arabah, Araba (Lxx, A, L).
Berynda's translation of the name indicates that he
might have meant Arabah (Heb), a name frequently ap-
plied in the Bible to the Jordan valley. The Dead Sea
is also sometimes called the Sea of the Arabah; the
name is also used for the great depression of the Dead
Sea valley. The name is translated: "the plain, wil-

*) A'raboī, could have been wrongly formed from the
Gen. pl. Ara'bōn [Ps 71:10] of A'raps (cf. Arndt).

APPENDIX A

248

derness" (Young); "burnt up" (Sm); "steppe, desert"; "plain(s), desert, valley, wilderness" (Gr); "desert-steppe", "parched ground" (EB).

Aravi'tī(n): Veče(rnij, a'bo Rukoī(m)ca, Ruko'jma, zastu(p)ca, a'bo vdia'čny(j) a'bo po'lnyj, a'bo Kru(k), a'bo verba' a'bo změ'shanbe [source] (Ber).

"Arabs, Vespertinus, aut fideiussor, vel suavis, siue capestris, aut coruus, vel felix, seu mistio [source] (Onom); Arabikos, m., [Neh 2:19]; "an Arabian".

N.B. Under Aravi'tī(n) Berynda also adds "the mixture", which corresponds with Jeremiah, where the scribes call Arabians "the mixed people".

Ara'mъ: Vyne'slostъ, vyso'ko(st), a'bo zvo'diačij, a'bo proklia'(c)tvo ĭ(x) [source], ō(t)ca sī(r)ska [source]. 7 Mežurě'čie [source] ĭ zři' Sī'ria (Ber).

"Aram, Celsitudo, aut sublimitas, seu decipiens, aut maledictio eorum" (Onom); Aram, (Lxx,A,L); also Syria; in Gen 10:22 Aram appears as one of the sons of Shem (Aramōn, A); 22:21 son of Kemuel, otherwise this term is used to denote the whole country of Syria. The name is translated: "high, exalted" (Young).

Ara'mъ, e(v): Ra(m): Vyso'kij, vyne'slyj, a'bo zamětuiučij [sources], tu' nepotre'bne pīda'no Noara'mъ [source] (Ber).

"Aram, In Hebraeo, Ram, Filius ... [sources] interpretatur excelsus, vel sublimis, aut proficiens" (Onom); Ram (Lxx,A,L); the name of the Judahite family whose eponym is variously described as the second son of Hezron, [1 Ch 2:9, Ram and Aram, Lxx,A; Aram, L, verse 10 Arran, Lxx, Aram, A,L; the same supposed person is also named in the genealogy of David, as the son of Hezron, Ruth 4:19 (Arran, Lxx,A; Aram,L) and consequently in Mt 1:3, 4 (Aram AV; Ram RV); Young has this name entered under Ram and Aram. His translation of the name as well as Berynda's is "high, exalted".

Ara'm(ъ), Ruth 4:19 ĭara(m), skazi'te(l)ně (Ber).

N.B. Corrections here refer to the "Ostroh Bible" text ("esro'm(ъ)že rodi' ĭara'ma").

Arara'tъ: Proklia'tstvo držanbia, kliatva' tre'peta, zlorečenie bo'iazni, z(ъ) e(v) ĭ sī(r) proklia'(c)tvo, a'bo svě'tlostъ běhu'čohō [source] ĭ Armeni'a [source] (Ber).

"Ararat, Maledictio tremoris: aut ex Hebraeo & Syro, maledictio, siue lux currentis. Est regio Armeniae, aut ipsa Armenia ..." (Onom); Ararat, name of a region

APPENDIX A

249

(Urartu) in Armenia [cf. Is 37:38]; because of the misunderstanding in Gen 8:4 name is applied to the highest group of mountains in Armenia; "creation", "holy land" (Young); "high ground" (Sm); "Highlands" (DB), from Assyrian urardhu, connected with urdhu (= highlands); Berynda (and Onom) derives it from Heb arats "to fear, to be afraid; shake terribly, dread", and arar "curse". Armenia gē is the Gk form of Ara-rat [Is 37:38].

Ardali'ō(n), poma'zany(j), pokro(p)leny(j), Apr. 14 (Ber).
Ardalos, m., "dirt(y)" (Pape), from Gk ardaloō "to dirty, soil".

*Arej, ilī' Ara: Proklīna'iučij, zlorě'čācij, a'bo vīdiačij, z(ъ) La(t) o'ltarъ [source] (Ber).
"Ara, Maledicens, aut videns. Filius Iether [source]" (Onom); Ara (Lxx,A), Arai (L, Onom-Gk) [1 Ch 7:38]; "strong" (Young). Berynda derives the name also from Lat ara "an altar".

Are'tha, Are'ta, Aretanъ: Dobrodě'telnyj, cno'ta, cnotli'vyj, a'bo mīlyj, tī'xij, skro'mny(j), poko'rnyj, laska'vyj, e(l) [source] (Ber).
"Aretas, Virtuosus, aut placidus. G. [source]" (Onom); Aretas, more correctly Arethas, from Arabic Haritha; "pleasing"; "eagle" (Cal); "graver" (Sm); "good" (Pape); Berynda from aretē "moral excellence", "virtue", arestos "pleasing".

Arīevъ le'dъ ilī' Arīopagъ: Pa'horokъ ma(r)so(v). e(l): Arī'j, Bra'nъ, Paho'sъ, xolmъ, mě'(st)ce vyso'koe [source] (Ber).
"Areopagus, Collis Martis. G. [source]" (Onom); A'reios pa'gos or Arios pagos or Arēos pagos; "hill of Ares" (Gr); "Mars' Hill" (Young).
N.B. The name Arīevъ le'dъ Berynda took from the OB although this form is found in Sreznevskij's Materialy drevne-russkogo jazyka, Vol. I, i.e. before the XIVth century.

Areopagi'ta, z(ъ) pa'horka Ma'rsova (Ber).
"Areopagita, De colle Martis. G. [source]" (Onom); Areopagi'tēs, m., Areopagite, member of the council or court of the Areopagus; "of the Areopagus".
N.B. Dionisius, a convert and saint, is designated thusly (see SJS); a cognomen.

Arī'sъ, ilī' Are'a, ilī' Are'j, ilī' Arъ: Tvo're(c) ſ sādē'-te(l) ia'rostī, ilī' hně'vu ſ ubi'jstvu. ĭmia' ſ dōlu

APPENDIX A

250

ĭ Planĭ'tě Ma'rsu, emu(ž) pr̃voō'bra(z)no ia'ro(st),
podo'benъ pla'meniu e(st) ĭ m(č), Dec. 19 (Ber).
Arēs, Areus, Ares, Arēos, Arios, or Areios, (Lat Mars);
god of war and slaughter; "murder" (Pape); name of a
god and planet (Ber).
N.B. Martyr comm. on Dec. 14.

**Aria'nъ: ĭmia' m(č)nka, Dec. 14 (Ber).
Arianos, m. (Gk); "Eichner" (= "like an oak") (Pape),
from Gk aria "oak"; "of a lion" (Cal). Berynda no ety-
mology.

Aria'dnĭ: ba(r)zočĭ'sta(a). Mino'eva co'rka Ba'xusova žona'.
E(st) ĭ m(č)nc(a) Sept. 18 (Ber).
Aria'dnē, f., (Gk); "the very holy one" (With); "strongly
defending her purity (of a virgin)" (Pape); name borne
by a Phrygian martyr.
N.B. Name of a Cretan goddess.

k(1)Arista'rxъ: ĭ(z)ria(d)ny(j) nača(1)nĭ(k), a'bo Na(j)lěp-
šij Knia(z), e(1) [sources], Sept. 27, Apr. 14, 26 (Ber).
"Aristarchus, Optimus princeps. G. Nomen viri Macedonis
[sources]" (Onom); Aristarxos, m., (Gk); "the best ruler"
(Young); "the best ruling" (Sm, Pape); Ac 20:4, Col 4:10.
N.B. The one who accompanied Paul on his journey.

Aristi'ppъ: naročĭ(t) Ko'nnĭkъ [sources] (Ber).
Aristippos, m., (Gk); "Bartmer" (= "best horse") (Pape);

Aristi'ōnъ: ĭzria(d)nyj, Sept. 3 (Ber).
Aristi'ōn, m., (Gk); "marvellous".

Aristo'vu(1): Na'lě(p)šij ra(d)ca, a(b) na'lě(p)ša(a) ra'd(a)
[source], Oct. 30, Mar. 15 (Ber).
Aristoboulos, m., (Gk); "the best counsellor" (Young,
Sm); from Gk aristo-boulos "best- advising".
N.B. The person whose household Paul saluted. This Gk
name Romans and Jews adopted.

k(1) Aristokle'j, mč, presvĭ(t), June 23 (Ber).
Aristoklēs, m., (Gk); "of shining fame" (Pape).

Aristotelъ: ĭzria(d)ny(j) s̃vrěšĭ'te(1) (Ber).
Aristotelēs, m., (Gk); "the best performer(governor)"
(Pape).

k(1) Arka'di(j): dovlě'iuči(j) a(d), Jan. 26, Mar. 6,7 (Ber).
Arka'dios, m.; "an Arcadian"; "sufficient" (Cal); from
Gk arkeō "to suffice".
N.B. Arcadia, a province in the inferior of Peloponesus
"the prosperous land" (DFW).

APPENDIX A

251

- Arkesila'j: Požyte'čnyj, a'bo dovo'lnyj liu'de(m). Īmia' fi-
loso'f(a) (Ber).
Arkesilaos, m., (Gk); "protector of the people" (Pape);
Berynda derives the name from Gk arkeō "be enough",
laos "people".
- Arktosъ, zvě(z)da' ščo me(d)ve'de(m) zovu(t), a'bo vo(z) ne-
b[e](s)ny(j). Krai'na po(l)no(č)naa (Ber).
Arktos, m., (Gk); "bear", from Gk arktos (arkos) "the
bear".
- **Arme'ia, us(t) [source] (Ber).
Armeiai (?), name of the people of central Africa.
- Arme'nia [source] To(ž) ščo' ĭ Arara(t) (Ber).
Armenia, f., (Gk); "land of Aram" (Sm). See Ararat.
- **Arpī(1): m(č) [source], Mar. 26, May 8 (Ber).
Arpylos (?), from Gk arpazō "to snatch, seize; steal"
(Cal).
- *k(1)Arsa'kij: Slnca tve'rdostъ, a'bo ōsvěče(n)e blevotīny.
Oct. 11 (Ber).
Arsakios, m.; forms of the name according to SJS:
Arsakъ, Arsakiĭ; Arsakēs is an oldpersian name (Pape);
Berynda derives its mng. from Heb or "sun", qasheh
"hard" (Hardness of the sun), and qo "vomit".
- *Arsa'kъ, po(d)no'šuiučij ta'rču, a'bo po(d)nese(n)e ta'rčē
e(1) [source] (Ber).
"Arsaces, Eleuans scutum, aut eleuatio scuti. G.
Nomen viri, [source]" (Onom); Arsakēs*, Arsaces; king
of Persia [1 Macc 15:22]. According to DB the name is
probably connected with Armenian Arshaq. Berynda
(and Onom) derives this name from Gk arsis, f., (airō),
"a raising or lifting" (of the foot in walking) and
sakos, n., "a shield"; metaph. "a shield, defence".
- k(1)Arse'nij: Tvъrdou'me(n), ĭlĭ' mužestve(n), Oct. 28 (Ber).
Arsenios, m., (Gk); "mužestvenъ" (Leksīsъ ... prosto);
from Gk arrenikos "male", in less attr. form arseni-
kos; "of masculine gender".
- Artakse'rkxesъ: Svě'tlostъ, a'bo proklia'tstvo, a'bo zlore-
če(n)e, Kliatva', Mo'včēnia a'bo kvapli'vo(st) po-
klada'iučij, a'bo horia'čo(st) vese'lia. Osoblĭ'voe
īmia' Krō'le(v) Pe'rskĭ(x), iak ĭ Ke'sarъ Rĭ(m)skĭxъ
cē'sarō(v) [source] (Ber).
"Artaxerxes, Lumen, siue maledictio, silentiu vel
festinationem ponens, aut feruor laetitiae. Generale

APPENDIX A

252

nome est, etc "(Onom); Artakserksēs, m., (Gk form), Persian Arta-Khshatra; in O. Persian Artaksatsu and Artaksassu in Babylonian; O. Persian arta "great", and khshatra "kingdom".

N.B. The mng. "great warrior" given by Herodotus is incorrect (cf. DB). Berynda derived the name A. from Heb or "light", "sun"; arar "curse"; has(a) "be silent"; chush (or chaphaz) "to make haste"; choreb "heat"; ashar "to be happy". A king of Persia.

Artakse'rks(ъ): Svě(t)losti a'bo zloreče(n)ia, mo'včě'nbe, a'bo kvapli'vost' namovlia'iučij, a'bo horia'čost' ro(z)ryva'nia [sources] (Ber).

"Artaxerxes, Luminis siue maledictionis silentium, vel festinationem persuadens, aut fœruor direptionis, [sources]" (Onom); Arthasatha (Onom-Gk); Artakserksēs, see above; [Ez 7:1, 7, 11, 12, 21; 8:1, Neh 2:1, 5:14, 13:6], a Persian king the Longimanus ("long-handed") the son of Xerxes.

Arte'mъ, cě'lb, cělyj, zdoro'vyj, a'bo nenaru'šenyj, a'bo hladkij, priia'tъ, č[e](st)nyj, sъvrъše'nъ, e(1), A(p)s: ô(t) 70 [source] (Ber).

"Arteman, Integer, vel incolumis, aut venustus. G. [source]" (Onom); Artemas (Onom-Gk); Artemas, Apostle one of 70 [Tit 3:12], Oct. 30; "whole", "sound", "perfect" - Berynda derived from Gk artemēs (artios); "gift of Artemis" (Sm); most probably a contraction from Artemidōros (EB,DB).

N.B. Name common in Asia Minor.

Arte'mij, ve(1) m(č), Oct. 20 (Ber).

Artemios, m., (Gk); see above.

N.B. Comm. in Eastern and Western Church Oct. 20.

Artemi'da: priia(t)na žrětva, il'i cě'la, La(t): Diana, ô(t) dnia' nazva'na e(st), dlia toho že mae(t) ia'sno(st) podo(b)nuiu dne'vī, i m(s)cb ty(m) i'mene(m) zovu(t), imia' bohñě a'bo idōla v(ъ) Efe'sě to(j) Artemi'dě prěvoō'bra(x)no luna' [source] (Ber).

"Diana, Latinum: & dicta est a die, eo quod habeat lucem aemulam diei. Nam luna hoc nomine appellatur. Nomen deae quam colebant Ephesis [source]" (Onom); Artemis, dor. Artamis, also Artemida, Roman Diana, daughter of Zeus; goddess of fertility; famous temple of Ephesus [Ac 19:24 - 35].

Artemi'dō(r): cě'losti, a'bo zdoro'via da(v)ca, Sept. 8 (Ber). Artemidōros, m., (Gk); "gift of Artemis".

APPENDIX A

253

- Arte'mō(n): cě'lъ, a'bo zaslo'na lodiana'a, ā'ge(l) korabe'lny(j), pla(x)ta skutnaa, opo'na na(v)naa, m(č), pre-svī(t), Mar. 24, Apr. 14, 12, Oct. 8 (Ber).
Artemōn, m., (Gk); "a flat-bottomed boat, praam" (Pape); "a sail" (Cal); martyr, presbyter Laodicaeae.
N.B. Comm. in Eastern Church Oct. 8, Mar. 24, Western Oct. 8 (SJS).
- Arti'rij, Hr̃ta'nb ĭ'mže vъxo'dī(t) vnu'trъ voda', ĭ vъ(z)du(x), ō(t)duxovaa žī'la, a'bo pu(l)sova'a žī'la, a'bo žī'li-ca [source] (Ber).
Artirios, from Gk artēria, f., "artery".
- Arxa'hh[e]l(ъ): Starši(j) Ahh[e]l(ъ), ĭlī' Ahh[e]lō(m) nača(l)-stvuia(j), ĭl(ī) starosta Ahh[e]lski(j) (Ber).
Arxaggelos, m., proper name; "chief messenger", from Gk arxaggelos.
- Arxe'laj: Nača'lnī(k) liu(d)skij, a'bo kniažia' liu'du, e(l) [source], Mar. 5 (Ber).
"Archelaus, Princeps populi [source]" (Onom); Archelaos; [Mt 2:22]; "chief (prince) of the people" (Gr, Sm, Pape).
N.B. A son of Herod the Great.
- Arxī': Do'lhostъ, a'bo zdoro'vъe, a'bo blī(z)na. ĭmia' naro'du [source] (Ber).
"Archi, Longitudo, aut sanitas, vel cicatrix [source]" (Onom); Archi [Jos 16:2]; "the long" (Young); Sm and EB no etymology.
- Arxiereu'sъ: Pazdē'rnīkъ. ĭmia' oktō(v): m(s)cu po Kī'prsku, (Ber).
- Arxima'gīrъ: Starē'jšij Povarō(m). a'bo Voevo'da vo'jska, he't-manъ mužeubi'e(c) [... by(st) Navuzarda'no(m) Arximagi'ro(m)] [source] (Ber).
Nabousardan o arximageiros (Lxx) [4 K 25:8]; Nabuzardan a servant of the king of Babylon (Vg) [Ibidem, J.R.]; name of the captain of Nebuchadnezzar's bodyguard [2 K 25:8] (Gr); Gk arximageiros "the chief cook, chief of the kitchen"; seemingly the title of a great officer in Oriental courts (Lxx).
- Arxi'ppъ: Načalnīkъ kō'nij, koniušij, a'bo Kniažia' a'bo pre-ložo'ny(j) na(d) kō(n)mī, e(l) [source], Sept. 6, Nov. 22, July 6 (Ber).
Arxippos, m., (Gk); "chief groom" (Young); "master of the horse" (Sm, Pape).

APPENDIX A

254

Arxistratī(h): Na'jvyššij he(t)ma(n) a'bo vo'd(z) vo(j)sko'-vy(j), a'bo žolně'rstva maisterъ žolně'rō(m), a'bo sta'rši(j) Knia'(z) [source] voevo'da [source] (Ber). Arxistratēgos, m., "commander in chief" (Lxx); "voevoda, carъ" (Leksīsъ ... prosto).

Arxisīnagō'g: Knia'(z) sēbo'ra [source] (Ber). Arxisynagōgos, "leader or president of a synagogue" [Ac 13:15], a title of an official whose duty was especially to take care of the physical arrangements for the worship services. Those named are Iairos, Krispos and Sōsthenēs (cf. Arndt).

Arxite'ktōn(ъ): Starši(j) te'slia, a'bo ma(j)sterъ tese'lski (Ber). Arxitektōn, m., (Gk); from Gk arxitektōn "master builder".

Arxite'kto(r): budu'iu, me(t)f. podušča'iu, po(d)ščuva'iu, po(d)mo(v)liaiu, pričinu daiu' (Ber). From Gk arxitektoneō "to be the architect"; generally "to contrive", Lat "struere". Berynda gives both meanings.

Arxitriklīnъ: Marša'lo(k), a'bo sta'rosta na vese'liu, ria'dda a'bo preložo'ny(j) na(d) potra'vamī i napī(t)kamī vese'lia. Kniaža' hma'xu ōtre(x) stō'la(x)ъ, e(l)[source] (Ber). Arxitriklinos, m., "head waiter, butler, the slave who was responsible for managing the banquet. In the context of Jn 2:8 f. it could be toastmaster, master of the feast (cf. Arndt); "Architriclinus, Princeps triclinij, id est, trium mensarum. G." (Onom).

Arxitī'pъ: Nača'lny(j) ō'brazъ, na Arxitī(p) ō(t)xo'dī(t): Na to(h) ō(t)syla'e(t)sia č(j) ō(b)ra(z) [source] (Ber). From Gk arxē, and typos "form", "model" (rule, order).

k(1) Asa'fъ: Zhromaža'iučij, zbīra'iučij, ko(n)čačij [source] (Ber). "Asaph, Congregans, siue colligens, aut finiens [source]" (Onom); Asaph (Heb), Asaf (Gk); "he has been merciful" (Gr); "collector, gatherer" (Young, Sm). EB feels that this name is an abbreviation of some compound name containing also some name of the deity. N.B. A Levite under David.

Asī'rъ, pre(z) Same(x), Zvia'zany(j), a'bo do temnī'cě posa'ženy(j): Sī(r): zakaza'ny(j), sy(n) lexo'nie(v) [source], Kaa'tho(v) [source], Avīsa'flъ [source],

APPENDIX A

255

Kore'ovъ [source] (Ber).

"Aser, Vincetus, siue incarceratus: aut Syriace, prohibitus. Heb. Asir ... [source]" (Onom); Assir (RSV), Aseir (Onom-Gk), Asir (Lxx, Vg) [1 Ch 3:17], Asēr (A), Aser (Vg) [Ex 6:24]; "captive", "prisoner" (EB).

Asi'rb, pre(z) šinъ, Bl[aho](s)[lo]venstvo, a'bo ščasli'vostъ, ščasťe, fortu'na [sources] (Ber).

"Aser, Beatitudo, siue felicitas ... [sources]" (Onom); Asher (Heb), Asēr (Lxx), Aser (Vg); "happy" (Young, Sm, DB). Some connect this name with the name of Ass, deity Asur (god of good fortune). Eighth son of Jacob [Gen 30:13, Jos 17:10, 11; also the name of a tribe descended from Asher [Jos 19:34, 1 K 4; 16].

Asiri'j: ispravlia'iaj (Ber).

Assyrios, (Asēros, Assēros), Asshur (Heb), Assyrian. Berynda derives from Heb ashar "guide, leader".

Asiri'a: ispravle'nie (Ber).

Assyria, Asshur [Gen 2:14]; "plain, level" (Young); "land, place" (EB), also "land of the god Ashur" (ibid).

Asi'a: Kalī'sta(a), mulī'sta(a), bolo'tīsta(a), via(z)nučaa, pliuha'vaa. Menša(a) ča(st) Asi'ī kotra'a za tre'tiu-
iu ča(st) svē'ta byvae(t) rozumě'na: ty'ī v(ъ) sobě'
zamyka'e(t) držža'vy: Frīgi'iu, Pamfī'liiu, Kili'kiin,
Līkaō'niiu, Hala'tiiu, Ko'riiu, ī ī'nšii, ī Efe'sъ,
ta'a ō'pro(č) vsxo(d)neī ča'stī kotra'a do Kappado'-
kiī ī Sī'riī postupu'e(t) ō(t)vsīu'du mo're(m) ōkru'-
žena. Tu'iu rozumě'iu(t) tepe(r) že(s) Tu'rkiīu zove(t),
ta'a ča'stosia pomīnae(t) v(ъ) dě(a): Ap(s) ī lī(st)
s(v) Pa'vla [source] (Ber).

"Asia, Limosa, vel coenosa. Minor pars Asiae quae tertia pars, etc." (Onom); Asi'a; "a marshy region" (Lewis, Pape), from Gk asis "slime", "mud".

Asia'ne: Mulī'styī ... a'bo bolō(t)nyī, e(l) [source] (Ber).

"Asiani, Limosi, vel coenosi. G. [source]" (Onom); Asianoī (Onom-Gk) [Ac 20:4], Asians.

Aside'ī: Prītiaža'teli, a'bo Ka'ně, ra'rohī, a'bo Poliu'iu-
čii, a(b) čī'haiučii, sterehu'čii na ko(h) N [source]
(Ber).

"Assidaeī, Milui, vel herodij, aut venantes, vel infidiantes. D. Genus hominum inter Iudaeos, [source]" (Onom); Asidaioī (Onom-Gk). Asidaioī, is a transcription of the Heb hasidim "pious ones, saints". Often used of faithful Israelites in the Psalms (in sing. and pl.). In 1 Macc the name appears as the designation of a society of men zealous for the law [1 Macc 2:42]

APPENDIX A

256

and closely connected with scribes [1 Macc 7:12 f.]

*Asklītodo'tъ, Bobko'voho de'reva da'telъ, m(č)nkъ, July 3 (Ber).

Asklēpiodotos, m., (Gk), Asklepiodotus (Lat); "given by Asklepius" (god of medicine); Pape derives from: askelēs (as an Adv.) "stubbornly" and epios (of persons) "gentle", "mild"; Berynda's derivation is from asklēpias a plant (uncertain plant) ("a giver of laurel tree").

Aspi'da: Ou'žъ ma'ly(j) ědovī'ty(j) [source] a'bo zmia' [source] (Ber).

Asou'rъ, ilī' Assu'rъ: Čī'haiučij, a'bo šīrmu'iučij, sterehučij nakoho', a'bo ščasli'vy(j), a'bo smo'triacij[source] (Ber).

"Assur, Insidians, siue beatus, aut aspiciens, vel gradiens [source]" (Onom); Asour (Onom-Gk), Asshur, Assur (Heb), Assour (Gk), Assyria [Gen 10:22; "level plain"; Onom and Ber derived from Heb esur "imprisonment", ashar "be happy", shur "to behold", "look", ashmurah "to watch, guard".

Assurī'mъ: Čī'haiučii, a'bo ščasli'vyi: a'bo pohliada'iučii, a'bo šīrmu'iučii, bīu'čii(s), liu'(b) sva'riacii(s) [source] (Ber).

"Assurim, Insidiantes, siue beati: aut aspicientes, vel gradientes. Filius Dedan filii Iessan [spurse]" (Onom); Asshurim (Heb), Asourim, Assourieim, Assouriēl [Gen 25:3]; the first born of Dedan; the name is enigmatical (EB); an Arab tribe (Assyria RSV); "mighty ones" (Young).

Assu'rъ: Knia(z) i holova' [source] (Ber).

"Assuerus, Princeps & caput. Pater Darii regis medorum [source]" (Onom); Assouras, Ahasuerus (or Ahashuerosh), king of Persia [Ez 4:6]; "king" (Young).
N.B. The name of one Median and two Persian kings in OT.

*Astarō'thъ: Če'redy, a'bo boha(t)stva, a'bo čī'niačii vy(š)-pēgova(n)ia, a(b) mo(l)za'konu [sources] gigantō(v) 7, Nastaro(th) [source], (Ber).

"Astaroth, Greges, siue diuitiae, aut faciens explorationem, seu tinea legis. Vrbs in campestribus etc... [sources]" (Onom); Asarōth (Onom-Gk); Ashtaroth (Heb), pl. of Ashtoreth; Astarōth (Gk); "a wife" (Young); "place of Ashtoreth" (Gr); Berynda and Onom derive the name from Heb ashtaroth "flocks"; "wealth" or "spying".

APPENDIX A

257

N.B. A city on the East of the Jordan [Dt 1:4, Jos 9:10, 12:4, 13:12, 31]. The place was once a notable seat of the worship of Ashtoreth. Prob. identical with Ashteroth - Karnaim.

Astarō(th) Karna'imъ [source] bo(h) palestī'nō(v) [source] se(h) xvalī(l) Solomōnъ, Asta'rsъ [source] Asta'rtъ (Ber).
 "Ashteroth of two horns" (?) or "Ashteroth near (=of) Karnaim" (?) or "house of Astarte" (EB); "Ashteroth of the two horns or peaks" (DB, Sm).

Astarō'the, ĭlĭ' Astarōthi'te(s), To(ž), e(d) č(s) [source] ĭ Asta'rthъ [source] hde' mě'lo bysia pĭsa'tĭ Astore'thъ za' Astarō'thъ, Sĭ(r) Afrodi'ta (Ber).
 "Astarothites, Greges, siue tineae legis, siue diuitiae, aut faciens exploratione [source]" (Onom); Atharōthi (Onom-Gk), Ashtoreth (RSV), Astarōth(e)i (Lxx, A), Astarōthesti, Estarōthi (L), Astharo'the (OB) [1 Ch 11:44], Ashterathite, patronymic of one of David's men; in 4 K 23:13 Vg has Astaroth, OB Astharthu (ĭdolu), in 1 Par 11:44 Vg has (Ozia an) Astarothite.
 N.B. Ashtoreth, Bab. Ishtar, goddess of fertility; in Canaan female counterpart of Baal, sometimes worshipped by the Israelites, and even Solomon.

Aste'rij: mĭnotau(r) a(b) zvě'z(d)ny(j), Aug. 7 (Ber).
 Asterios, m., (Gk); "of or belonging to the star" (Pape), from Gk astēr "star".
 N.B. Name of Minotaurus and of a martyr.

Astrolo'gъ: zvězdoče'tecъ (Ber).
 Astrologos, m., (Gk); "an astronomer".

Asĭgkri(t): neprĭstosova'ny(j), nepospolĭ'ty(j), za(c)ny(j), rě(d)ki(j), nepodo(b)ny(j) v(ъ) ro(z)su(d)ku e(l)(Ber).
 Asygkritos, m., (Gk); "incomparable, conduct beyond compare" (Sm, Pape), from Gk asygkritos.

*Atita': Hrěxa sklone(n)e [source] (Ber).
 "Hatita, Peccati declinatio. Nomen viri [source]" (Onom); Atifa (Onom-Gk), Hatita (Heb), At(e)ita (Gk); "pointed" (EB); "exploration" (Young); [Ez 2:42].
 N.B. A gate-keeper.

Atifa': vy'de(r)tia, a'bo hrěxa volo'sia ... [source] (Ber).
 "Hatipha, Rapina, siue peccati coma, aut reliquiae. Nomen viri [source]" (Onom); Atifa (Onom-Gk); Hatipha (Heb), At(e)ifa (Gk); "snatched" (EB); "captive" (Sm) [Ez 2:54].

APPENDIX A

258

*Atta'lia: skazi't(1) ĭta'lia: rozmnoža'iučijsia, pomnoža'iučijsia, zmaha'iučijsia, a'bo vyxovyva'iuči(j), živiači(j), e(1) [source] (Ber).

"Attalia, Augens, vel nutriens. G. Ciuitas Pamphyliæ maritima, etc [source]" (Onom); Attalia [Ac 14:25]; "from Attalus" (Sm); "excessive joy, unruliness" (Pape), from Gk atallō "to skip in childish glee".

N.B. A city built by Attalus Philadelfus. Berynda derived from the same word which means also "to bring up a child, rear, foster".

*Atta'lb: rostučij, a'bo vyxova'ny(j), e(1) [source], June 5 (Ber).

"Attalus, Auctus siue nutritus. G. Nomen viri [source]" (Onom); Attalos, m. (Gk); "joyful" (Pape); see above.

*Attī'lb: Hrěxa' zhuka(n)e, hrěxa' žalb, e(1), ĭmia mu'ža [source] (Ber).

"Hatil, Peccati vlulatio. Nomen viri [source]" (Onom); Attēl (Onom-Gk); Hattil (Heb), Attil (L) [Ezd 2:57 = Neh 7:59]; "decaying" (Young); Sm and EB no etymology. N.B. Ate personified the goddess of mischief, author of all blind rash actions and their results; also, reckless guilt or sin.

Attb: O'trok(ъ) frīgi'jki(j), Aug. 1 (Ber).

Attis, m., (Gk); son of a Phrygian Kalaos beloved of Sybele.

k(1) Atti'kъ, Atti'českij: hre'cki(j), Aug. 20 (Ber).

Attikos, Attic, Athenian; Gk aktē "coast-land" (Pape). N.B. Bishop of Constantinople, successor of St. J. Chrysostomos.

*Attu'sb: hrě(x) osta(v)lia'iuči(j) [source], zr(ĭ) Lattu(s) (Ber); "Hattus, Peccatum dereliquens [source]" (Onom).

**Auharъ: Aug. 16 (Ber).

Augaros, m., (Gk); from Gk augazō "to view in the clearest light, see distinctly; to appear bright or white".

Auhust(ъ): La(t) e(st), ō(t) vorožbīsto(h) nazva'nyj, a'bo ō(t) množe'nbia. Prīlaha'te(1)ně: Sla'vnyj, za'cnyj, znamenī'tyj, panski(j). ĭmia' Ry(m)sko(h) cě'sara [source] e(st) ĭ m(s)cu to'ežb ĭmia' (Ber).

"Augustus, Latinum est, vel ab augurio dictus, vel (vt alij volunt) ab augendo. Romanorum imperator secundus ... " (Onom); Augustus, m. (Lat), Augustos (Gk); "sacred, kindly" (Young); "venerable, consecrated"

APPENDIX A

259

(With); "venerable" (Sm); Berynda's first explanation is from Lat word augur "soothsayer", augeo "to increase" and the second from augustus "majestic, venerable, worthy of honour".

Aukse'nti(j): rastī'tele(n), Dec. 13 (Ber).

Auksentios, m., (Gk); from auksanō and auksō "grow, cause to grow, increase" (Pape).

N.B. Martyr in Armenia.

Auksi'vi(j): pomnože(n)e v(ъ) životě ma'iuči(j) (Ber).

Auksibios, m., (Gk); from auksibios "prolonging life".

Autono(m), Samozako'nnikъ, ilī' samozako'nenъ, m(č), Sept. 12 (Ber).

Autonomos, m., (Gk); "living under one's own laws, independent", from autonomos.

Afi'ra, a'bo Ha'pfi(m): Ložia, a'bo prikrī'tyī, a'bo be're(h) mo(r)ski(j) [source] (Ber).

"Happhim, Thalami, siue cooperti, aut litus maris [source]" (Onom); Huppim (Heb), Amfein (Lxx), Affein (A), Happphim (Vg), Ofer (L) [1 Ch 7:15]; "protection" (Young); "coverings" (Sm).

N.B. Head of a Benjamite family.

k(1) Aftho'nij: Neza'zrostny(j), ho'jnyj, dosta'tnij, ōkvī'tyj (Ber).

Afthonios, m., (Gk); from afthonia, f., "abundance, freedom from envy, hence willingness".

**Afraa'tъ: Jan. 29 (Ber).

Afrattos, m., (Gk); from afrastos (frazō) "unutterable, strange, marvellous" (Pape).

Afri'ka, zri' Fu(d) (Ber).

"Aphrica, Nahum 3. b. 9. in Hebraeo est Put, interpretatur crassa, vel pinguis, Syrum est. Lxx tanquam appellatium esset, trantulerunt hoc nomen ..." (Onom); Fud (Onom-Gk).

**Afrika'nъ: Mar. 13, Apr. 10 (Ber).

Afrikanos, m., (Gk), Africanus (Lat); martyr in Africa under Terentio Pompeio, Apr. 10.

k(1) Afrodi'si(j): do ro'skošī sklo(n)ny(j), June 21 (Ber).

Afrodiosios, m., (Gk), Aphrodisius (Lat); "belonging to the goddess of love"; "lovely, amiable" (Pape).

Afrodi'ta, La(t): Ve'nu(s), bohī'nia mī'lostej, pian(k)nostej,

APPENDIX A

260

vdia'čnostej, utě(x) ě ro'skoše(j) vsě(x). Taa(ž) de-(n)ni'c(a) gdy' pre(d) sl(n)ce(m) ěde(t), a za něm veče'rněcu zove(t) (Ber).

Afroditē, f., (Gk); Venus (Lat); from afros "foam of the sea"; the goddess of love and beauty; as appellat. sexual love, pleasure, lust.

Axaa'vъ: Bra'tъ ѿ(t)ce'vskij, a'bo bra'ckij ote'cъ [source] (Ber).

"Achab, Frater patris, vel fratris pater, siue arula patris [source]" (Onom); Axaab (Onom-Gk), Ahab, Achab, Achabus (Lat); [3 K 16:29]; "brother of father" (Gr); "father's brother" (Young). Name of the seventh king of Israel.

Axa'zъ: ujmu'iučij, pojmu'iučij, uxvatovuiučij, ѿderžuiučij, rozuměiučij, posěda'iučij, ѿsědaiučij, derža'čij, vĭ'diačij, ba'čačij [source] ě Elie'ze(r) [source], Apr. 1 (Ber).

"Achas, Apprehendens, siue possidens, aut videns. Filius ... Qui alias Eliezer, Luc. 3.f.29. dicitur" (Onom); Ahaz (Heb), Axaz (Lxx), Achaz (Vg), Axaz (Onom-Gk) [4 K 16:1, Lk 3:29]; "(Yahweh) has taken possession" (Gr); "he holds" (Young); "he hath grasped" (Sm); a shortened form of Jehoahaz = "Jehovah hath grasped" (EB).

Axazi'a ělĭ' Axa'zibъ: Kla'mca, klamlĭ'vyj, lha'rъ, kla(m)stvo, a'bo perestava'iučij, a'bo pla'čuči(j), a'bo pla'čuči(j) edna(k) a'bo pre(d) sia pla'čuči(j) [source] (Ber).

"Achazib, Mendax, mendacium, aut cessans, siue fluens vtique. Nomen vrbis tribus Aser [source] quae Achzib [source] dicitur" (Onom); Achzib, name of two cities: i) city of Asher [Jos 19:29], Exozob (Lxx), Axzeif (A), Axazeib (L); [Judg 1:31] Achazib (Vg), Asxazei (Lxx,L), ii) city of Judah [Jos 15:44, cf. Mic 1:14], Axzek (A), Axzeib (L); "a winter brook, a lie" (Young); probably "winter torrent" (EB); "lying, false" (Sm). Berynda also corrects Mic 1:14 where Lxx and Vg have "the houses of lying to deceive" instead of "the houses of Achzib" ["... ě(ž) Axzi'f(ъ) [source] hle(t)-sia, ě Axi'm(ъ) [source] Dō'my suiavъtsĭŝe' by'š(a) čĭta'tĭ(s) ma'ee(t) Dō'my Axzi'bovy nazvede'nia by'l(ĭ)"]. The forms Axazia, Aximъ are taken from OB.

Axai'a: Bo'lěstъ, ža'lostъ, troska' a'bo smu'tokъ. Kraĭ'na a'bo vy'spa [source] (Ber).

"Achaia, interpretatur dolor vel tristitia. G.[source]" (Onom); Axaia, f., (Gk); epith. of Demeter, according

APPENDIX A

261

to Hesychius from axos "grief" (for the loss of her daughter).

N.B. The part of Greece S. of the Gulf of Corinth. The name is sometimes used for the whole of Greece [Ro 15:26, Cor 16:15].

Axai'kъ: Bolě'iučij, ža'luiučij, a'bo smutny(j), e(1), Dec.24 (Ber).

"Achaicus, Dolens siue tristis. G. [source]" (Onom); Axaikos, m., (Gk); "belonging to Achaia"; a Christian of Corinth [1 Cor 16:17].

Axa'ръ, il' Axa'nъ: skruša'iučij, stīraiučij, zatrvožaiučij, smučaiučij, tra'viačij, to(1)kuiučij [sources] (Ber).

"Achan, Conterens, siue conturbans [source]" (Onom); Achan (Heb), Axar (Lxx), Axan (A), Achan (Vg) [Jos 7:1, 22:20, 1 Par 2:7]; "trouble" (Sm, Young); "troubled" (EB).

N.B. A name of a Judahite.

Axasva', zřij' Aasba'(j)(Ber).

Axeze'ръ, il' Ahieze'ръ, Bratъ po(d)pomože(n)ia, a'bo bra'ckaa po'mo(č) a'bo bra(t)skoe po(d)sě'nъe, me(t)f: bra(t)-skij poča'to(k), a'bo při'stupъ do ka'ždoi re'čij [source] i Axieze'ръ [source] i Axieze'ръ, skaz(i): [source] (Ber).

"Ahiezer, Frater adiutorij, vel fratris adiutorium, aut fratris atrium. Filius ..." (Onom); Axiezer (Onom-Gk), Ahiezer (Heb), Axiezer (Lxx,A,F,L) [Nu 1:12, 2:25, 1 Par 12:3]; "the (divine) brother is help" (EB); "helping brother" (Young); "brother is help" (Sm).

**Axemeni'dъ: ĭspo(v): Per(s). Nov. 3 (Ber).

Axaimenidēs, m., from Axaimenēs (acc. to some derived from Achaia), the originators of a dynasty of Persian kings and later a proper name.

Axīa'fskъ, il' Axsa'fъ: Čaro'vnikъ, a'bo pre(d)sia skruša'iučij [source] i Asa'fъ [source] (Ber).

"Achshaph, Veneficus, siue conterensvtique, aut labistvtique" (Onom); Xasaf (Onom-Gk); Achshaph (Heb), Azeif (Lxx), Xasaf (A) [Jos 11:1, 19:25]; one of the unknown sites in the book of Joshua; "sorcery" (EB); "fascination" (Sm). Forms Axīa'fskъ and Asa'fъ are from OB.

Axie'zerъ, il' Abie'zerъ: ote'c(ъ) po'moči, a'bo o(t)ce'vskaa po'močъ, a'bo po(d)sě'nъe, a'bo o(t)cevskiĭ sěni[source] Avie'ze(r) [source] (Ber).

APPENDIX A

262

"Abiezer, Pater adiutorij, siue patris adiutorium, vel pater atriij, aut patris atrium ..." (Onom); Abiezer (Lxx,A,L), [Jos 17:2] Iezei (Lxx), Axiezer (A), Abiezer (Vg,L) [1 Ch 7:18]; Abeiezer (Lxx) [2 S 23:27]; "father is help" (Gr); "father of help" (Young); "the (divine) father is help" (EB).

Axīkaa'mъ, a'bo Axia'nъ: Bra't(ъ) ma'tkī a'bo na'rodu [source] (Ber).

"Ahiam, Frater matris, aut frater gentis: Filius Sarar, [sources]" (Onom); Axiam (Onom-Gk), Ahiam (Heb) [2 S 28:33], Amnan (Lxx,A) = 1 Ch 11:35, Axeim (Lxx), Axiam (A,L); "mother's brother" (EB, Young).

Axī'lъ: strašno [source] (Ber).

Axileus, m., (Gk); from axos "the grief".

Axi'a, ilī' Axii'ia: Bra(t) Pa(n)skij [sources], Nov. 12 (Ber).

"Ahia, siue Ahias, Frater Domini ..." (Onom); Ahijah (Ahiah); Ax(e)ia (Lxx,A,L) [3 K 12:15, 11:29 and 30]; "Yahweh is brother (i.e. protector)" (EB); "Jah is brother" (Gr).

**Axille'usъ: Pr(p): Jan. 17 (Ber).

Axilleus, m., (Gk); "etymology of the name is obscure" (With); "suffering (aching)" (Pape); St. Achilles is a third century Viennese apostle.

Axika'mъ: Bratъ vstava'iuči(j), a'bo bra'tъ mstiačijsia [source] (Ber).

"Ahicam, Frater resurgens, vel frater vindicans ..." (Onom); Axikam (Onom-Gk), Ahikam (Heb), Ax(e)ikam (Lxx,A,L) [2 K 22:12]; "the(divine)brother riseth up" (EB); "brother rises" (Gr); "my brother has risen" (Young).

k(1) Axi'la, Axi'lij: prp(d)b, May 15 (Ber).

Axillios, m., (Gk), archbishop of Larissa, May 15.
Axillas, m., (Gk), from axos "grief", bishop of Alexandria, June 3.

Axilu'dъ: Bra(t) narože'nyj, a'bo bra(t) rože'nyj, rodneyj [source] (Ber).

"Ahilud, Frater natus, vel frater genitus ..." (Onom); Axiloud (Onom-Gk), Axiloud (A,L); "child's brother" (Sm,DB); "a brother born" (Young). Father of Jehoshaphat [2 S 8:16]; father of Baana [1 K 4:12].

Axi'mъ, ilī' Axzi'bъ, i(1)ī Axzi'ba: Kla'mca, klamlī'vy(j), lha'rъ, a'bo perestava'iuči(j), a'bo pre(d)sia pla'čūči(j) [source] i Axzi'fъ [source] (Ber).

APPENDIX A

263

"Achzib, siue Achziba, Mendax, siue cessans, aut fluens utique ..." (Onom); the form Aximъ which appeared previously as a variation of Achzib, is an OB variant. See Achzib.

Axima'as(ъ): Bra't(ъ) pora'dy, a'bo bra(t) pora'dnyj, a'bo bra(t) z(ъ) de'reva [source]. Amī'xasъ [source] (Ber). "Achimaas, Frater confilij, vel frater confiliarius, aut frater ex ligno ..." (Onom); Ahimaaz (Heb), Ax(e)-imaas (Lxx,A,L); father of Ahinoam [1 S 14:50]; a son of Zadok [2 S 15:36]; "powerful brother" (Young); "my brother is wrath" (DB); "my brother is anger" (Sm); mng. uncertain (EB). Berynda's form Amīxasъ [2 K 15:36] is transferred from OB.

Axime'j, ĭlĭ' Ahuma(j): Luka' orlō(v), a'bo bra'tъ vōdъ [source] (Ber). "Ahumai, Pratum aquilarum, vel frater aquarum [source]" (Onom); Ahumai (Heb), Axeimei (Lxx,A), Aximai, Aximar (L) [1 Ch 4:2]; "heated by Jah" (Young).

Axime'lexъ: Bratъ moj Koro'lb, a'bo bra(t) korole'vskij, a'bo pora'dy. Mu(ž) ō(t) synō(v) ĭthama(r) [source] (Ber). "Ahimelech, Frater meus rex, vel frater regis siue confilij [source]" (Onom); Ahimelech (Heb), Ax(e)imelex (Lxx,A,L) [1 Par 24:3]; "the (divine) king is brother" (EB); "brother of Melek (Molech)" (DB); "brother of Melech" (Sm); "brother is king" (Gr); "brother of the king" (Young). Name of a priest under Saul.

Axio'noma, ĭlĭ' Axinoa'mъ: Bra'ckaa piankno(st), a'bo vdia'-(č)no(st), a'bo bra't rušania. Žena' Sau'lia [source] D[avi] (d)[o]va iiltia(n)ka, Naxīna'ma [source] ĭ Sxīna'ma [source] (Ber). "Achinoam, fratris pulchritudo vel iucunditas, aut frater motionis ..." (Onom); Ahinoam (Heb), Ax(e)inaam (Lxx,A,L) [1 S 14:50], Ax(e)inoom (Lxx,A), Achinoam (Vg), wife of Saul; [1 S 25:43] Axeinaan (Lxx), Axinaam (A); [1 Ch 3:1] Axeinaam (Lxx), Axinaam (A), Achinoam (Vg); "brother is charming" (Gr); "pleasant brother" (Young); "the (divine) brother is pleasantness" (EB); "brother is pleasantness" (DB,Sm).

Axisama'xъ, Axisama'kъ: Bra(t) živě(n)e, a'bo ne'moč(ĭ), a(b) bra(t) zluča'iuči(j)sia [source] (Ber). "Achisamech, Frater sustentationis vel firmitatis: aut frater coniugens" (Onom); Axisamak (Onom-Gk), Achisamech (Heb), Axisaman (Lxx), Achisamech (Vg), Axisamax (A,F,L) [Ex 31:6]; "the (divine) brother sustains" (EB); "supporting brother" (Young); "brother is sup-

APPENDIX A

264

ported"(Sm); "brother has supported" (DB).

Axisa'rъ: Bratъ kniaža'te, a'bo bra(t) prostova'nia a'bo spē-
va'nia, a'bo bra(t) nesnastkī čī'niač(ij), čī'haiučij
na koho' [source] (Ber).

"Ahisar, Frater principis, siue frater directionis vel
catici, aut frater insidians" (Onom); Ahisar (Heb),
Axisar (Lxx,A), Ahisar (Vg) [1 K 4:6]; "brother of
song" (Young); the name is suspicious (EB); "my brother
has sung" (DB).

Axito'felъ: Bra'tъ upadku, a'bo bra(t) nedosta'točnyj, a'bo
bra(t) hlu'pstva, a'bo rě'čī hlu'poi [source] (Ber).
"Ahitophel, Frater ruinae, vel frater defectus, aut
frater insipiditatis, id est rei insulfae" (Onom);
Ahitophel (Heb), Ax(e)itofel (Lxx,A,L) [1 S 15:12,
23:34]; "foolish brother" (Young); "my brother is fol-
ly" (DB,Sm).

Axitō'vъ: bra(t) dobrotī [source] (Ber).
"Ahitob, Frater bonitatis ..." (Onom); Ahitub (Heb),
Ax(e)itōb (Lxx,A,L) [1 K 14:3, 22:9, 2 K 8:17, 1 Par
6:7]; "a good brother" (Young); "brother is goodness"
(Sm).

Axiō'rъ: Bra'ckaa svě'tlostъ, a'bo bra(t) ohnia'. N. [source]
(Ber).
"Achior, Fratrīs lumen, aut frater ignis. D. [source]"
(Onom); Axiōr (Onom-Gk), Achior (Heb), Ax(e)iōr (Lxx,
A)[Jdth 5:5]; "brother is a light" (Gr); "brother of
light" (DB).

Axiō(r): bra(t) xva'ly, a'bo vy(z)na(n)e [source] (Ber).
"Ahiud, Frater laudis vel confessionis[source]" (Onom);
Axiōr (Onom-Gk); Ahihud (Heb), Axiōb (A), Axiōr (Lxx,
F,L), Ahiud (Vg) [Nu 34:27]; "the (divine) brother is
praise" (EB); "brother is majesty" (Sm,DB); "brother
of honour" (Young). A prince of Asher.

Axi'ia, ilī' Ahō'e: ose'tъ, te'rnja, a'bo xrebe(t), spī'na,
pa'cerъ, a'bo bra'ctvo, braterstvo, a'bo u'dka[source]
(Ber).
"Ahoe, Tribulus vel spina, siue fraternitas, aut ha-
mus... [source]" (Onom); Ahoah (Heb), Ahoe (Vg), Axia
(Lxx) [1 Ch 8:4]; "a brother's reed" (Young); "Ahijah
(Gk Axias), Yahwe is brother, i.e. protector" (EB).

Axovō'rъ: Myšъ, a'bo pokrušo'vuiučij, a'bo gva'ltiačij, stīs-
ka'iučij stu'dniu [source] (Ber).
"Acobor, Mus, vel conterens siue comprimens puteum"
(Onom); Achbor (Heb), Axobōr (Lxx,A,L) [2 K 22:12,

APPENDIX A

265

22:14]; "a mouse" (Young, Sm, EB); "mouse or jerboa" (DB); one of Josiah's messengers.

Axrathe'j, ilī' Atha'xъ, pre(z) He: Udaria'iučij, a'bo upokoria'iučijsia, a'bo po(d)dava'nbe [source] Nomъvě'ia, ilī' Atha'xъ pre(z) Ainъ, hodī'na tvoa', a'bo ča(s) tvo(j) [source] (Ber).

"Athach per he, Percutians, vel humilians, aut subiciens. Nomen Eunuchi [source]" (Onom); Hatach, Hathach (RV), Axrathaios (Lxx, L), Axratheos (A), Athach (Vg) [Esth 4:5]; according to some from Old Persian, hu-karta "well-made", others offer no etymology. Eunuch of Ahasuerus.

Athaxъ pre(z) Ainъ = Athach, Noo (Lxx), Nombe (TR), Athag (A), Athach (Vg) [1 S 30:30, the name does not occur elsewhere] probably scribe's error for Ether [Jos 15:42, cf. Sm]; "hora tua siue tempus tuum" (Onom); "lodging, inn" (Young); "lodging place" (Sm); "inn (?)" (EB).

N.B. A city in the south of Judah.

Axra'nъ, a'bo Abra'nъ: Pere'jst(ъ)e, a'bo hně'vъ, a'bo plo'-do(m) obtiaže(n)e, a'bo o'bolo(k) spēva'nia, z(ъ) Sī(ъ) zbo'ž(ъ)e, žī'to [source] (Ber).

"Abran, Transitus, aut ira, siue impregnatio, vel nubes cantici: aut Syriace, frumentum. Nomen ciuitatis [source]" (Onom); Hebron, RV Ebron, in Jos 19:28 a typographical error for Abdon; Abaran (Vg); Abdon, some read Dabbōn (Lxx); Abaran (Lxx) [1 Ch 6:74]; Elbōn (Lxx) [Jos 19:28], Axran (A, L); "ford, company" (Young); "allience" (Sm).

Axō'ръ: Zaměšanъ [source] (Ber).

"Achor, Turbatio [source]" (Onom); Achor (Heb), Axōr (Lxx, A, L); "valley" (EB); "valley of trouble" (DB, Sm); "trouble" (Young); [Jos 15:7].

A valley between Jericho and the Dead Sea.

Aō'dъ: Xva'liačij, a'bo vyznava'iučij [source] i Aō'thъ [source] (Ber).

"Ahod, Laudans, siue confitens [source]. Ahod, Idem. Filius Balan [source]" (Onom); Aō'd (Onom-Gk); Ohad (Heb) [Gen 46:10], Aōd (Lxx), Ahod (Vg), Aōd (A), son of Simeon; Aōd (Lxx), Aod (Vg) [Judg 3:15]; "powerful" (Young); in 1 Ch 7:10, Ehud (Heb), Aōd (A), Aōth (Lxx, L), Aod (Vg); "strong" (Young); "union" (Sm); according to some the name Ehud is from Abihud (= "the (divine) father is glory") cf. EB; Pesh. (the Syriac Vulgate) has ihur [1 Ch 7:10] and abihur [verse 8:6].

APPENDIX A

266

Aō'dъ: e'dno(st), a'bo vesěľbe', ra'do(st), za'hadka, a'bo kone(c), spiča'sto(st) každoj ře'či, a'bo supte'lnostъ, a'bo o'stro(st) rozumu [source] (Ber).

"Ahod, Vnitas, siue gaudium, aut aenigma, vel acumen. Nomen viri [source]" (Onom); Ehud (Heb), Aō'd (Lxx, L), Ōd (A), Ahod (Vg), Abihud (Pesh) [Gen 46:2 has Ehi]; "unioñ" (Sm); "strong" (Young); [1 Ch 8:6].

Ata'dъ: Ko'rčъ, a'bo te'rnja, ternevi'sko. Mě'sto obo'nu stranu Iorda'na, hde' i plač by(1) po Ia'kōvē koto'roe městce poto'mъ na'zvano Pla(č) Ehī'petsk(ъ) [source]. Tepe(r) Bet-a'hla: Mě'stce vīru (Ber).

"Atad, Rhamnus, siue spinctum [source] nunc Beth-agla [source]" (Onom); Atad (Heb); "thorn" (Sm); "thornbush" (Young).

Bezako'nnik(ъ), [Nero'vnyj, nespravedlīvyj, be(z)bo'žny(j)] Prevro'tnyj, ōpa'čnyj, zly'j, zloslī'vyj, a'bo be(z) iarma': a'bo ne v(ъ)stupu'iučij. Bere'tsia za dbia'-vola ...[Loimiko'sъ e(1)] [source] satana' [source] Beli'alъ, Veli'arъ, Prestu'pnikъ, a'bo Aposta'ta ... [source] (Ber).

Belial (Heb) mng. moral or material wothlessness, Lat. "homo negligens legem moralem" (SJS); loimikos (Gk). Another tradition favours the use of Belial as a proper name. Belial (Beliar or Berial) was also used for the arch-demon, Satan [Cor 6:15]; also the ones separated from God, refusing to follow God's commendments, or heretics. All of this information is included in Berynda's explanation of the name.

Be'lma: Něčo'hō, a'bo sta'ro(st) zby(t)niaa. N. ĭmia' mě(s)ca [source] (Ber).

"Belma, Nihilum aut vetustas nimia. D. Nomen loci ..." (Onom); Belmen, (Belmaim RV), Belmain (A), Bailmain (Lxx), Belma (Vg) [Jdth 7:3]; none of the foregoing sources cited offers any explanation, some do not even include the name. Onom and Berynda derive the name from Heb belimah "nothing" and Aram bela "wear out".

Beno'ně: synъ bo'lěznī moe'a, sy(n) 12 Ia'kōvlъ, i(ž) i Veniami'nъ [source] hle(t)sia, (Ber).

Benoni (Heb) [Gen 35:18]; "son of my sorrow" (Young).

Be'rъ, ilī' Verrě'a: Tia(ž)ka(a), me(t): ško(d)lī'va(a) smutna(a). Ta(k)že Pova(ž)na(a), Za'cnaa, Nepospolī'taa a'bo va'žna(a) e(1): Mě'sto v(ъ) Makedo'niī ku horě' Ki'tskoj [source] (Ber).

"Berrhoea, Gravis, vel ponderosa. G. Ciuitas Macedoniae ad Citorum montum [source]" (Onom), Berroia (Onom-Gk),

APPENDIX A

267

Berea, Beroia, now Verria [Ac 17:10, 13] "well watered" (Sm, Pape); Onom and Berynda from Gk barys "heavy, weighty i.e. heavy to bear" etc. which in favourable sense means: "grave, dignified, important".

Berianī(n): za(c)ny(j), važny(j), e(l) [source] (Ber).
"Berrhoeensis, Gravis, vel ponderosus. G. [Act. 20.4]" (Onom); Beroiaios, from Beroea, Subst. the Beroean [Ac 20:4].

B[oh]ъ, ѿ(t) boha(t)stva, i'žъ vseboha(t)ny(j) vsě(x) ѿboha'-čuiučij. B[oh]ъ estъ poliubom(d)rce(x) vně'snīxъ U'mъ, po' B[o]hoslo(v)ce(x) že D[u]xъ... (Ber).
God; Indo-European root bhag- "to allot, assign, apportion" (cf. Rud., Etym. Dict.).

B[o]ž(st)vo: Bo'zstvo, a'bo ѿpatrno(st) bo'zskaa (Ber).
Deity, Divinity.

B[o]hoda(n)nyj, a'lbo Bohъda'nъ: ѿ(t) B[oh]a da'nyj, toe(ž) znača(t) i' ty'i i'mena: Theo'dōrъ, Theo'dōtъ, Theodō'sij, Theodōri'tъ, Docithe'j, Dōrothe(j) oba'če zří na svoi(x) i(m) městexъ (Ber).

k(l) Boholě'p(ъ): e(l): Theopre'pi(j), Aug. 22 (Ber).
Theoprepēs, m., (Gk), from theoprepēs "fit for God", "revered", "godly". Berynda introduces Slavized Gk saint's name.

B[o]holěpnyj: ve(l)mo'žnostī něšto(st) v(ъ) sobě' ma'iučij i pre(z) sebe' poka'zuiučij (Ber).
Theoprepēs (Gk), "deo conveniens, divinus" (Lat).

Bohomī'li, ereti'ci [source] (Ber).
A Christian sect among Bulgarians.

B[o]hono'snyj: mu(ž) B[oh]a v(ъ) sobě' ma'iučij (Ber).
Theoforos (Gk); "deum in se ferens" (Lat).

B[o]horačī'telъ: Pobo'žnyj, B[o]ha mīluiučij (Ber).
This seems to be Berynda's Slavic form for Theofilos.

B[ohorodī]ca: kotraa B[oh]a urodīla (Ber).
Theotokos (Gk), "deipara, dei genetrix" (Lat), Mother of God.

B[o]hoslo'vъ, uvaž'a'iučij ѿ B[o]hu (Ber).
Theologos (Gk); cognomen of G. Naziazenus and J. Evangelist.

APPENDIX A

268

B[o]hōtvoria'j: B[o]hamī čīniačij, nazyva'et̃sia D[u](x) S(t) (Ber).

Name of the Holy Spirit (Ber).

Blī'znesъ, Gk didimos, the Twins in the Zodiac (Ber).

Bohatodaro'vnyj: ščodroblīvyj, ōkvītyj (Ber).

This seems to be Berynda's Slavicized name from Gk Polydōros(= richly dowered).

Boe'mi(a), Če'ska(a), 3 dñi v(ъ) do'l(ž) i šī(r) (Ber).

Bohemia.

Bonīfa'cij: Dobrotvo'recъ (Ber), and later adds: Z(ъ) Ellīnska:

Vonīfa'tij, Lati(n)skī e(st), ĭmia' m(č)nka, Dec. 19.

Bonifacius (Lat), Bonifatios (Gk). Martyr Tarsi Ciliciae (in Asia Minore).

k(1) Bori'sъ; ō(t) e(1): Vorīs(ъ): Vě'tr(ъ) s(ъ) Po(1)noči knzъ Rō'ssiī, May 2, 20, July 24 (Ber).

Boris; "fight" (With); "one who buries" (Pape), from Gk orysso "to dig", "to bury", "heavy blow"; "little" (Bruckner, Vasmer, Rudnyckyj), from Mongolian bogori "little"; diminutive of Borislavъ (Sobolevskij, Zyva-ja Staryna, 1893, 4, 445); "north-wind" (Ber), from Gk boreios.

N.B. Name of a Bulgarian tsar (853-888) who introduced Christianity to Bulgaria; and also St. Boris, son of Volodymyr the Great of Kiev, who died in 1015.

Bra(t) Rī'xavlъ, e(v): Aharehe(1), Dru'hoe vo'jsko, a'bo osta-točnoe vo'jsko, a'bo ĭ'nšaa bo'lěstъ, a'bo ostato'čnaa ža'lostъ, a'bo ovca' bra(t)skaa, sy(n) Ari'mo(v) [source] (Ber).

"Aharehel, Alter exercitus, siue nouissimus exercitus; aut alter dolor, siue nouissimus dolor, aut ouis fratris ..." (Onom); adelfos rēxal (Onom-Gk), Aharhel (Heb), adelfou Rēxab (Lxx,A), Aharehel (Vg) [1 Ch 4:8]; "brother of Rechab"(DB); "brother of Rachel, or after might" (Young)[1 Ch 4:8].

N.B. Aharehel, a name in an obscure part of the genealogy of Judah.

*Vaaa'nъ, a'bo Baa'na, v ō(t)po'vėdī a'bo smu(t)ku, a'bo v(ъ) spěva'niu, a'bo sī(r): Perepro'šenbe [source] i Vaa(n) [source] i vъvaa'ně [source] ...(Ber).

"Baana, In responsione, siue in afflictatione, aut in cantico: vel Syriace, deprecatio ...[source]" (Onom); Baanah (Heb), Baana (LxxxVg,A,L) [2 K 4:2]; "son of distress(?)" (DB); "son of grief, patient" (Young).

APPENDIX A

269

Vaa'lъ: Ba(1)vanъ, a'bo panu'iučij, a'bo poddava'iučij, a'bo ōdrbžava'iučij [source] Nevaa(1) kotry(j) i'nače(j) nazyvae(t)sia Astore(th). Zrī Astarō(th). a zaživae-(t)sia za kotry(j) ko(1)ve(k) i'dō(1) [source]. Hre'-cī Ma'rsa rozumě'iu(t) [source] eho'že raskopa' Hede-ō'nъ [source] i Ve'kra [source] i Va'elъ i Va'elъ [source] (Ber).

"Baal, Idolum, aut dominans, vel suiiciens, aut possides. Baal est proprie idolum Sidoniorum [source] quod idolum aliter dicitur Astoreth. Accipitur etiam pro quocunque idolo [source]. Graeci Marte putant... (Onom); Baal [3 K 16:32]; "lord" (Gr); "master possessor" (Young).

Syro-Phoenician deity; name originally applied to each of the local deities. Baal is an element in many place names.

Vaali'mъ: ĭdōly a'bo panu'iučii, a'bo po(d)dava'iučii a'bo ōdrbžo'vuiučii [source] i Oba(z) izvaia(n) [source]. Vaa'lъ skazene [source] ō(t) knia(z) Iu'dī(n), čita-e(t)sia vměsto ō(t) Vaali(m) Iu'dī(n), to e(st) z(ъ) Kariath-ehari'mъ [source] (Ber).

"Baalim, Idola, siue dominantes, aut subiicientes vel possidentes. Nomen idoli [source]. Corrupte [source] de viris Iuda legitur: pro de Baale, id est de Cariath ieharim: vt vides [source]" (Onom); Baalim; "masters, possessors" (Young).

N.B. Ashtoreth and Baal are used in plural also.

Vaali'mъ, ĭlī' Baa'li: Bolva(n) moj, a'bo panuiučij mīnē', a'bo po(d)dava'iučij a'bo ōsiahaiuči(i) mia, posēda-iuči(i) [source] ... (Ber).

"Baali, Idolum meum, siue dominans mihi, aut subiiciens vel possidens me [source]" (Onom); Baali; "my lord"; a title rejected by God (call me Ishi, and shalt call me no more Baali [Os 2:16]).

In concluding his explanation Berynda adds: "also some heretic words should not be used by Christians."

Vavī'lъ, Vavi'la: Mia'te(ž), zaměšane, změšane, s(šč) m(č) Sept. 4 (Ber).

Babylas; "muddy" (Pape), from Gk babylas "mud"; "rebellious" (Cal).

N.B. Martyr and bishop of Antiochia (250 A.D.)

Vavīlōnъ: Smiate'nie, a'bo prostra'nstvo, a'bo razmě'sъ: Vavīlōnъ dvoia'kij ... (Ber).

"Babel, Confusio siue commistio. Nomen ciuitatis [source] quae Stephano Seleucia quoque dicta est. Babylonem esse duplicem ..." (Onom); Babīlōn (Onom-Gk)

APPENDIX A

270

Babylon; from Bab-ili "gate of the gods" (Gr); "gate of god" or "gate of the gods" (EB); "confusion" (Sm); "confusion, gate of Bel" (Young). After the "confusion" of tongues, the name was linked by the Hebrews with the root balal "to confound". Babylōn is a Gk form of Heb Babel, which is the form of the native Bab-ili.

Vavīlōnia'ne: Zaměša'nyī, a'bo změša'nyī [source] (Ber).
 "Babilonij, Confusi, siue commisti [source]" (Onom);
 Babylonioi, pl., Babylonians; "inhabitants of Babylon";
 "sons of Babel" (Young).

Vahatha'n(ъ): v(ъ) pra'sě, a'bo po'karmu udělia'iuči(j), ĭmia' Eunu'xa [source]. To(h) ĭmenī' Lxx ne' prelo(ž)ī, ĭ s(l)v(n) ně(st) (Ber).
 "Bagathan, In torculari, aut cibum tribuens. Nomen eunuchi [source]. Hoc nomen Lxx non transtulerunt" (Onom); Bagatha (Onom-Gk), Bigthan; Bagathan (Lxx, A, L) [Esth 2:21] or Bigthana [Esth 6:2]; a chamberlain of Ahasuerus, who in Esth 12:1 is called Gabatha [Lxx, A, L]; "etymology doubtful" (EB); "gift of fortune" (Sm). The name could be of Persian origin, or it could originate from Sanscrit bagathan "blessed".

Vagu'e, a'bo Begua'j: v(ъ) tě'lě moe(m), liu'b(ъ) v(ъ) na'-rodě, z(ъ) Sī(r): vъ vnu't(r). ĭmia' mu'ža [source], [Sla(v): dvě' zae(d)no, Masthar-hu'j, ĭ to skazī(t)] ĭ Vahuaī'lъ, a'bo Begu(j) [source] ĭ(m) mě'sc(a), Vohhua'j, a'bo Begoa(j) [source] (Ber).
 "Beguai, In corpore meo, siue in gente: aut Syriace intrinsecus. Nomen viri [source]" (Onom); Bigvai, or Bagoi, i.e. Bagoas; Bagoi(A) [1 Es 5:14]=[Ez 2:2] Biguai, Batousi (Lxx), Beguai (Vg), Bagouai (L) = Neh 7:7, Batoei (Lxx), Bagouiai (A), Begoia (Vg) = 1 Ez 5:8; "happy" (Sm); "happy, or of the people" (Young).

Vagōa: Vnutrrně'jšij, Navěrnějšij, upri'jmějšij, pyšnějšij, po(d)ne'senyj, a'bo tělístyj. N. m(ž) [source] (Ber).
 "Vagao, Interior, vel intimus, aut elatus vel elevans, aut corporeus. D. Nomen viri [source]" (Onom); Bagōa (Onom-Gk), Bagoas (RSV); from Pers. baga "God" (EB); according to Lydd Pers. word said to be = eunouxos; as prop. name: Strabo 15, Plin. N.H. 13. 4. 9; Bagōas (Lxx, A) [Jdth 12:11 ff.].

*Vadeka'rtъ: V(ъ) prokolotiu (...) a'bo klia'mka zĭmnosti, a'bo sa'ma(a) zĭmno(st) [source] (Ber).
 "Badacer, In compunctione, siue intrafixione, aut in confossione, siue vectis frigiditatis, vel sola frigiditas. Nomen ducis exercitus Iehu [source]" (Onom);

APPENDIX A

271

Badekar (Onom-Gk), Bidkar (Heb), Badeka (Lxx), Balekar and Badekar (A), Badacer (Vg) [2 K 9:25]; "son of piercing" (EB); according to EB, beth at the beginning of proper names sometimes stands for "son of", bar-dekar = "son of piercing"; "servant of Kar" (Young). A captain of Jehu.

Vaelmonъ: Bolvano'vo meška(n)e, bolvanъ z(ъ) hrěxu', a'bo ma-e'tno(st) meška(n)ia, ōderža(n)e z(ъ) hrěxu' [source] Veelmeō'nъ [source], Veelmao(n) [source] (Ber). "Beelmeon, siue Baal-meon, Idoli habitaculum, vel idolum de peccato aut possessio habitaculi, vel possessio ex peccato ... Idem oppidum quod Baal-meon dicitur" (Onom); Baal-Meon [Nu 32:38, Ezek 25:9, 1 Ch 5:8] otherwise Beth-Baal-Meon [Jos 13:17], Beth-Meon [Jer 48:23] or Beon [Nu 32:3]; Beelmeōn (Lxx, A, L) [Nu 32:38]; Beelmassōn (Lxx) [1 Ch 5:8], Beelmaōn (A), Beelmeōn (L), Beelmeon (Vg); "lord of the habitation" (Young); "lord of the house" (EB). N.B. Name of a town built by Reubenites.

* Vaza'nъ: vzha'rda, a'bo z lupě(n)e, a'bo v(ъ) olī'vē. Evnu(x) [source] (Ber). "Bazata, Contemptus vel despectus, siue depraeditio, aut in oliua. Nomen eunuchi [source]" (Onom); Bazatha (Onom-Gk), Biztha, Bazan; Mazan (Lxx), Bazatha (Vg), Bazea (A); "eunuch" (Young). A suggested etymology is the Persian besteh "bound", hence perhaps "eunuch" (DB). Some compare mazan with O. Pers. mazdana and bazan with bazanēs "inquiry by torture, torment; severe pain, torment".

*Vathdaia: Samъ pa'nъ, a'bo zapo'ra, klia(m)ka pa'nska(a), mu(ž) [source] (Ber). "Badaias, Solus Dominus, vel vectis Domini. Nomen viri [source]" (Onom); Badaias (Onom-Gk), Bedeiah (Heb), Baraia (Lxx), Badaia (A), Badaias (Vg); "servant of Jah" (Young); one of the family of Bani.

*Vathou(1), ilī' Bethu(1): Dvc(a), pa(n)n(a) [source] (Ber). "Bethul, Virgo. Ciuitas tribu Simeonis [source]" (Onom); Batoul (Onom-Gk), Bethul (Heb), Bathoul (A, L), Bethul (Vg) [Jos 19:4]; "dweller in God" (Young); Ber and Onom from bethulah "virgin", "maid". N.B. City of Simeon.

Vathou'ilъ: Snovstvo Bžee, a'bo mě'ra, a'bo pu'šča Bžaa [source] (Ber). "Bathuel, Filiatio Dei, aut mensura Dei, vel desertum Dei [source]" (Onom); Bathouēl (Onom-Gk), Bethuel (Heb),

APPENDIX A

272

Bathouēl (A,L); "man of El" (EB); "abode of God" (Sm); "dweller in God" (Young); son of Nahor [Gen 22:22].

Vathsamī'sъ: Do'm(ъ) slъ'nca, z(ъ) e(v): ĭ Sĭ(r) do'mъ nevo'-
lstva a'bo poslu'hĭ [source] hra(d) pre(ž) Ave(l)zo-
vo(m) [source] (Ber).

"Beth-Sames, siue Beth-semes, Domus folis: vel ex Hebraeo & Syro, domus seruitii vel misterii. Ante Abel dicta, Hieronymo teste in quaest. Heb. [source] ..." (Onom); Baithsamēs (Onom-Gk), Beth-Shemesh (Heb), Baithsamys (Lxx,A,L); "house of sun" (Gr,Sm); "temple of the sun" (EB,DB); name of four cities.

Vathfele'thъ: Do'mъ vyzvole(n)ia, a(b) vyhna(n)ia. Z(ъ) e(v): Sĭ(r): Do'mъ vra'cania, bliuvania [source] (Ber).

Beth-phalet, siue Beth-phelet, Domus liberationis siue expulsionis: aut ex Hebraeo & Syro, domus vomitis [sources]" (Onom); Bēthfalet (Onom-Gk), Beth-Palet, Beth-Phelet, Bethphalet (Heb), Baithfalet (A), Beth-phelet (Vg) [Jos 15:27]; "house of escape" (EB); "House of flight" (Sm); location of Judah.

*Vakvaka'rъ: Poro(ž)niaa, tšča(a), a'bo dare(m)noe navěže(n)e, a'bo ra(n)no(st), a'bo bĭ(t)e, a'bo někče(m)na(a) ko-ro'va. ĭ(m) m(ž) [source] (Ber).

"Bacbacar, Vacua, vel inanis visitatio, aut matutinitio, vel vapulatio, aut inanis vacca. Viri nomen[source]" (Onom); Bak-Bak-Kar (Heb), Bakar (Lxx), Bacbacar (Vg), Bakbakar (A,L) [1 Ch 9:15]; "diligent searcher" (Young); possibly corrupt form of Bakbukiah = "pitcher of Yahwe" (EB); a Levite who came up from exile.

Vakxi'dъ: Pъia'nyj, ōpĭ'lyj, a'bo vĭno'm. cu'xnuči(j), e(l): ĭ(m) mu'ža [source] ĭ Vakxi'norъ [source] (Ber).

"Bacchides, Idem. G. Nomen viri [source]; Bacchenor, Ebrius, vel vinosus. G." (Onom); Bakxidēs, Bakxēnor (Onom-Gk); Bakxidēs, also Ba(x)xidēs, Bacchides; "son of Bacchus"; name of a general of Antiochus IV Epiphanes.

Va'kxъ, Vakxo: Provožda'telъ, Oct. 7 (Ber).

Bakxos, m., equivalent of Gk Dionysos; son of Jupiter; the god of wine (as such also called Liber, the deliverer); metonymic "of wine"; martyr in Syria; commemorated in Eastern and Western Churches Oct. 7.

Vala', Vara', Zapale(n)e, vyčĭšče(n)e, a'bo ko'rmlia, pa'stva, a'bo bydlo kotry(m) ro'bia(t), robo'tnoe by'dlo a'bo hlu'pstvo, a(b) v(ъ) ču'jnostĭ [source]. Vala': Pre(z)lĭ(t): He na' ko(n)cu', Zastarě'laia, zatrъvožo'naa

APPENDIX A

273

a'bo stěka'iučij [source], pre(z) Aenъ, Požira'iučij, psu'iučij [sources] (Ber).

"Bara, Incendium, siue expugnatio, aut pastus, vel iumentum siue insipientia, vel in vigiliam ...[source]; Bala, Inuertata, siue turbata, aut defluens. Nomen ciuitatis in tribu Simeon [source]. Ancilla item Rachel vxoris Iacob [source]; uxor item Nephtali [source]; Bela, Deglutiens, siue destruens. Filius Benjamin [source] Nomen item urbis quae alias Segor [source] dicitur: & Soar, & Salissa, teste Hieronymo. Filius item Beor Rex Edom [source]" (Onom); Bela, Bala (A,L) [1 Ch 8:1]; "that which is swallowed" (EB); "destruction" (Sm); "consumption" (Young). Balah [Jos 19:3], Bala (Lxx), Baala (A,L); "withered, old" (Young), city of Simeon; Bilhah, Balla (Lxx,A,L), Bala (Vg) [Gen 29:29]; "tender" (Young); "timid, bashful" (Sm), handmaid of Rachel; Bela [Gen 4:2]; "consumption" (Young); "that which is swallowed up" (EB); Bera (Balla, Bara); "gift" (Young); "excellent" (Sm) [Gen 14:2, 36:32, Nu 26:28].

*Valaa'mъ: Da'vnostъ liude'j, liudu a'bo be(z) liu'du, a'bo požertъe, po(1)kn(e)ne, a(b) zopsova(n)e [source] (Ber). "Balaam, Vetustas populi, vel absque populo, siue deuoratio, aut destructio eorum [source]" (Onom); Balaam (Lxx,Vg,A,L) [Jos 13:22]; "a pilgrim or lord of the people" (Young); "etymology uncertain" (EB).

Valaa'm(ъ), i(1) Bala'nъ: Zastarě'ly(j), zatrvo'ženy(j) [source] (Ber). "Balan, Inueteratus, siue turbatus... [source]" (Onom); Bilhan [1Par7:10], Balaan (Lxx,A), Balaam (L), Balan (Vg); "tender" (Young); son of Jediael.

Valada'nъ: Be(z) pa'nstva, be(z) ro(z)sudku, a'bo sta'rostъ rozkazu'iučoho, a(b) su'du, mu(ž) [source]. Laada'n, Ba (Ber). "Baladan, Absque imperatio, vel absque iudicio, aut vetustas imperantis, vel iudicij. Nomen viri [source]" (Onom); Baladan (Lxx,A,Vg) [2 K 20:12]; "having power" (Young); "Merodach hath given a son" (Sm); father of Merodach Baladan, king of Babylon.

Valaeno'nъ, Balanan: Bolvana' la'ska a'bo da'rъ, a'bo odrěž'i-te(1), a'bo deržavca la'skī a'bo da'ru [source] (Ber). "Balanan, Idoli gratia vel donum, aut possessor gratiae vel dōni [source]" (Onom); Baal-Hanan (Heb), Balaennōn (A), Balaenōn (D), Balanan (Vg) [Gen 36:38]; "the lord is gracious" (Young); "Baal has been gracious" (Sm); the seventh of the kings of Edom.

APPENDIX A

274

Valathama'rъ: Bolva'nъ pal(ъ)my, dolo'nĭ, a'bo podmě'tuiučij a'bo odrъ'žovuiučij(j) pa'lmu de'revo, a'bo bolva'nъ ō(t)měnenia [source] (Ber).

"Baal-Thamar, idolum palmae, aut subiiciens, vel possidens palmam arborem, aut idolum commutationis, siue subiiciens aut possidens commutationem..." (Onom); Baal-Tamar (Heb), Baalthamar (Lxx, A, L, Vg) [Judg 20:33]; "Baal of the palm" (EB); "lord of the palm" (Young); location North of Jerusalem.

Vala'kъ, ĭ(1) Bala': Požĭra'iučij, la'mliučij. hra(d) Sĭgo'rъ, takže Sali'ssa, a'bo koro'va tra'viačaa, v(ъ) s(t) Pĭ'smě na'zvano [source] (Ber).

"Bala, Deglutiens, siue destruens ..." (Onom); Balak, Balaa (Onom-Gk), Bela (Heb), Balak (Lxx), Bala (Vg) [Gen 14:8]; "consumption" (Young).

N.B. A place near the South of the valley of Siddim, also called Zoar.

Vala'k(ъ), Bala'k(ъ): Zavĭva'iučij, psu'iučij(j), ĭ(1) Sĭ(r) z(ъ) udaria'iučij(m), sy(n) Sefo'ro(v) [source] (Ber).

"Balac, Inuoluens, aut destruens, vel cum lambente, aut Syriace, cum percutiente [source]" (Onom); Balak (Heb, Gk), Balac (Vg) [Nu 22:2]; "void, empty, waste" (Young); "making waste" (Sm); "making empty or waste" (DB).

N.B. King of Moab and the son of Zippor hired Balaam to curse Israel.

Vala'kъ, Vala' ĭl(ĭ) Ba'ra: v(ъ) zlo'mъ, a'bo v(ъ) tova'rĭšu, a'bo v(ъ) vola(n)iu, a'bo v(ъ) umo'vě, ca'r(ъ) sodom-skъ [source] (Ber).

"Ba'ra, In malo, siue in focio, aut in clamore, vel in pastu, siue in constructione. Rex Sodoma[e] [source]" (Onom); Balla (Onom-Gk), Bera (Heb), Balak, Balla; Bara (Vg) [Gen 14:2]; "excellence" (Sm); "etymology and mng. unknown" (DB); "gift" (Young); "with evil" (EB).

Valana', Leba'na': Mě'sia(c), ksie(n)žĭ(c) p(1): bě'laa farba k(d)aĭlo, ce'hla [source] (Ber).

"Lebana, Luna, siue albedo, aut thus, vel later. Nomen viri [source]" (Onom); Balana' (Onom-Gk), Lebanah, Leba'na (Heb), Labana (Lxx, A), Lobna (L) [Neh 7:48 = Eze 2:45]; "whiteness" (Young); "white (?)" (EB); "white" (Sm).

N.B. OB form is Lavanъ.

Valasa'nъ, Belsa(n): v(ъ) iazy'ku, a'bo v(ъ) uvoločĭtelĭu, a'bo stary'j (slonov) zu'(b), z(ъ) Sĭ(r): vypytovu'iučij(j)-sia [source] (Ber).

APPENDIX A

275

"Belsan, In lingua, aut in detractiōe, siue verustas dentis, aut vetus ebur: aut Syriace, scrutans [source]" (Onom); Bil-Shan (Heb), Belsan (Vg), Balasan (A) [Neh 7:7, Ezd 2:2]; "searcher" (Young); "inquirer" (Sm, DB); Onom and Ber also from Heb ba "in", lashon "tongue" (language); balal "become old", shen "ivory", "tooth".

Valhath(ъ), Baa(l)ha(d): Bolva(n) šča'stbe, a'bo vō'jsko, a'bo po(d)mě'tuiučij a(b) ōdrbžava'iučij šča(st)e. z(ъ)e(y)ī SĪ(r): bo(l)va'n(ъ) rospa'līny [source](Ber).

"Baal-gad, Idolum fortunae vel felicitatis, seu exercitus: aut subiiciens siue possidens felicitatem vel exercitum: aut ex Hebraeo & Syro, idolum scissurae [source]" (Onom); Baal-Gad (Heb), Baalgad (Vg, F, L) [Jos 11:17]; "Baal of good fortune" (Gr); "Lord of good fortune" (EB).

**Valeria'nъ: June 1, Sept. 14 (Ber).

Valerianus (Lat); "of or belonging to Velerius"; from valerē "to be strong" or valeria kind of eagle.

**Valleria'nъ: Nov. 22 (Ber).

See Valerianъ.

Valiada', Baliada': Bo(l)va(n) ia'vny(j), ō(b)ia'sneny(j) a(b) ōdrbžī'te(l) umēe(t)nostī [source](Ber).

"Baaliada, Idolum apertum vel manifestatum, siue possessor scientiae ... [source]" (Onom); Beeliada (RSV), Be-El-Iada (Heb), Baaliada (Vg, L) [1 Ch 14:7]; "the lord knows" (Young); "Baal knows" (DB); "Baal knows" or "whom Baal deposits" (EB).

Valia'nъ, Beo(n): v(ъ) smu'tku, v(ъ) ō(t)pověda(n)iu, z(ъ) SĪ(r): prozba [source](Ber).

"Beon, In afflictione, vel in responsione, aut in cautico, vel scrutatio earum: aut Syriace, deprecatio ciuitas ... [source]" (Onom); Beon (RSV) = Baal Meon and Beth-Baal-Meon, Beon (Vg), Baal-Meon; "lord of the house" (Sm); "lord of the habitation" (Young). N.B. A town [Nu 32:3].

Valtara(m), ĭlī Beeltee(m): Bolva(n), a'bo ōdrbžī'te(l) smaku, ro'zumu [source](Ber).

"Beelteem, Idolum, siue possessor saporis vel gustus aut rationis, vel eloquij, Nomen viri [source]" (Onom); Beelteem (Onom-Gk). This is not a proper name. Vg [Ezd 4:8] documents "Reum Beelteem" which according to RSV should be: "Rehum the commander".

*Valtasa'rъ: vo'losъ holovy', a'bo xle'pčučij bohatstva, a'bo

APPENDIX A

276

ne no'siačij tě'snostī, ne zbīra'iučij skarbъ. z(ъ)
e(v): ĭ sī(r): vyvĕ'duiuči(j)sia ska'rbu [source](Ber).
"Baltassar, Abscondite thesaurizans siue in malleatore
thesaurizans vel occulte portans angustiam [source]"
(Onom); Baltasar (Onom-Gk), Balthasar (Heb) [Dan 5:12];
"the lord's leader" (Young); "no etymology can be of-
fered" (With); "the prince whom Bel favours"; "Bel
protect his life" (DB); Ber: "Hair (from a head)";
Heb saar "hair".

Va'ma: Vyšy'na, vysoko(st) a(b) hora'[source](Ber).
Ba-Mah; high place (Vg,RSV); "high place" (Young,Sm).
Used as the name for the places where Israel offered
sacrifices to idols [Ezek 20:29].

Vamō'th(ъ): Do pa'horka, z(ъ) Xa(l)dej(s): o'ltarĕ, vyso'ka(a),
v(ъ) smrĕ'tī [source](Ber).
"Bamoth,Altaria vel excelsa, siue in morte. Nomen val-
lis [source]"(Onom); Bamoth (Heb), Bamōth (Gk), Bamoth
(Vg) [Nu 21:19]; "high places" (Young); from Chald.
"altars" (Ber); a city.

Vana'ia, Vania, Vanea: Sy(n) pa'nskiĭ, a'bo vyrozumĕ(n)e, bu-
dova(n)e pa(n)skoe [source](Ber).
"Banaia, siue Banaias, Filius Domini, aut intelligen-
tia Domini, siue aedificatio Domini. Nomen viri[source]"
(Onom); Banaia(s) (Lxx,Vg,A,L), Benaiah (Heb), Baneas,
Benias [2 K 23:20]; "Yah hath built up"(EB,Sm,DB);
"Yahweh has given progeny" (Gr); "Jah is intelligent"
(Young).
N.B. Name borne by seven persons.

Vana'kъ, Benno'ĭ: Budo'va(n)e, a'bo syno'vstvo, a(b) v(ъ) meš-
kaniu moe(m), a'bo v(ъ) pia'nknostī [source] ĭ Vanuī
[source](Ber).
"Bennoi, Aedificatio, aut filiatio: siue in habitaculo
meo, aut in pulchritudine. Nome viri [source].
Bennui (same explanation, J.R.). Nomen viri[source]"
(Onom); Binnui (Heb), Banaia (A,L), Benōi (Vg) [Ezd
8:33]; Banou(e)i (A,L), Bennui (Vg) [Ezd 10:30]; "a
building up" (EB); "a building" (DB); "familyship"
(Young).

Vanī': Synō've, a(b) budu'iučiī [source](Ber).
"Bane, Filij, aut aedificantes, siue intelligentes
[source]"(Onom); Bene-Berak (RSV), Banē Barak (A,L),
Bane (Vg) [Jos 19:45]; "sons of Berak" (Sm); "sons
of the storm-god Ramman or Rimmon" (EB); "sons of
lightening" (Young); location of Dan.
N.B. Berynda's translation refers to the form Bane =
"sons". "builders" from Heb banah "to build", ben "son".

APPENDIX A

277

Vani', Sy(n) mo(j), a'bo budova(n)e a(b) rozumě(n)e moe'[source]
i Va'nij [source](Ber).

"Bani, Filius meus, aut aedificatio, vel intelligentia mea [source]; Banni, Idem quod Bani, Nomen viri[source]" (Onom); Bani (Heb), Ban(e)i (Lxx, Heb, A, L), Banai (L), Banaia (Lxx, L), Banaias (Heb, A, L) [Ez 10:29, 34]; "built" (Sm); "posterity" (Young); "building up" (EB). EB feels this is a shortened form from Benaiah = "Yah hath built up".

N.B. An Aaronite [1 Ch 6:46].

Va'ptъ: Feb. 10 (Ber).

Baptos, from Gk baptizō "dip, immense"; baptistēs "a baptizer".

Vara, Varia, Varīi'te: V(ъ) tova'rīstvě, a(b) v(ъ) zlo'stī, v(ъ) pla'ču, a(b) v(ъ) ko'rmlī, mu(ž) [source](Ber).

"Baria, In societate, siue in malitia, aut in vultu-tione, aut in pastu. Nomen viri [source]" (Onom); Ba-reia (Onom-Gk), Beriah (Heb) [1 Ch 8:13], Beriga(Lxx), Bariga (A), Baraa (L), v. 16 Bar(e)iga (Lxx, A), Baria (Vg); [Nu 26:44] Beriite, Barai, Baria(e)i; Berei(L); "unfortunate" (Young); perhaps "prominent" (EB); ety-mology uncertain" (DB). The root of the word is not practised in Hebrew. It occurs in Arabic mng. "mount", "excel", "be munificent". May have meant "distinguished", "hero" or "chieftain" (cf. DB); Ber from Heb ba "in", arach "company", araq "cry".

Varavva: Sy(n) ̄(t)či(j), a'bo naučī'telia. Z(ъ) La(t): sy(n) zesromoče(n)ia, lo'tr(ъ) [source](Ber).

"Barabbas, Filius patris vel magistri, aut filius confusionis, velignominiae. D. Nomen insignis cuius-dam lattonis [source]" (Onom); Barabbas [Mt 27:16]; "father's son" (Young); "son of Abba" (Gr, Sm); "rab-binical master" (EB).

Vara'd(ъ), Badad(ъ): opustě'lyj, a(b) pustynnī(k), a'bo v(ъ) umilova(n)niu [source](Ber).

"Badad, Solitarius, siue in mamilla, vel in dilectio-ne...[source]" (Onom); Barad (Onom-Gk), Bedad(Heb), Barad (Lxx, A, L), Badad (Vg) [Gen 36:35]; "son of A-dad" (Young); "separation" (Sm).

Varakъ, Badanъ: Zavo'ra, a'bo dru'k(ъ) do' dvī'ha(n)ia, a'bo sa(m), a'bo na' sudě [source](Ber).

"Badan, Vectis, vel solus, aut iudicio...[source]" (Onom); Bedan (Heb), Barak (Lxx, A, L), Badan (Vg) [1 S 12:11]; "son of judgement" (Young). Badan is prob-ably a false reading for Barak (cf. DB) or Abdon (cf. Sm). Name of a judge in Israel.

APPENDIX A

278

Vara'k(ъ): Blī'skavīca, da'rmo [source] (Ber).

"Barac, Fulgur, siue in vanum, vel in vacuum [source]" (Onom); Bene-Berak (Heb), Banaibakat (Lxx), Banēbarak (A,L), bane et barach (Vg) [Jos 19:45]; "sons of lightning" (Young).

Vara'm(ъ), ilī' Bahuri(m): Vy'branyī, a'bo molo(d)ci', a'bo v(ъ) dēra(x), v(ъ) vo'lnostia(x) [source] (Ber).

"Bahurim, Electi siue iuuenes, aut in foraminibus, siue in libertatibus [source]" (Onom); Bahurim (Heb), Baoureim (A), Barakei (Lxx), Bahurim (Vg) [2 S 3:16]; "low grounds" (Young); "young men" (Sm); Ber adds an explanation from Heb ba "in", chur "hole", ("in holes").

Varaxa'j, Baraxa: Dobroreče(n)e, bl[aho](s)[lo]ve(n)stvo, a'bo kolēnopoklone(n)e [source] (Ber).

"Baracha, Benedictio, aut genuflexio [source]" (Onom); Berachah (Heb), Beracha (Vg), Berxeia (Lxx, Heb), Baraxia (A,L) [1 Ch 12:3]; "blessing" (Young, EB, DB, Sm).

Varaxī'lb, Varaxelb: Bl[aho](s)[lo]via'či(j) B[oh]a [source]" (Ber).

"Barachel, Benedictus Deum, aut genuflectus Deo... [source]" (Onom); Barachel (Heb), Baraxiēl [Job 32:2]; "blessed of God" (Young); "God blesses" (EB, DB); father of Elihu.

Varaxia, Varaxias: Sy(n) uče'nъ, dobrore'čaci(j), a(b) pokla-nia'iučij(s) Pa'nu [source] (Ber).

"Barachia siue Barachias, Benedicens Domino, aut genuflectens Domino" (Onom); Baraxias (Onom-Gk); Berechiah (Heb), Barax(e)ia (Lxx, Heb, A), Barachias (Vg, L) [Zech 1:1]; "s[y]nъ učenъ" (Dict. 1282); "Yahweh has blessed" (Gr); "Yahwe blesses" (EB); father of a prophet Zechariah.

Varathro'nъ: Pro'pastb, o(t)xlanъ (Ber).

Barathron, n., "a pit" (Pape); a place in Libia; a pit near Athens into which criminals were thrown (cf. Pape).

Varva'ra: Krě'pka, a(b) Sro'gaa, Dec. 4 (Ber).

Barbara, f., (Gk); from barbaros "wild, savage, ferocious"; "stranger, savage" (Pape); "strange, foreign" (With).

Va'rvarъ: o'bščij, hru'by(j), neukъ (Ber).

Barbaros, m., (Gk); "stranger, wild" (Pape).

*Varej, i(l) Adalia: čerpaiučij, a'bo ubo'zstvo, o'bolo(k) [source] (Ber).

APPENDIX A

279

"Adalia, Hauriens, siue paupertas: aut nubes, vel interitus laboris ...[source]"(Onom); Adalia (Heb,Vg), Bar-sa(Lxx), Barel (Heb,A), Barea (L) [Esth 9:8]; "honour of Ized" (Young); others do not offer any etymology.

Vare'a, Baraia: stvore(n)e pa(n)skoe [source](Ber).

"Baraia, Creatura Domini, siue impingatio aut electio Domini, siue in visione ...[source]"(Onom); Beraiah (Heb), Baraia (Lxx,Vg,L) [1 Ch 8:21]; "Jah is maker" (Young); "Yahweh creates" (EB); "created by Jehovah" (Sm); "Jah hath created" (DB); a son of Shimhi.

Vartholome'j: Sy(n) zavě'suiučoho vo'dy, a'bo sy(n) ra'dostī [source], June 11 (Ber).

"Bartholomaeus, Filius suspendentis aquas. D. Nomen Apostoli [source]"(Onom); Bartholomaios [Mt 10:3]; "son of Tholmai(abounding in furrows)"(With); "son of Tolmai" (Young); "son of Tholmai"(Pape); "yios kremasa ydata" (Hesychius), from Gk yios "son", kremaō "to hang (up)", ydor "water" (cf. Pape); or Heb talāh "to swing, raise; to suspend, hang", mayim "waters".

*Vari'a: V(ъ) zlo(m), v(ъ) vy(t)iu, v(ъ) ko'rmlī [source](Ber).

"Baria, In malo, siue in clamore, aut in ululatione, vel in pastu. Filius... [source]" (Onom); Beriah (Heb), Bar(e)ia (Lxx,A,L) [1 Ch 7:30,31]; "unfortunate"(Young); perhaps "prominent" (EB).

Variīsu'sъ, ī(1) Bar-ieu: [z(ъ) sī(r): sy'nъ īmenī'] ško(d)-lī'vy(j), čornoknī(ž)nī(k), a'bo v(ъ) zlo'stī, v(ъ) pso'tě, N. [source](Ber).

"Barieu, Maleficus, vel magus, siue in nequitia. D. ...[source]"(Onom); Bariēsous (Onom-Gk), Bar-Jesus, [Ac 13:6]; "son of Joshua" (Young); "son of a father named Jesus" (EB). In Ac 13:8 he is called "Elymas the sorcerer". Elymas seems to be Gk form of an Aramaic word alima "strong", or more probably, Arabic alim "wise", "able" which following the word sahir = "sorcerer" (cf. EB,DB).

N.B. A magician at the court of the Roman pro-consul of Cyprus.

*Va'rъ Iōna: Sy(n) holubī'cě [source](Ber).

"Bar-iona, Filius columbae, ex Syro & Hebraeo. D. [source]" (Onom); Bar-Jona (Heb), Bar Iōna (Iōna is a Gk contraction of Iōannēs) [Mt 16:17]; a surname of Simon Peter; "son of Jonah" (Sm); "son of Johanan" = Jah is gratius.

*Varko'sъ, Verko'sъ: Sy(n)ъ ō(t)lu'če(n)ia [source](Ber).

APPENDIX A

280

"Bercos, Filius concisionis vel separationis. Nomen viri [source]"(Onom); Barkos (Onom-Gk), Bercos (Vg), Barkos, Berkōs (L) [Ez 2:53]; "party-coloured" (Young); "painter" (Sm); "son of the god Kos or Kaus" (EB).

Varlaa'mъ: Sy(n) bl[a]hъ, Nov. 16,19 (Ber).

Barlaam, Barlaamos (Gk); etym. uncertain; "son of goods" (Rud.); born in Antiochia; martyred under Diocletianus.

Varna'va: sy(n) utěše'ni(a) [source] (Ber).

"Barnabas, Filius prophetae, vel filius consolationis, id est plenus consolatione, aut ad consolandum valde idoneus. D. [source]"(Onom); Barnabas; "son of encouragement" (Gr); "son of consolation" (Arndt,Young).

*Varsa'va: sy(n) ōbrašče'ni(a) [source], Dec. 12 (Ber).

"Barsabas, Filius reversionis, vel conversionis, aut aut filius quietis, vel filius iuramenti. D. [source]"(Onom); Barsa(b)bas[Ac 1:23]; "son of Saba" (Young); "son of Sabas, or rest" (Sm); "child of the Sabbath" (EB); "etymology uncertain" (EB); patronymic of two persons.

*Varsami't(ъ), Beromi: Sy'nъ te'plostī, a'bo neho'dnostī[source] (Ber).

"Beromi, Filius caloris, vel indignationis, aut puritas, siue frumentum indignationis, vel fugiens aquam. Hebr Barhumi. Nomen patrum Barhumites...[source]"(Onom); Barhumite, the, Bardameitēs (Lxx), Barsami (A), of Beromi (Vg) [2 S 23:31]; "belonging to young men" (Young); "the man of Bahurim" (EB).

**k(1) Varsono'fij, Varsonuthij: Oct. 4 (Ber).

Barsanoufios, Barsonuphius (Lat), Varsanofii (SJS); etymology obscure; there was a bishop of Babylon in Egypt called Sanoutios.

**k(ž) Varsuno'thia (Ber).

Fem. of the above name.

Varsime'j, Vartime'j: Sy(n) slěpy(j) [source](Ber).

"Bartimaeus, Beatus Hieronymus dicit corrupte legi scribi autem debere Barsemaeus: quod Syriace interpretatur filius caecus, vel filius caecitatis. D....[source]"(Onom); Bartimaios, Bartimaeus;"son of Timaeus". N.B. Name of the blind beggar of Jericho healed by Christ. Arndt feels that Timai (Lxx) may be an abbrev. of Timotheus.

APPENDIX A

281

- k(1) Varou'xъ: Bl[aho](s)[o]ve'nnyj [source]Ber.
 "Baruch, Benedictus, vel genuflexus [source]"(Onom);
 Baruch (Heb), Barouxos, Baroux [Jer 32:12]; "blessed"
 (Gr,DB); "blessed (of God)" (EB).
- Varxavo(th), Ixabo(d): Nĕma(š) xvaly' [source](Ber).
 "Ichabod, Vbi gloria, aut vae gloriae [source]"(Onom);
 Ichabod (Heb), Ouai~~mar~~xabōth (Lxx), Ouaixabōth (A),
 Ichabod (Vg) [1 S 4:19]; "where is the glory" (Gr);
 "the glory (i.e. divine glory) is departed from Israel"
 (EB); "inglorious" (Sm).
- Vasalō'th, Beslōth: v(ъ) tĕ'nia(x), a'bo vъ upeklostĭ, z(ъ)
 sĭ(r): v(ъ) m[o]l[i]tvĕ [source](Ber).
 "Besluth, siue Besloth, In umbris, aut in assatione:
 vel Syriace, in oratione ...[source]"(Onom); Bazluth,
 Bazlith (Heb); Basalōth (Heb,A), Besluth (Vg); "strip-
 ping" (Sm,DB,EB); "asking" (Young).
- *Vasa'nъ: V(ъ) zu'bĕ, a(b) v(ъ) mo'cĭ, a(b) v(ъ) ō(t)mĕne(n)iu
 a(b) v(ъ) spaniu', a(b) v(ъ) snĕ, a(b) zamĕša(n)e, sro-
 mo'ta, ha(n)ba, z(1)ežĭ'vo(st), ĭlĭ' stu(d). Kraĭ'na ō'-
 ga kro'lia [source](Ber).
 "Basan, In dente, siue in ebore: aut in mutatione, vel
 in somno, seu in dormitatione: aut confusio vel igno-
 minia. Regio Og regis ..."(Onom); Bashan (Heb) [Nu 21:
 33]; probably from Arab. (appell. form) buthainat "fer-
 tile, rich and stoneless soil" (EB); "soft earth"(DB);
 from Arab. "soft, rich soil" (Sm); "fruitful" (Young).
- Vasa'гъ, Vosorъ: Obro'na, ba'šta, a'bo zbĭra(n)e vĭna', a(b)
 ō(t)dale(n)e [source](Ber).
 "Bosor, Munitio, vel vindemia, siue ablatio, vel pro-
 hibitio: aut in angustia, vel in tribulatione[source]"
 (Onom); Basar (Onom-Gk), Bosor or Bezer [1 Ch 7:37];
 "fortress" (DB,EB); "strong" (Young).
- Vasema't(ъ): zĕ(1)e, korĕ(n)e, zamĕša(n)e smrĕtĭ, a'bo v(ъ)
 ĭmenō(x) [source](Ber).
 "Basemath, Aromata, vel confusio mortis, aut in deso-
 latione, siue in positione, aut in nominibus [source]"
 (Onom); Bashemath, correctly Basemath (Heb), Basemmath
 [Gen 26:34]; "balm-scented" (Gr); "fragrant" (Young,
 Sm,DB); wife of Esau.
- Vasia'nъ: Ōsнова'nъ, utverže'nъ, krĕ'pokъ, Oct. 10 (Ber).
 Basianos (Gk), Bassianus (Lat); from basis "base".
 N.B. Name of a monk from Constantinople, comm. Oct. 10.
- Vasĭlij: Ca'гъ, ca'rski(j), Jan. 1, 19, 30; Feb. 1 (Ber).
 Basileios, m., Basilios; from Gk basileios "kingly".

APPENDIX A

282

N.B. Archbishop of Caesarea in Cappadocia, founder of Basilian order, comm. Jan. 1.

Vasili'kъ, To(ž), Sept. 1, Oct. 26, Feb. 11 (Ber).
Basilikos, m., "royal". See above.

k(ž) Vasili'sa, Vasili'ssa: Cari'ca, Nov. 25, Feb. 11 (Ber).
Basilissa, f., (Gk); "queen".

Vasili'sk(ъ): zmi'j vzro'ko(m) ubiva'iuči(j), cari'sko [source]
Mar. 3, May 22 (Ber).
Basiliskos, dim. of Basileus; "petty king".

*Vaska'thъ: Tě'sto, roščī'na, a'bo kle'c(ъ), nadu'to(st), a(b)
v(ъ) utī'sku [source](Ber).
"Bascath, Massa, siue inflatio, aut in augustia, vel in effusione. Nomen ciuitatis [source]"(Onom); Basexath (Onom-Gk), Bozkath (Heb), Bascath (Vg) [Jos 15:39]; "rocky heights" (Sm); "heights" (Young); "an elevated region covered with volcanic stones" (EB); Ber from Aram baskat "dough", Heb batseq "swell", "dough"

Vaskama': Zaměša(n)e, sromo'ta, vstydlī'vo(st) hně'vu a(b) tepla' [source](Ber).
"Bascama, Confusio, vel erubescencia irae vel caloris. D. [source]"(Onom); Bascama, Baskama [1 Macc 13:23]; no explanation of the name is offered by others. Ber from Heb bosh "be ashamed", bosheth "confusion", "shame", chom "heat", "warmth", cham "warm", "hot".
N.B. Name of a location.

k(ž) Va'ssa: obrašče'nie, Aug. 21 (Ber).
Bassa, f., martyr in Edessa, Syria; possibly from bassa "ravine".

Vassu'e, Besa'i: Iajca, a'bo bolo'tnyj, mo'kryj a(b) v(ъ) lodī [source] i Vasa'ie [source](Ber).
"Besee, Conculcatio, siue contemptio, vel despectus. Nomen viri [source]"(Onom); Besai (RSV), Baser (L), Bas(e)i (Lxx,A), Besee (Vg) [Ez 2:49, Neh 7:52]; "treading down" (Young).

**Vassō'j: Mar. 6 (Ber).
Bassoēs, Basoēs, Basōēs, Bassoes; etym. obscure; one of 42 martyrs from Phrygia; comm. Mar. 6.

Vasōdi'e, Vesōdia: v(ъ) tae(m)ničī pa'nskoj, a'bo v(ъ) ra'dě pa'nskoj, mu(ž) [source](Ber).
"Besodia, In secreto Domini, siue in consilio Domini [source]"(Onom); Besodeiah (Heb), Badia (Lxx), Basōdia (A); [Neh 3:6]; "given to trust in Jah" (Young);

APPENDIX A

283

"in the secret of Jah" (EB).

N.B. One of the repairers of the old gate.

Va'tne: Živo'tъ, z(ъ) po(1): bru'xъ, a'bo terpentī'novoe de'-
revo [source] (Ber).

"Beten, Venter, siue terebinthus. Nomen ciuitatis..."
(Onom); Beten (Heb), Batne (A), Beten (Vg) [Jos 19:25];
"valley" (Sm); "green almond" (Gr); "height" (Young);
city of Asher.

Vaxīrъ. Bero(th): Pervoro(d)stvo, z(ъ) po(1): pe'rvěsnkī, mu(ž)
[source] (Ber).

"Bechorath, Primogenitura, vel primitiae [source]"
(Onom); Bexorath (Onom-Gk), Bechorath (Heb, Vg), Bexō-
rath (A), Baxeī (Lxx), Becorath (RSV) [1 S 9:1]; "first
birth" (Young); the name to be read as Becher "first
born" (EB, Sm). Berynda's form Bero(th) could not be
traced, probably printer's error or misspelling of
Bechorath.

Veva'ī: zěñī'ca, a'bo vy'doroženy(j), krīvyj, a'bo poro'žnij
[source] (Ber).

"Bebai, Pupilla, siue concauus aut vacuus [source]"
(Onom); Bebai (Heb), Bēbai (Lxx, A), Bokxei (L) [Ez
2:11]; "fatherly" (Young); name of a man.

Veelamō'nъ, Baalhamō'nъ: Bolva(n) liu'du, panu'iuči(j) liu'-
dōvī, liudъ, posěda'iuči(j) liu'dъ [source] (Ber).

"Baal-hamon, Idolium populi, aut dominans populo, aut
possidens populum" (Onom); Beelamōn (Onom-Gk); Baal-
Hamon should be read Baal-Hermon instead of Baal-Hamōn
(EB, DB) [Ca 8:11]; "lord of the multitude" (Young, Sm);
a place in mount Ephraim.

Veelzevul(ъ): Īdōlъ mu'xī [source] (Ber).

"Beel-zebub, Idolium muscae, vel possessor muscae. No-
men idoli Accaronitarum" (Onom); Baal-Zebul [2 K 1:2];
"Baal the prince", a Canaanite deity; Heb has Baal-
Zebub (a derogatory corruption of Baal-Zebul = "lord
of flies", Heb zebub "fly").

Veelmaō'nъ, Veelmeō'nъ: zrī' Vaelmo'nъ.

Veelsepfōnъ, Veelsefōnъ: Bolva'nъ vē'tru polno'čnoho, Bolva'nъ
potae'mny(j) ze'rkala, a'bo odrěžī'te(1) polno'čny(j)
[source] (Ber).

"Beel-sephon, Idolium Aquilonis, vel idolium occultum
speculae, vel possessor Aquilonis vel speculationis
aut secreti. Nome loci..." (Onom); Baal-Zephon; most
MSS Beelsepfōn, but many MSS Beelsefōn, Beelsephon
(Vg) [Ex 14:29]; "lord of Typhon" (Young); "lord of

APPENDIX A

284

the north" (Sm); "Baal of the north" (EB); etymology uncertain : i) "the north" or "the north wind" ii) "a watch-tower" (DB).

N.B. A place near the point where Israelites crossed the Red Sea.

Veera', Vera: Kolo'diazь, a'bo rospověda(n)e, a(b) v(ь) svě'tlosti e(h)[o] [source](Ber).

"Beera, Puteus, siue explanatio vel declaratio: aut in luce eius [source]" (Onom); Beerah (Heb), Be'el (Lxx), Beera (Vg), Bara (L), Be'era (A) [1 Ch 5:6]; "expounder" (Young); "well" (EB).

N.B. A prince of the Reubenites.

*Veesthra, Bosra: V(ь) čeredě' ehō', a'bo v(ь) boha'tstvxь, a'bo v(ь) mo'lī za'konu, v(ь) mo'lī špěgoва(n)ia [source](Ber).

"Bosra, In grege eius, aut in diuitiis, siue in tineae legis, vel in tineae explorationis. Hebr. Beesthara. [source]" (Onom); Beeshterah (Heb), Bosoran (Lxx), Beethara (A), Bosra (Vg) [Jos 21:27]; "house of Asherah" (Young, Sm); prob. an abbreviation "house of Astarte" (EB); Levitical city.

*Veze'кь: Blī'skania, a(b) v(ь) putě(x) [source](Ber).

"Bezek, Fulgur, siue in compedibus [source]" (Onom); Bezek [Judg 1:4]; "breach" (Young); "gravel (?)" (Sm); a name of a place.

Veī'ль, Beerī': Stu'dnia, a'bo vyklada'iučij, a'bo v(ь) lvě' [source](Ber).

"Beerī, Puteus, siue explanans, aut declarans: vel in luce, siue in leone [source]" (Onom); Beerī (Heb), Be'ēr (A,D), Bai'ēl (E), Beerī (Vg) [Gen 26:34]; "expounder" (Young); "belonging to the well" (EB).

N.B. Father of Judith.

Veī'ръ, Beorъ: Zapale'nye [source](Ber).

"Beor, Incendium, vel expurgatio, aut insipiens siue iumentum, vel pastus [source]" (Onom); Beor (Heb), Be'or (Lxx,A,L), Beor (Vg) [Gen 36:32]; "burning" (DB, Sm); "shepherd" (Young).

N.B. Father of Bela.

Vethaka'ль, Vetheka'ль: Do'mъ zviazova(n)ia, stryže(n)ia, hde'ovčarě' žiiu(t) [source](Ber).

Beth-Arbel (Heb) [Hos 10:14]; "house of God's court" (Young, Sm).

N.B. Berynda's source 1 K 10:14 is incorrect, should be Hos 10:14.

APPENDIX A

285

Vethara'nъ: Do'mъ hory' a(b) beremě'nnoï, a'bo do(m) spēva'-iučo(h) [source] (Ber).

"Beth-aran, Domus montis vel praegnantis, siue domus cantantis, vel praeconizantis" (Onom); Beth-Haran (Heb), Baitharan (Lxx) [Nu 32:36]; "house or place of the height" (Young, Sm); prob. "house of Haran" (EB).

N.B. A location of Gad.

Vetharylīsa', Valsalīsa': Bolva(n) tre'ti(j), Bolva(n) knia-ža'te, ōdrǝžī'te(l) kn(z) [source] (Ber).

"Balsalisa, Idolum tertium, aut idolum ducis, vel principis, siue possessor trium, aut possessio ducatus vel principatus [source]" (Onom); Baal-Shalisha (Heb), Baithsar(e)isa (Lxx), Bethsalisa (L), Baal-Salisa (Vg) [2 K 4:42]; "lord of Shalisha" (Young, Sm); Ber and Onom from Heb shelishi "third", shalish "prince".

N.B. Town of Judah.

Vethaxare'm(ъ): Do'mъ vīnničě, a'bo do'mъ pozna'nbe ĭ'xъ [source] (Ber).

"Beth-acharem, Domus vineae, siue domus cognitionis eorum [source]" (Onom); Beth-Haccherem (Bethacarem, Bethacharam) [Jer 6:1]; "place of the vineyard" (Young); "vineyard place" (EB); "house of the vineyard" (Sm).

N.B. Town of Judah.

*Vethvase'a, Bethbe'sse: Domъ zesromoče(n)ia, a'bo domъ vsty'-du [source] (Ber).

"Beth-besse, Domus confusionis, vel domus erubescen-tiae. D. Nomen vrbis [source]" (Onom); Bethbasi (Heb), Bethbasi (Lxx, A), Baithbaissei (Heb), Bethbessen (Vg) [1 Macc 9:62]; "place of marshes" (DB); "marsh(ъ)" (EB).

N.B. Village SE of Bethlehem.

Vethgedo'm(ъ): Do(m) muru, xu'dostī [source] (Ber).

"Beth-gader, Domus muri vel maceriae [source]" (Onom); Beth-Gader (Heb, Vg), Baithgaidōn (Lxx), Baithgedōr (A), Bēthgeddōr (L) [1 Ch 2:51]; "walled place" (Young); "house of the wall" (Sm).

N.B. A descendant of Caleb.

Vethī'lb: Do'mъ B[o]žij [source] (Ber).

"Beth-el, Domus Dei [source]" (Onom); Bethel (Heb), Baithēl (Onom-Gk), Baithēl (Lxx, A, L), Bethel (Vg) [Gen 12:8]; "house of God" (Young, EB).

N.B. A city N of Jerusalem.

APPENDIX A

286

*Vethĭra', Betbera: Do'mъ sy'na ehō' do'mъ vy'brany(j), do'mъ č(S)tostĭ, do'mъ žĭ'ta [source](Ber).

"Beth-bera, Domus filii eius, siue domus electa, aut domus puritatis vel frumenti eius...[source]"(Onom); Beth-Barah (Heb), Baithēra (Lxx,A), Baithbēra(L), Beth-bera (Vg) [Judg 7:24]; "house of the ford" (Sm); "fording place" (Young); the form of the second part of the name is obscure (EB).

Veththi'a, Vethi'a: Dočka' pa(n)ska(a), mě'ra [source](Ber).

"Bethia, Filia Domini, vel mensura Domini [source]"(Onom); Bithiah (Heb), Gelia (Lxx), Beththia (A), Bethi-a (Vg) [1 Ch 4:18]; "daughter of Jah" (Young); "worshipper" (Young); "daughter of Pharaoh", or "daughter i.e. worshipper of Yahwe" or "daughter of Anta", from Egyptian name Bint-Anta (cf. EB).

N.B. Daughter of Pharaoh, and wife of Mereb.

Veth-marъ ĭ xazvō'thъ: Do(m) vo'za v(ъ) čtyrō(x) vozni'kō(x), a'bo do'mъ ho'rkostĭ zhĭnu'loĭ [source] ĭ Veexarxavō'thъ, to'ĭ(ž) [source] (Ber).

"Beth-Marchaboth, Domus quadrigarum, siue domus amaritudinis extinctae ...[source]"(Onom); Beth-Marchaboth (RSV), Baithmaxereb (Lxx), Baithammarxasbōth (A), Bethmarchaboth (Vg) [Jos 19:5]; "house of the chariots" (Young, Sm, EB). Possibly identical with Beth-Marcaboth [1 Ch 4:31].

N.B. Location of Simeon.

Vethsaxari'a: Do'm(ъ) pa'miatĭ [source](Ber).

"Beth-zachara, Domus memoriae vel recordationis. D. [source]"(Onom); Beth-Zexariah (Bethzacharam, Bethzacharias), Beth-zaxaria (A) [1 Macc 6:32 f.]; "remembered by Jehovah" (Sm).

N.B. Site of a battle.

Vethuli'a: Panna Panskaa, a'bo do'mъ rodia'čij pa'na [source] (Ber).

"Bethulia, Virgo Domini, aut domus parturiens Domini. D. [source]" (Onom), Bethulia (Heb,Vg), Betyloua (Lxx, Heb,A), but also Baitouloua (Lxx,Heb), Baityloua (Lxx, Heb,A) [Jdth 6:10 f.]; "the house of God" (EB); "virgin of Yahwe" (Bertholdt, cf. EB).

N.B. A city in Simeon; the same as Bethuel [Jos 19:4].

Vethfahō'rъ: Do(m) pro'pastĭ [source](Ber).

"Beth-phogor, Domus hiatus, siue domus aperturae [source]"(Onom); Beth-Peor (Heb), Baithfogōr (Lxx,L), Bethphogor (Vg) [Jos 13:20]; "house of Peor" (Sm); "house of the opening" (Young).

N.B. Location of Reuben.

APPENDIX A

287

*Vethōrō'nъ: Do'mъ hně'vu, a'bo do'm(ъ) vo'lnostī, bě'lostī
[source](Ber).

"Beth-horon, Domus irae, siue domus libertatis, aut foraminis, vel albedinis ...[source]"(Onom); Beth-Horon (Heb), Baihōrōn or Bethōrōn (Lxx,A,L) [Jos 16:5]; prob. "the place of the hollow", or "hollow way" (EB); "house of caverns" (Sm); "place of caves" (DB).

N.B. Name of two locations.

Velasō'rъ: Bolva'nskiј plia'cъ, a'bo sě'no, derža'vca la'skī
[source](Ber).

"Baal - hasor, Idoli atrium vel foenum, aut possessor gratiae vel doni [source]"(Onom); Baal-Hazor (Heb), Baal-Hasor (Vg) [2 S 13:23]; "lord of a village"(Sm); "lord of Hazor" (Woung).

N.B. The place where Amnon was killed.

Velda'dъ, Valda'dъ: Staro'e umilova'nъe, a'bo cī'cok(ъ), a(b)
vzruše(n)ia [source](Ber).

"Baldad, Vetusta dilectio, vel mamilla, siue inueteratus motus, aut absque motu, siue absque dilectione vel mamilla [source]"(Onom); Bildad (Heb,RSV), Baldad (Lxx, Heb,A,Vg), Baldas (A) [Job 2:11, 8:1]; "lord of Adad" or "son of contention" (Young); "Bel has loved"(EB); "Bel hath loved" (Sm,DB).

N.B. One of Job's three friends; a Shuhite.

Velia'rъ: Slěpo'e svě'tlo, a'bo slěpa'ia tēsnota', a'bo da'vno(st) ustava'iučaa, a'bo be(z) povstiahlivostī. Zrī Bezako'nnīkъ.

Veli'sa, Vasi'lissa, z(ъ) e(l): Care'vaa, krole'vaa, Bahalis: v(ъ) veseliu, nadu'tostī [source](Ber).

"Bahalis, In laetitia, siue in arrogantia. Rex filiorum Ammo [source]"(Onom); Basilissa (Onom-Gk), Baalis (Heb), Bel(e)isa (Lxx,Heb), Baalis (Vg) [Jer 40:14]; "lord of joy" (Young); "son of exultation"; "husband of Isis (Baethgen) (cf. EB).

N.B. King of Ammonites.

*Velsathi'mъ, Abelsathi'mъ: Plačъ ternia, a(b) uxože'nъe[source]
ī Sathī(m) [source](Ber).

"Abel-satim, Luctus spinarum, siue declinationum, aut praeuaricationum. Non procul a Iordane locus ...[source]"(Onom); Abel-Shittim, Ablesatim (Vg)[Nu 33:49], Shittim [Nu 25:1], Settim (Vg); "field of acacias (Gr); "the meadow of acacias" (DB).

N.B. Name of a location.

APPENDIX A

288

Velfeho(r), Veelfeho(r): ĭdō(1) ō(t)xlanĭ [source] a'bo bol-
va'nĕ opa'dnĕ(n)e [source], Velfoho'rĕ, Veeltheho'rĕ
Ko'ža. N. (Ber).

"Beel-phegor, Idolum hiatus vel aperturae. Nomen ido-
li Moabitarum [source]"(Onom); Baal-Peor (Heb), Beel-
fegōr (Lxx,A,L), Beelfegōr (A), Beelphegor (Vg)[Deut
4:3, Hos 9:10]; "lord of the opening" (Young); "koža"
(Dict.1282); in several passages, simply Peor.

k(ž) Venedi'kta: Bl(S)ve'nnaa (Ber).

Benedicta, f., (Lat); "blessed".

N.B. There are two saints called Benedicta.

Venedi'ktĕ, La(t) Benedi'ktĕ: Bl(s)ve'nĕ [source] a'bo der-
znove'nie. Manuĭ(1) to(1) (Ber).

Benedictus, m., (Lat); "blessed"; the founder of the
Benedictine order.

**Venedi'mĕ: May 18 (Ber).

Berynda supplies no etymology.

Veneno'nĕ [source]. Toe(ž) Edo'mĕ.

Veni': Sy(n) mo'j, a(b) rozumĕ(n)e, z(r): Vani'.

k(1) Veniami'nĕ, Sy'nĕ dni'j, a'bo sy'nĕ dobrodĕ'telej, a'bo
sy'nĕ pravĭ'cy, a'bo sy'nĕ ho'restĭ, a'bo sy'nĕ o'slĭj
[source] (Ber), z(ĕ) e(v): Miniامي'n(ĕ): ō pravĭ'cĭ,
a'lbo pŕihotova'nĕ pravĭ'cĭ [source](Ber).

"Beniamin, Filius dextere ..., Eden & Beniamin: le-
gendum ex Hebraeo Miniamin, & interpretatur de dex-
tera, siue preparatio dextere..."(Onom); Benjamin,
Beniam(e)in (Gk); "the son of my right hand" (EB);
"the son of the right hand, the fortunate" (Sm); "the
son of the right hand (i.e. "of good omen") (Gr);
"son of the day", "son of the right" (cf. Pape), [Gen
35:18].

N.B. Name of the youngest son of Jacob.

Veniami(n). Bonni' Budu'iučij [source](Ber).

"Bonni, Aedificans me, siue adoptans, aut intelligens
me [source]"(Onom), Bani (Heb), Bonni (Vg) [1 Ch 9:4];
"built" (Sm); "Jah hath built up" (EB); "posterity"
(Young).

N.B. A descendant of Pharez; son of Judah.

*Veni'j: v(ĕ) plaču', v(ĕ) nendzĕ [source](Ber).

"Bauai, In vae, id est in luctu, vel in miseria. Syrum
est. Nomen viri [source]"(Onom); Babai (Onom-Gk),
Binnui (Heb), Banei (Lxx, Heb, A), Banai (L)[Neh 3:24];
Bavai (Vg), Benei (A), Banai (L) [Neh 3:18]; "family-

APPENDIX A

289

ship" (Young); "building up" (Sm).

Venunie: Synō've naši [source](Ber).

"Baninu, Filij nostri, aut aedificatores nostri, siue intelligentes nos. Nomen viri [source]"(Onom); Banea (Onom-Gk), Beninu (Heb)[Neh 10:13]; "posterity" (Young); "our son" (EB), and others.

N.B. A Levite.

Veo'rъ: Velī'ki(j) pa'le(c), a(b) v(ъ) nī(x), Abe(n) boe(n), [source] Ka'me(n) ō(t) s[y]na Ruvi(m)lia nazva(n)(Ber).

"Boen, Pollex, siue in eis ... Hebraei dicitur Aben-boen, id est, lapis Boen [source]"(Onom); Bohan, Stone of, Baiōn (Lxx,A), Beōn (L), Baam (A), Baan (L) [Jos 15:6]; "stumpy" (Young); perhaps "covering" (DB); "thumb" (Sm).

N.B. A Reubinite after whom a stone has been named.

*Vere'a: Stu(d)nia, a(b) dočka' e(h) [source](Ber).

"Berea, Puteus eius, vel filia eius, aut declaratio eius, D. Nomen vrbis [source]"(Onom); Berea (Onom-Gk), Berea (Heb,A,Vg) [1 Macc 9:4]; "well watered" (Sm).

Veri'a, to'žъ Vari'a.

Verij [source] to(ž) ĭ Veī'lъ (Ber).

Veri'thъ: Bu'nt(ъ), umo'va, mī'rъ [source](Ber).

"Berith, Pactum, siue foedus. Nomen idoli Sichimorum [source]"(Onom); Berith (an idol Baal-berith) worshipped in Sechem) [Judg 8:33, 9:46]; "a covenant" (Young); "the (protecting) Baal, of the covenant" or "God of the community" (EB); "lord of the covenant" (DB).

Verni'ka, Vernikij, Vereni'ka, Veroni'ka: Tia'žkoe zvītia'zstvo [source] ... (Ber).

"Bernice, Grauis victoria, vel pondus victoriae. G. Nomen viri [source]" (Onom); Bernikē (Onom-Gk), Berenikē, Berenika, Beronike, Beronikis, Berniky; "bringer of victory"; Berenika is Maced. form of the Gk Ferenikē, and Berynda (also Onom) derives the name instead of ferein ("to bring, carry"), from barys ("heavy, difficult").

Verri'a, Baria, utika'iučij, a'bo v(ъ) paxne(n)niu, zamo(k), zří Vara(n) [source] (Ber).

"Baria, Sera, vel vectis, siue fugitiuus, aut in odore ... [source]"(Onom); Bariah (Heb), Beria (A,L), Baria (Vg) [1 Ch 3:22]; "fugitive" (Young); "fleeing" (DB).

N.B. Grandson of Shechaniah.

APPENDIX A

290

Ve'rrëa [source]. Zr(ĭ) Berъ(Ber).

Veseleĭ'ľ: V(ъ) tĕ'niu B[o]žo(m) [source] (Ber).
 "Beseleel, In umbra Dei [source]" (Onom); Bezaleel (Heb), Beseleĕl (Lxx,A,L) [1 Ch 2:20]; "God is protection" (Young); "in the shadow of God" (Gr,Sm,EB).
 N.B. Name of two persons.

Ve'sskia: Luka'vya, nezgra(b)nya [source](Ber).

Vetamu'ľ: Do'mъ ѿ(t)da(n)e, a'bo do'mъ ѿstavle(n)ia, a'bo do'mъ verbliu'da [source](Ber).
 "Beth-gamul, Domus tetributionis, siue domus ablactationis, aut domus cameli [source]" (Onom); Oikos gamōl (Onom-Gk), Beth-Gamul (Heb) [Jer 48:23]; "place of the camel" (Young); "place of recompense (?)" (EB).
 N.B. Location in Moab.

Vetero'nъ [source], Zrĭ Vethōrō(n).

Vetxorъ, Vethxa'rъ: Do(m) sko'pa, a'bo do'mъ pozna'nĭia, a'bo do'mъ kopa'iučĭ(x) [source] (Ber).
 "Beth-char, Domus agni, siue domus cognitionis, aut domus fodiens [source]" (Onom); Beth-Car (Heb), Baitxor (Onom-Gk,Lxx,L), Bethchar (Vg) [1 S 7:11]; "place of pasture" (Young); "house of the lamb" (Sm); "place of a lamb" (DB).
 N.B. Location mentioned with Mizpah.

Veftha'ra, Ve(th) Arab(a): Do(m) rovníny', a(b) do(m) vďia'čnostĭ, do(m) ruko'jmy, a'bo do(m) večernij, do'm(ъ) verbĭny' [source] (Ber).
 "Beth-araba, Domus planitici, siue domus suauitatis, aut domus fideiussionis, vel domus vespertina, aut domus falicis [source]" (Onom); Beth-Arabah, Bēth-araba [Jos 15:6]; "place of Arabah" (DB); "house of the desert" (Sm,Young).
 N.B. Name of a location between Judah and Benjamin.

Vethfasĭsъ: Do(m) rozďele(n)ia [source] (Ber).
 "Beth-pheses, Domus diuisionis, vel confractionis [source]" (Onom); Beth-Pazzez (Heb), Bērsafēs (Lxx), Baithfasēe (A), Bēthfassēs (L) [Jos 19:21]; "a place of destruction" (Young); "house of separation" (Ber); "house of dāspersion" (Sm).
 N.B. Location of Issachar.

Vexe'rъ: Prъvoro'dnyj [source] (Ber).
 "Becher, Primogenitus, aut primitiae, siue in ariete [source]" (Onom); Becher [Nu 26:35]; "youth, first-born" (Young); "first-born" (EB).

APPENDIX A

291

N.B. Son of Ephraim.

Vivlava'thъ, Ve(th)lebaō(th): Do(m) lvvō(v), a'bo do(m) srъ'dcu, lēte'ry, a'bo znaku', a(b) do'mъ prīxodia'čīmъ [source](Ber).

"Beth-lebaoth, Domus leaenarum, aut domus cordis, literae, vel signi, siue domus venientibus. Nomen ciuitatis [source]" (Onom); Bēthlebaiōth (Onom-Gk), Beth-Lebaoth; Batharōth (Lxx), Baithalbath (A), Bēthlebaōth (L), Bethlebaoth (Vg) [Jos 19:6]; "place of lionesses" (Young); "house of lionesses" (Sm); "abode of lionesses" (EB); Ber and Onom from Heb lebab "heart", oth "a sign".

N.B. Town in Simeon.

Vīthava'ra, Vethava'ra: Do(m)ъ perejstīa, a'bo hně'vu, z(ъ) sī(r): zbo'žā, žī'ta [source] (Ber).

"Bethabara, Domus transitus aut irae: vel Syriace, frumentī D. Nomen loci [source]" (Onom); Bethabara (Heb), Bēthabara [Jn 1:28]; "place of passage" (Young); "house of the ford" (EB, Sm).

N.B. Place E of the Jordan.

Vīta'venъ: Do'mъ ma'rnostī (Ber).

Beth-Aven (Heb), Bēthau (L), Baithaun (A), Baithaoun (L) [Jos 18:12]; "house of idolatry" (Sm); "house of iniquity" or "idolatry(?)" (DB); "house of vanity" (Gr).

N.B. A place name.

Vīth-ahla', Veth-ahla': Do'm(ъ) s[via]tostī, a'bo perekīne'nīa eho', hra(d) [source] (Ber),

"Beth-hagla, Domus festiuitatis, vel reuolutionis eius [source]" (Onom); Beth-Hoglah (Heb), Baithaglaam (Lxx), Baithagla (L), Bēthagla (L,A), Beth-Hagla (Vg) [Jos 15:6]; "place of magpies" (Young); "partridge-house" (Sm); "place of partridge" (EB).

N.B. The city of Benjamin.

Vīthaeme'kъ: Do'mъ va'lu, a'bo hlubo'kostī, hra(d) [source] (Ber).

"Beth-emec, Domus vallis vel profunditatis [source]" (Onom); Bēthaemek (Onom-Gk), Beth-Emek (Heb), Bēthaemek (A,L) [Jos 19:27]; "house of the valley" (Young); "house in the valley" (EB); "house of the deep valley" (DB).

N.B. A town in Asher.

Vīth-ana'thъ: Do'mъ spēva(n)ia, a'bo ō(t)pověda'nīa, a(b) smu'tku [source] (Ber).

APPENDIX A

292

"Beth-anath, Domus cantici, vel responsionis, aut domus afflictionis [source]" (Onom); Beth-Anath (Heb), Baiththame (Lxx), Bainathath (A), Bēthanath (L) [Jos 19:38]; "house of echo" (Young); "house of goddess Anath" (Sm); perhaps "temple of Anath" (DB,EB).

Vīthani'a, Bethania: Do'm(ъ) posluše'nstva, a'bo udruče'nbia, smu'tku, do(m) spēva(n)ia, a(b) laskī pa(n)skoī[source] (Ber), a'bo do(m) sla'vy, Kerame(j) v(ъ) Ana(st) [source](Ber).

"Bethania, Domus obedientiae vel afflictionis, aut domus cantici, siue domus gratiae Domini. D.[source]" (Onom); Bethany (Heb), Bēthania [Mt 21:17]; "house of dates or figs" (Young); "house of the poor" or "house of Ananiah" (Gr); "house of dates (?)" (DB); "house of dates, or house of misery" (Sm).
N.B. Village near Jerusalem.

Vīthapfu'thъ, Be(th)thafu'a: Do(m) o'voca, a'bo pyxī, hra(d) [source] (Ber).

"Beth-thaphua, Domus pomi, vel inflationis [source]" (Onom); Beth-Tappuah, Beththaphua (Vg), Beththapfoue (A) [Jos 15:53]; "house of the apple-tree" (Gr); "place of fruit-trees" (Young); "home of apples"(Sm); "place of apples" (DB).
N.B. Location of Judah.

Vīth-Ara'mъ: Do'mъ vyso'kostī, a(b) do'm(ъ) beremě'nny(x), a(b) ho'rъ ī(x) [source] (Ber).

"Beth-aram, Domus celsitudinis, aut domus praegnantium, vel montium eorum [source]" (Onom); Beth-Haram (Heb); Bētharam (Onom-Gk,A,L) [Jos 13:27]; "house or place of the high" (Young); "house of the height" (Sm); prob. "house of Haram" (EB).

Vīthase'pa, Vethse'ta: Do'm(ъ) zdoro(ž)nostī, do(m) vytiah-ne(n)ia, a'bo te'rnīa [source] (Ber).

"Beth-seta, Domus deuiationis, aut domus extensionis, siue domus spinae [source]" (Onom); Beth-Shittah; Bēthsedta (Lxx), Baseetta (A), Baithasetta (L), Bethsetta (Vg) [Judg 7:22]; "place of acacias" (EB); "home of acacia" (Sm,DB); "place of acacia" (Young).

Vīth-Dahō'nъ: Do'm(ъ) zbo'žā [source] (Ber).

"Beth-dagon, Domus frumenti, vel domus pisces[source]" (Onom); Beth-Dagon, Bēthdagōn (A,L) [Jos 15:41]; "house of Dagon" (Young,Gr,DB,Sm); Dagon diminutive from dag "fish" - national god of Philistines (cf.Sm).
N.B. Location of Asher.

APPENDIX A

293

Vĩthe'sda: Do'mъ vylia'nia [source] (Ber).

"Beth-esda, Domus effusionis. i. locus ad quem aquae pluuiiales confluebant. D. [source]" (Onom); Bethesda (Heb), Bēthesda (Gk form of Aramaic Beth Chesda) "house of mercy" (Gr); name used in some MSS for the pool near the Sheep Gate in Jerusalem.

Vĩth-lee'm(ъ): Do'mъ xľě'ba, do'mъ vojny' [source] Efra'ta, Efratha [source] (Ber).

"Beth-lehem, Domus panis, siue domus belli [source]" (Onom); Bethlehem [1 S 16:4, Gen 35:19, 48:7]; "place of food" (Young); "house of bread" or "of war" (Ber); Ephratah: a late and erroneous gloss in Gen 35:19 identifies this city with Bethlehem because the latter was later inhabited by a group of Ephrathites.

Vĩth-Saida: Xra'm(ъ) ma'slenъ, a'bo z(ъ) sī(r): Do'm(ъ) rybo-lo'vstva, do'm(ъ) zbo'ž'a, do'm(ъ) ko'rmlě, do'm(ъ) myslī'vcō(v), N. [source] (Ber).

"Beth-saida, Domus frugum vel cibariorum, aut domus venatorum, vel infidiantium. D....[source]" (Onom); Beth-Saida, Bēthsaida [Jn 1:44, 12:21]; "place of nets" (Young); "house of fish" (Sm); "place of fishing or hunting" (EB); "house of sport" or "fisher-home" (DB).

N.B. A city of Andrew, Peter and Philip.

Vĩth-sa'nъ: Do'mъ zu'ba, do'm(ъ) slo'nia, dom(ъ) ō(t)mě'ny, spanbia, hra(d) [source]. N. (Ber), Vethsa'nъ [source] (Ber).

"Beth-san, Domus dentis vel eboris, aut domus mutationis vel dormitionis, vel Bet sean, id est, domus tumultus, aut domus opulentiae [source and description]" (Onom); Beth-Shan (Heb), Baithsa(a)n (Lxx, A, L), Bēth-san (A) [Jos 17:11 and 16]; "house of security" (Young); "house of rest" (Sm).

Vĩthsou'rъ: Do'mъ skaly', mo'cnostī, a'bo ōbliaže'nbia [source] (Ber),

"Beth-sor, siue Beth-sur, iisdem literis & punctis, Domus rupis vel fortitudinis, aut domus obsidionis vel vinculi [source]" (Onom); Beth-Zur, Bēthsour (A, L) [Jos 15:58]; "place of rock" (Young); "house of rock" (EB).

N.B. City of Judah.

Vĩthsfa'gia, Vĩthfa'gia: Do(m) u'st(ъ) ro'va, hu'by, a(b) do'm(ъ) fī'gъ pereva'reny(x) [source] (Ber).

"Beth-phage, Domus oris vallium vel domus buccae val-lis, siue domus ficuum praecoquarum. D." (Onom); Bēth-fagē (Onom-Gk), Beth-Phage [Mt 21]; "house of figs" (Young, Sm); "place of figs" (EB).

APPENDIX A

294

****Vī'la, īlī' Va'la, Oct. 28 (Ber).**

Berynda offers no etymology. Original form difficult to locate.

Vī'lъ, Be(l): Starodada'vny(j), starosvě'cky(j), a(b) něčo(h), stěka'iučij, spada'iučij, a'bo letia'čij. Bolva(n) Vavīlō'ns(k) [source] (Ber).

"Bel, Vetustus, aut nihil, siue defluens. Nomen idoli Babyloniorum [source]" (Onom); Bēl (Onom-Gk), Bel; Bēl, m., = Bēlos and Baal, Bel (Vg) [Is 46:1]; "lord", cf. Baal; title of the principal deity in the Babylon pantheon, borne by the god Marduk (Gr); Ber and Onom from Heb baleh "old", balah "become old", belimah "nothing".

Vī'ra, Beerъ: Stu'dnia, a(b) vyložēne, vyiasne(n)e, vy'kla(d) [source] (Ber).

"Bera, Putens, siue explanatio, vel declaratio, aut in luce eius [source]" (Onom); Bēra (Onom-Gk), Beera (RSV), Baiaila (Lxx), Beēra (A), Bera (Vg) [1 Ch 7:37]; "well" (EB, Sm); "expounder" (Young), son of Zophah. Beer (RSV), Bera (Vg) [Judg 9:21], "a well" (Young, Sm, DB, EB), a place to which Jotham, son of Gideon, fled.

Vīramō(th), Bee(r)rama(th): Studnia, a(b) ōbiasne'nbe vyso'kosti, a(b) strēlia'nia, ī(l) v(ъ) svē'tlosti vyso'kaia [source] (Ber).

"Beer-ramath, Puteus vel declaratio celsitudinis, aut iaculationis, siue in luce excelsa. Urbs [source]" (Onom); Bērrathmōth (Onom-Gk); this is a disputable name. Vg [Jos 19:8] lists: "to Baalath Beer Ramath to the south quarter"; Atlas of the Bible has: "Baalath Beer, location of Simeon, listed in Jos 19:8, poss. identical with Bealoth in Jos 15:24"; the full name was probably Baalath-beer-rama(o)th-negeb, i.e. "Baalath of the well of Ramath (Ramothe) of the Negeb", or "Baalath of the well, Ramath of the Negeb" (cf. EB). Berynda joined the word "beer" with the succeeding word "Ramath" instead of the preceeding "Baalath". Beer-Ramath was copied by Berynda from the Onomasticon. The acceptable form is Baalath-beer.

Vīra'thъ: Stu'dnia, a'bo umo'vy, a(b) čī'stostъ, cī'prīsъ [source] (Ber).

"Beroth, Putei, siue pacta, vel puritas, aut cupressus [source]" (Onom); Beeroth (Heb), Bērōth (Lxx, Heb, A, L) [2 S 4:2]; "wells" (Young).

Verotha', To(ž) e(d): č(s): Predě(1) Iīl(s)k [source] (Ber).

APPENDIX A

295

"Berotha, Idem ...[source]" (Onom); Berothah; ideal N frontier of Promised Land, same as Berothai, may be regarded as lengthened form of Beroth = Beeroth ("wells"); "cypress of Jah" (Young); "toward the wells" (Sm); according to DB the name prob. signifies "fir trees".

Vīrothěi i Vīrōthъ, a'bo Berotī'te, Beero(th): Stu'dně, a(b) vylože'n'bia, ōb(ъ)iasne(n)ia, v(ъ) svě'tlostia(x) [source] (Ber).

"Beroth, siue Beeroth, Putei, siue explanationes, vel declarationes, aut in luminibus [source]" (Onom), Bērōth (Onom-Gk); Beeroth of the children of Jaakan, the wells of the tribe of Bene-Jaakan which formed one of the halting-places of the Israelites in the desert. Deut 10:6 has Beeroth Bene-jaakam (some: Beeroth of the children of Jaakan).

Vīrsa'via: Kolo'dia(z) prīsia'hī [source] (Ber).

"Ber-sabee, Putens fonsue iuramenti, siue putens saturitatis, aut putens septem, nempeaquarum [source]" (Onom); Beer-Sheba (RSV), Bersabee (Vg) [1 S 3:20]; "the well of the oath" (Gr), or "the well of seven" (Ibidem).

N.B. City of Judah.

Vīrsavi'a, Betsua: Dščī' sī'lna pre(d) vrahī', a(b) dočka' zbave'n'bia, zavola(n)ia, ma(t)ka Solōmo(n) [source] (Ber).

"Beth-sua, Filia saluationis vel exclamationis[source]" (Onom); Bath-Shua; Bērsabee, Bērsabē; Bethsabee (Vg) [1 Ch 3:5]; "daughter of prosperity" (Young); "daughter of plentitude" (Gr); "daughter of the oath"(EB). N.B. Mother of Solomon.

*k(1) Vīssariōnъ, Vīsariōnъ: Po'lnyj, horī'styj, a(b) nehrě'-še(n) v(ъ) vse(m), Nov. 29 (Ber).

Vēssariōnos, Lat Bessario (Rud); "impenetrable"(Cal).

Vīsimothъ, i Vīsimouthъ: Do'm(ъ) spustoše(n)ia, a(b) do'mъ sxova(n)ia, a(b) do'mъ měnova(n)ia [source](Ber).

"Beth-simoth, Domus desolationis, siue domus repositionum, vel nominationum [source]" (Onom); Bēth-simōth (Onom-Gk), Beth-Jeshimoth, Beth-Jesimoth; Bēsiouth (A,L), Bethsimoth (Vg) [Jos 12:3]; "house of the steppes" (Gr); "house of deserts" (Sm).

N.B. Location on the final stage of the Exodus.

**Vi'vъ: Sept. 6 (Ber).

The name could be Bi'bios, m., i.e. Vibius (Vibia, f., name of a Roman gens); poss. Bibos, or Biblos =

APPENDIX A

296

Bibulus; Avivъ, Sept. 6 (Cal). Vivъ could be a short form.

*Viīze'thъ: Do'mъ dole'hlostī, a(b) zlīva(n)ia. Z(ъ) e(v) ī sī(r): do'mъ čre'va [source] (Ber).

"Beth-zecha, Domus tribulationis, siue domus compendium, aut domus conflationis: vel ex Hebraeo & Syro, domus vtris. D. [source]" (Onom); Bēzeth (Onom-Gk), Bezeth (Heb), Bēzeth (Lxx,A), Bethzech (Vg)[1 Macc 7:19]. The Bacchides encamped and having slain some deserters and prisoners, threw them into "the great pit" which was there [1 Macc 7:19]. Some readings point to an original Beth-Zaith ("house of the olives"). Bezeth is probably the later Bezetha ("place of olives") (cf. EB).

N.B. Name of a city.

Vithīni'a: popudlī'voe pospěše(n)e, upre'jmaia, sī(1)naia, prud-kostъ, kraī'na Asi'ī me'nšeī [source] (Ber).

"Bithynia, Violentia properatio. G. [source]" (Onom); Bithynia, f., a province in the N of Asia Minor; named after Bithynos, son of Zeus. from ithys "straight, direct"; used by Hom. in moral sense only, "straight, straight-forward, just" (Lidd); "Stürmer" (Pape).

Vi'ka, la(t): Slu'žnij sluha' (Ber).

Probably Vica Pota, f., (vinco-potior), Victress-and-possessor, an appellation of the goddess of Victory. Lat vicaria = "a female under-slave".

Vi'ktorъ, ī Vike'ntij, la(t): īmena', Pobēdītēlъ, Ma'ks: zvi'tia(ž)ca, zvitiažī'talъ, Nov. 11 (Ber).

Victor (Lat), Biktōr, Biktoros (Gk), from Lat victor "conqueror".

Vincentius (Lat), Vincent; Bikentios (Gk); from vincens "conquering"; archdeacon of the bishop of Caesarea.

k(1) Vita'lij: la(t) žīvo'tny(j), Apr. 29 (Ber).

Vitalis, m., (Lat); from vitalis "of or belonging to life"; Bitalios (Gk); name of a bishop.

**k(1) Vlasij: Feb. 11 (Ber).

Blasiōn, Blasios; Blaesus, Roman cognomen; etymology is obscure. Blaesus is Lat blaesus "splay-footed", "deformed", "stuttering"; (Blasio could be cognate with it). Blasius was bishop of Sebaste, martyred in 316, and patron saint of wood-workers.

N.B. In England it survived the Reformation and is found occasionally in the XVIIth century.

APPENDIX A

297

Vla'stъ, Blastus: Ro'diačij, a'bo plo'diačij [source] (Ber).
 "Blastus, Germinans, vel producens [source]" (Onom);
 Blastos (Gk), Blastus (Lat) [Ac 12:20]; "sprout" (Sm),
 from Gk blastos "a sprout, shoot, sucker".
 N.B. Chamberlain of Herod Agrippa.

*Vlega'lъ: Oxolo'da, umocne(n)e, a'bo sta'rostъ tva'rĭ, mu(ž)
 [source] (Ber).
 "Belga, Refrigerium, vel confortatio, aut vetustas
 vultus [source]" (Onom); Belga (Onom-Gk), Bilgah; Bel-
 ga (A) [1 Ch 24:14]; Balgas, Belgas (L), Belga (Vg)
 [Neh 12:5]; "cheerfulness" (EB,DB,Sm); "bursting forth",
 i.e. "firstborn" (Young).
 N.B. Vleha(l) is OB form.

Voanergi'sъ: Syno've hro'movy. Banere'e(m) po Heronĭ'mu [source].
 X[rĭsto]s Ia'kōva ĭ Iō[ana]: s[y]nō(v) Zavede(a) na-
 re(č). (Ber).
 "Boanerges, Beatus Hieronymus docet debere scribi Ba-
 nereem, quod interpretatur filii tonitruui. Sic a Chri-
 sto cognominati fuerunt Iacobus & Iohannes filii Ze-
 bedaei [source]" (Onom); Boanerges, Boanērger, (Aram);
 [Mk 3:17]; "sons of thunder" (EB,Sm,Gr); "sons of
 rage, soon angry" (Young).
 N.B. Surname of the two sons of Zabadee, James and
 John.

Voggua'j: v(ъ) tĕ'lĕ mo'em(ъ), a(b) v(ъ) na'rodě, z(ъ) sĭ(r):
 v(ъ) vnu'tr(ъ) [source]. Vaguaĭ'l(ъ), To(ž) [source].
 Masfar-Gu'j [source] (Ber).
 "Bagoai, In corpore meo, siue in gente: aut Syriace
 intrinsecus [source]; Beguai. Idem, Nomen viri[source]"
 (Onom); Bagoue (Onom-Gk), Big-Vai, rather Bagoi, i.e.
 Bagoas (EB), Bagoua (A), Bagouia (L); Ez 2:2 Beguai,
 Batousi (Lxx), Bagouai (L) = Neh 7:7 Batouei (Lxx,Heb),
 Bagouiai (A); [Neh]Masfar (Lxx); "happy or of the people"
 (Young); "happy" (Sm).

Voda' Marĭmo'thъ, Mariō(th): voda' poxule'ni(a), voda' prerĕ-
 ka'nia, sъpe'rna(a) [source] (Ber).
 "Aquae contradictionis [source]. Vide Meribath.
 Meriba, Iurgium, contentio. Nomen loci, qui & Tenta-
 tio dicitur. Vide Iurgium [source]" (Onom); Waters
 of Meribah [Nu 20:13]; "strife, contention" (Young);
 "strife" (DB); "strife, contention" (Sm); "temptation"
 (or "proving") and "chiding" (or "strife") (EB).

Voĭtani'mъ: Bru'xĭ, žĭvoty', a'bo terebi'ntu da'reva. S(l)v(n)
 knia'z(ъ) Voke'rovъ [source] ĭmia' mu'ža (Ber).
 "Betonim, Mentres, vel terebinthi. Ciuitas in tribu
 Gad [source]" (Onom); Betonim (Heb), Botanei (Lxx).

APPENDIX A

298

Botanim (A), Botaneim (L) [Jos 13:26]; "green almonds" (Gr); "pistachio nuts" (EB); "heights" (Young).
N.B. Town in the N of Gad.

*Voke'rb: Poro'žnij, a'bo rosporoše(n)e, a(b) v(ъ) vyverže(n)-iu, bliuva(n)iu [source] (Ber).
"Bocci, Vacuus, aut dissipatio, siue in vomitu [source]" (Onom); Bukki; Becbecia (Vg), Bakeir (Lxx), Bakkeir(L), Bokki (A) [Nu 34:22]; "mouth of Jah" (Young); prob. abbrev. form of Bukkiah ("Yahwe has tested") (EB); Sm, DB no etymology.
N.B. A prince of Dan.

Vokxi'asъ: Vyporožne(n)e, a(b) rosporoše(n)e panskoe, flia'-še(č)ka panskaia [source] (Ber).
"Becbecia, Euacuatio vel dissipatio Domini, siue laguncula Domini [source]" (Onom); Bokxeias (Onom-Gk), Bakbukiah; Bokxeias (L), Bakbakias (A) [Neh 11:17]; "pitcher of Jehovah"(EB,Sm); "wasted by Yah" (Young).
N.B. A Levite of Asaph's family.

Vola [source] Zrī Vala pre(z) He'. (Ber).

Voni'o: Sy(n) eho' a'bo budova(n)e e(h) a'bo vyrozumě(n)e ehō [source] (Ber).
"Benno, Filius eius, aut aedificatio, vel intelligentia eius. Nomen viri. [source]" (Onom); ēos autou (Onom-Gk), Beno, yioi Bonni (A), Bonneia yios autou (L), Lxx omitted; In 1 Ch 24:26 Beno is taken as a proper name: "his son" (Young).
N.B. A descendant of Merari; son of Levi.

Vonīfa'tij, Pote'čnīkъ. m(č): zrī Bonifa'cij.

Voo'zъ: Vъ krě'postī, a'bo vъ kozlē' [source] Valo(z) [source] (Ber).
"Booz, In fortitudine, aut in hirco ... [source]" (Onom); Boaz; Boos (Lxx,A), Booz (A,L) [Ruth 2:1], great-grandfather of David; pillar at the entrance to the Temple of Solomon [1 K 7:2]; "quickness" (cf. EB); "fleetness" (Sm); "fleetness, strength" (Young).

*Vorī'nъ: Sy'nъ moj, īl(ī) čisty(j), a(b) vybra'nyj, a(b) zbože moe [source] (Ber).
"Beri, Filius meus, siue purus, vel electus, aut frumentum meum ...[source]" (Onom); Bērei (Onom-Gk), Beri; Sabrei (Lxx), Bari (A), Bērei (L), an Asherite [1 Ch 7:36]; "a well" (DB); "belonging to the well or to a place called Beer" (EB); "expouder" (Young).

APPENDIX A

299

- *Vosora', Barasa: V(ъ) nedostatku, v(ъ) bě'hu, abo' v(ъ) do'bre podoba(n)iu [source] (Ber).
 "Barasa, In egestare, aut filii plasmatio, siue in cursu, vel in beneplacito. D. Nomen ciuitatis [source]" (Onom); Bosorra (Onom-Gk), Bosora; Bossora (A), Barasa (Vg) [1 Macc 5:26] mentioned with Bosor; "fortification" (Sm).
 N.B. A city.
- *Vosorō'thъ: v(ъ) frasu'nku, v(ъ) vyĥa(n)iu [source]. To(ž) zri' Vaska'thъ (Ber).
- Voso(rъ: Plo't(ъ), tĕ'lo [source] (Ber).
 Bosor; father of Balaam; the Greek form of writing Beor [2 Pe 2:15]; or possibly Vosorъ, Bosra (Vg), city of Edom.
- Vъso'ръ, Beso(r): Opověda(n)e s(l) B(ž)ho, a(b) vtěle(n)e, a(b) v(ъ) volě', v(ъ) mu'ru [source] (Ber).
 "Besor, Euangelizatio, siue incarnatio, aut in boue vel in muro ... [source]" (Onom); Besor; Bosor (Lxx, A, L), Besor (Vg) [1 S 30:9]; "the brook" (Young); a stream S of Ziklag.
- *Vuhe'j: xelplīvyj [source] (Ber).
 "Bugaeus, Iactator. G. [source]" (Onom); Bugaios (Onom-Gk), Agagite, Bougaios (Gk reading); Agag (Ass. agagu "be powerful, vehement, angry") (EB); "high, warlike" (Young); "belonging to Agag".
- Vukokra't(ъ): vlasovī'na, volosia'nka, Doro(th): h(l) 2, ō Dosithe'ī (Ber).
 N.B. A surname of Dōsitheos [2 Macc 12:19].
- k(l) Vu'kolъ: volopa'sъ, Feb. 6 (Ber).
 Boukolos, m., "oxen-shepherd"; bishop of Smyrna.
- *Vulъ: ro'žaj, a'bo lĕtoro'cl(ъ)ka, sta'rostъ, stĕka'iučij [source] (Ber).
 "Bul, Germen, siue vetustas, aut defluens, nomen mensis Octauī, nostro Octobri respondentis [source]" (Onom); Bul, Boul (L), Baad (Lxx, A) [1 K 6:38]; "rain-god" (Young).
- Vъ mīrě, Besela'm(ъ): v poko'iu, a(b) v(ъ) nahorože(n)iu. ī(m)ia' mu(ž) [source] (Ber).
 Bishlam (RSV), Beselam (Vg), reoum Belteem (L), en eirēnē (Lxx); "Bishlam is clearly a proper name" (EB) [Ezra 4:7]; "in peace" (EB).

APPENDIX A

300

Vъsxoždenie Akravvī'm(ъ) Vsxo(d) Akra'līna [source] Asce(n)-su(s) skorpio'ni(s) (Ber).

"Ascensus scorpionis. Heb. Maale-accrabbim. Locus tribus Iudae ...[source]" (Onom); Akrabbim (Ascent of) [Jos 15:3]; "ascent of the scorpions"; between the Arabah and the hill country of Judah.

Voxo'ръ, Boxrī: Prъvoro(d)ny(j), a(b) prъ'vēstkī, ī(1) v(ъ) sko'pě, v(ъ) bara'ně [source] ī Prъve'nec(ъ), prъvoro(d)ny(j) Boxru [source] nehladkostъ zří... s(1) bibli'ī (Ber).

"Bochri, Primogenitus, vel primitiae, siue in ariete. Pater Sebe [source]. Bochru, Idem. Filius Asel filii Elasa [source]" (Onom); Bichri; Bochri (Vg), Boxorei (Lxx,A), Beddadi (L) [2 S 20:1], a gentilic from Becher (= "first-born") (EB); "youthful" (Sm). Berynda also corrects OB where he remarks on the "roughness" in 1 Par 8:38 and 9:44 of the text.

k(ž) Věra, ěmia' m(č)ncī, Sept. 7 (Ber).

Pistis (Gk), Fides (Lat). "Filia Sophiae, sorror Spei et Caritatis, Romae sub Hadriano imperatore martyrii mortem subisse dicitur: Or. 17 Sept., Occ. 1 Aug." (SJS).

Věverna: Kleōvatoe vapnī'stoe mě'stce. s(m): (Ber).

N.B. No source is supplied by Berynda and the name could not be traced.

Haa'lъ: Ō(t)verže'nъe, ōbmerzě(n)e, sy'nъ Ave'dōvъ [source] (Ber).

"Gaal, Abiectio, siue abominatio [source]" (Onom); Gaal (Heb), Galaad (Lxx,A), Gaal (L) [Judg 9:26, 30] "scrab" (Gr); "rejection" (Young); "dung-beetle(?)" (EB).

N.B. An early demagogue.

*Haa'ръ or Hahe'ръ: Kone(c) tepla' a'bo hně'vu, ī(m) m(ž) [source] (Ber).

"Gaher, Exitus caloris vel irae. Nomen viri.[source]" (Onom); Gahar (RSV), Gael (Lxx), Gaar (A), Gaher (Vg) [Ez 2:47]; "hiding place" (Sm); "prostration, concealment" (Young).

N.B. One of the Nethenim.

Haa'sъ: Nepohoda, a(b) poruše(n)e ... [source]. Haa'tha ī Nalalīgeia[source] (Ber).

"Gaas, Tempestas, vel commotio. Nomen montis ... [source]" (Onom); Gaash, more accurately Mount, Torrent,

APPENDIX A

301

Valley of Gaash, Galaad (Lxx,L), Gaas (A) [Judg 2:9]
Gaas (Lxx,A,L) [Judg 2:9, 2 S 23:30]; "earth quake"
(Sm); "quaking" (Young); mountainous region S of Tim-
nath-serah.

Habaa', ĭ(1) Magro'nъ, e(1) Mi'grōn(ъ): Z(ъ) ho'rla, a(b) stra'хъ,
a'bo rō'ty e(h) [source] hde' ta(k) e(st): Po(d) sě'-
niiu na verxu' xlъma ĭ'žea v(ъ) Magdo'ně, v(ъ) mě'sto:
Na roli' Hava'a, ĭ xlъ'mъ [source] ĭ Have'a [source]
(Ber).

"Gabaa [source] vbi dicitur, sub malo granato quae
erat in agro Gabaa. In Hebraeo est Migron, pro in
agro Gabaa & interpretatur, De gutture, aut timor,
siue horreum eius.

(Magron, Timor, siue horreum, aut de guttore, Urbs [E-
sa 10.g.28]" (Onom); Geba (or Gaba); Gabaa (Lxx,A,L,
Vg), Gabee [source] Bounou, 1 S 14:16, Gabee (Lxx)
and perhaps also in 1 K 15:22. 1 K 15:22 = 2 Ch 16:6;
in 1 K 15:22 Lxx favours Gibeah. (At) Migron (RSV)
or Magron (Vg) is probably an error for: "by the thre-
shing floor" (Sm); "height" (Gr); "a hill" (Sm,DB);
"height, hill" (Young).

N.B. Location of Benjamin.

Habi'mъ, a'bo Hĭ(i)vona, s(1): kalu'žě, a'bo sara(n)čě, a(b)
vyso'kosti ... [source] (Ber).

"Gabim, Cisternae, aut locustae, siue altitudines.
Nomen urbis... [source]" (Onom); Gebim (RSV) or Ga-
bim, Gibbeir (Lxx), Gabim (Vg) [Is 10:31]; "the cis-
terns" (EB); "springs, cisterns, ditches" (Young);
"the cisterns" (Gr).

N.B. Location N of Jerusalem.

Havaa'thъ: Pa'horokъ, a'bo ke'lĭx(ъ), a(b) vyso'kaa hody'na.
město [source] (Ber).

"Gabaa'th, Collis, aut calix, siue excelsa hora ..."
(Onom); Gibeah (RSV); [2 S 23:29] Gabaeth (Lxx), Ga-
baath (Vg). It seems to be identical with Gibeah of
Saul [1 S 11:4] Gabaatha (A); the gentilic Gibeathite;
Gebōtheitēs (Lxx,Heb), Gabaōnitēs (L), Tabathites (A)
occurs once [1 Ch 12:3]; "height" (Young); "mountain",
"mountain gange" or "mountain district" (EB).

N.B. Location of Benjamin.

Havaĭ'lъ, a'bo Ha'belъ: Krě'sъ, a'bo hranĭ'ca, a'bo pohranĭ-
če'nbe ... [source] (Ber).

"Gabelus, Terminus, vel limes, aut confinium. D. No-
men viri [source]" (Onom); Gabael (Heb), Gabaēl(os)
(Lxx,Heb,A), Gabelus (Vg) [Tob 1:14]; "God has chosen
out" (EB); prob. Gabahel = "God is high" (DB).

APPENDIX A

302

Havvatha: Z da'leka, z(ъ) vyso'ka, e(l) Litho'strōtosъ, Litho'strōtonъ: to estъ kamě(n)mī posta'vleny(j) ... [source] (Ber).

"Gabbatha, Emines, vel excelsum. Graece dicitur lithostrōtos, id est lapidibus stratus ... "(Onom); Gabbatha (Heb) = Lithostrōtosъ; Aram: "height, back, ridge". The mng. of this word is still disputed. Some feel it is the Latih gabata "platter" adopted into Aramaic (cf. Arndt); "a platform" (Sm); pavement" (DB); "eminence" (Gr).

N.B. A place where Pontius Pilate judged Christ.

Hava'tha, ĭ Vara'zъ: v pra'sě [source] (Ber).

"Bagatha, In torculari. Nomen eunuchi [source]"(Onom); Bigtha (RSV), Bagatha (Vg), Bōrazē (Lxx,Heb,L)[Esth 1:10]; prob. O. Persian bagadata "given by God"(EB); "gift of God" (Sm); "gift of fortune" (King James Version).

N.B. A chamberlain of Ahasuerus.

Havaō'n(ъ): Pa'horok(k), a(b) ke'lī(x), a(b) na do(l), nī'zko, a'bo vynese(n)e nepra'vostī [source] (Ber).

"Gabaon, Collis, vel calix, aut deorsum, vel eleuatio iniquitatis [source]" (Onom); Gibeon (RSV), Gabaōn (Lxx,A,L) [Jos 18:21, 28:1]; "hill city" (Sm); "height, hill" (Young).

Havaōni'tiane, to(ž) [source], Havaōni'tīsъ: to(ž) [source], Pa'horok(ъ) mo(j) (Ber).

"Gabaonitae, Idem. [source]" (Onom); Gabaōni'tēs, Gabaōnitai (Onom-Gk), Gibeonites, "the inhabitants of Gibeon", oi gabaōn(e)itai (Lxx,Heb,A,L), Agabōnites (Heb)[2 K 21:2].

*Havethō'nъ, ĭlī' Habathō(n): xrebe(t), za'dъ, a'bo vynoše(n)e ehō', a'bo vēia ehō, a'bo vyso'kij da'rъ ... [source] (Ber).

"Gabathon, Dorsum, vel eleuatio eius, aut palpebrae eius, siue excelsum donum [source]" (Onom), Gibbethon (RSV), Gabathōn (Lxx,A,L), Gabethōn (A), Gabathon (Vg), [Jos 21:23], Gibbethon (Vg), [Jos 19:44]; "height" (Sm,Young).

N.B. A town of Dan.

Have'rъ: mu'ž(ъ), a'bo mu'žskij, a(b) mo'cnyj, z(ъ) sī(r): Pě'venъ ku'riači(j), prīda'to(k), kълtha'na [source] (Ber).

Geber; Gaber (Vg), Gaber (A) [1 K 4:19]; "man" (EB, DB,Sm); "strong" (Young).

N.B. Son of Uri.

APPENDIX A

303

k(1) Havriil(ъ): Mu'žъ B[o]hъ a'bo B[o]žij, a'bo mo'cno(st) B[o]žaa, a'bo mo'cno(st) B[o]žaa, a'bo mo'cnyj moj B[oh]ъ, i(m) Ahhla [source] (Ber).
 "Gabriel, Vir Deus vel Dei, aut fortitudo Dei, vel fortis meus Deus. Nomen angeli [source]" (Onom); Gabriel, Gabriēl; "God has shown himself strong" (Gr, Arndt).

*Ha'hamъ i(1) Haa'mъ: vyvo'diačij i(x), a'bo vy'jstbe o'ny(x), a(b) kone(c) tepla' ... [source] (Ber).
 "Gaham, Educens eos, siue exitus eorum, aut exitus caloris... [source]" (Onom); Gaham, Taam (A), Gaam (L), Gaham (Vg) [Gen 22:24]; "blackness" (Young); "sunburnt" (Sm).
 N.B. A son of Nahor.

Ha'dъ: Koze'lъ, a'bo ščasli'vyj, a'bo po(d)pa'sany(j) ... [source] (Ber).
 "Gad, Felix, vel accinctus [source]" (Onom); Gad [Gen 30:11]; "the seer, lot, fortune" (Young); "fortune" (Sm).
 N.B. Son of Jacob; a prophet in the time of David.

*Hađda'dъ, a'bo Hadga'dъ: ščastbe ščastbia, a'bo ubra'noe vo'jsko. ĭmia' mě'sca [source]. slave(n): bī(b): bo'le(j) tekstu tu'tъ (Ber).
 "Gadgad, Felicitas felicitatis, aut accinctus exercitus ... [source]" (Onom); Hor Hagidgad; Hor-haggidgad [Nu 33:32], Gudgodah [Deut 10:7] (RSV); Gadgad (Lxx, A, Vg) [Deut 10:7]; "cavern of Gidgad" (Sm); "the Hollow of Gidgad" (EB); "hill of the cleft" (Young).
 N.B. Stopping place on the Exodus.

Hadde'lъ, a'bo Heddīlъ, s(1): velī'ki(j) a'bo velī'ko(st), a(b) podo'lokъ [source] (Ber).
 "Gaddel, Magnus, siue magnitudo, aut fimbria. Nomen viri [source] (Onom); Diddel (RSV), Geddēl (A, L), Gaddel (Vg) [Ez 2:47]; "God has reared" (EB); "very great" (Sm, DB, Young).
 N.B. Name of a person.

Hade'rъ: mu'rъ, plo't(ъ) ka'me(n)ny(j), a(b) plo'tъ [source] Hada'ra [source] (Ber).
 "Gader, Murus, siue maceria, vel sepes. Ciuitas ... [source] dicitur Gederā ... "(Onom); Geder, Gader (A, L, Vg) [Jos 12:13]; "walled" (Young); "wall" or "fortified place" (EB).
 N.B. Canaanite royal city.

Hedō'rъ, s(x) 58, m(n) č(s) i(n) Antioxi'a, i(1) Sele'vka,

APPENDIX A

304

vyklada'e(t): ōplo(t) [source] i Nera'ra, ili' Had-dō'rě, i(m) mě'sca [source], sy(n) Fanuĩlě [source], sy(n) Abigaba'ōně [source], Heddōre(t) [source] (Ber). "Gedor, Murus, siue maceria, aut sepes [source] & Gador [source]" (Onom); Gedōr (Gedor) (Lxx,A,L); "enclosure" (EB); Gederite "an inhabitant of Geder".

Hadīrō'thě, ska(z), Hadīrō'ně, m(n) č(s) [source] (Ber). "Gaderoth, Idem, [source]" (Onom); Gaderoth (RSV), Gadērōth (A,L,Onom-Gk), Gaderoth (Vg) [2 Ch 28:18]; "sheepcotes" (Young).
N.B. Location of Judah. Berynda corrects OB here.

Hadīrathi'tīsě, e. č. [source] (Ber). "Gaderothites, Idem, [source]" (Onom); Gederathite, Gadērōthi (A,L) [1 Ch 12:4]; "inhabitant of Gederah".

Haddi': Koze'lě, a(b) ščasli'vyj, a(b) při'pa'sanyj, z(ě) Sī(r): nadřě'zanyj [source] (Ber). "Gaddi, Hoedus, siue felix, aut accinctus, vel Syriace, incisus [source]" (Onom); Gaddi (prob. abbrev. of Gaddiel), Gadd(e)i (Lxx,A,L) [Nu 13:11]; "belonging to fortune" (Young); "my fortune" (DB); "fortunate" (Sm).
N.B. Son of Susi.

Haddi'sě: Sto'sě, ku'pa, a'bo ščasli'vy(j), a(b) po(d)pa'sany(j) mu(ž) [source] (Ber). "Gaddis, Aceruus, vel congeries, siue felix, vel accinctus vir. D. [source]" (Onom); Gaddis; Kaddis. Gaddis (Vg) [1 Macc 2:2]; surname of Johanan or John. The name probably represents Heb Gaddi [Nu 13:11] = "my fortune".

Ha'za: ska'rbě, bohatstvo, skarbnī'ca, skle'pě, estě ty(ž) město vě Palesti'ně (Ber). "Gaza, Fortis aut capra. Nomen vrbis Palaestinae [source]" (Onom); Gaza, Heb Azzah [Gen 10:18]; "the fortified, the strong" (Sm); "the strong place" (Young).

Hazofīla'kia: sosudoxranī'lnīc(a), skarbnī'ca pospolī'taia, skrynia [source]. To(ž) Ha'za (Ber). "Gazophylacium, Vbi gaza id est thesauri templi seruabantur, ex Persico & Graeco [source]" (Onom); Gazofylakeion, n., or Gazofyla'kion (temple of Jerusalem); "the treasury in Jerusalem" (Vg).

Hai': Ku'pa, hroma'da, sto'hě, sto'sě, a'bo zhromaže(n)e [source] (Ber).

APPENDIX A

305

"Hai, Aceruus, vel coaceruatio [source]" (Onom); Ai (Aiath, Aija and Hai which is the form in which Ai (with the definite article ha) appears for the first time in the Common version; Gai (Lxx), Hai (Vg) [Jos 7:2]; "the heap" (Sm, Young).

N.B. A city near Bethel.

**k(ž) Haia'nia, Sept 30 (Ber).

Feminine of Gaianus (or Caianus); from gaudeo "to rejoyce"; Roman praenomen.

**Hai'anъ, Dec. 7 (Ber).

Gaianus (or Caianus), see preceeding entry.

Ha'ie: z(ъ) la(t): Pa'nъ [source], Nov. 5, čre(z) ale(f), sem(p) a(b) o'stro(v) [source] Aia, (Ber).

Gaius, Gaios, m., [Ac 19:29]; "master" (Cal).

*Halaa'dъ: Hromada svědoctva, il' presele'nie svěde'nia [source] (Ber).

"Galaad, Aceruus testimonii [source]" (Onom); Gilead, Galaad (Lxx, A, L) [Nu 26:29]; "strong", "rocky" (Young); "rocky region" (Sm).

N.B. Name of the son of Machir.

k(1) Halakti'ōnъ: Mle'ka po'lnъ, a'lbo moločnyj, Nov. 5 (Ber).

Galaktiōn, m., "milk" (Pape); from Gk gala, galaktos, n., "milk"; figuratively of elementary Christian instruction; the pure spiritual milk.

*Halha'lъ: Bolva(n) ščastia [source] (Ber).

Baalgad (RSV) [Jos 11:17].

**Hal'nia, m(č)nca, Apr. 16 (Ber).

Galē'nē, f., (Gk); from galēnē "a calm" (of the sea).

Halilē'a: obro(t)ny(j), nestatečnyj, a'bo ko'lo, a(b) obale(n)e, a(b) okale(n)e, a'bo po'lyzkoe [source] (Ber).

"Galilaea, Volubilis, siue volutabilis, aut rota [source]" (Onom); Galilee, Aram.; Galeilaid (Lxx) [Is 9:1, Mt 4:12]; "district, circle, region"; "the circle" (Young); "circuit" (Sm).

N.B. A district of Naphtali.

**Hasij, Oct. 21 (Ber).

Etymology obscure.

*Hafthori'ia, Okru'hlosti, a'bo ia'blka [source] (Ber).

"Caphthorim, Sphaerulae vel poma, aut vola vel palma turturum vel exploratorum [source]" (Onom); Caphthorim (Caphthorim), Xafthorieim (Lxx), Caphthorim (Vg)

APPENDIX A

306

[Gen 10:14]; "people of Caphtor"; Caphtor = "cup" (Young); "island, coast, border, region" (cf. EB, p. 699).

*Heva'lъ: ku'pa da'vnostī [source] (Ber).

"Ebal, Aceruus vetustatis, aut aceruus defluens ... [source]" (Onom); Gebēl (Onom-Gk), Obal (RSV), Gaibal [Gen 10:28]; "stone, bare mountain" (Sm).

N.B. The name is probably a miscopied form.

k(1) Hedeō'nъ: skruša'iučij, pokruša'iučij, z(ъ) sī(r): ĭ e(v): ō(t)rě'zania nepravostī [source]" (Ber).

"Gedeon, Conterens, vel confrigens: aut ex Syro & Hebreo abscissio iniquitatis ..." (Onom); Gideon (Heb), Gedeōn (Gk form of Gideon); "great warrior" (With, Young); "to fell" (EB); "he that cuts down" (Sm); "feller, hewer" (DB).

N.B. An Israelite hero.

He'enna: meta(f): Ōsužde'nie, potupe(n)e, mu'ka, a'bo ohenъ pekelnj(j). Ina(h), O'hnъ neuhasa'iuščij, žehu'ščij ĭ nesvētia'ščij, mu'ka žehu'ščia ĭ neusypa'iuščia ... [source] (Ber).

"Gehenna, Vallis deceptionis vel tristitiae siue diuitiarum: aut Syriace, infernus. D. Nomen loci [source]" (Onom); Gehenna, Geenna, Hellenized form of Valley of the Sons of Hinnom, a ravine S of Jerusalem. In the gospels it is the place of punishment in the after-life (hell).

He'thъ: Prasa [source], mě'sto (Ber).

"Geth, Torcular ..." (Onom); Gath; Geth (Lxx, A, Heb, L, Vg) [2 Ch 11:8]; "wine press" (EB, Gr, Sm).

N.B. One of the five Philistine cities.

Hethsīmanī: va'l(ъ) tlu'stostī [source] a'bo hory' velī'ki(a). A pīsatī He-sema'nī. ĭmia' dolī'ny blī(z) kore(n)e hory' olī(v): [source] (Ber).

Gethsemane; Gethsemanei; "oil press" (EB); "olive press" (Gr); "wine press and oil (farm)" (Young).

N.B. Garden on the E side of the valley of the Kidron, where Jesus retired after the Last Supper.

k(1) Hela'sij: Směia'telnyj, a'bo směšnyj, Feb 27 (Ber).

Gelasios, m., (Gk); "one who laughs" or "funny" (Pape); from gelasis.

**Heminia'nъ, Sept. 17 (Ber).

Geminianus, (Lat); from geminus "twin-born", "paired", "double".

APPENDIX A

307

k(1) Hena'dij: Bu'duščij, a'bo rož(d)estve'nъ, a'bo doblъ,
Oct. 17 (Ber).
Gennadios, m.; "noble, generous", from Gk gennadas
(Pape). Berynda also adds an explanation taken from
the verb gennaō "to beget, engender"; metaph. "pro-
duce".

Henĩsare'thъ: Horo(d) knia'zia [source] (Ber).
"Genesar, siue Genezareth, Hortus principis, vel pro-
tectio principis. D. [source]" (Onom); Gennesaret,
Genesar, Genesareth; Gennēsar (A), Gennēsaret [Lk
5:1]; "garden of the prince", or ("land of") (Sm, Pa-
pe, EB).
N.B. Location on the NW shore of the sea of Galila.

Heō'nъ: Pe'rsĩ, Nĩ'lъ rěka' [source] (Ber).
Gihon; Gēō'n [Gen 2:13]; "a stream" (Sm, Young); "to
burst forth" (EB); one of four rivers of Paradise;
one of the rivers which, in early days, flowed into,
what Babylonians called "the salt river" or "Persian
Gulf" (cf. DB).

k(1) Hera'sĩmъ: čestnyj, a'bo sta'rčeskiy, dosto'jno počte(n)
Mar. 4 (Ber).
Gerasimos, m., (Gk); from geras "a gift of honour,
prize" (Pape).

**k(1) Herva'sij, Oct. 14 (Ber).
Gervais, Gervase, Gervasius; O Ger. Gervas, of gairu
"spear" and Celt. stem vass- "servant" (cf. With).
N.B. Protase and Gervase are said to be 1st century
martyrs and their remains were discovered at Milan
by St. Ambrose.

k(1) He'rmanъ: krěphou'mē(n), May 12 (Ber) [la(t): Germa'nustъ:
Ně'mē(c), ro'dny(j)].
Germanus, m., (Lat); Germanos (Gk); "a German"; from
germanus "an own or full brother"; "full, own".
N.B. There were two French saints of this name.

k(1) Hero'ntij: Starĩ'kъ, Apr. 1 (Ber).
Gerontios, m., (Gk); from geronteios "belonging to
an old man or old age" (Pape).

k(1) Heō'rhiy: Zemledě'lecъ, Maks: zemledě'lskiy, a'bo ora'čъ,
roliu' spravu'iučij, Nov. 3 (Ber).
Geōrgios, m., (Gk); "farmer" (Pape); from georgos.

Hiha'ntъ, zřĩ' ĭspolĩ'nъ.
Gigantes (pl); Giganteios; "gigantic".

APPENDIX A

308

**Hlafi'ra, Apr. 26 (Ber).

Glafy'ra, f., (Gk); "smooth" (Pape); from glafyros (of person) "subtle, critical, exact".

k(ž) Hlīke'ria: Sla'dostna(a), Oct. 22 (Ber).

Glykeria, f., (Gk); from glykeros = glykys, mostly metaph., "sweet, delightful" (Ber).

**Hlīki'a, Oct. 26 (Ber).

Glykia, f., (Gk); from glykios "sweet, delightful".

*Hoa'tha, il(i) ĭzbo'rnyĭ Kamy'kĭ. Dotkne'nbe ehō', a'bo ry-
ka'nbe o'nohō: ĭmia' mē'stca ne dale'ko ō(t) Ier(s)-
lĭ'ma leža'čohō [source] ně'kotryĭ Holho'tha rozumě-
iu(t) (Ber).

"Goatha, Tactus eius, aut mugifus eius. Nomen loci non procul a Ierosolyma distantis [source]. Huc Lyranus Golgotha esse putat." (Onom); Goah (RSV), Goatha (Vg) [Jer 31:39]; "constance" (Young); "lowing" (Sm); "the Mount of Olives" (EB); instead of proper name Lxx gives "eks eklektōn lithōn" [Jer 31:39]. N.B. Location near Jerusalem.

** k(ž) Hovde'la, Sept. 29 (Ber).

Hoĭ'mъ: Narō'dĭ, a'bo poha'ne, ĭ(m) krole'vstva [source], ia-
zy'cĭ (Ber).

Goiim; Ethnōn (A,L); Gentium; Nations; "nations".

Hotho'lia, ĭ(l) Atha'lia, Hody'na a'bo ča'sъ H[ospode]vĭ
[source] (Ber).

"Athalia, Hora, vel tempus Domino [source]" (Onom); Athaliah; Gotholia (Lxx,A,L), Athalia (Vg) [2 K 18:26]; from Ass. etellu "great", "high", also "lord" used of kings and gods (EB); "Yahweh has shown his greatness" (Gr).

Holho'tha: Kra'nievo ĭlĭ' Lobnoe město, la(t): ka(l)vari(a),
ča(š)k(a) holovy (Ber).

"Golgotha, Caluaria, vbi scilicet sunt caluariae mortuorum ... " (Onom); Golgotha [Jn 19]; from Aram. gulgulta or gogalta "skull"; "the place of a skull". N.B. Name of a hill near Jerusalem, shaped like a skull and used for executions.

** k(ž) Holendu'xa, July 12 (Ber).

(Holĭnduxĭ - Mariĭ, Budovnič, p. 80).

Horho'nij: Pru'dkij. N., Dec. 28 (Ber).

Gorgonios, m., (Gk); "terror, fright" (Pape); from gorgos "grim, fierce, terrible".

APPENDIX A

309

**k(1) Ho'rdij, Jan. 3 (Ber).

Gordios, m., "one who offers" (Pape).

Hrafi'a: pero' do pīsanīa [source] (Ber).

Grafis, f., (according to Pape - proper name); "a stile for writing".

Hriho'rij: čujnyj. pīlnyj, ostrožnyj, a'bo bodrǔ, ostrou'men's
Sept. 10 (Ber).

Grēgo'rios, m., (Gk); "awake" ("alert") (Pape).

*Hurij: prī(s)nora'venǔ, Apr. 1 (Ber).

Gouraios (?); "newly come (stranger)" (Cal).

**Hrīme'ntinǔ, Dec. 19 (Ber).

Hō'gǔ: Da(x) a'bo lě'tnee sīžēnǔe a'bo nakrī'ty(j). Īmia' Ko-
rolia' ma'gōvǔ, čornoknī(ž)nīkōvǔ ... [source] sy(n)
Iōī'lǔ, slave(n)s: nezna'tī čij [source] (Ber).

"Gog, Tectum vel sōlarium, siue tegulatum. Nomen re-
gis Gogitarum [source]. Filius Ioel ..." (Onom); Gog;
a Reubenite [1 Ch 5:4]; Gog and Magog; in Ez 38:2,
39:1, 6 it appears as a name of a country or people
of which Gog was the prince; a prince of Rosh [Apoc
20:8]; etymology obscure. Berynda explains from Heb
gag "roof", "house top, top"; also "magician, sorce-
rer".

Hōla: vstupe(n)e a(b) perestu'pstvo ehō'. Město Idume'ō(ǔ)
[source] (Ber).

This name is not included in Gen36 in any version
of the Bible. The only city or place of Edomites is
Dinhabah (Dennaba, Gk) in Gen 36:32.

Hō'ry okre(st)nya, a'bo Be'the(r): Ro(z)děle(n)e, poděle(n)e,
a'bo v(ǔ) ho'rlicī, a'bo špěgova(n)iu, rozmyšlia'niu,
z(ǔ) sī(r): poslě(d)ni(j) [source]. Īmia' hory' (Ber).

"Bether, Divisio, siue in turture, aut in exploratio-
ne, vel conpemplatione: aut Syriace, posterior. No-
men montis ... ubi legitur, Montes Bether." (Onom);
orē koilōmathōn (Onom-Gk), Bether (Mountains of)
[Song 2:17]. Modern lexicologists agree that the word
Bether is not a proper name, it qualifies the pre-
ceeding words (cf EB). The explanation of the word
is: "depth, separation" perhaps a poetical form of
Bithron in Gad (Young); "mountains of cutting" (DB);
"cutting" (Sm).

N.B. Mountains E of Jordan.

APPENDIX A

310

Dave'rъ: Mě'stce male'nъiasia, a'bo slo'vo, rě'(č), po(d)verže(n)e, z(ъ) sī(r) vo'ždъ [source] (Ber).

"Dabir, Oratorium, siue verbum, aut res, vel subiectio aut Syriace, ductor [source]" (Onom); Debir, Dabeir, Dabir (Vg) [Jos 10:3]; the name is generally supposed to mean "back" (hindmost chamber, innermost room of a temple); the text, however, is questionable and the word may not be a place name (cf. EB); "speaker" (Young).

*Davra'thъ: Slovo, liu'bъ re'čъ, a'bo pčo'ly, a'bo podverže(n)e, z(ъ) sī(r): vodi'telъ [source] (Ber).

"Dabereth, Verbum siue res, aut apes, vel subiectio: aut Syriace, ductrix [source]" (Onom); Daberath; Dab-rath (A,L), Dabereth (Vg) [Jos 19:12]; "pasture" (Young); N.B. Name of a location.

k(1) Dau'i'dъ, Davi'dъ: [Do'blъ ruko'iu, a'bo kro'tostъ], vъ-zliuble'ny(j) [source], Dec. 26 (Ber).

"Dauid, Dilectus [source]" (Onom); Daueid, Dabid (Heb); "beloved" (With).

**Da'da, m(č): Sept. 27 (Ber).

Dada; "care, concern" (Pape); "light" (Cal).

k(1) Da'imatъ, Slova'kъ, Aug. 3 (Ber).

Dalmatis; "inhabitant of Dalmatia".

Dama'skъ: učni(e) iazy(k), Theofi(1) ... (Ber).

Damascus, Dammesek (Heb), Damaskos (Gk); the origin and the mng, of the name unknown (cf. EB).

Damianъ: Zlopīta'te(1), Oct. 17 (Ber).

Damianos (Gk), Damianus (Lat); probably from Gk dama-zō "to tame" (With).

Da'naprin(ъ): Dně'prъ rěka' [source] (Ber).

Danapris, m., later name of Berysthenes. The name could probably be derived from Iranian word mng. "water, river" (like Don, Danube).

**Dana'ksъ, Jan. 16 (Ber).

Danaktъ (Cal); Danakt, čtec, mč. 16 ianv. (Budovnič).

k(1) Daniī'lъ: Su'd(ъ) B[o]žij [source], Dec. 17 (Ber).

Daniel; Daniēlos (Gk) [Dan 1:6]; "God is judge" (Gr).

Da'nъ: Su'diači(j), a(b) su(d). ĭm mě'sca Do(n) ... [source] (Ber).

"Dan, Iudicans, siue iudicium ... [source]" (Onom); Dan[Gen 14:15]; "a judge" (Sm. Young); "judge" i.e.

APPENDIX A

311

"deliverer" (EB).

N.B. Name of a place, and fifth son of Jacob.

k(ž) Dari'a: vzyska'iučaa [source], Mar. 19 (Ber).

Dareia, f.; from Persian word mng, "strongest", "victorious"; abbrev. of Gk Dōrothea (Vassmer); "searcher" (Ber); probably from Heb darash "to seek, inquire".

*Da'sij: Sipli'vyj, Oct. 21 (Ber).

Dasios, m.; "smoke" (Pape).

Daou'sa: ĭstnostь, estestvo', a'bo rože(n)e, rō'dzaj, rěka' [source] (Ber).

Deke'j: Pravī'telь. To(1) Manuī(1) (Ber).

Decimus (?) ; "the tenth".

N.B. Decimus and Septimus were very common Christian names.

Dīahethaīm(ъ): zhromaže(n)e, zebra(n)e, zbo'rъ, a'bo zbo'rъ, a'bo svědo'ctva [source] (Ber).

"Adithaim, Coetus siue congregationes, aut testimonia [source]" (Onom); Ageththaim (Onom-Gk), Adithaim (Vg), Ageththaim (L), Adiathaeim (Lxx,A) [Jos 15: 36]; "two ways or passages" (Young).

Dīmī'trij: Ze'mle(n), plo(d) ze'mlny(j), z(ъ) zbo'ž'a, a(b) dvoema'te(r)ni(j) [source] (Ber).

Dēmētrios, m., (Gk); "of or belonging to Demeter" (EB); "Cerealis, a Cerere, quam Gentiles deam frumenti putabant" (Onom); Ber from Gk dēmētriakos "cereal", and dyo "two", mētēr "mother".

Dia'volъ: ōbolha'telъ, zva'dca, razvratnīkъ, nepri'iaznъ, potva'rca, bliuznē'rъ, čortъ, e(1) [source] (Ber).

"Diabolus, Criminator siue calumniator, aut accusator. G. [source]" (Onom); Diabolos, m., (Gk); "slanders, slanderer".

Dia'volъ, e(v): rese(f): pta(x), plo'mě(n), poxodnia', la(m)-pa, a'bo strěla', s(1) Na'pole [source] (Ber).

"Diabolus, Criminator [source] in Hebraeo, Reseph, & interpretatur volucris, siue flamma, vel lampas, vel sagitta" (Onom); Diabolos, Resheph (identified with Apollo) was the Phoenician and N Syrian fire-god and war-god, later its cultus was introduced into Egypt; resheph "arrows, burning coals, burning heat, hot thunder bolts, bird".

Didī'mъ: zřī' Blīzne'cъ [source], Sept. 11 (Ber).

Didymos, m., (Gk); "twin"; cognomen of the Apostle Thomas.

APPENDIX A

312

k(1) Dij: Sla'venъ, July 19 (Ber).

Dios, m., (Gk); "divine" (Pape); "holy" (Cal).

N.B. Dio- is a part of many compound nouns - proper and common - mng. not only "sprung from Zeus" or "the gods", but generally "excellent", "godlike" (cf. Lidd).

k(1) Diodō'rъ: Ze'vsōvъ da'rъ, Sept. 11 (Ber).

Diodōros, m., (Gk); "gift of God" (Pape, Cal).

N.B. Lidd translates the element Dio- "of Zeus", in all names.

Dioklītia'nъ, B[o]ho(m) nazva(n)ny(j), Sept. 2 (Ber).

Dioklētianos, m., (Gk); from kleō "make famous" ("to be famous"), "to call"; kleos "good report", "fame", dios (Dis, Dios) "of Zeus"; of illustrious men or women "divine, noble, excellent".

k(1) Diomī'd(ъ): Dī've(n) sъvē'tnī(k), a'bo slavno sъvēšča'te(1), Aug. 16 (Ber).

Diomēdēs, m., (Gk); "Jove-counselled" (Lidd); "God's counsel" (Pape).

k(1) Dionī'sij: Sla'venъ, ilī' dvoeo'stro(v)ni(j), a(b) Bžsko poru'seny(j), Oct. 3 (Ber).

"Dionysius, Diuinitus stimulatus vel compunctus. G. [source]" (Onom); Dionysios, m., Dionysius; "of Dionysos - Bacchus"; "glorious", from dios "excellent", "noble", or "two-islander", from dyo "two" and nēsos "island", or "divinely touched", from Dio "of Zeus" and nyssō "to touch" (with a sharp point), "to prick" (Ber).

Dionī'sij: Ba'xusъ, bo(h) poha'nski(j) [source] a'bo bo(h) o(b)žī'rstva, pia'nstva (Ber).

Dionysos, Bakxos, a later name of Dionysus; "Weinmann" (Pape).

N.B. Berynda writes this name with a small letter.

Dionī'sia: Miasopu'stī, svia'to Baxusovo. Androdīoni'si(a): za'pu(st), (Ber).

Dionysia, f.; "of Dionysius" (With).

Dio'sъ, Ze'usъ, la(t) : Iupě'te(r), Io'vě(š) (Ber).

Dios, gen. of Zeus, from obsolete Dis; Lat Jupiter, Jove.

k(1) Dioskori'dъ, s[y]nъ Iovišo(v), May 11 (Ber).

Dioskoridēs, m., or Dioskouridēs; Dioskouroi (pl), twin sons of Zeus and Leda.

APPENDIX A

313

Diosko'rъ: Ze'vsovъ otro'k(ъ), Oct. 13 (Ber).

"Dioscorus, Diuina Saturitas, vel diuinum ornamentum.
G. Nomen mensis [source]" (Onom); Dioskoros, m., see
above.

Dodo'mīnъ: ĭlī' Ado'mmimъ, Ze'mnī, červonī, a'bo kro'vnī.
ĭmia' mēsta [source] (Ber).

"Adommim, Terreni vel rufi, aut sanguinei [source]"
(Onom); Adummim (Ascent of), Adommim, Addamein (Lxx),
Adommi (A), Adammein (L), Adommim (Vg) [Jos 15:7];
"redness" (signifying red limestone, rock) (Gr); "the
ascent of blood" or "red" (EB).

N.B. A ridge of hills W of Gilgal.

Dōī'kъ: Frasovlī'vy(j), staraiučīī(s), a(b) rībīt(v), a'bo
mia'težъ, meta(f): dia'volъ [source] (Ber).

"Doeg, Sollicitus, siue anxius, aut piscator...[source]"
(Onom); Doeg, Dōēk (Gk) [1 S 21:7]; "fearful" (Young).

N.B. Chief of Saul's herdsmen.

*Dome'tij: svy'se daro'vany(j), Oct. 16 (Ber).

Domētios, m., Domitios, Domitianus (Lat), from domi-
tius "pertaining to the house".

N.B. The appellation of a Roman gens.

k(1) Dometia(n), Domītia(n): z(ъ) la(t): doma'snīk, Jan 10
(Ber).

Domitianos; Domētianos is incorrect; Domitianus (Lat);
"pertaining to the house".

Do'mna, Pa'nī, Oct. 4 (Ber).

Domna, f., Rom. Domina (Pape), Dominica (With);
Ber: from domina "a mistress, lady", With: from domini-
cus "of the lord".

Domnī'nъ, Panīčъ, Oct. 1 (Ber).

Domninos, Rom. Dominus, "belonging to a lord, master".

k(ž) Domni'ka: Hospoža', Jan. 8 (Ber).

Domnika, contracted form from Rom. Dominica; domini-
ca "belonging to a lord".

Do'natъ, Darova'nyj, July 4, (Ber).

Donatos, Donatus (Lat); "given".

N.B. Name of several martyrs and famous schismatics

Do'mъ Varuseorī'mlъ, Beth-bera, Do'mъ stvorī'telia moe'ho,
a'bo domъ zdoro(v)e, a'bo tlu'stostī, a'bo vybra(n)e
moe ho. Mě'sto [source] (Ber).

"Beth-berai, Domus creatoris mei, aut domus sanita-
tis, vel pinguedinis, vel electionis meae [source]"

APPENDIX A

314

Do'mъ Maō'nъ, a(b) Beth-Maō'nъ, Do'm(ъ) meškania, do'mъ z(ъ) hrěxu', mě'sto [source] (Ber).

"Beth-maon, Domus habitaculi, vel domus ex peccato [source]" (Onom); oikos maōn (Onom-Gk), Beth-Meon (RSV), (full form of the name is Beth-Baal-Meon) [Jer 48:23]; "place of habitation" (Young).

N.B. City of Moab.

Domъ Ō'nnovъ, a'bo Beth-avenъ: Do'mъ nepra'vostī, domъ pro'-žnostī, a'bo ža'lostī, a'bo mu'žestva [source] Vītha(n) [source] (Ber).

"Beth-auen, Domus vanitatis vel doloris, aut domus fortitudinis vel iniquitatis [source]" (Onom); Beth-Aven (RSV) [Jos 7:2, 1 S 13:5]; "house of vanity"; derogatory corruption of Bethel, "house of God" (cf. Gr); "house of iniquity" (Young).

Dorīme'dontъ: Ko'piemъ cr(s)tvu'a, Sept. 19 (Ber).

Dorymedōn, m.; "ruling with spear" (Cal), from dory (loanword in rabbinic) "spear" in the description of the righteous man's armor.

Dosīthej: B[o]žie daa'nie [source] (Ber).

"Dositheos, Deodatus. G. Nomen ducis [source]" (Onom); Dositheos, m., (Gk); "gift of God" (Pape), from dosis "gift, giving".

Drusilla, e(1): Roso'iu pokro(p)lena(a) [source] (Ber).

"Drusilla, Rore conspersa. G. [source]" (Onom); from drosizō "bedew".

N.B. The youngest daughter of Herod Agrippa.

Du'ksъ, vo'ždъ: knia'zъ (Ber).

Dōra': Da'rъ, a'lbo darova'nie, a čre(z) o Dora', z(ъ) e(1): značī(t), sko'ra, lupě'ž(ъ). Zna(j) ro'znostъ o ĭ ō (Ber).

Dōra (Dōra' pl.), f., "gift".

**Dōrothe'a (Ber).

Dōrothea, f., (Gk); "gift of God"; appears to be an arbitrary inversion of the name Theōdōra.

N.B. A third century Cappadocian martyr.

k(1) Dōrothej: Darъ B[o]žij, ĭlī' B[o]homъ darova'nъ, July 5 (Ber).

Dōrotheos, m., "gift of God".

APPENDIX A

315

Di'emōnъ: Bě'sъ, čortъ, dě(d)ko (Ber).

Daimōn, m.; "spirit" (daimōn "a god, goddess"; in NT "an evil spirit, a demon, devil") (Lydd).

Dě'monskij: Čo(r)to'vskij běso(v)ski(j), dě'monō(m) hověni(e) [source] (Ber).

Daimonikos, "possessed by a demon".

**k(1) Ea'nij, ĭmia' s(t) sta'rca skī(t)ska (Ber).

Aianos (?) or Aianēs (?); "blowing", "waving", "drifting" (cf. Wehling, Pape).

Evalō'th(ъ), Balō'th(ъ): Po(d)da'nyĭ, a'bo ōsia'hnenyĭ, a'bo v(ъ) vstu'pě(n)iu [source] (Ber).

"Baloth, Subiectae siue possessae, aut in ascensione [source]" (Onom); Bealoth (RSV), Balōth (A), Baloth (Vg), Balmainan (Lxx); "goddesses" (Gr); "Ladies, mistresses" (Young); "mistresses" (Sm) [Jos 15:24].

N.B. A city in SE Judah, near Salem.

Evezuthi'a, Baziōthi(a): vza'rda e(h), a'bo kori'stĭ e(h), ĭ(1) v(ъ) olĭ'vě pa(n)sko(j) [source] (Ber).

"Baziothia, Contemptus vel despectiones eius, siue praedae eius: aut in oliva Domini ...[source]" (Onom); Biziothiah (RSV), Lxx reads: "and her villages"; "place of Jah's olives" (Young); "contempt of Jehovah" (Sm).

N.B. A town in the S of Judah.

Eveĭ'l(ъ), Abiĭ(1): O[te]cъ mo(j) B[oh]ъ [source] (Ber).

"Abiel, Pater meus Deus ... [source]" (Onom); Abiēl (Onom-Gk), Abiel, Abeiēl (Lxx), Abiel (Vg) [1 S 9:1]; "God is father" (EB, Gr).

N.B. Name of Saul's grandfather.

Eve'lъ, Abe'la: pla'čъ [source] (Ber).

"Abela, Luctus... [source]" (Onom); Abel (Lxx), Abela (Vg) [1 K 20:15]; "fresh, grassy, meadow" (Young); (cf. EB); "meadow of the house of Maachah" (Sm); "Abel of the house of Maachah" (DB).

Eve'rъ: Mĭna'iučij, a'bo hněvъ, a'bo beremě'nnaa, z(ъ) sī(r) zbo(ž)e [source], ō(t) kotro(h) Evre'ĭ na'zvanĭ [source] ovĭ'd(ъ). sy(n) ty(ž) E(1)faa(1) [source] (Ber).

"Heber, Transiens, vel transitus, aut ira, seu praeg-nans: vel Syriace frumentum [sources]" (Onom); Eber, also Heber (cf. Young) [1 Par 5:11]; "a shoot" (Young); "the region beyond" (Sm).

Evmenĭ'dy, mn(ž) č(s): e'ndzy peke(1)nyĭ v(ъ)mě'sto vlo'sō(v) holo(v)ny(ъ) už' ma'iu(t) [source] (Ber).

APPENDIX A

316

Eumenides; "the gracious goddesses", euphem. of the Erinyes or Furies (Erinys, f.). Berynda, according to Meletij Aleks(n), describes them as creatures who have snakes on their heads instead of hair.

Evre'j, Evreĩnъ (?), Evreani (?), Evreĩ (?): Priše'lnĩ(k), prexodnĩ(k), žĩ'dovĩ'nъ [source] ia'ko preĩde mo're ĭ Iorda(n), Sofro'ni(j) ier(s): ĭlĩ' ia(k) ō(t) Eve'ra sy'na Sa'lova, ĭ'že razdělĩ' Iazy'kō(m) ze'mliu [source] ĭlĩ' ia'kō Eve'rъ tlъku'etъsia (Ber).
 "Hebraeus, Hebraei, Transeuntes, siue irati, aut praegnantes, vel Syriace, frumenta [source]" (Onom); Eber, Ebraios; [1 K 4:6]; "a shoot" (Younge); "the region beyond" (Sm).

Ehavao'nъ, Havaonъ, a'bo ote(c) pa'horku, a'bo ke'lĩxa, a'bo ote(c) xrebtā' hrěxu' [source] (Ber).
 "Gabaon, Collis, vel calix, aut deorsum, vel eleuatio iniquitatis [source]" (Onom); Gibeon (RSV), Gabaōn (Lxx), Gabaon (Vg) [1 Ch 8:29, 9:35]; "hill, height" (Young); "height" (Gr); "hill city" (Sm).
 Berynda, in his translation of the name, adds the word "father" which is probably the translation of the letter "e" (Ehavao'nъ) (possibly el = God).
 N.B. One of the four cities of the Hivites.

Egĩ'ptъ: Oskorblia'iuščij, a(b) tēsnostĩ a(b) smu(t)kĩ. ĭ(n) vy'spa [source] (Ber).
 "Aegyptus, Angustiae, siue tribulationes [source]" (Onom); Egypt, Mizraim (Heb), Agyptos (Gk), Aegyptus (Lat). The name seems to have been the designation for the capital Memphis - Ha(t) - ka - ptah, cuneiform Hikubta, translated Ēfaistia = Egypt (cf. EB). The Greek name Agyptos is of obscure origin. It cannot be derived from any Egyptian or Semitic word or combination of words (cf. DB).

Ehĩptiany'nia: utrape'naa [source] (Ber).
 "Aegyptia, Angustians, siue tribulans [source]" (Onom); Egyptian, Aegyptias; "inhabitant of Egypt".

*Eda'mъ, Ala(m): Taemno(st), skry'to(st)ъ, a'bo vzha'rda [source] (Ber).
 "Alam, Occultatio, seu contemptus [source]" (Onom); Elam (RSV), Ēlam (A), Ēla (Lxx), Alam (Vg) [Ezra 8:7]; Elam (Heb) = Elamtu (Ass) mng. "the Highlands" (DB); "youth" (Young).
 N.B. One whose descendants came with Ezra.

Ede'mъ: zr(ĩ) Ede'nъ [Ede'mъ Gen 2] ĭ(1) Ado(n): ro'sko(š), a(b) ōxolo'da: z(ъ) sī(r) ča(s) [source] (Ber).

APPENDIX A

317

"Eden, Voluptas, siue deliciae: aut Syriace tempus [source]" (Onom); Eden (RSV), Edem (Lxx), Ado(n) (OB) [Gen 2:8, 2 Ch 29:12]; "delight" (Young); "pleasure" (Sm). Berynda remarks that in Is 37:12 and 4 K 19:12 OB omits this name.

N.B. Eden (m.,f.): Heb "delight"; like other OT place names, was sometimes used as a Christian name in the XVIIth century (cf. With).

Edīnoro'dnyj: Edīnorožennyj, a'bo edīna'k(ъ). H[ospod]ь našъ sī'ce narīca'etsia: S[y]nъ B[o]žij. Inoča'dyj, i pr(s)nyj, ia'kō ō(t) toho' su'ščia sy'j [source] (Ber). Only-begotten (name of Christ).

Edo'mъ, Benenno(m): Sy(n) boha'tstv(ъ) svoi(x), a(b) sy(n) ōšukīva(n)ia, a(b) zasmuče(n)ia [source]. De'brъ To'ferъ, i'na(k), i Venenō'vъ [source] (Ber). "Ben-ennom, Filius diuitiarum suarum, aut filius decipientis vel contristantis eos. Nomen vallis in tribu Benjamin, quae alias Tophet dicitur [source]" (Θnom; Hinnom (Valley of), or Valley of the son of Hinnom, Ennom (Lxx), Gaibenthom [2 Ch 28:3] (Lxx), Gēbeenom (A), vallis Benennom (Vg); in 2 Ch 33:6 gē beenom (A), gē benennom (L) and gē bane ennom (Lxx); "gratis" (Young). In Jer 7:32 the name is changed to "valley of slaughter", probably with some religious reference may perhaps mean "pleasant son" (Cheyne). Might have been a place of worship. In Jer 7:31 the mng. is "high places of the Topheth"; in 32:35 "high places of Baal". Topheth is translated variously: "place of abhorrence", "place of burning".

Edō'mъ: Zeme'nъ, krъva'vyj a(b) žlъty(j), a'bo līsova'ty(j) [source]. To(ž) i Ede'mъ [source] (Ber). Adam; Kathiairein (Lxx), Kariathiarim (A), Adom (Vg); "of the ground", "firm" (Young); "earth", "ground" (Gr) "red" (DB); "ruddy" or "one made" or "produced" (Sm). N.B. City on the Jordan.

Ezeki'īlъ: Mo'cъ B[o]žaa [source] (Ber). "Ezechiel, Fortitudo Dei, siue apprehensio Dei [source]" (Onom); Ezekiel; Ezekiel (Onom-Gk) [Ez 1:3]; "God is strong" (Gr, Young); "El makes strong" (EB). N.B. The name of the prophet of the Exile period.

E'zerъ: Po'močъ, a'bo sě'nī, podvo'ria, plia'cъ, ga'no(k), sa'lia, po(d)sě'nbia. Meta(f): poča'to(k), a'bo pīstu(p) do ka'ždoi rě'čī [source] (Ber). "Ezer, Adiutorium, siue atrium [source]" (Onom); Ezer (A) [1 Ch 4:17]; "help" (Young). Berynda adds: metaph "beginning or starting of every thing".

APPENDIX A

318

Ezri'e, Azri'kamъ: ratu'nokъ povsta'iučoho, a'bo mstia'čoho(s), a'bo mo'cno(st) poro'žniaia [source] (Ber).

"Azaricam, siue Azricam, Auxilium resurgentis vel vindicantis, aut fortitudo vacua [source]" (Onom); Azrikam (RSV), Ezerei (Lxx), Ezrikam (A), Azaricam (Vg) [Neh 11:15]; "my help has risen" (Young); "help against the enemy" (Sm).

N.B. A Levite; a descendant of Merari.

Ethana'нъ, Bethananъ: Do(m) la'skī [source] (Ber).

"Beth-hanan, Domus gratiae siue misericordiae, vel doni [source]" (Onom); Beth-hanan = Elon-beth-hanan, Elōm eōs Bēthlaman (Lxx), Aialōm eōs Bēthanan (A), in Elon, and in Bethanan (Vg), Elon-Beth-Hanan (RSV); [1 K 4:9]; "oak of the house of grace" (Young); "terebinth of the house of grace" (Sm).

N.B. City in Solomon's second district.

Ethe'ръ, Etherotha: Pro'zъba, mltva [source] (Ber).

"Athar, Oratio, aut deprecatio [source]" (Onom); Ether (Onom-Gk), Ether; Iether (Lxx), Ather (A,L), Athor (Vg) [Jos 19:7]; "abundance" (Sm); "riches, fullness" (Sm); "riches, fullness" (Young). Etherotha is probably an error of Berynda's source. Etherotha could not be traced as another form of Etherъ. N.B. Location of Judah.

Ethio'pia, Xu'sъ, z(ъ) e(v): čornaa, a(b) černī'lo, z(ъ) e(l): Horia'čostъ, požalī'vo(st), Muri'nskaa zemlia'[source] (Ber).

"Aethiopia, In Hebraeo dicitur Chus & interpretatur nigra, vel nigred, Aithiopia autem, Graece ardorem siue incendium significat [source]" (Onom); Ethiopia, Aithiops (Gk) [Neh 3:9]; "land of black faces" (Gr); "burnt" i.e. "dusky-faced ones" (EB); "burnt-faces" (Sm).

N.B. Region S of Egypt; biblical Cush.

Ethiopianin(ъ): Muri(n), a(b) čo'rny(j), zapa'lenyj, xotlī-vyj [source] (Ber).

"Aethiops, Hebraice Chusi, id est niger aithiops ardens, siue incensus [source]" (Onom); Ethiopian, and Ethiopians, Aithi'ops [Ac 8:27].

N.B. The name given to the descendants of Cush, son of Ham.

Ethmaxu'ra, Betmaa'xa: Do'mъ utisne'nyj, probī'ty(j) [source] (Ber).

"Beth-maacha, Domus compressa, vel contrita, aut domus fixa [source]" (Onom); Beth-maachah, Baithmaxa

APPENDIX A

319

(Lxx), Bethmaacha (Vg) [2 S 20:14]; it sometimes occurs "Abel-beth-maachah" (many omit the conjunction, but this may refer to a different place); "place of oppression" (Young); "house of Maachah (oppression)" (Sm).

Ethsa'mskъ, zri' Vathsamī'sъ.

Ekateri'na: Nade'ž(d)a, i'stīn(n)a, Nov. 24 (Ber).
Aikaterinē, f., (Gk), Katharine, Katherine, Catharine Catherine; Katerina later Katharina (Lat) with the spelling assimilated to that of katharos "pure", "genuine". There is another etymology from Gk aikia "torture". Etymology is uncertain.
N.B. The name of a virgin martyr of Alexandria.

Ekklēsia'rxъ: crkvī nača'lnī(k), ĭmia' usta'vnīka, usta(v):
h(1) 15 (Ber). (Probably a term).

**k(ž) Ele'na, May 23 (Ber).
Elenē(Gk), f. of Elenos; "the bright one" (With); "easy conquering or winning people", "flame, blase" (Pape)
N.B. The mother of the Emperor Constantine.

Eko'sъ, (īlī Ari'e) akko(s): Ternia, a(b) xrebe(t), spī'na a'bo lē'to [source] (Ber).
"Accos, Spina, vel aestas, aut taedium, siue vigilia vel finis [source]" (Onom); Hakkoz (RSV), Akkōs (A), also Koz, Accos (Vg) [1 Ch 24:10]; "the thorn" (EB); "the briar" (Sm); "the nimble" (Young).
N.B. Name of a priest appointed by David.

**k(1) Ella'dij, May 27 (Ber).
Elladios, m., (Gk); "Hellenic".

Ela'thъ: Ialī'ny, dubia' tverdoe, skamě'loe, la'ně, mo'cnosti [source] (Ber).
"Elath, Cerua, siue fortitudo, aut ilex, vel quercus [source]" (Onom); Elath, Eloth, Ailath (Lxx) [1 K 9: 26]; "palm grove" (Young); "grove" (Sm).

Ela'mъ, i(1) Ele(m): Prīsěno(k) [source] (Ber).
"Aelam, Adolescens vel virgo masculini generis, siue occultus, aut seculum [source]" (Onom); Elam (RSV), Ailam (Onom-Gk) [Gen 10:22]; "youth" (Young); "highlands" (Sm).
N.B. A son of Shem; country inhabited by descendants of Elam, i.e. Persia [Dan 8:2].

APPENDIX A

320

Elami'te: Persōve [source] (Ber).

Elamites, Elamitai (Gk) [Ac 2:9]; "the inhabitants of Elam" (Young).

Elamve'nъ, A(l)ma(th): Ta'emno(st) [source] ĭ Almōna [source] (Ber).

"Almath, Occultatio, siue iuventus, aut secula, vel super mortem [source]" (Onom); Alemeth [1 Ch 6:60]= Almon [Jos 21:18]; Alemeth or Allemeth; Gemeeth (Lxx), Elmethem (A), Almath (Vg); Almon, Gamala (Lxx), Almōn (A), Almon (Vg) [Jos 21:18]; usually Galemeth (Lxx,A), Alamōth (L); "hiding place" (Young); "covering" (Sm); Almon: "hiding place" (Young); "concealed" (Sm).

N.B. A Levitical city of Benjamin.

Elea'zarъ: B[o]žaa po'mošč, B[o]žaa sě'nъ [source] (Ber).

"Eleazar, Dei adiutorium, siue Dei atrium [source]" (Onom); Eleazar, Eleazaros [Ex 6:23,25]; "God helps" (Young); "God has helped" (EB).

N.B. Son of Aaron, a descendant of Judah through Pharez.

Eleana'nъ: ѿ(t) B[oh]a da'nyj [source] (Ber).

"Elehanan, Dei gratia siue Dei misericordia, aut Dei donu [source]" (Onom); Elhanan (or Elehanan [2 S 21:19]; "God is gracious" (Young).

N.B. Son of Jair, who slew Lahmi.

**Elezvo(j: Oct. 23 (Ber).

Elezvoj, king of Ethiopia, martyr, Oct. 24 (Budov-
níc, p. 82.

Eleutherij: Liuboče'stenъ, a'bo nesku'pъ, tščī(v), a'bo vo(1)-
ny(j), svobo'dnyj, počē(st)nyj, urodīvy(j), ščī'ry(j),
a'bo state'čnyj, počtī'vy(j), Dec. 15 (Ber).

Eleutherios, m., (Gk); "free, free-spirited; freely giving, bountiful", from eleutherios.

Elisa'veth, Elisavet: B[o]hъ prīsia'hī, a'bo sy'tostī, a'bo
B[o]žaa semera'ko(st), a'bo B[o]ži(j) poko'j [source]
(Ber).

"Elisabeth, Deus iuramenti, vel saturitatis, siue Dei septenarium [source]" (Onom); Elisabet, or Elisabe't, Elisabetha (Lat), from Heb Elisheba; "God is swearer" or "God has sworn" (With); "God is swearer" (Young).

Elissej: B[o]žee zdoro(v)e, a(b) Bo(h) spasaa(j) [īstopleten]
[source] (Ber).

Elissaios (Gk), Eliseus (Lat), Elisha (Heb) [1 K 19:16]; "God is salvation" (Young, EB).

APPENDIX A

321

k(1) Ella'dij: Hre'čínъ, May 27 (Ber).
Elladios, m., (Gk); "Hellenic".

Elpidi'forъ: Nadeždenose(c), Nov. 2 (Ber).
Elpidiforos, m., (Gk); "one who brings welfare; salvation" (Pape).

Elpi'dij: Nadeždenъ, Mar. 7 (Ber).
Elpidios, m., (Gk); "of hope"; from elpis.

Emmanuī'lb: sna'mī B[o]hъ [source] (Ber).
"Emmanuel, Nobiscum Deus [source]" (Onom); Emmanuel, or Immanuel, Emmanouēl; "God with us" (Gr).
N.B. Name of the miraculous child of Isaiah's prophecy [Isa 7:14].
N.B. First used as a Christian name by the Greeks, (cf. With).

Emīlia'nъ: Razu'menъ, Jan. 8, July 18, Aug. 8 (Ber).
Aemilianus, m., (Lat), relating to the Aemilian gens, from Lat aemulor "to rival", "to endeavor", "to equal", "to excell one"; "of the tender one" (Cal).

En-dō'rъ: Stu'dnia, a'bo o'ko rodža'iu, ro'du, a'bo meškania [source] (Ber).
"En-dor, Fons, siue oculus geherationis vel habitationis [source]" (Onom); En-dor, Aendōr, Endōron [1 S 28:7]; "fountain of Dor" (Young, Sm); "spring of Dor" (DB).
N.B. City of Manasseh in the territory of Issachar.

Energia'nъ: Di(j)stvo [source] (Ber).
Berynda derives from energēs "effective, active, powerful".

Enō'sъ člk(ъ), zapamiata'lyj [source] (Ber).
Enosh, Enōs (Gk) [Gen 4:26]; "man" (Gr); "mortal" (Young).
N.B. Son of Seth and grandson of Adam.

Enōxъ: ɔ(t)da'ny(j), nauče'ny(j), obyča'jny(j) a(b)[ponovlenie] [source] (Ber).
Enoch, Enoxos or Enōx [Gen 4:17]; "tuition", "teacher" (Young, With); "dedicated" (Sm).
N.B. The eldest son of Cain who gave his name to the first city.

Eparxъ, Īparxъ, Satra(p), per: starosta, uriadník nad pově'tom, preložo'nyj nad kraĩnoiu, to(ž) ĭ voevo'da[source] (Ber).

APPENDIX A

322

Eparxos, m., (Gk); "count, earl", prop, name (cf. Pape); from eparxō "to rule".

*Epaфра'sъ: Pě'niačij [source] (Ber).

Epafras (shortened form of Epafroditos, DB) [Col 1:7, 4:12]; "lovely, amiable, sweet" (Pape); "lovely" (Sm); "handsome" (DB); "the attractive" (Gr); "venustus" (Lat). Berynda derives from Gk epafridzō "foam up"; Same as Onomasticon: "spumans".
N.B. Name of a companion of St. Paul.

Epafrodī'tъ: ōxendo'žnyj, vdia'čnyj [source] (Ber).

"Epaphroditus, Venustus, siue iucundus [source]" (Onom); Epafroditos, m., (Gk). See Epaфра'sъ.

Epēnetъ, Epenetъ: xvale'bnyj, e(1) [source] (Ber).

"Epaenetus, Laudabilis. G. [source]" (Onom); Epaenetus, Epainetos [Ro 16:5]; "praiseworthy" (Sm); from epainos "praise, approval".

N.B. Name of the first Christian convert in Asia.

Epīstī'mī: xudo'žestvo (Ber).

Epistēmē; "Wiesicke" (Pape), from Gk epistēmē "acquaintance with (a matter), understanding, skill, experience".

N.B. A martyr commemorated Nov. 5.

Epima'xъ: ra'tník(ъ) sī'lenъ, Oct. 31 (Ber).

Epimaxos, m., (Gk); "in battle guarding (protecting)" (Pape); from Gk epimaxos "equipped for battle".

Epita'k(t): preložo'ny(j) uria(d)nī(k) sta'rosta (Ber).

Epitaktēs, m., (Gk), Imperiosus (Lat); Pape and Berynda derived from Gk epitaktēs, m., "commanding officer", "imperious".

Epiti'mia: pokuta, a'bo vīna' pě'niažnaa, a'bo kara(n)e, a'bo da'rъ, zapla'ta (Ber).

Prob. fem. of Epitimios; "honoured (man)" (Pape); from epitimia : i) punishment, penalty ii) honour (gift, recognition).

Epitro'pъ: povelī'telъ [source] (Ber).

Epitropos, m., (Gk); from epitropos (loanw. in rabb.) "governor", "procurator", "guardian".

Epifa'niia: pri(j)stia, ukaza(n)e, ō(b)ia(v)le(n)e, ō(t) se(h) Dnъ s(t) Bhoiavle'niī, Jan. 6 (Ber).

Epifaneia (Gk), prob. fem. of Epifa'nios; from epi-faneia, f., "appearing, appearance, manifestation".

APPENDIX A

323

(of God, of Christ, or of demons); epifania (no pl)
"the baptism of Jesus"; and "the Nativity", "Christmas".

k(1) Epifa'niĵ: obbiavlenĵ, ĭlĭ' sla'vnyĵ, zacnyĵ, May 12
(Ber).

Epifanios, m., (Gk); "splendid", "glorious", from
epifanēs.

k(ž) Epixari'a: vsě(m) liu'baa, Sept. 27 (Ber).

Epixaris, f., (Gk); "pleasing, agreeable, charming",
from Gk epixaris.

k(1) Era'zmĵ: Liu'byĵ, Feb. 24 (Ber).

Erazmus, m., Erasmos (Gk); "beloved, amiable" (Pape),
from erasmios.

Era'stĵ: Mĭly(j), vdia'čny(j), prie(m)ny(j), rosko'snyĵ, a'bo
žela'telny(j), Nov. 10 (Ber).

Erastos, m., (Gk), Erastus; "beloved" (Pape); from
erastos.

N.B. This name occurs three times in NT, but it is
not established whether all refer to the same person.

Ere'vinthĵ: hre'čka [source] (Ber).

Erebinthinos (as an adjective) applies to worthless
things; erebinthos, m., or erebinthion, n., "pea".
Erebinthinos Dionysos (cf. Pape).

Ereti'kĵ, Hereti'kĵ: Ka'cerĵ, o(t)ščepe'necĵ ĭ o(t) pa'sty-
ria svoe'hō ĭ o(t) vĕ'ry pravosla'vnoĭ (Ber); Gk
eretikos "of or for rowers or rowing".

Ereticĭ su(t) ĭ'že B[o]žia vĕ'ry o(t)niu(d) očuždĭvšesia
[source] Ber). See above.

Erma'nĵ: podpo'ra, a'bo naušnĭ'c(a), e(1) [source] (Ber).

"Hermes, Mercurius, aut luctum, vel refugium. G.
[source]" (Onom); Hermas, Ermas (Mercury) [Ro 16:14];
"interpreter" (Young); Berynda added "support", from
Gk erma and "earrings", from ermata.

N.B. Name common among slaves; an abbreviated form
of various names such as Hermagoras, Hermodorus,
Hermogenes (cf. EB, DB).

Ermi'ppĵ: rečĭ'stĵ ko'nnĭ(k), July 26 (Ber).

Ermippos, m., (Gk); "gottlich Ross, mit Gott beruhmt"
(Pape).

Ermĭ's(ĵ), Ermĭ'as(ĵ), Ermĭ'j: zyskĵ, a'bo utě'čka, a(b) re-
čĭ(st), slove'senĵ, e(1) [source], Ermě'j, Erme'j,

APPENDIX A

324

Nov. 4, May 31 (Ber).

Hermes, Ermēs (Ermeas, Ermeas, Ermeias, Ermeiēs); the Greek god [Ac 14:12], as a man's name [Ro 16:4]; "the messenger (of gods)", "an interpreter", esp. of foreign tongues". In Ac 14:12 Hermes is a nickname given to Paul.

*Ermoge'nъ: ro'ža(j) zy'sku, a(b) utě(č)ka rože(n)ia, a(b) rečī'st(ъ) rož(d)enie(m) [source] (Ber).

Ermogenēs, m., (Gk), Hermogenes; "dear to gods" (Gottlieb) (Pape). Ber from genō = gignomai "to come into being", of persons "to be born". Onom: "Mercurio genitus, aut lucri generatio, vel refugium generationis. G.".

N.B. A person who had turned away from Paul [2 Ti 1:15], and a name of a martyr (Sept. 1).

Ermola'j: Sī'la liudi'j, ilī' rečīstъ liu'dskij, Maks, July 26 (Ber).

Ermolaos, m., (Gk); "strength (support) of the people", "speaker (messenger) of the people".

Erō'dij: Pta'xъ podo'benъ bo'cianu, žīetъ na' vodnī'sty(x) mē'stce(x), toj ī orla' zabīva'etъ ī zaēda'et(ъ) [source](Ber).

Erōdios, m., (Gk), prop. name (Pape); from erōdios "the heron".

Esi'a, Aisi'a, ž(n): ščasli'vaa, June 7 (Ber).

Aisia(s), m., (Gk); "happy" (Pape).

E'ua: žīznъ, žyvo'tъ, a'bo žī'va, a'bo žīvia'čīa, vъspīatnē La(t): Aue, ra'dujsia. Pe'ršaia nevē'sta stvo'rena-ia ō(t) B[oh]a [source] (Ber).

Eve, Euea = Eua (Gk and Lat form of Heb Hawwah) [Gen 3:20]; "mother of all living" (Gr, Pape); "life-giving" (With); "lāfe, life-giving" (Young); "life" (Sm).

Euahhelī'stъ: Blhovē'stnīkъ, a'bo do'bryj povēda'čъ (Ber).

Eua'ggelos, m., (Gk); "bringing good news" (Pape); euaggelistēs, m., "the bringer of good tidings", "an evangelist" (NT), "an evangelist", a writer of one of the four Gospels.

**Eua'nthi'a, Sept. 1 (Ber).

Euanthia, f., (Gk); from euanthēs "beautifully blooming".

k(1) Eua'hrij: Do'brъ lo'vъ (Ber).

Euagrios, m., (Gk); "Beutner" (Beute "booty") (Pape).

APPENDIX A

325

Berynda derives from Gk euagros "lucky in the chase, blessed with success".

k(ž) Eua'hria: ščaslīvoe pojma(n)e (Ber).
Fem. of Euagrios; etym. see Eua'hrij.

Euvu'lb: do'bryj ra'dca, Nov. 28 (Ber).
Euboulos, m., (Gk); Eubulus (Lat) [2 Ti 4:21]; "good counsellor" (Pape); from euboulos "well-advised, prudent".
N.B. Name of a Roman Christian.

Euhe'nia: Blhoro'dnaia, Dec. 24 (Ber).
Eugenia, f., (Gk); "noble" (Pape); from eugenēs "well-born", "noble-minded".
N.B. The name of a third century Roman martyr.

Euhe'nij: Blhoro'denъ, Dec. 13 (Ber).
Eugenios, m., (Gk); "noble" (Pape).
N.B. There are four popes by this name.

Eugra'fъ: Dobropī'secъ, Dec. 1 (Ber).
Eugrafos, m., (Gk); "Schonding" i.e. "schon Gemalde" (Pape); Ber from eugrafēs "well-painted, writing well".

Eudoki'a: Blhovole'nie, Mar. 30 (Ber).
Eudokia, f., (Gk); from eudokia "good will, from good will".

Eudoki'mъ: Blhoīsku'senъ, ilī' blhoīspyta'telъ, July 13 (Ber).
Eudokimos, m., (Gk); "of good repute" or "looked at, examined" (Pape); from dokimos "a proof, test", of persons: "approved, esteemed, notable"; eudokimos "in good repute, honoured, famous, glorious".

Eudo'ksij: Dobrosla'venъ, Sept. 6 (Ber).
Eudoksios, m., (Gk); from eudoksos. See above.
N.B. Bishop from Antiochia.

Eudoksi'a: Dobrosla'vnaia (Ber).
Eudoksia, f., (Gk); from eudoksia. See above.

Euthīmi'a: Dostoxva'lnaia, abo dobroslavnaia, Nov. 19 (Ber).
Eufēmia, f., (Gk); "of good repute, honour" (Pape); from eufēmia.

Euthīmij: Vese'lyj, oxo'tnyj, a'bo blhodu'senъ, Jan. 20 (Ber).
Euthymos, m., (Gk); from euthymos "kind, generous; of good cheer".

APPENDIX A

326

Eukra'tij: Blhoderža'vny(j), Oct. 21 (Ber).

Eukratēs, m., (Gk); "through power (might) shining" (Pape); from eu "greatness", and kratos "strength, might".

Eulo'gij: Blhoslove'nyj, Feb. 13 (Ber).

Eulogios, m., (Gk); "praising" (Pape); from eulogia "praise, blessing".

Eume'nij: Ml(s)rdъ, a'bo ml(s)tīve(n), tī'xъ, dobroxo'tnyj Sept. 18 (Ber).

Eume'nēs, m., (Gk); "benevolent, kind" (Gr,Pape).

k(ž) Euniki'a: blhopobě(d)na(a), Oct. 28 (Ber).

Eunikē, f., (Gk); Eunice; "victorious, triumphant" (Pape); from eu "well", and nikē "victory".

N.B. Mother of Timothy; St. Paul praised her for her faith.

Eunu'xъ: Sko'plenyj člove'kъ, zří Kaženi'kъ ě sko'pe'sъ (Ber).

Eunouxos; Translations of this word in different versions of the bible are: "eunuch, officer, chamberlain, emasculated man".

Euo'dъ: blhoputny(j), Sept. 1 and 7 (Ber).

Euodos, m., (Gk); Ber and Pape from euodia "a good journey" (a prosperous journey).

Euōdi'a: Do'bryj za'paxъ ě dobre paxnučij, e(1) [source](Ber).

Euodia (RV), Euodias (AV), Euōdia, Euodia (Young); fem. of Euodios (DB,EB); "a prosperous, favourable journey" (Pape); "fragrance" (Sm), from euōdia "a sweet smell".

N.B. A Christian woman at Phillippi [Phil 4:2].

Euplu'sъ: do'brъ plava'telъ, Aug. 11 (Ber).

Euplous, m., (Gk), Euplus; "zur See stark" (Pape); Ber from eu "well" and ploos or contracted plous, m., "voyage", "navigation"; euploos "good for sailing, fair" (Lidd).

kžEupraksě'a, Eupraksia: ščasli'va(a), July 25 (Ber).

Eupraksia, f., (Gk); "successful, lucky" (Pape); from eupraksia = eupragia, f., "well-doing, welfare, success".

Eupre'pi(j): blholě(p)ny(j), slīn(n)oĩ urody ...(Ber)

Euprepios, m., (Gk); from euprepēs "looking well".

Euse'vij: Blhočestī'vъ, June 22 (Ber).

APPENDIX A

327

Eusebios, m., (Gk); "pious, devout" (Pape); from eu-sebēs.

**Euse'ōnъ, Aug. 1 (Ber).

Evsevon, mč. (Budovnič, p. 81).

Eusta'fij: Īstīnenъ, tve'rdъ, a'bo krě'pcě ĭ do'brě stoia(j) Sept. 20 (Ber).

Eustathios, m., (Gk); "stable, firm" (Pape, With); from eustathēs "tranquil, stable".

Eusto'lia, že(n): pe(n)kne při(b)ra'na(a), Nov. 9 (Ber).

Eustolion, f., (Gk); "beautiful gown" (Schonrock) (Pape); from eustalia (eustalos) "apparel".

Eustra'tij: Blhъ vo'ĭnъ, a'bo do'brě voĭnstvu'iaj, Dec. 13 (Ber).

Eustratios, m., (Gk); "with good army" (mit guten Heere) (Pape); "good warrior" (Cal).

Eutro'pi(j): Blhoō'braze(n), blhonrave(n), Mar. 3 (Ber).

Euthropios, m., (Gk); "cunning, comic(al) man" (listiger, possierlicher Mensch) (Pape); "of good manners" (Cal); from eu "well" and "tropos" "manner, way, kind, way of life, conduct, character".

Eutī'xia: ščaslī'vaa, Sept. 4 (Ber).

Eutyxia, f., (Gk); "fortunate" (Pape); from Gk eu "well", tyxē "fortune".

Eutīxia'nъ: ščaslī'vyj, Sept. 2 (Ber).

Eutyxianos, m., (Gk); "fortunate" (Pape); see Eutī'xia.

Eutī'xij: Blhočaslī'vъ, Apr. 6 (Ber).

Eutyxios, m., (Gk); "fortunate" (Pape); see Eutī'xia.

Eufīmi'a: Blhosla'vna(a), Sept. 16 (Ber).

Eufēmia, f., (Gk); from eufēmia "of good repute".

Eufراسي'a: učťi'va(a) ra'do(st), May 18 (Ber).

Eufrasia, f., (Gk); "joyous" (Pape); from eufrasia "good cheer".

Eufrō'sīna: Ra'dostъ, a'lbo, Eufērō'sīnia, Eufērō'sīnia, dobrovese'lie, Sept. 25 (Ber).

Eufrosynē, Eufrosyna, f., (Gk); "cheerful" (Pape); from eufrosyne "cheer, gladness".

N.B. Berynda employs "Ѣ" in the name.

APPENDIX A

328

Eufrosi(n): ra'dostb prinosia'či(j), May 15 (Ber).

Eufrosynos, m., (Gk); "joyous" (Pape, Cal).

Euxari(st): Ml'lyj, vese'lyj, vdiachny(j) (Ber).

Euxaristos, m., (Gk); "thankful" (Pape); from euxari-
stos "winning, agreeable, pleasant, grateful".

Eufi'xij: Blhodu'she(n), smě(1), Sept. 7 (Ber).

Eupsyxios, m., (Gk); "joyful, courageous"; from eu-
psyxeō "be glad, have courage".

**Efivi'ia [source], Efivī, Efivovb (Ber).

Probably fem. of Efēbos; "youth, young man" (Pape).
Berynda offers no explanation only the source [2 Macc
4:9], where efēbeion (a place for youth to exercise
themselves) is an architectural term. Gk efēbos (a
youth who is 18 years of age) is also used of "a young
girl".

Efime'rej: Nedě'lni(k), po(p), čer(ž)ni(k) (Ber).

Berynda explains the name from Gk efēmerios "parochial
priest, officiating priest".

Eftha'db: Prosvěšče'nie (Ber).

Possibly Jephthah, (Heb) Jephthae (Gk); in the epistle
to the Hebrews he is called Jephthae [Heb 11:32]; "an
opposer" (Young, With); "God opens (the womb)" (EB);
"he, i.e. prob. Jehovah, will open" (DB).
N.B. A Gileadite judge of Israel [Judg 11:1, L S 12:11,
Heb 11:32].

Efra'tha: obfi'tostb, a'bo požite'čnaia, a(b) rostu'čaia, žo-
na [source]. Zři Vithlee'mb, (Ber).

"Ephratha, Vbertas, siue frugifera, vel crescens aut
incinerata [source]" (Onom); Ephratah or Ephrath,
Efratha (Gk); [1 Ch 2:50, 4:4]; "fruitful (land)" (Gr);
"fertility" (Young); "fruitful" (Sm).

N.B. A second wife of Caleb; also city N of Jerusalem.

k(1) Efre'mb: Uroža'jnyj, plodovi(t), plodono'senb, [do'brb
služi'te(1) i(1) ra'dostny(j)] [source] (Ber).

"Ephraim, Frugifer, aut crescens ... [source and de-
scriptoin]" (Onom); Ephrem, or Ephraim (Heb), Efraim
(Gk) [Gen 41:12]; "the fruitful" (Young, With); "double
fruitfulness" (Sm). Berynda also adds, in brackets,
an explanation taken from Gk eufroōn "cheerful, merry",
and probably from eu "well" and frontis (?) "thought,
care".

Exi'dna: Iaščorka, z(r) zmi'j ... [source] (Ber).

APPENDIX A

329

Exidna, loanword in rabbinical, "viper", usually of poisonous snake; daughter of Tartaros and Ge; metaph. of treacherous wife or friend; earlier, only as a proper name of a monster, daughter of Callirhoe (cf. Li0d).

Exō'tskij, Ahohi'tb: bra'tb živvyj, a(b) ose(t), a(b) te'rniamoe' [source] (Ber).

"Ahohites, Frater viuus, aut tribulus vel spina mea [source]" (Onom); Axōxei (Onom-Gk), Ahohite, The, Ekxōx (Lxx), Aōthi (A), Axōxi (L), Ahohite (Vg); [1 Ch 27:4]; "belonging to Ahoah" (= "brother's reed"), a patronymic derived from Ahoah, a grandson of Benjamin (Young); "a man of the family of Ahoah, (a grandson of Benjamin, J.R.) or Ahijah (?)", [Ahijah = "Yahwe is brother (i.e. protector)] (EB).

Zava(d): vē'no, a(b) vy'posażeny(j) [source] i Vaza'th [source] i Azava(d) [source] i Zavu(th) a(b) Zabu(d) [source] i Za(v)de'i a(b) Zabade'i m(n) č(s) [source] (Ber).

"Zabad, Dos siue dotatus [source]" (Onom); Zabad (A, L) [1 Ch 2:36 f.], Zabed (Lxx, A) [1 Ch 7:21]; Zabel [Lxx], Zabeth (A), Zabath (L) [2 Ch 24:26]; "gift" (Sm); "endower" (Young); Zabud, Zabuuth (Lxx), Zabuouth (A), Zaxour (L) [1 K 4:5]; "given" (Sm); "endowed" (Young).

Zavulō'nb: Me'ska(n)e, a(b) me'skaiučij [source] (Ber).

"Zabulon, Habitaculum, vel habitans [source]" (Onom); Zabulon, Zaboulōn (Gk) [Gen 30:20]; "dwelling" (Young); N.B. Son of Jacob and Leah.

Za'za, a'bo Ziza': vsele'nskiy, a'bo vsia'kiy, a(b) be'stia a(b) dī'koe zvěria', a(b) ōsvěča'iučij, a'bo z(ъ) sī(r): ō(t)stupu'iučij [source] (Ber).

"Ziza, Vniuersalis, vel omnimodus, seu bestia, vel fera aut resplendens: vel Syriace, recedens [sources]" (Onom); Zaza (RSV), Ziza (Vg) [1 Ch 2:33]; "projection" (Young).

N.B. A son of Jonathan.

Zakxa'j, a(b) Zaxa(j): čī'sty(j), a'bo ia'sny(j), sī(r) spravedlī'vy(j) [source], i Za(k)xě(j), Za(k)xe'j: uspravedlīvia'iučij(j). N. [source] (Ber).

"Zacchai, Purus, aut nitidus: vel Syriace, iustus [source]" (Onom); Zaccai [Ez 2:9], Zakxaios [2 Macc 10:19]; "pure" (Sm).

N.B. Prob. an abbrev. of Zechariah ("Yah remembers").

Za'mvrij: Spěva'iučij, a'bo loza' vī'nnaia, a'bo lětoroslъ,

APPENDIX A

330

a'bo utiatia', a(b) p̄rerē'za(n)e [source] [v s(1): po(1) 2 s(x) nē'st̄] [source] (Ber).

"Zambri, Cantans, vel psallens, seu vitis, vel palmes, aut amputatio, vel praescissio [source] scribe ubique Zamri"(Onom); Zimri; Zambri (Vg), omitted in Lxx [Jer 25:25]; "celebrated" (Young).

Zami'ra, a s(1): Samari'as̄, spēva(n)e, pē'snka, a(b) ro'sčka, a(b) ma'tīca [source] (Ber).

"Zamira, Cantus, cantio, vel surculus, siue propago [source]" (Onom); Zemira, Zemirah (RV), Amarias (Lxx), Zamarias (A), Zamaria (L) [1 Ch 7:8]; "a song" (Young, Sm).

N.B. Son of Becher.

Zara': Vsxo'diačij, a(b) vsxo'dnij, a'bo svē'tlost̄ [source] (Ber).

"Zara, siue Zare, Oriens, vel Orientalis aut claritas [source]" (Onom); Zara, Zerah (RV), Zara (Lxx,A,L) [Gen 36:13]; "rising (of the sun)" (Sm); "sprout" (EB, Young).

N.B. A son of Reul.

**Zarvī'l̄: Sept. 4 (Ber).

Zaxa'ria, Zaxa'rij: Pa'mia(t) [Bžia] H[ospod]nia, a'bo pamia(t) nearzorī'maa, sla'va nearzorīmaa (prob. neozorīmaa, J.R.), a(b) mu'(ž)nij pa'nskiy [source] (Ber).

"Zacharias, Memoria Domini, aut masculus Domini[source]" (Onom); Zechariah, Zachariah, Zaxarias [1 Ch 5:7]; "Jah is renowned" (With, Young); "Yahweh remembers" (EB).

Zevede'j: Vē'no, a(b) obohače(n)e [source] (Ber).

"Zebedaeus, Dos, siue dotatus, aut fluxus vehemens [source]" (Onom); Zebedee, Zebadaios, from Heb Zebadiah [Mat 4:21]; "Jah is gift" (Young); "Jah is endower", "Jah is gift"; "Yahwe has bestowed" (EB).

**Zevina', Feb. 23 (Ber).

Zebinas, Zebina (Heb); "purchase" (Young); "bought" (EB).

Zemvra'м̄, a(b) Zamra'n̄: spēva'(k), a'bo spēva'n̄e [source] (Ber).

"Zamran, Cantor siue cantus [source]" (Onom); Zimran, Zemran (A), Zembran (Lxx,A), Zemram (L), Zamran (Vg) [Gen 25:2]; "antelope" (EB); "mountain-sheep or mountain-goat" (DB); "celebrated" (Young).

N.B. A son of Abraham.

APPENDIX A

331

Zefī'rb: Vě(trb) ō(t) za'xodu (Ber).
Zefyros, m., (Gk); "west" (Pape).

Zī'vb: Vo'lkb [source] (Ber).
"Zeb, Lupus [source]" (Onom); Zeeb, Zēb (Gk); "wolf" (Young, Sm, EB).

Zīlō'tb: Revnī'telb za'zdriačij, e(1) [source] (Ber).
"Zelotes. Aemulator. G. Cognomen Simonis Apostoli[source]" (Onom); Zelotes, Zēlōtēs [Lk 6:15]; "zealous" (Young); "strange" (Wunderlich) (Pape).

Zīna': žī'iučij, e(1) [source] (Ber).
"Zenas, Viuens. G. Legisperitus quidam [source]" (Onom); Zēnas (abbrev. of Zenodorus) [Tit 3:13]; "gift of God" (Pape); Ber from zaō "to live" (metaph. "to be in full life and strength").

*Zīnaida, June 7 (Ber).

Zīno'vij: čistožī'telb, ilī' žīvžitelb, Oct. 30 (Ber).
Zēnobios, m., (Gk); "living God's life" (Gottleber) (Pape).

**Zī'nōnb, Sept. 6, 3, Mar. 3, Apr. 5 (Ber).
Zēnōn, m., (Gk).

k(1) Zōti'kb, Sept. 13, vsě(m) edī(n) t(1) (Ber).
Zōtikos, m., (Gk); from zōtikos "fit for giving" or "maintaining life", "full of life".

Zōi'lb: Mar. 3, žīvo'te(n), žī'zne(n), žīvotīščb. N. Maks(Ber).
Zōilos; Zōe; "life"; used by Alexandrian Jews as a translation of the name Eve, and later used by Greeks as a Christian name.

**Zīnōi'da, Oct. 11 (Ber).

Zi'na, a'bo Ziza'j, a'bo Ziza': čužolo'žstvo, z(b) sī(r): tu-
če(n)e, a'bo zbro'ia [source] (Ber).
"Zina, Fornicatio: aut Syriace nutrimentum vel arma [source]" (Onom); Zina (RSV), Ziza (Vg) [1 Ch 23:10], Zizah [1 Ch 23:11], Lxx, A, L lists Ziza in both places (cf. EB); "shining", "brightness" (Young); "abundance" (Sm).

*Zi'fb: Ty'ī usta', z(b) sī(r): fa(1)š(b), a'bo fa(1)šova(n)e [source] (Ber).
"Ziph, Istud os, vel ista bucca: aut Syriace, falsitas, vel falsus ... [source]" (Onom); Ziph; Z(e)if (Lxx, A, L)

APPENDIX A

332

[Jos 15:24]; uncertain, perhaps a corruption (EB);
"refining place" (Young).

*k(1) Zorovave'lb: o(t)dale'nyj o(t) zesromoče(n)ia [source]
(Ber).

"Zorobabel, Alienus a confusione, aut aliena vel extranea confusio, siue extranea commistio, aut dispersio confusionis vel commistionis, seu circulus commistionis vel confusionis [source]" (Onom); Zerubbabel; Zorobabēlos, Zorobabel; "begotten in Babylon" (EB); "born in Babel" (Sm); "shoot of Babylon" (Young).

Zōgra'fъ, zri' živopi'secъ.

Zōgrafos, m., (Gk) "a painter" (Pape).

**Zōi'sъ, Dec. 18, May 2 (Ber).

Zōēs, m., (Gk); from zōē "life" (opposite to thanatos "death").

Zō'diia, 12 znaki' nb(s)nyi, na 12 kru'haxъ nb(s)nyxъ bu'dučy
(Ber).

Zōdion, n., (Gk); "the signs of the Zodiac" (twelve heavenly signs).

**k(1) Zō'simъ, Aug. 4, Sept. 27, Jan. 4 (Ber).

Zōsimos, m., (Gk); "fresh" (Pape); "sign of life" (Cal),
zōsimos (zaō) "capable of life" (Lat vitalis).

ĭahiia, ĭlĭ Exai'a: Bra'tъ pa'nskiĭ, mu'žъ [source] (Ber).

Jehiel; Ieēl (Lxx), Eieēl (A,L), Jehiel (Vg) [1 Ez 10: 21]; "God is living" (Young); "God lives" (EB); "may El live" (DB); "may God live" (Sm).

ĭgemō'nъ: Preložo'nyj, to'žъ zri' Epa'rxъ, ĭ Knia'zъ [source]
(Ber).

Egemōn, m., (Gk); "prince" (Pape).

ĭhu'menъ: vo'žъ, a'bo pre(d)sta'te(1) (Ber).

Egoumenos, m., (Gk); "leader" (Pape).

ĭdōlъ, Eidōlъ, e(1) [source], z(r) Kumĭ(r) [source] ĭdōložrъ-
tvie, ĭdōložrěj: ofērova(n)e bolva'nōmъ (Ber).

Eidōlon, n., (Gk); "image", "idol", "false god".

ĭdōloslužĭ'telъ: Bolvoxva(1)ca, a'bo bolva'nōm nevo'lnĭ(k),
liu(b)znevo'leny(j) (Ber).

Eidōlolatres, m., (Gk); "idolator".

ĭeliatha', e(1): B[oh]ъ mo'j ty, a(b) B[oh]ъ mo'j prišo'lb.

Mu(ž) [source] (Ber).

APPENDIX A

333

"Eliatha, Deus meus tu, aut Deus meus venit [source] (Onom); Eliathah (RSV), Elitha (L), Eliathath (Lxx), Eliatha (A) [1 Ch 25:4]; "God is come" (Young); "God hath come" (Sm, DB).
N.B. A son of Heman.

*Īenъ-Haddī, Enъ-Haddī: Kozy' a'bo ščastia zove'tbsia. Īasaōn-thama'rъ [source] (Ber).

"En-gaddi, Fons siue oculus hoedi vel felicitatis: aut ex Hebraeo & Syro, fons siue oculus incisionis, vel scissurae [sources]. Dicitur & Hasason-thamar [source]" (Onom); En-Gedi, Engaddi (Vg), Engadd(e)i (Lxx, A, L) [1 S 23:29, 24:1, Ez 47:10]; "fountain of Gad, or Kid" (Young); "fountain of the kid" (EB, DB, Sm).

N.B. Name of a town; its original name was Hazazon-Tamar.

Īzī'rъ, Gazīrъ: Vě'prъ: z(ъ) sī(r): nave'rnenyj, ĭmia' mu'ža [source] (Ber).

"Hazir, Porcus: aut Syriacae, conuersus vel reuersus Nomen viri [source]" (Onom); Hezir (RSV), Ezeir (Lxx A), Azēr (L), Hazir (Vg) [Neh 10:20]; "returning home" (Young); "boar" (EB); "swime" (Sm); "boar or apple" (DB).

N.B. One of the chiefs that sealed the covenant with Nehemiah.

Īkata'nъ, ĭlī' E'kceta'nъ: ma'lyj, a'bo na'jmenšij [source] (Ber).

"Eccetan, Paruus, siue minimus. [source]" (Onom); Hakkatan (RSV), Ak(k)atan (Lxx, A, L), Eccetan (Vg) [Ez 8:12]; "the little one" (Young, EB); "the smallest one" (DB).

N.B. The father of Jahanan.

Īkono'mъ, z(z) stroī'telъ, ĭ domostroī'telъ (Ber).

Oikonomos, m., (Gk); from oikonomos "one who manages a household" (Pape); proper name (Pape).

Īkō'kъ, ĭlī' Huku'ka: vyrěza(n)e, a'bo za'konъ, a'bo založe'nia prava ... z(r) Hako'kъ (Ber).

"Hucuca, Sculptura, vel praeceptum, aut legislatio [source]" (Onom); Hukkok; Iakana (Lxx) Ikōk (A), Hucuca (Vg) [Jos 19:34]; "portion" (?) (EB); "portion, possession" (DB); "ditch" (Young).

N.B. A place on the boundary of Naphtali.

Īkonoma'хъ: obrazōbo'recъ, ĭkōnobo'recъ [source] (Ber).

From Gk eikon-maxos "warring against images".

APPENDIX A

334

Īla', ĩlĭ' E'lia, ĩ(1) Ola'sb: ia'partovoe derevo a(b) du'bĕ, mo'cno(st), a(b) zlore'če(n)e, a'bo prĭsia'ha, to e(st) roska'zovania: a(b) Sĭ(r): B[oh]ĕ ... [source] (Ber).
 "Ela, Ilex vel quercus, siue fortitudo: aut maledictio, vel iuramentu, scilicet impercationis: aut Syriace, Deus ... [source] ..." (Onom); Olas, ēla (Onom-Gk), Elah (RSV), Ela (Lxx,A,L,Vg) [Gen 36:41]; "oak"(Young); "terebinth" (DB); prob. an abbreviation (EB).
 N.B. Berynda lists six persons.

Īle'ktōrĕ, ĩlos: e(1): Slnce (Ber).
 Elektōr, m., (Gk); "the beaming sun"; from ēlios "the sun". [Ēlios, proper name (Pape)].

Īllĭrĭ'kĕ: Slova'kĕ, z(ĕ) la(t): Da'lma'ta, z(ĕ) česka Ha'r-vatĕ (Ber).
 Illyrikos, m., (Gk); "belonging to Illiricum", the district across the Adriatic Sea.

Īli'a: Bžĭia krĕ'postĕ, Sept. 13. B[oh]ĕ Pa'nĕ, a'bo mo'cnyj pa'nĕ ... [source] (Ber).
 "Elia, Deus Dominus, aut fortis Dominus [source]" (Onom); Eliah (RSV), Elias (Lxx,A,L) [1 Par 8:27]; "God is Yahweh" (Gr); "God is Jah" (Young); "Yahwe is God" (EB); "my God is Jehovah" (Sm).

Īli'j, Eliu', e(1): 1: Samĕ B[oh]ĕ moj, a'bo mo'cnostĕ eho' ... Eliu' [source] ĩ Elĭ'ia [source] (Ber).
 "Eliu, Deus meus ipse, aut fortitudo ipsius [source]" (Onom); Elihu (RSV), Eliou (A,L), Ēleiou (Lxx), Eliu (Vg), Eili (L) [1 S 1:1]; "God is He (Yahwe)" (EB); "my God is he" (Sm); "the Lord himself or the Lord is Jah" (With); "God himself" (Gr).
 N.B. Name of five persons.

Īliodō'rĕ: Slnčnyj da'rĕ, Maks (Ber).
 Eliodōros, m., (Gk); "sun-man or gift of the sun" (Pape).

Īra, la(t): Iu'no, bohĭ'nia, žona' Di'eva ĩ dočka'. ĩmia' Ī-dōlu (Ber).
 Era, Ion. Ērē, f., Hera, Lat Juno, queen of the gods daughter of Kronos and Rhea, sister and wife of Zeus applied to the Empresses of Rome, as Zeus is to the Emperors.

*Īra'klij, Sept. 22 (Ber).
 Ērakleios = Ērakleos; "of Hercules", Lat Hercules; son of Zeus, the most famous of the Greek heroes; the name means "Hera's glory".

APPENDIX A

335

**Īrakle'mō(n), Dec. 2 (Ber).

Ēraklammōn, similar to Ēraklamos.

Īrī'na: Mī'rna, a(b) poko'j, May 5 (Ber).

Ērinē = Eirēnē; "peace" (Pape).

Īrīna'rxъ: Mī'ra načalni(k), Novъ 28 (Ber).

Eirēnarxos, m., (Gk); from eirēnarxos "chief of police, police captain, a magistrate of imperial times".

Īrīne'j: Mī'rny(j), spoko'jny(j), Aug. 22 (Ber).

Eirēnaios, Irenaeus; "peaceful" (Pape).

Īrō'axъ: Polbo'žnyxъ [source] (Ber).

*Īrōdi'ōnъ: Spěva(n)e iuno'ny, e(1) [source], Apr. 8 (Ber).

Erōdiōn (a relative of St. Paul, Ro 16:11); "of hero" (Pape); "Iunonis vel dominatricis cantilena" (Onom); Ber and Onom from: ēra "Juno", ōdē "song"; others from: ēros "hero"; Lat "dominus". In Homer ēros is a title of honour.

Īrōdъ: [žela'telenъ] kožu(x), xvala', a'bo hora' xva'ly, py-xī', z(ъ) sī(r): smo(k) ohnī'styj. N. [source] (Ber).

"Herodes, Pellis gloria, vel pelliibus glorians aut mons gloriae vel arrogantiae: aut Syriace, draco ignitus. D. [source]" (Onom); Ērōdēs, m., Herod [Lk 1:3]; "hero" (Pape); "hero-like" (Sm).

N.B. Son of Antipater, procurator of Judea.

Īsa'ia, īlī' Esa'iasъ: Zbave'nъ Pa'nscoe, a'bo Sp[a]sъ H[os-pod]eň, Feb. 16 [source] (Ber).

"Esaías, Solus Domini [source]" (Onom); Isaiah (RSV), Ēsaías [Isa 1:1]; "God (is) helper" (With, Young); "help of Yahwe or Yahwe helps" (EB); "Jehovah is salvation" (Sm,DB).

Īsavъ, īlī' Esavъ: Sъbo'гъ, a'bo čī'niačij, a(b) ro'biačij, a'bo mo'lb ehō' ... [source] ī'že ī Edo(m) [source] nazyva'etъsia. (Ber).

"Esau, Faciens vel operans, aut tineas eius ... [source] qui Edom [source] dicitur" (Onom); Esau (RSV), Ēsau (Lxx,A,L) [Gen 25:1] "hairy", "the shaggy" (EB); "hairy" (With,Pape); "hated by God" (Arndt); "hirsute, hairy" (Young); the name remains a mystery, for "red" and "hairy mantle" are a play of words on Edom and Seir (Gr).

N.B. Twin brother of Jacob.

APPENDIX A

336

Īsku'sъ: Pokušenъe, usilovane, pokošto'va(n)e, kuše(n)e, do-svědče(n)e. Īmia' městca koto'roe ty(ž) poxule'niemъ byva'etъ na'zvano [source] (Ber).

"Tentatio, Nomen loci, quod & Iurgium dicitur [source] Vide Massa" (Onom); Massah (Heb), Peirasmos (Gk), temptation; as a place name in Ex 17:7 etc.

Īstočnikъ Assō'rovъ, a'bo En-ha'sōrъ: žrodlo a'bo o'ko sě'niĵ, a'bo stu'dně, sě'no a'bo zě(1)e ... [source] (Ber).

"En-hasor, Fons siue oculus atrii vel vestibuli, aut fontis foe num vel herba [source]" (Onom); En-Hazor (RSV), Pēgē Asor (Lxx,A), En-hasor (Vg) [Jos 19:37]; "fount of Hazor" (Sm); "spring of Hazor" (DB); "fountain of the village" (Young).

N.B. A fenced city in Naphtali.

Īsto'čnikъ Samesōvъ, a'bo En-sume'sъ: žrodlo a'bo o'ko slnca, a'bo z(ъ) e(v): ĭ sī(r): stu'dnia a'bo o'ko slu'žby a(b) usluhova(n)ia, ĭ(m) mě(st)ca [source] (Ber).

"En-theses, Fons siue oculus Solis, aut ex Hebraeo & Syro, fons siue oculus ministerii vel famulatus [source]" (Onom); En-Shemesh (RSV), Pēgēn Baithsamīs (Lxx), (Pe)gēn Sames (L), Ensemes (Vg) [Jos 18:17]; "spring of the sun" (Gr).

N.B. Location E of Jerusalem.

Īsī'xiĵ; Be(z)mo(1)vnī(k), mo(1)čalī(v) [source] (Ber).

Ēsyxios, m., (Gk); "quiet" (Pape), from ēsyxios.

Thavō'rъ: vy'brane, a(b) čī'sto(st), z(ъ) sī(r): skru'xa, a'bo prelama(n)e [source] (Ber).

"Thabor, Electio, siue puritas: aut Syriace, contritio vel confractio [source]" (Onom); Tabor (RSV), Thabōr [Jer 46:18, Psa 88:13]; derivation of the name unknown. For the Semitic derivation some suggest dabir "mountain"; older etymology bethor "house of light"; among Arabs, Tabor means "mountain", "height" (Young).

k(1) Thaddē'j: zřī' Keleve(j), Apr. 21 (Ber).

"Thaddaeus, Laudans, siue confitens. D. ... qui ibidem iuxta lectionem Graecam dicitur Lebbaeus [source]" (Onom); Thaddaios, Thaddaeus [Mt 10:3, Mk 3:18]; from Syrian "breast" (Young); "female breast" - very doubtful; some connect it with Gk Theudas as an abbrev. of Theodotus, Theodosios or Theodoros (DB). Etymology quite doubtful.

N.B. Name of one of the twelve Apostles also called Lebbeus.

APPENDIX A

337

Thala'ssij: Mo'rskij, Maks (Ber).

Thalassios, m., (Gk); "of the sea" (Pape); from thalassa "sea".

Thalele'j: cvětušči maslí'na, May 20 (Ber).

Thalelaios, m., (Gk); "Olivenkranz"; from thaleia "blooming, luxuriant".

Thallī', a'bo Athala'j: Hodī'na a'bo ča(s) mo(j), a(b) mně' [source] (Ber).

"Athalai, Hora mea, siue tempus meum vel mihi [source]" (Onom); Athlai (RSV), Thalei (Lxx) [Ez 10:28]; "Yahwe is great" (EB); "Jah is strong" (Young).

*Thama'rъ: dolo(n), a(b) pa'le(c) prъši(j) ō(t) sre(d)ne(h), a(b) vyměne(n)e, pereměne(n)e, a(b) ho'rko(st) [source] (Ber).

"Thamar, Palma, vel dactylus, siue commutatio vel permutatio, aut amaritudo"... (Onom); Tamar (RSV), Thamar (Onom-Gk) [Gen 38:6]; "palm-tree, date-palm" (EB, Young). Berynda derives from Lat palma "the palm of the hand".

N.B. Name of several women in OT.

*Thasī', a'bo Assu'rī: Bl(s)ve(n)stvo, a(b) posmotrě(n)e, obli(č)e, a(b) xože(n)e [source] (Ber).

"Assuri, Beatitudo, aut intuitus, vel gressus [source]" (Onom); Assurites, the (RSV), ton Thaseirei (Lxx), Thasour (A), Ezri (L), Gessuri (Vg) [2 S 2:9]; "belonging to Ashur" (Sm); "freeman" (Young).

The'kla: Presla'vnaa, Bhomъ zva(n)na, Sept. 6, 21 (Ber).

Thekla, an abbrev. form of theokleia, "God famed" (With).

N.B. Found only as a Christian name.

Theognō'stъ: B[o]homъ po'znanъ, b[o]horazu'menъ, Aug. 21 (Ber).

Theognōstos, m., from theognōstos "known of God".

Theoduli'a: ž. Poslu'ha B[oh]u, Feb. 10 (Ber).

Theodoulē, f., (Gk); from theo-doulos "servant of God".

Theodu'lъ: B[o]žij ra(b), Oct. 28, Dec. 3, Feb. 16 (Ber).

Theodoulos, m., "servant of God".

Theodōra: B[o]hodarova(n)naa, Sept. 11 (Ber).

Theodōra, f., "given by God".

Theodōrī'tъ: B[o]homъ darova'nъ (Ber).

Theodōrētōs, m., "given by God"; from theodōritos.

APPENDIX A

338

Theo'dōrъ: B[o]žij darъ, Sept. 9, 19, 20, Nov. 11, 28 (Ber).
Theodōros, m., (Gk); from theodōros "God's gift".

Theodō'sia: B[o]hodanna, May 29 (Ber).
Theodōsia, f., (Gk); "divinely given"; from theodōsia.

Theodō'tij: B[o]homъ danъ, Nov. 3 (Ber).
Theodōtios, m., (Gk); "given by God".

*Theodō'tъ: Blhouxa'nъ [source], Feb. 19 (Ber).
Theodōtos, m., (Gk); "given by God"(Pape).

Theokti'stъ: B[oh]u sъzda'nъ, B[o]homъ zda'nъ, Sept. 3,6,
Jan. 4 (Ber).
Theoktistos, m., (Gk); "created by God"; from theo-
ktistos.

Theoklī(t): B[o]homъ zvanъ, Sept. 14 (Ber).
Theokleitōs, m., (Gk); "called of God"; from theoklē-
tos.

Theolī'ptъ: B[o]ho(m) drъžī(m), liu'bo ia'tъ (Ber).
Theolēptos, m., (Gk); "seized by God"; from theolēptos.

Theologъ: B[o]hoslo'vъ, e(1) (Ber).
Theologos, m., (Gk); "one who speaks of God"; from
theologos. Surname especially given to Gregorius from
Nazianz and St. John.

Thepe'mptъ: Bohonareče'nnyj, ilī' B[o]homъ posla'nъ, Jan. 5
(Ber).
Theopemptos, m., (Gk); "sent by God".

Theopre'pij: B[o]holě'pъ, Aug. 22 (Ber).
Theopropos, m., (Gk); "meet for a god"; from theopre-
pēs.

THEOSъ: B[o]hъ (Ber).
Theos, Beot. Thios or Sios, Dor. Theus, in Lxx and
NT: thee, God, or Gods, mng. the Deity.

Theostīri'k(t): B[o]homъ utverže(n), Nov. 10 (Ber).
Theostērikos, m., (Gk); "supported by God"; from theo-
stēriktos.

Theofanъ: B[o]hoiavle(n), Sept. 9, Oct. 11 (Ber).
Theofanēs, m., (Gk); "shining with God" (Pape).

Theofila'k(t): B[o]homъ xrane'nъ, Mar. 8 (Ber).
Theofylaktos, m., (Gk); "divinely guarded"; from

APPENDIX A

339

theofilaktos.

Theofi'lъ: B[o]hopria'tnyj, a'bo B[o]žij dru(h) ilī' b[o]ho-
liu'becъ, Dec. 2 (Ber).

Theofilos, m., (Gk); "beloved of God".

Therapo'nt(ъ): Rabъ uho'dnī(k), May 27 (Ber).

From Gk therapeuō "to serve, please".

Thermy: Teplī'cy [source] (Ber).

Thermē, f., (Gk); "warm springs"; Thessalonica was originally named Therma or Therme, from the hot springs found on the coast in its neighbourhood.

Thessalo'nīkъ, Thessalō'nīkъ, Thessalončy(k) i mno(ž): č(s)
(Ber).

"Thessalonicensis, Dei victoria, aut situs siue posi-
tio alterius victoriae" (Onom); Thessalonikeus, m.,
Thessalonikeis, pl.; "inhabitant(s) of Thessalonica."

Theōna': B[o]hъ, Jan. 5 (Ber).

Theōnas, m., (Gk); from theos "god".

Thīka'ra: No'žna, po(x)vy, pu'zdro [proīm: stohorca i(ž)
sъsta'vī m(l):] (Ber); thēkarion "sheath".

Thōma': Dvoia'kij [bez(d)na], N. [source], to(ž) t(l) zri'
Didi'mъ (Ber).

"Thomas, Geminus ... & Graece didymus appellatur.D."
(Onom); Thōmas (Aram); Didymos (Gk); "twin"; "bezdbna"
(Dict. 1282).

Thī'rsъ: Že'zlъ, vē'tvъ, Dec. 14 (Ber).

Thyrsos, m., (Gk); "the thyrsos or Bacchic wand
carried by the devotees of Bacchus"; from thyrsos.

Iado'nъ: zri' Aarōnъ, (Ber).

Iakō'vъ, e(v): Zapīna'te(l)ъ, a(b) piata', a(b) stopa'[source],
Oct. 9 (Ber).

"Iacob, Supplantator, vel calcaneus, aut planta, id
est, vestigium" (Onom); Jacob (RSV), Iakōbos (Gk)
[Gen 25:26]; "following after, supplanter" (Young);
abbrev. form of Heb yaaqob-El, "may Yahwe protect"
(Gr); from Arabic "God follows" or "God rewards"(EB);
supplanter" (Sm,DB). The name is explained in Gen
25:26 as "the supplanter", "one who takes hold by
the heel".

APPENDIX A

340

** Ia'melexъ, Oct. 22, (Ber).

Jamlech; Amalěk (A) [1 Ch 4:34]; "Jah rules" (Young);
"God gives dominion" (EB).

**Iannua'rij: s(šč) m(č), Apr. 21 (Ber).

Iannouarios, and Ianoarios; "door keeper" (Pape, Cal).

Ia'ssōnъ: ōzdorovia'iučī(j), a'bo lě'čācij, e(1) [source],
Mnasōnъ: py'ta(č), a'bo ra'čācijsia, a'bo v(ъ)spomīna'-
iučij e(1) (Ber).

"Iason, Sanans, vel medicans. G. [source], Graece Mna-
son, id est, indagatur, aut spondens, vel reminiscens.
G." (Onom); Jason (RSV), (E)iasōn, a name of Grecian
origin in frequent use among the Jews as a substitute
for the Jewish-Greek Lēsous; in Ac 21:16 is Mnason
and Bohairic version has Iasoni for Mnasōni in Ac 21:
16; "healing" (Pape).

Iafe'tъ, Iafe'thъ: Pia'nkny(j). Rozšire'nie, a'bo rasprostra-
nenie, a'bo ra'diačij [source] (Ber).

"Iapheth, Dilatatus, aut, pulcher, vel persuadens.
... [source]" (Onom); Japhet(h); Iafeth (Lxx, A, D, E, L);
according to Gen 9:27, "let God enlarge Japheth"; EB
supposes: yiphtah'el "God opens"; Fürst and Budde:
"beauty", from yaphah (the latter explanation is re-
jected by Dillman); "enlargement" (Sm); "the extender
of fair" (Young); "the extender" (With).
N.B. Name of one of Noah's sons.

Iaxi'nъ: Ne(x) utverdī(t), umocnī(t), a'bo mo'cny(m) ō(t)da(st)
[source] e(st) i sto'lpъ iia'kumъ [source], i'spravle'-
nie [source] i oakī'm(ъ) [source] (Ber).

"Iachin, Confirmer, stabiliat, aut stabile reddat [source]"
(Onom); Jachin (RSV), Iaxein (Lxx, A, D, L); in Gen Iaxeim
(A), Ax(e)in (A, L); in 1 Ch 9:10 Iōaxeim (L); in 1 K
7:21 = 2 Ch 3:17 name of the right-hand pillar (Ia-
xoum, Lxx, L); "founding" (Young); "he doth establish"
(Sm); "he (God) establishes" (EB).

k(1) Ihna'tij: če'stъ, Dec. 20 (Ber).

Ignatios (Gk), Egnatius (Ignatius); a Roman proper
name of unknown etymology (cf. With); Ber derives the
name from Lat dignitas "dignity" (or glory).

N.B. Bishop of Antioch martyred between AD 104 and 117;
patriarch of Constantinople.

Iezave'lъ: vy'spa meš'kania, a'bo bēda meškaniu, z(ъ) e(v):
i sī(r): hno'iu, a'bo hno'evī [source] a'bo[pla'ča
krē'postъ] (Ber).

APPENDIX A

341

Iezabel, Insula habitaculi, vel vae habitaculo; aut ex Hebraeo & Syro, insula sterquilini, vel vae sterquilinio [source]" (Onom); Jezebel (RSV), Iezabel [1 K 16: 31]; "without cohabitation" (Young); "non-habitation" i.e. "chaste", and "island of habitation" (perhaps a title of Tyre) (EB); "Exalted island" (Konig, cf. EB).

Iera'kъ: ia'strebъ, Oct. 28 (Ber).

Ie'rakos, m., (Gk); "hawk".

Iera'polъ: Sšče'nnyj hra(d) v(ъ) Frīgi'ī ležašč, do koto'rohō z Ry'mu pereně'sъ bě'sъ ka'menъ ve'lij za' roskaza'-nem(ъ) s(t) Ave(r)kia epp(s)a Ierapo(l) (Ber).
Ierapolis, f., (Gk), Hierapolis; "priestly city".

k(1) Ieremej, Iereměia: vyso'ko(st) Panska(a), a(b) vyvy(š)-ša'iučij pa'na [source] (Ber).
"Jeremia, siue Ieremias, Celsitudo Domini, vel sublimitas Domini, aut exaltans Dominum [source]" (Onom); Jeremiah (RSV), Ieremias, one of the great prophets of Israel [1 Par 5:24]; "Jah is high" (Young); "Yahwe hurls" (EB); "whom Jehovah appoints" (Sm).

Ierio, Īereo: Kassia [source] (Ber).

Kyriō (tō) (Lxx), to the Lord (Vg), The Lord [Ex 30:20].

Ierixō'nъ: luna', a(b) m(s)cъ, a'bo za'pa(x) eho' [source] vъ-sxožde'nie (Ber).
"Iericho, Luna vel mensis, aut odor eius [source]" (Onom); Jericho (RSV), (E)ier(e)ixō, sometimes Iereixōn [Nu 22:1]; "fragrant" (Young); "place of fragrant" (Sm); etymology and meaning are doubtful (DB); "place of fragrance" (Genesius); "city of the moon-god (yāreāh)" (DB); "luna siue odor eius" (Jer OS 786); EB feels that the true mng. of Jericho is probably "city of palm trees" or "city of Jerahmeel".
N.B. Important city in the Jordan valley.

Ierothe'j: ōsšče'nъ ō(t) Bha ilī' ōsšče'nъ Bhu, Oct, 4 (Ber).
Ierotheos, m., (Gk); from ierothytos "devoted or sacrificed to a divinity".

Ierō'nъ: Stlīšče, crko(v), Nov. 7 (Ber).

Ierōn, m., (Gk); "holy" (Pape); Ber from ieron "temple".

Ierousalī'mъ, a vla'sne Asarame'lъ, blhoslave'nstvo liu'du Bže-ho, a(b) [ste(ž)ka] slě'(d) obrěza(n)ia. N. [source], Ier(s)lī'mъ, oba'čī(t) doskonalo(h), a(b) spoko'jnoho [source], ina(k): zrě'nie smīre'nia, ī(1) mī'rno, a(b) vīde'nie mī'rno ilī' mī'ra, ī(1) obětova'nie mī'ra

APPENDIX A

342

(for more text see "Leksikonъ, 1961").

"Ierusalem, Dicitur quasi[...]id est, videbit perfectum vel pacificum.[...] Hebraei Ierusalaim dicunt, Chaldaei Ierusalē, quos imitati sunt Lxx vbique scribentes ierusalēm, Latini converterut ē in e longu ..." (Onom); Ierosolyma, Ierusalēm, Jerusalem; Vg from Lxx: Ierusalēm; early Heb pronunciation probably Yerushalem. The original mng. still remains uncertain. Possible word is Heb (Rabbinic) "sight" or "fear of peace", "possession of peace", "foundation of peace"; "the sacred Solyma". Solyma (prob. from Shalem) is the original name of the city (Josephus).

Iesse'j: Me'čъ a'bo trva'iučij, a'bo da'rъ [prp(d)bnostъ] [source] (Ber).

Jesse (RSV), Iessai, Iessaïos [Is 11:10]; "Jah exists" (Young); "wealthy" (Sm); Etymology and meaning doubtful (DB); "wealthy" (Genesius); "El hears" contracted form from Ishmael (EB).

I[su]S, e(1) Sōtī'rъ: Sp[a]sъ ... ĭscēlī'telъ: ouzdorovlia'iučij, zaxovu'iučij [source] (Ber).

Iesous, Saviour, Sōter; sōtēr was used as a title of honour for deserving men.

Iīsousъ: Panъ zbavi'telъ, synъ Nauī. Ausī'sъ pre'že narīca'se(s) [source] (Ber).

Joshua (RSV), Iēsous, and Jehoshua, Ausē (= Hoshea the son of Nun Joshua) [Nu 13:17]; "Yahwe is deliverance" (EB); "Jehovah is salvation" (Gr,Sm,DB); "Jah saves" (With).

Ikti'nъ: Ka'nia [source] (Ber).

Iktinos, m., (Gk); "hawk, kite"; from iktinos [Lev 11:14]; it is uncertain whether Berynda treated this as a proper name as does Pape.

Ila'rij: Veso'lyj, June 12 (Ber).

Ilarios, m., (Gk); "cheerful"; from ilaros.

k(1) Ilariōnъ: Tī'xostenъ, tīxomī'renъ, sla'dokъ no'rovo(m), Oct. 21 (Ber).

Ilariōn, m., (Gk), Hilarius (Lat); "cheerful" (With, Pape), from hilaris. Berynda derives from ilaos (ilaros) "gracious, kindly, gentle".

Indi'ktъ, Indi'ktiōn: [no'voe lě'to] prihlasie, ĭlī' povele'nie, ō(t) reče'nia indi'ko: ōpověda'iu, oustavu'iu, Sept. 1 (Ber).

APPENDIX A

343

Inoke'ntij, La(t): e(l): Athō'osъ, nepovī'nenъ, nepovīnnikъ (Ber).

Inokentios, Innocentius; "innocent".

Iorda'nъ: rěka' ro(z)sudku, a'bo vskaza'nia, a'bo poruče(n)e su'du, a(b) oustupe'nia, z(ъ) e(v): ĭ sī(r): pa'nōv(ъ) rozsu'dku, a'bo nīsxodia(šč) [source] ō(t)ze'stbia dvō(x) rě'kъ: Ior(ъ), ĭ Da'nъ, nazyva'etъsia (Ber).
 "Iordanis, Fluius iudicii, aut demonstratio, vel pro-
 iectio iudicii, siue descensio: aut ex Syro & Hebraeo,
 lebes iudicii. Fluius Iudaeae, [source] qui ab Heb-
 raeis sic dicitur quasi [...], id est, a Dan defluens,
 defluit enim a Dan [source] eximiae dulcedinis, Soli-
 no Paneadis"(etc)(Onom); Jordan (RSV), Iordanēs, -anos;
 "the descender" (Sm); "flowing down" (With); most pro-
 bably of Semitic origin: yarda (Syr) "a lake"; warada
 (Aram) "to go down to water" (of cattle); wirdun "wa-
 tering place", "ford". Arabic name for the Jordan
 means "the watering place" or "the ford". The deriva-
 tion of the name Jordan from Jor and Dan, has been
 traced back to Jerome ("... et habet duos fontes, unum
 nomine Jor, et alteram Dan qui simul mixti Jordanis
 nomen efficiunt", Onomasticon, s.v. 'Dan'). This was
 copied by many. Jerome considers Jor equivalent to
 river (cf. DB).

k(1) Iu'da: xva'le(n)e, a(b) vyzna(n)e [source] (Ber).
 Judah; Gk and Lat form Judas [Gen 29:35]; "praised"
 (?) (DB); "praise" (With, Young).

Ioudea: ĭspověda'nie, a(b) xvale(n)e (Ber).
 Judea (RSV), Ioudaia, Judaea (Gk and Lat form of Heb
 Judah, name of the territory around Jerusalem. See
 above.

Ioude'j a'lbo Iudeianī'nъ: Žy'dъ vyzna'vca. Z(r) Eure'j.
 Ioudaios, Jewish, the Jew.

*Ioulia'nъ: zě'lō tia'žkou'menъ, ho'rko vъ u'mě ĭmia'ščī, Sept.
 7 (Ber).
 Julianus (Lat), Ioulianos (Gk), name of a Roman gens,
 prob. derived from Gk ioulos "downy"; "curly" (Krause);
 "curly" (Pape).

*Iouli'tta: ĭzvně' le'stī, July 12 (Ber).
 Julitta, Ioulittē; "wooly head" (?) (Pape).

Iu'stъ: Pravedenъ (Ber).
 Iustus, Ioustos, from Lat Justus; "just".

APPENDIX A

344

- Iousti'nъ, Ioustinia'nъ: pravdyvyj (Ber).
Justinus, Ioustinos; Justinianus, Ioustinianos; from justus "just".
- Ippolī'tъ: kone'cъ, razdrěšitelъ, svoboditelъ, Aug. 10 (Ber).
Ippolytos, Hippolytus; "letting horses loose" (With); "rider" (Pape); Ber from ypolyō "to loose from under the yoke".
- Ippodro'mъ, Ippodro'mie: Městce hde'sia ko'nmī vytěka'iuť, a(b) do ko'la ho'nia(t)[source] a(b) kō'ně'ī kōlesnī' cě utě'čutsia [source] (Ber).
Ippodromos, m., (Gk); from ippodromos "a chariot-road, a race-course"; the word also means "a light horseman". Proper name.
- Ippokenta'vrъ: po'lъ človeka ī polъ konia [source] (Ber).
Ippokentauros, m., (Gk); mythological; from ippokentauros "a hourse-centaur".
- Irosъ: Ubo'hij, me'ndīkъ [source] (Ber).
Iros, m., a name given by the suitors to the Ithacan beggar Arnaeus; later as appellative, an Iros, i.e. "a beggar".
- Isaa'kъ: Ra'dostъ, smě'xъ [source] (Ber).
Izaak, Isaak; Gk and Lat form of Heb name which is an abbrev. of Yishaq-El "may God be benevolent" (Gr); "laughter" (With, Young, DB, Sm); very probably "cheerful or friendly one" (EB).
- *k(1) Isa'kij: Ravno vra'čъ, Apr. 27 (Ber).
Isakios, m., a Heb name, similar to Isakos = Isaak; see above; Ber from isos "like, equal".
- *k(1) Isidō'rъ: želě'zo ī(1) ra've(n) da'ry, Feb. 4 (Ber).
Isidōros, m.; "gift of Isis" (an Egyptian goddess = Gk Demeter); Ber from Gk isos "equal in number" and dōron "gift".
- Iskari'ot(ъ): mu(ž) pohī'belī, zabī(t)ia, a(b) vyhna'nia, a(b) smrъ'tī [source] (Ber).
Iskariōth and Iskariōtēs, Iscariot, surname of Judas the betrayer; mng. of the word is obscure; usually connected with the place of Judas' origin (Kerioth); another explanation connects it with sikarios "assassin", "bandit", "false one" (Arndt); "a man of Kerioth" (from Ishkerioth) (EB).

APPENDIX A

345

k(1) Ismaï'ľb: vy'sluxane B[o]žee [source] (Ber).

Ishmael; Ismaēl, Ismaēlos, Ismael; "God hears" (Gr);
"may God hear" (Sm); "El hears" (EB); "God heareth";
"may God hear" (DB).

Israï'ľb: Premaha'iučij a'bo panu'iučij z(ъ) B[oh]omъ [source]
[Iľľ u'mъ zria' Ba] (Ber).

"Israel, Praeualens siue dominans cum Deo[source]"
(Onom); Israel, Israēl [Gen 35:10]; "zriaj Boha" (Dict.
1282, Leksīsъ...prosto); "may God show himself strong",
in popular etymology: "he has proved strong against
God" (Gr); "ruling with the Lord" (With); "perseverer
with God" (Sm); "soldier of God" (Genesius).

I[sra]ĩltiani'ňb, zri' Ezraitī'sъ. (Ber).

Issaxa'rъ, Isaxa'rъ: zapla'ta, mzda', a'bo da'rъ [source]
(Ber).

Issachar, Issaxar, Issaxa(is), Isaxaros [Gen 30:18,
Apoc 7:7]; "bearing hire", "reward" (Sm,DB); "wages"
(Young).

Iōakīmъ, Iōaxīnъ: Panskoe přihotova'ňbe, panskaa mo'cno(st)
[source] (Ber).

"Ioachin, Domini preparatio, siue Domini firmitas
[source]" (Onom); Jehoiakim (RSV), Iōakeim (Lxx,A,L),
Joachim (Vg) [4 K 24:6]; "Jah sets up" (Young); "Jah
raiseth up" (EB,DB,Sm).

N.B. The name given by Pharaoh to Eliakim.

Iōakī'mъ: zno'vu vsta'iučij, a(b) potvrž'a'iučij, a(b) vyba-
vľia'iučij [source] [skъ'bъ molia'šča(s)] (Ber).

"Ioacim, Nehem 12:10. Resurgens, siue confirmans, aut
vindicans" (Onom); Iōakeim (Onom-Gk), Joiakim (RSV),
Iōakeim (Lxx,A,L), Joacim (Vg) [Neh 12:10]; "Jah sets
up" (Young).

N.B. The son of Joshua, the priest.

k(1) Iōaki'mъ: Hospo'dne povsta'ne, pa'nskoe potvržěne, a'bo
panъ mstiači'jsia [source] (Ber).

"Ioacim, Domini resurrectio, siue Domini confirmatio,
vel Dominus vindicans [source]" (Onom); Jehoiakim
(RSV), Iōaki'm (Onom-Gk), Joakim (Vg) [2 K 23:34];
"Yahwe raiseth up" (EB); "Jah sets up" (Young).

Iōanatha'ňb: Pa'nskij da'rъ [source] (Ber).

"Jonathan, Domini donum ... [source]" (Onom); Jonathan
(RSV), Iōnathan, Iōnathas [JUDg 18:30]; "Jehovah hath
given" (Sm); "Yahwe gives" (EB); "Jah gave" (With).

APPENDIX A

346

Iōanī'kij: Blh(d)tī po'lnъ, Nov. 4 (Ber).

Iōannēkios, "Jehovah is gracious" (Sm); "conquering with grace" (Cal).

Iōa'nna: Pa'nskaia la'ska, pa'nskiy da(r), pa'nskoe mīlose'dbe, e(1) [source] (Ber).

"Iohanna, Domini gratia, siue Domini donum, aut Domini misericordia. D. [source]" (Onom); Iōannēs (Onom-Gk), Joanna, Johanna; "Jehovah is gracious" (Sm, Young);

k(1) Iōa'nnъ, e(v) H(vī) poslu'slī(v), la'skavyj, a'bo daru'-iučij, a'bo pobo'žnyj, a(b) ml(s)rdnyj. [blh(d)tъ Hnia] Ap(s)lъ bra(t) la'kōvlъ [source] Kr(s)tlъ [source] (Ber). "Johannes, Idem. D. Nomen Apostoli [source]" (Onom); Johanan (Heb), Iōannēs, m., (Gk), Johannes (Lat) [Mt 4:21]; "poslanecъ ilī blahodatъ hospodnia" (Leksisъ... prosto); "God's grace" (Pape); "Jah is gracious" (Wyth);

**Iōasafъ, Nov. 19 (Ber).

Iosaf; Josaphat, Iōsafat; Josaphat, abbrev. of Jehoshaphat; "Yahwe judges" (EB).

k(1) Iō'vъ: Tve'rdъ, liubia'j B[oh]a a(b) bolē'lučij, a(b) vzdycha'iučij, te'rpliačij ne'priaznī [source] (Ber). Job, Iōb, Iōbos; "hated" (Young); "hated, persecuted" (With); "the pious", from awwab "one who turns to God" or "the assailed, or persecuted, i.e. by God or by Satan" (Dillman, cf. EB).

*k(1) Iōī'lbъ: Iako mo'lnia kra'senъ, a'bo liubo'vъ Bžaa, ī(1) načatok, ī(1) nača'lo Bžee, a(b) xo'tiačij, a'bo prišiaha'iučij [source], Oct. 20 (Ber). "Ioel, Volens, siue incipiens, aut iurans ... [source]" (Onom); Joel, Iōēl; [1 Par 4:25]; "Yahweh is God" (Sm, Arndt, DB).

Iō'na: holubīca, holubъ, pustošačij a'bo pomnoža'iučij, mno'žāčij, priklada'iučij [source], Sept. 18 (Ber). Jonah, Iōna, Iōnas; "dove" (With, EB); Ber also from Heb yanah "to destroy".

Iōsafa(t): Pa(n) sudbīa, a(b) pa(n)skij su(d)[source] ōsuže'ny(j) a(b) ōsuže(n)e [source] (Ber). "Iosaphat, Dominus iudex, vel Domini iudicio [source] Iosaphat, Iudicatus vel iudicatio [source]" (Onom); Iōsafat, Iōsafatos, short form of Jehoshaphat [1 K 12:24]; "Jah is judge" (Young); "Yahwe judges" (EB); "Jehovah hath judged" (Sm).

k(1) Iōsī'fъ: Pomnože(n)e, a'bo preložo'nyj [source] (Ber).

APPENDIX A

347

"Ioseph, Augmentum, vel praefectus [source]" (Onom); Joseph, Iōsēf, Iōsēpos; [Gen 30:24]; "the increaser" (With); "may he add" (Sm); "may (God) add" (DB).

Kaa'thъ: zhroma'že(n)e, a(b) zmoršče(n)e a(b) stolče(n)e [source] to(ž) m(n): č(s) Kaathi'te, i(l) Sъ'imъ Kaa'tho(v) [source] (Ber).
Kohath, i.e. Kehath; Kaath (but Kaad Nu 3:17); "mng. unknown, perhaps Aram. wakiha "to obey" (cf. EB); "assembly" (Sm, Young).

Kavsaï'mъ: zhromaže(n)e [source] (Ber).
Kibzaim; Kabsaeim (A), Cibsaïm (Vg) [Jos 21:22]; "double gathering" (Young); "two heaps" (Sm).

Kavseï'lъ: zhroma'že(n)e Bžee [source] (Ber).
Kabseel, Baiseleēl (Lxx), Kastheēl (A), Cabseel (Vg) [Jos 15:21]; "God gathers" (Young); "whom (God) collects" (EB).

Kadīmī'mъ, Kadīmīnъ: sta'rij, pe'ršij, vsxo'dnij, a(b) nī'zko'stъ vō(d) [source] (Ber).
In Jos 5:21 "river of Kishon, ancient river, the river Kishon..." (RSV); "the torrent of Cison dragged their carcasses, the torrent of Cison..." (Vg): "xeimarrous arxaiōn" (Lxx).
Berynda interpreted this epithet from the Vg to be the proper name for the river.
N.B. Kishon, Kison is a brook rising in Mount Tabor.

Kadī'sъ: Stīī, stoblī'vo(st) [source] (Ber).
Kadesh, Kaddēs, Kadēs; "holy" (Young, EB).

*Kaiafa': vypyta'te(l) my'sleny(j), a(b) vymě'tuiučij z(ъ) u'stъ, i(l) vyverže(n)e u'stъ [source] (Ber).
"Caiphas, Inuestigator, vel sagax seu vomensore, aut vomitus oris. D." (Onom); Caiaphas, Kaiafas [Mt 26:3]; "depression" (Young).

Ka'inъ: stiaža'nie, ilī' za'vī(st), i(l) revnoōbra'zie, preskvrъ'ne(n), sproti'vni(k) B[oh]u, a(b) ōdrъža(n)e [source] (Ber).
"Cain, Possessio, vel possessus [source]" (Onom); Cain, Kain [Gen 4:1]; "acquisition" (Young).

Kainanъ: Drъža'mca, a(b) kupe'cъ, a'bo frasu'iučijsia, a'bo hnězdo' [source] (Ber).
Cainan, Kenan, Kainan, Cain [Gen 4:17] and in 5:9 Cainan; mng. "smith", "artificer". "To produce", "to acquire" suggested in Gen 4:1 is difficult to explain.

APPENDIX A

348

Kalīvi(t): Ku'ščníkъ, kolybnī(k) (=one who lives in a tent, or a hut) (Ber).

Kalistenъ, Kalisthenъ: xoro'šaa mo'cъ, a'bo vdia'čnaa potu'ž-no(st) [source], Sept. 4 (Ber).

Kallistēnos, Kallisthenēs, Kalistnēs; from kalos "beautiful", sthenos "strength, might".

Ka(l)la'ia: Le'hkij, a'bo ho'lo(s) mo(j) (Ber).

"Celai, Leuis siue torrefactus, aut vox mea"[source]" (Onom); Kallai (Onom-Gk), Kallai (RSV), Celai (Vg) [Neh 12:20]; "Jah is light" (Young).

Kallīma'xъ: Dobrъ bo'recъ (Ber).

Kallimaxos, m., (Gk), from kallimaxos "fighting nobly"; "shining in battle" (Pape).

Kallī'nikъ: Dobropobě(d)nīkъ, il(i) dobropobědī'telъ, July 28, (Ber).

Kallinikos, m., (Gk); "with glorious victory", from kallinikos; "glorious in victory" (Pape).

Ka'llī(st): predobrě(j)ši(j), na'jlěpši(j) (Ber).

Kallistos, m., (Gk); "most beautiful", superl. of kalos.

Kallīstra(t): Dobrъ voīnъ, ilī' dobrъ pu'tnīkъ, Sept. 27 (Ber).

Kallistratos, m., (Gk); "good soldier".

ž(n) Kalli'sta: Prelu'čšaa, Sept. 1 (Ber).

Kallistē, f., (Gk), Kallista; "the best".

Kalodo'ta: Dobroda'te(l)naa, Sept. 6 (Ber).

Kalodota (?); "good giver".

Kamīlī'tij, Kamīla'rъ: Pastuxъ verblīu'dōvъ [source] (Ber).

From kamēli'tēs, m., "a camel driver", "a camel rider".

*Kamo(n): mertvy(x) vsta(n)e a(b) potverže(n)e e(h) (Ber).

Kamon [Judg 10:5]; "standing place" (Young).

Kamue'lъ: Povsta(l) B[oh]ъ, a'bo potverdī'lъ eho' B[oh]ъ [source] (Ber).

Kemuel [Gen 22:21]; "God stands or rises" (Young).

Kana'j, Kana: žarlī'vo(st), a(b) narěka(n)e a(b) trostī'na [source] (Ber).

Kanah; Kana (Gk) and Kanai [Jos 19:28, Jn 2:1]; "a reed or possession" (Young); "reeds (?)" (EB).

APPENDIX A

349

Kana'tha: Kupo'va(n)e a'bo narěka(n)e [source](Ber).

Kenath; Kaanath, Kanath, Kaath [Nu 32:42]; "possession" (Young).

N.B. A city of Bashan.

Kananī(t): Kanane'jčī(k), žarli'vy(j), a(b) za'vístnyj [source] (Ber).

Cananite, Kananitēs [Mt 10:4]; "man from Cana"; "Cananeus, Sic vocabatur Simon ... & interpretatur zelotes, aut aemulator..." (Onom); one of the two Stoics received this name to distinguish one from the other Athenodorus [Mt 10:4].

Kanda'kia: ōderžo(v)uiučij, a(b) kupe'cъ, a'bo frasu'iučijsia a'bo hnězdo [source](Ber).

Candace, Kandakē [Ac 8:27]; title of the queen of Ethiopia. Not a personal name but that of a dynasty of Ethiopian queens.

Kandī(d), la(t): bě'lъ, svě'telъ [source] (Ber).

Candidus, (Lat), Candidos (Gk); "white" (With).

*Kappado'kia: okru'hlostī, a'bo ia(b)ka, a(b) rozšire'nbe [source](Ber).

"Cappadoces, In Hebraeo est Caphtorim, & interpretatur Sphaerulae, siue poma, aut vola, vel palma turturum vel exploratorum [source]; Cappadocia, Idem ..." (Onom); Kappadokia, acc. to some Hvaspadakhjm, "land of good horses", Persian or Assyrian Katpadhuka. Through phonetic similarity was wrongly identified by translators of Lxx with Caphtor.

N.B. Region in the centre of Asia Minor.

Kapernau'mъ: ro'lia poku'ty, a(b) mě'sto, do(m), selo' potěšenia, a(b) ubla'hane pokutuiučoho [source](Ber).

Capernaum, Kapernaoum; "place of consolation" (Hesychius); "village of Nahum" (Young).

**Kapetōli'na: Oct. 27 (Ber).

Kapetōlina (Kapetōlion, for Lat Capitolium); "of or belonging to Capitolium.

k(l) Kapitō(n), sī'rě(č) knia'zъ, varia(ž)skī(m) iazy'ko(m) [source](Ber).

Kapitōn, Lat Capito, Roman cognomen, and sarcastically a name given to parasites. Lat capito (caput) "one that has a large head, big-headed.

N.B. Bishop of Xersones; a martyr.

APPENDIX A

350

Kartha'nъ: město a'bo vzyva(n)e, a(b) číta(n)e, a(b) zĩ(m)no-da'iučĩ [source] (Ber).

Kartan, Karthan (L) [Jos 21:32]; "double city" (Young, Sm); "prob. a corruption" (EB).

Kari'a: holovnyj [source] (Ber).

Karia, Caria [1 Macc 15:23]; from Gk kara (poet. form for kefalē) "the head or top of anything".

N.B. Region in the SW of Asia Minor.

Kariathiari'mъ: město mě(st), a(b) mě'sto ču'iučĩ(x), z(ъ) e(v) ĭ sĩ(r): město nepriatelej [source] (Ber).

"Cariath-arim, Ciuitas ciuitatum vel oppidorum, aut ciuitas vigilantium: vel ex Hebraeo & Syro, ciuitas inimicorum [source]" (Onom); Kiriath-Jearim, Gk Kariath-iareim [Ezd 2:25]; "city of forests" (Gr); "two cities" or place of a city" (EB).

N.B. City of the Gibeonite tetrapolis.

Kari'nъ ĭ(l) Kareĩ(m): Lysy(j), a(b) le(d) [source] (Ber).

"Caree, Caluus, siue glacies ...[source]" (Onom); Kareah, Careah; Karēe, Caree (Vg) [2 K 25:23]; "bald" (EB, Young).

N.B. The father of Johanan.

k(1) Kariō'nъ: orě'xъ, e(l), Dec. 5 (Ber).

Kariōn, m., "a little Carian", mythol. soldier; later a common name of slaves.

Karkĩ'nъ: Ra'kъ, e(st) ty(ž) ĭ stru'p(ъ) ta(k) nazma'ny(j), z(r)ĩ gaggre'na (Ber).

Karkinos, m.; "a crab".

*Karme'lъ: pozna(n)e ōbrě'za(n)ia, zrĩ to(ž) ĭ Xĩrmelъ [source] (Ber).

"Carmelus, Idem. Carmelus mons; Carmel, Cognitio circumcissionis, vel agnus circumcisis aut teneritudo illa segetum, vel coccinus. Ciuitas. Vide Charmel" (Onom); Carmel, Karmēlos [Jer 46:18]; "the garden-land" (EB); "fruitful place" (Young).

Karmi'lъ, a(b) Raxa(l): ščeka(r) a(b) kra'ma(r) a'bo spra'vca [source] (Ber).

"Rachal, Susurro, aut aromatarius, siue negotiator [source]" (Onom); Racal (RSV), Rachal (Vg), Karmēlos (Lxx, A, L); the Lxx, A, L reading is preferable [1 K 30:29]; "merchant" (Sm).

Karni'a: Ro(h), z(ъ) e(l) ĭ(m) oboro'ny [source] (Ber).

"Carnion, Cornu. G. [source]" (Onom); Carnaim, Karnein, Karnion (Gk form of Heb Carnaim) [2 Macc 12:21]; "two horns".

APPENDIX A

351

- Ka'rpъ: ovo(c), a(b) plodovī'ty(j) [source] (Ber).
 "Carpus, Fructus, vel fructuosus. G. [source]"(Onom⁰);
 Karpos, m., Carpus, [2 Ti 4:13]; "fruit" (Young, Pape)
 from Gk karpos "fruit".
 N.B. A person with whom Paul left a cloak.
- Kasi'a: Zi(1)e blhouxa(n)noe v(ъ) Ara'viī (Ber).
 Kasia, f., "a spice" (or rich with spices) (Pape).
 N.B. Among other names, an island in Ister.
- *Kasia'nъ: mīronosī(t), Feb. 29 (Ber).
 Cassianus (Lat), Kasianos (Gk), a name of a Roman gens;
 "empty" (hollow, uninhabited) (Cal); etymology uncertain;
 Cassianus, adj. of Cassius.
- Kasi'mъ: hody'na, a(b) ča(s) kniaža'či(j), a'bo tepe'rъ knia-
 ža' [source](Ber).
 Eth-Kazim (RSV), polin Katasem (Lxx), polin Kasim (A)
 Kaisin (L), Thacasin (Vg)[Jos 19:13]; according to AV
 reading this could mean "Athe is lord", but Heb form
 of the name prob. would mean "city of following";
 poss. "magistrate", or Kasiu an old divine name.
 N.B. Location of Zebulun; situation unknown.
- Kasi'sъ: sěče(n)e, a(b) kone'cъ [source] Bī(b) slove(n): Amek-
 kasi'sъ (Ber).
 "Casis, Concisio, aut finis [source]"(Onom); Keziz
 (Emek-keziz), Valley of Keziz, Amekasis (Lxx); Vale-
 Casis (Vg)[Jos 18:21]; "border" (Young).
 N.B. A valley and city of Benjamin.
- *Kassi'a, Kasi'a: Oso'by ro'žaj [source](Ber).
 "Cassia, Speciei genus [source]"(Onom); Kassia (Onom-
 Gk), Kezia, Keziah (RV), Cassia (Vg) [Job 42:14];
 "cassia" or "fragrant as cinnamon" (EB).
- Kassi'terъ: cī'na, bě'loe olovo (Ber).
 Kassitēras, Kasitēras, m.; "tin" (Pape).
 N.B. Surname of Theodotus.
- Ka'spinъ: srě'brnaa, a(b) xtī'vo(st), z(ъ) sī(r): vstydlī'vostъ
 [source](Ber).
 Kaspein, Caspin [2 Macc 12:13], possibly identical with
 Casphor mentioned in 1 Macc 5:26. Etymology obscure.
 Ber: "silver" (prob. from Heb keseph "silver, money")
 "greediness", (from Syrian -- "timidity", "bashfulness").
- **Kastu'lъ, Ka'stōrъ, Dec. 18 (Ber).
 Prob. from Lat Castulonensis, "of Castulo"; Lat castus
 "morally pure, guiltless".

APPENDIX A

352

N.B. Lat Castulo, a town in Hispania Tarraconensis, now the village Cazlona.

Ka'stōrъ, Dec 18 (Ber); (from the preceding entry, J.R.)

Kastōr; "pure" (Cal); "shining" (Pape).

N.B. Kastōr, son of Zeus and Leda, brother of Pollux.

Kastu'lb is very probably from Kastōlos (= "rusty, rusted").

Katava'sia: Pokro'vъ. N. (Ber).

Kataibasios, m.; epithet of Apollo, who was protecting those returning home; Gk katabasia = katabasis "a going down, way down, descent".

*Katta'th(ъ): te'sknost(ъ), a(b) spo(r) [source] (Ber).

"Cateth, Taedium siue contentio [source]" (Onom);

Kattath (Onom-Gk), Katta'th (RSV), Cateth (Vg) [Jos 19:15]; "little" (Young); no etymology provided by EB, DB, Sm.

N.B. Location of Zebulun.

Kafarsarama': rolia', a'bo selo' poko'iu, a'bo nahoro'dy [source] (Ber).

Capharsalama, Xarfarsarama (Lxx,A), Capharsalama (Vg), [1 Macc 7:31]; Caphar, one of the numerous words employed in the Bible to denote a village or collection of dwellings smaller than a city (ir); Ber from Heb kaphar "village"; shalam "peaceable", "reward".

Kegxre'ї: iahly', iarīna' e(1); pī'stanъ Kori(n)thu ... [source] (Ber).

Kegxreai (Kenxreai), Cenchreae, E port of Corinth [Ro 16:11]; from Gk kegxros "a kind of millet, mostly in plural; anything in small grains".

Kede'sъ: s[via]toblī'vostъ [source] (Ber).

Kedesh [Jos 15:23]; "holy" (Young, EB).

N.B. A city of Judah.

Kedrō'nъ poto'kъ: stru'měňъ zatmě'nъia [source] (Ber).

Kidron, the Brook, mentioned once in AV as Cedron [2 K 15]; "turbid" (Young); "the brook of the cedars" (EB); "black, turbid" (Genesis); "ravine of the dark (trees); "the torrent valley" (EB).

Kela'j: rozvia'zuiuči(j), a(b) sěku'čij, a'bo perebītъe' eho' [source] (Ber).

Keilah, Keeila (Gk) [Jos 15:44]; "enclosed" (Young).

Keleve'j, ska'zī(t): ō(t) e(1): kai Levva'ios. zřī' Levvēj (Ber).

N.B. The etymology of both names (Lebboeus and Thaddoeus) is obscure.

APPENDIX A

353

Kelsi'j: vyso'kij, la(t), Oct. 14 (Ber).

Celsus (Lat), Kelsos (Gk); "high", from Lat excello (celsus) "to rise high".

N.B. Roman cognomen.

*Kendeve'j: za'vístь, a'bo ōderža'nъ bo'lesti [source](Ber).
Kendebaios, Cendebeus (Vg); according to Zockler, he is Cenda' of the Arabian legends; Shurer derives it from the Lycian town, Ka'ndyba; Kandyba "dog's back" (Pape).

*Kentīna'ръ, Kendīnarъ: zaslo'na kuxe'(n)na [source](Ber).
Kentēnarios, Lat Centenarius (one who possesses one hundred sestertia).

Kera'stъ: ha'dyna rohataa (Ber).

Kerastēs, m.; "horned" (Pape); from kerastēs "horned"; as Subst.: "a horned serpent"; as proper name Cerastae; according to the fable: "a horned people in Cyprus", changed by Venus into bullocks.

Kesa'rij, cēsarskij, Apr. 20 (Ber).

Kesarios (Kaisarios); "pertaining to or belonging to Caesar"; "cut out" (Cal).

Kiesarъ, La(t): čě'sarъ, vy'poroto(k) ō(t) vporotia' ma(t)kī z(ъ) žīvota' nazva(n) e(sъ), a(b) ō(t) ku'derō(v), a'bo vlo'sō(v) i(l) kō(s) s(ъ) kotry'misia urodī'lъ, a'bo že' žo(l)tyi mě(l) o'či, po ně'kī(x) [source] (Ber).

Kaisar, m., Caesar (Lat); "emperor, Caesar". Originally a proper name, then used as a title [Mt 22:17]; various etymologies have been suggested: "a caeso matris utero" (Pliny), (but name was already in use); "caesaries" (= a flæce or head of hair); "caesius" (= bluish-gray) (cf. With).

Kīda'ръ: čornostъ, a'bo mra'kъ a(b) smu'tokъ ... [source](Ber).

"Cedar, Nigredo, aut tristitia [source]" (Onom); [Gen 25:13]; "mrakъ" (Dict. 1282); Kedar; Kēdar; "to be turbid" or "black" (DB).

N.B. One of the sons of Ishmael.

Kī'ndъ, Kvě(n)tu(s): pia'ty(j), l(t) [source](Ber).

Quintus (Lat), Kointos (Lxx), Quintus (Vg) [2 Macc 11:34]; "fifth".

Kīntilia'nъ: piatera'kij, Apr. 28 (Ber).

Quintilianus, m., "of or belonging to a Quintilius"; name of a Roman gens; from Lat quintus "fifth".

APPENDIX A

354

Kīrī'kь: ȍ(t)vě'stī, Ma(n)(M.Retor, J.R.), July 15(Ber).
Kērykos, m., from Gk kēryks "herald".

Kīsī'vy: rostruxa'ny [source] (Ber).
Kissios (?), Cissian, "of or from Cissia, in Persia;
Kissia iēleministria: "a woman who sings a wild or ef-
feminite lament"; kissaō "to crave for strange food,
of pregnant women"; "rostruxany" pl. of rostruxa "a
woman of light morals" (public woman).

Kī'fa: sī(r): Petrъ, e(l): Kamen(ъ), me(t): tverdostъ [source]
Ta'kъ by'lъ nazva'nyj Si'mōnъ (Ber).
Kēfas, Cephas, Aram; [Jn 1:42]; "rock".

**k(ž) Kikili'a, Nov. 22 (Ber).
Kekilia, Lat Caecilia; f. of Caecilius; St. Cecilia;
"of the family of Caecilius".
N.B. Martyred c. 177, a Roman.

Kiliki'a: toča'čaja, a(b) ȍ(t)vīva'iučaa [source] (Ber).
Kilikia, Cilicia; "vagrant life" (Pape).
N.B. A province in the SE corner of Asia Minor.

Ki'sъ: tverdyj a(b) solo'ma, a'bo ohorčy'nesъ, mēstce dlia'
ōhorkō'vъ [source] (Ber).
Kish (RSV), Kis (Gk) [1 S 9:1]; "bow, power"; "lord,
husband" (EB), also "garden of cucumbers" (EB); "a bow"
(Sm).
N.B. Father of Saul.

Ki'ssъ: bliu'ščъ ... [source] (Ber).
Kissos, m., (Gk) [2 Macc 6:7]; "ivy".
N.B. Name of a deity, place and person.

Kīparīsъ: cyprīsovoe derevo [source] (Ber).
Kyparissos, m., (Gk); "a timber tree in Greece".
N.B. Place name, mythological and proper name.

Kīpria'nъ: plo'dъ zrě'lъ, Oct. 2 (Ber).
Kyprianos, m., Cyprianus (Lat); "of Cyprus" (With);
"copper" (Pape); "ripe fruit" (Cal); from kyprizō
"to bloom"; kyprisimos "to bloom of the olive or vine".

Kī'prъ: xoro'šaa, pia'knaa, a'bo pia'kno(st), e(l): vyspa
[source] i vě'tvi du'ba [source] s̄zrě'nie (Ber).
"Cyprus, Pulchra, vel pulchritudo. G.[source]"(Onom);
Kypros, m., Cyprus; Kypris, metaph. of a beautiful girl,
a Venus; as appellative: "love", "passion" [Ac 11:19].

APPENDIX A

355

Kī'rb: Pa'nъ, a'bo Hospodī(n), Jan. 31 (Ber).

Kyros, m., Cyrus; Persian "sun"; Greek "lord, Lord, master"; Hebrew "Jehovah"; in NT especially of Christ. "Cyrus, Quasi miser, vel quasi haeres, aut venter" (Onom).

k(1) Kī'ra: (should be k(ž) Kī'ra, J.R.) Pa'nī (Ber).

Kyra, Kyria; fem. of Kyros; rare and late as a proper name.

N.B. Comm. Feb. 28.

Kīri'nea: stēna' a'bo tra'm(ъ), a'bo zī'mno(st), zaběže'nbe a'bo hotovle'nbe [source]. [slo(v) ně(st)] [source] (Ber).

"Cyrene, Paries, siue trabes, aut frigiditas, vel occursus ...[source]" (Onom); Kir (RSV), Kyrēnē, Cyrene [2 K 16:9]; "fortress" (Sm); "wall" (Young).

N.B. An Assyrian district between the Caspian and Black Seas, presently Georgia.

Kīria'kъ: Hospodskij, Ma(n): Hospoda'recъ, Ma(ks), Sept, 6 (Ber).

Kyriakos, m.; "of Lord", "belonging to the Lord".

Kīria'kia: H[o](s)[po]dniaia, July 7 (Ber).

Kyriakē, fem. from Kyriakos.

Kīri'llъ: počte'nъ, ilī' ma(1) hospodī'nъ, Jan. 18 (Ber).

Kyriillos, Kyrilos, m., "little master" (Pape); from kyrios (With).

Kī'riosъ: H[ospo]dъ (Ber).

Kyrios, m., "Lord": i) in relation to Christ ii) proper name (Pape).

Kī'rosъ: pova'žno(st), a'lbo vla'sno(st) (Ber).

Ky'ros, m., Cyrus; "Sun" (Persian); "lord" (Gk)(Pape); from Persian kuru"throne" (With).

Klaudi'a: xro'maa. La(t): žena' [source], May 18 (Ber).

"Claudia, Latinum est [source]" (Onom); Klaudia, f., Claudia [2 Ti 4:21]; "lame" (With), from Lat claudus.

N.B. A Christian woman.

Kla'udi, Klaud, e(1): Ho'losъ fraktova'ny(j) a'bo pla(č)lī'-vy(j) [source] (Ber). (Ber also adds Dec. 18).

"Clauda, Vox fracta, vox flebilis. G. Insula [source]" (Onom); Klaudios (Onom-Gk), Klaudios [Ac 27:16]; "crown" (Pape), also "limping one" (cf. Pape).

Kleovu'lъ: sla'venъ sьvētnī(k), Ma(ks) (Ber).

Kleoboulos, m., "famous counsellor".

APPENDIX A

356

Kleoni(k): sla'ven pobědī'te(l), Mar. 3 (Ber).

Kleonikos, m., "glorious victor".

*Kleo'pa, e(l): xvala' všelia'kaa, a(b) vsia'koho sposobu xva'la [source] (Ber).

"Cleophas, In Graeco Cleopas, & interpretatur gloria omnis, vel omnimoda gloria. G. [source]" (Cnom);

Cleopas, Kleopas, short form of Kleo'patros "shining (famous) through the birth of his father" (Pape);

Onom and Ber: from Gk kleos "fame" and pas "all, every".

Kleopa'tra, e(l): sla'va št)čī'zny a'bo ō(t)ca' [source](Ber).

"Cleopatra, Gloria patriae vel patris. G. [source]"

(Onom): Kleopatra, f., [1 Macc 10:57]; "famous through her father's birth" (Pape).

Kleodī'mъ: sla'venъ na'rodъ (Ber).

Kleodēmos, m.; "glorious people", from kleos "fame", dēmos "people".

Klīme'ntъ: La(t): poko'rnyj, la'skavyj, skro'mnyj, N. ščo(d)-ry(j), dobrotlī'vyj, mī'lostīvyj, Nov. 25 [source](Ber).

"Clemens, Latinum est, significat: mitem vel modestum [source]" (Onom); Klē'mens (Onom-Gk), Klēmentinos, Lat

Clementinus [Phil 4:3]; from Lat clemens "mild", "merciful" (With).

Klobu'къ, [source], Ki'darīnъ (Ber).

Kidaritai, Ounnoi (pl.); "head-dressed" (?) (Pape); from kidaris "a Persian head dress".

Kni'da: Loboda'. Ro'žaj zě(l)ia koto'roe vyčīščaet(ъ) ... [source] (Ber).

"Cnidus, Atriplex, genus herbae purgativae vel laxatiuae ... [source]" (Onom); Knidos (OnomGk), Knidos,

Cnidos [1 Macc 15:23]; from knidē "a nettle; sea-nettle"

N.B. A city on Cape Crio in the extreme SW of Asia Minor.

k(1) Kodra'tъ, Kodra'ntъ: kvadra'ntъ La(t) děla'telъ, a'bo měnīca, a(b) četverouho'lenъ, čty'rī pě'niazě, liad(z)-ka(a), po(1)hro'sa po(1)skoe, Ma(ks), Sept. 21, Mar. 10, May 7 (Ber).

Kodratos, Kodrantēs, m., Quadratus, from Lat quadrans "quadrans, penny"; "a fourth part".

Ko'kkinъ: zernko, šarla'tъ, pa'volok(a). s(l) z(r): črъ(v)lē(n) ī ba(h)rianī'c(a) (Ber).

Kokkos, (or Kokkiōn); "scarlat" (Pape).

APPENDIX A

357

Kolasa'e: kara'nbe, a'bo ōsuže'nbe na skara'nbe [source] (Ber).
 "Colossae, Punitio vel supplicium. G....[source]" (Onom);
 Kolassai (Onom-Gk), pl. Kolossoi, Kolossai, Colossae
 [Col 1:2]; from kolossos "a colossus, gigantic statue"
 (Et. M., cf. Pape); kolassia (Hesychius).
 N.B. Once a flourishing city in Phrygia in Asia Minor.

Ko'lposъ: nia'dro, ō(t)no'ha na' mor(i) [source] (Ber).
 Kolpos, m., from Gk kolpos "bay, gulf (of the sea)
 [Ac 27:39].
 N.B. A term in Ac 27:39, but there are also place names
 of this name.

**Ko'nōnъ: Mar. 5 (Ber).
 Konōn = Kōnōn, m., "hasting one" (Cal), from Gk konēō
 "to hasten, make haste".

Ko'priј: hno'enъ, ko'pro(s): hno'išče, a(b) ka(1): Koproni(m)
 hnoeimeni(t), Ma(ks) (Ber).
 Koprios, m., from Gk kopros "dung, manure".

Ko'rinthъ: e(1): nasyče'nbe, a'bo ōzdo'ba [source] (Ber).
 "Corinthus, Saturitas, vel satietas, aut ornamentum
 G. ...[source]" (Onom); Korinthos, f., Corinth [Ac
 18:1]; "high city" (Pape); some derive it from koris
 "bug" (cf. Pape); Ber and Onom also from koriannon
 "woman's ornament".
 N.B. Korinthos, the city and the country; a son of
 Zeus, reputed founder of Corinth.

Koriny', a'bo zři'teli: to(ž) m(n) č(s) [source], zři'te(1),
 e(d): č(s): ta(m)že (Ber).
 "Core, 1 Par 9.19 ubi dicitur, Sellum vero filius Co-
 re [sources] interpretatur vocans, vel legens, aut
 perdix.
 Core, Caluus vel caluitium, siue glacies vel gelu...
 [source]" (Onom); Korah (RSV), Kore (Lxx,A,L); the
 legendary progenitor of a Levitical guild, the Kora-
 hites, Korhites (AV), oi kor(e)itai (Lxx,A), oi Korē-
 noi (L), Korah, Korahite, Korahites [1 Ch 9:19,31];
 "baldness" (Sm), "ice(?)" (EB); "baldness" (Young).

k(1) Kornī'li(j), La(t): rohъ, rohat(ъ) [source], Sept. 13 (Ber).
 Kornēlios, Cornelius, [Ac 10:1]; "a horn", from cornu
 (With).
 N.B. A first Gentile to be converted to Christianity.

Kosma, Kozma: mirъ, i(1) ukrasi'te(1), Oct. 12 (Ber).
 Kosmas, m., from kosmeō "to make beautiful"; "world".
 N.B. One of the two supposed martyrs (Kosmos & Damians).

APPENDIX A

358

Ko'smnikъ, svě'ckij, ĭlĭ' Ko'zmĭ(k) (Ber).
Kosmikos (?); "secular".

ⱁotĭ'lb, ⱁotĭ'la [source] ku'bo(k) (Ber).
Kotylas, m., "cup" (Pape); from kotylas "anything hollow"; "cup".
N.B. Kotylos = Kotyle -- a liquid measure. A surname.

Kra'nievo mě'sto: hde lbō(v) po(l)no, z(r) Ha(v)va'tha, Hoa'tha, Ho(l)ho'tha [source] (Ber).
This is a translation from Gk kranĭou topos, "the place that is called Skull", a translation of Golgotha [Lk 23:33].

Kri'nъ: Lelě'a, a(b) cvě(t) [source] (Ber).
Krinōn; "lily" or "flower". It is mentioned in Mt 6:28 and Lk 12:27 as an extremely beautiful flower; a proper name (Pape).

Krĭ(t): e(l) miasna'a, a(b) miasĭ'staa [source] (Ber).
"Creta, Carnea vel carnalis. G. [source]" (Onom);
Krētē, f., Crete [Ac 27:7]; Ber derives from kreas "meat", "flesh"; krēs, Dor for kreas; "meat" (Et.M.); according to some: "virgin".

Krĭ(t)stiĭ, a(b) cethi'mъ: stĭra'iučij, a(b) zo'loto. sĭ(r) ĭ e(v): zbě'hlo(st) mo'ria [source] (Ber).
"Cethim, Conterentes, siue contritio maris, aut diadema, siue aurum, vel tinctura: aut ex Syro & Hebraeo coacematio maris ...[source]" (Onom); Kittim, Cetthim (Vg) [Gen 10:4, Dan 11:30]; a son of Javan, whose descendants are called Chittim, i.e., the people of Cyprus and the adjacent coasts and islands; usually derived from a Phoenician city, Kition.

Krĭpi'da: panto'fe(l) [source] (Ber).
From Gk krēpis "a kind of man's boot, a half-boot".

Kri'skentъ: ro'stučij, July 10(Ber).
Crescens (Lat), Kriskēs (Gk), from cresco "to grow", "to arise", "to come forth".

Kri'spъ: kuderia'vy(j), La(t) [source] (Ber).
Krispos (Gk), Crispus (Lat); from Lat crispus "curled", "crisped"; "Crispus, Latinum est [source]" (Onom).

Kroni(d): Kro'nō(v), to e(st) Satu'rno(v) sy(n), Sept. 13 (Ber).
Kronidēs (Kronidas); patronymic: "son of Cronos" i.e. Zeus; Kronos = Lat Saturnus; "son of Saturnus".

APPENDIX A

359

Kua'rtъ, La(t): četve'rtý(j), Nov. 10 (Ber).

Quartus (Lat), Kouartos (Gk); "fourth".

Kuvikula'rij, La(t): poste'lní(k) crvъ, poko'evyj, July 3 (Ber).

Cubicularius; "a chamber-servant".

Ku'desъ, Kude'sny(k) [source]. Čo'rt(ъ), ilī' čaro'vni(k), po
ně'kix(ъ) po'vestī v(ъ) Moskvě nari'četšia (Ber).

Kumī'rъ: ĭdōlъ, bolva'nъ (Ber).

Ku'rsorъ, L(t): Posla'nec(ъ), skorote'ča (Ber).

Cursor; a surname of L. Papirius; Lat cursor "a runner",
"a courier".

Kō'nsta: La(t): tve'rdъ, krě'po(k) (Ber).

Kōnstas, (once Kōnsta); Constans, a Roman proper name;
consto "to stand together", "to stand firm".

Kōnstanti'nъ, toe(ž), Oct. 22 (Ber).

Kōnstantinos, Constantinus; "constant", "firm".

Kōnsta'ntij: Krěpčašij (Ber).

Kōnstantios, Konstantios, Constantius; "of or pertain-
ing to constant".

Lava'nъ: bě'lyj, a'bo ce'hla [source] (Ber).

"Laban, Albus, vel candidus, aut later ...[source]"
(Onom); Laban (RSV), Labanos (Gk) [Gen 24:29]; "white"
(Sm); it becomes necessary to combine Laban with an
Assyrian god Laban -- god of brickwork, or regard the
name as a title of the Harranian moon-god...
N.B. Name of a brother of Rebekkah.

Lavana'thъ, ĭ(l) Lobna: mě'siac(ъ), a(b) bě'lostъ, a(b) ka-
dī'lo [source]. To(ž) t(l) ĭ Le'vna (Ber).

Shihor-Libnath; Seiōn (Lxx), S(e)iōr (A,L), kai Laba-
nath; Sihor et Labanath (Vg) [Jos 19:26]. The ancients,
including Eusebius and Jerome (incl. Berynda) distin-
guished two places called respectively Shihor and
Labanath. Since Shihor occurs elsewhere only as the
name of a river the modern scholars prefer to take
Shihor-libnath as a compound phrase mng. "the Shihor
of Libnath" (cf. EB); "stream of the poplars" (Gr);
"turbid (stream) of Libnath" (Sm); "the glass river"
(DB); Libnath = "white" (Sm).

k(l) Lavre'ntij: mnoholiu'denъ, Aug. 10, z(ъ) la(t): bo'bkovyj.

(La(t): bo' lavrus, da'fni, e(l): bobkovoe derevo)(Ber).

APPENDIX A

360

Laurentius, Laurentios; "of Laurentium" (the name of a city); prob. ultimately derived from laurus "a bay tree" (With).

La'zarъ: komu' pomo'čnī(k) e(st) B[o]hъ, a'bo ia'kō mrtvъ svia'-zanъ, Oct. 17 (Ber).

"Lazarus, Cui auxilio est Deus. D. ... [source]" (Onom); Lazar, Lazaros, Lazarus; an abbrev. of Eleazar; "God helps" (Young); "God has helped" (EB). Berynda also from Gk lazaros "a corpse" (from Lazarus) and lazaroo "to lay out for burial".

La'ina i Lova'ia [source] [u La(t): nēs(t), z(r) e(l): Lxx tl]...(Ber).

Lai'sa: lvīca [source] (Ber).

"Laisa, Leena. Urbs...[source]" (Onom); Iaishah (RSV), Laisa, Leis, Lais [Is 10:30]; "lion" (Sm,EB).

*Lakedēmo'niia, e(l): ozero dia'volskoe, a(b) stu'dnia šalē'-iuči(x) [source] (Ber).

"Lacedaemones, Lacus daemonum, vel puteus, insanientium. G. [source]" (Onom): Lakedaimonia, Lakaidaimonioi (A), mentioned only once in Lxx [2 Macc 5:9], elsewhere always Spartiatai ("Spartans") is used; "city of luck" (Pape).

Lame'xъ: ubo'hij, a(b) uda'reny(j), a'bo srēdce znevo'lenoe [source] (Ber).

"Lamech, Pauper, vel humiliatus, aut percussus [source]" (Onom); Lamech, Lamex (Gk) also Lamexos [Gen 4:18]; "overthrower", "wild man" (Young); according to EB the name cannot be explained from any Semitic language.

Lampa'da, zři svěšča', Lampa(d), July 5 (Ber).

Lampadas, m., from Gk lampas "lamp", "torch".

Laodī'kia, e(l) liu(d) sprave(d)lī'vy(j) [source] (Ber).

"Laodicea, Populus iustus. G....[source]" (Onom); Laodikeia, Laodikē; city prob. founded by Antiochus II, and named after his wife Laodike (DB); from Gk laodikos "tried by the people".

*Lasten(ъ), Lasthen(ъ), e(l): ka'meni(a) du'žo(st) [source] (Ber).

"Lasthenis, Lapidis robur. G. ... [source]" (Onom); Lasthenēs [1 Macc 11:32]; "strength of the people" (Pape).

N.B. The minister of Demetrius II Nicator.

APPENDIX A

361

- Lattus, Hattus [source] nepra'vo'st) ȍ(t)běha'iuči(j) z(rĭ) Attu'(s) (Ber).
 "Hattus, Peccatum derelinquens [source]" (Onom); Lettus, (AV), Hattush (RSV); Xattous (Lxx), Xettous (A), Attous (L) [1 Ch 3:22, Neh 10:4, 12:2]; "assembled" (Sm); "contender" (Young).
- Lafidō'r: blyskania, a'bo lia(m)py [source] (Ber).
 "Lapidoth, Fulgura vel lampades [source]" (Onom); Lapidoth, Lappidoth (RV); [Judg 4:4]; "lamps, lightnings" (Young); "torches" or "lightning flashes" (EB).
 N.B. Husband of Deborah.
- Laxīs, Lexi, a(b) Lexi': poliščok(ъ) [source] (Ber).
 Lehi (RSV), Leu(e)i (Lxx,A), Lexei (L), Lechi (Vg) [Judg 15:9]; "jawbone" (EB, Young).
 N.B. Name of a city.
- *Laxi's: xo'diačij, a(b) ĭdu'čij vsta(l), a(b) tobě' samo'mu bu'dučee [source] (Ber).
 "Lachis, Ambulans, vel vadens extitit, aut tibimet existens ... [source]" (Onom); Lachish (RSV), Laxeis (Lxx,A,L), Lachis (Vg) [Jos 10:3]; "height" (Young); N.B. Canaanite royal city.
- Leviatha'mъ, Leviathanъ: zlu'če(n)e, a(b) tova'rĭstvo svoe', a'bo sobě' samo'mu poda'ny(j) [source], ve(l) ry'ba mo'rska(a), dra'kō(n) e(l): zmia' [source] ... ca(r) v(ъ) voda'x(ъ) su'ščīmъ. Me(t): ša'tanъ (Ber).
 "Leuiathan, Copulatio, vel societas sua, aut sibimet traditus. Magnus piscis marinus [source]" (Onom); Leviathan, n. of a mythological monster, symbolizing the chaos which Yahweh vanguarded in the creation; great water animal (Young).
- k(l) Le'vъ: ca'rъ, ȍ'bra(z)ně, liu(t), Feb. 30 (Ber).
 Leo, Leōn (Gk); "lion".
- *Levvě(j) [source] nazva'ny(j) [ȍ(t) proxože(n)ia, N.] Thaddě(j).
 To e(st) xva'liačij a(b) vyznava'iuči(j). N. [source] (Ber).
 "Lebbaeus, qui cognominatus est Thaddaeus..." (Onom); Lebbaeus, Lebbaios or Lebaios [Mt 10:3], surnamed Thaddaeus; Heb "heart" and Thaddaeus from Aram "female breast". But this doubtful. Some connect it with Lēvi; "man of heart" (Young).
- Legeō'nъ [source], tma', vo'jsko ... [source] (Ber).
 Legion, Legeō'n (Lat legio) [Lk 8:30] ("what is thy name? And he said Legion".)

APPENDIX A

362

Le'emъ: xlě'bъ, a(b) bǐ'tva [source] v(ъ) s(l)ve(n) bǐ(b):
 Avedi'du vъ mathuke'ī(m) (Ber).
 Ja-Shu-bi Lehem [1 Ch 4:22]; "et qui reversi sunt in
 Lahem" (Vg); "and returned to Lehem" (RVV); "turning
 back to Bethle" (Young); "Lahem, Panis, vel pugna aut
 bellum" (Onom).
 N.B. A person or a place named among the descendants
 of Shelah. The text is corrupt.

Le'ukij: bě'lъ, Dec. 14 (Ber).
 Leukios; from leukos "bright, shining, white".

Leoni'dъ: ma'lъ le'vokъ (Ber).
 Leōnidas; "little lion".

k(ž) Leoni'da: malъ levokъ (Ber).
 Fem. from Leonidas.

Leō'nikъ: lvy' poběžda'aj (Ber).
 Leōnikos, m., from leōn "lion" and nikē "victory".

k(1) Leō'ntij: lǐvě'j, e(1), Feb. 18 (Ber).
 Leontios, m., "of or belonging to lion".

Līva'k(ъ), a(b) Le'xa: xo'diačij [source] (Ber).
 "Lecha, Ambulans vel vadens [source]" (Onom); Lecah
 (RSV), Lēxa (Lxx), Lēxad (A), Laixa (L), Lecha (Vg)
 [1 Ch 4:21]; "addition, attached place" (Young); DB,
 Sm no etymologies.
 N.B. Son of Er.

Li'a: pracovy'taa [source]* (Ber).
 "Lia, laboriosa, vel fatigata [source]" (Onom); Leah
 (RSV), L(e)ia (Lxx, A, F, L), Lia (Vg) [Gen 29:16]; "weary"
 (Young); "liquid, weary" (With); "wild cow" (Sm);
 "mistress" (Ass liat); "ugly", "to look ugly or ma-
 lignantly" (BB).
 N.B. Name of the elder daughter of Laban.

Liva'nъ: bě'ly(j), a(b) kadī'lo, a(b) srъca prīsposobě(n)e.
 ī(m) horě' [source], x(ъ) slo(v) bǐ(b): suprotīvo
 dubra'vy [source] ... [source] (Ber).
 "Libanus, Albus, vel candidus, aut thus, vel cordis
 filatio [source]" (Onom); Lebanon, Libanos, Antiliba-
 nos [Dt 1:7]; Assyrian labnana, from Semitic laban
 "to be white or whitish" (EB); "white, snowy" (Young);
 "white mountains" (Gr).
 N.B. Name of a chain of mountains.

*) Should be Gen 29:16 (instead of Gen 39:16).

APPENDIX A

363

Linъ, e(1): sě'tъ, sě'točka [source] (Ber).

"Linus, Rete, vel retiaculum. G. [source]" (Onom);

Linus, Linus [2 Tim 4:21]; "a fish-net"; from Gk linon.

Li'ksa: lazu'ka (Ber).

Liksa; river and city in Mauritania; son of Aegyptus;

Hesychius deriv. from liks "placed sideways", metaph.

"crooked, treacherous"; "wide", "broad" (Pape).

Lī'da, e(1): sta'vъ, e(d): vo(d)[source], z(r) Liud (Ber).

"Lyda, siue Lydda, Stagnum, f. aquarum [source]" (Onom);

Lyda (RSV), Lydda (Gk & Lat)[Ac 9:32]; "fissure" (Young).

N.B. City SE of Jaffa.

Līkaoni'a: vo'lčaa [source] (Ber).

"Lycaonia, Lupina. G. [source]" (Onom); Lycaonia, Lycaonia [Ac 14:6]; from lykos "wolf" (Pape).

N.B. A province in the interior of Asia Minor.

Lī'ra: skřipī'ca (Ber).

Lyra; "a lute".

N.B. A name of place and person.

Līsa'nia: razvia'zuiučij frasu'nok, a(b) uveselia'iučij [source] (Ber).

"Lysanias, Dissoluens tristitiam. G. [source]" (Onom);

Lysanias [Lk 3:1]; "that drives away sorrow" (Sm).

N.B. Personal name.

Lī'sia, i Lī'stra e(1): ro(z)via'zuiučij, ro(z)luča'iučij [source] (Ber).

"Lysias, Dissoluens, Princeps ... [source]";

Lystra, Dissoluens. G. Nomen ciuitatis in Lycaonia

[source]" (Onom); Lysias (Vg), a Syrian general [1 Mac

3:32]; from lysis "release".

Lystra; Lystran [Ac 14:6,21; 16:1], city in Lycaonia; etymology obscure.

k(1) Lo'gginъ: smyšlia'ia hlubo'ko, a'bo do(1)hij, Oct. 16 (Ber).

Logginos, Longinus; a Roman surname; a Grecian philosopher, minister of Zenobia, who was put to death by Aurelian; "long".

Logothe'tъ: slovopolo(ž)nikъ, raxmīstrъ, pī'sarъ raxova'nbia i uvaža'nbia [Ber].

Logothetes, m., "the chancellor" (Pape).

k(1) Luka': ev(r): [vъskršaa] samo'mu z(ъ) me'rtvy(x) vstanbe, La(t): o(t) svě(t)losti. N. Ma(n): razu'me(n), Oct. 18 (Ber).

APPENDIX A

364

"Lucas, Hebraice potest interpretari ipsi resurrectio vel Latine a luce. D."(Onom); Lucas, Loukas [Col 4:14]; "light-giving" (Young); "of or belonging to Lucania" (With); a contraction of Lucanus (DB); Lucius, Lucilleus, Lucinius, Lucianus, Lucanus could all be represented by abbrev. Lucas; the name is of Latin origin (EB).

Loukia'nъ: čudenъ, ĭmia'(mu'ža) ĭ(ž) v(ъ) de'nъ ia'snyj nedelnyj při po'ludni urodī(v)šo(h)sia. Lati'nski, Lucia'nъ, to' est(ъ) světlojavle'nъ. N., Oct. 15 (Ber).
Loukianos, Lucianus; etymology uncertain (With).

**Lukillia'nъ, Jan. 8 (Ber).
Loukillianos, Lucillianus; a diminutive derivative of Lat Lucius, rather than of Lucillius, which was the name of Roman plebeian gens (With).

Lu'kij: o(t) svě(t)lo(s)tī, la(t) [source] (Ber).
"Lucius, A luce. Latinum est [source]" (Onom); Lucius, Loukios, m., "of light", from Lat lux.
N.B. A Christian of Cyrene.

Lu'ppъ: la(t): vlъ'kъ, Aug. 23 (Ber).
Lupus, Louppos; "wolf"; from lupus.
N.B. A surname in the gens Rutilia.

Lu'sa, a(b) Lai'sъ: le'vъ [source], Da'nъ, to(ž) s(x): La'isъ [source], hde' zle' vy'drukovo e(st), Lesen'da'nъ, mě'lo by'tī rozdě'ne, ta(k): prozvaša Da'nъ samo'e Lese'mъ, e(ž)e voeva'sa. [source], Amī'sъ, ĭ Selīmo'nъ [source] (Ber).
"Lais, Leo. Nomen urbis ..." (Onom); Laish (RSV), Laisa (Lxx,A,L), the original name of the northern frontier-city Dan; variation Leshem occurs in Jos 19:47; Ameis (Lxx), Lais (A) [1 S 25:44]; Sellēs (Lxx) [2 S 3:15]; Laeis (A), Selleim (L); "lion" (Sm,EB).

k(ž) Liuby': ml(s)tъ, Sept. 17 (Ber).
From Gk Agapē; "love".

Liudmī'la: priemnaa liude(m), Sept. 16 (Ber).
Ludmila; "pleasant to people"; Czech queen.

Liu'dъ, a'bo Loudъ: naroženъ, ĭlī' ro'žaj [source] (Ber).
"Lud, Natiuitas, vel generatio [source]" (Onom); Lud, Ludim, Loud (A,L) [Gen 10:22]. Neither Young nor Sm offer any explanation of the name. EB feels this is a corruption of Jerahmeel.

APPENDIX A

365

- Liudī'мъ, Ludiimъ, m(m): č(s)[source] (Ber).
 "Ludim, Idem [source]" (Onom); Ludim [Gen 10:13]; name of a people mentioned in connection with Egypt.
- Līdy', Līdi'ī, a(b) Xa(1)dě'ī: to(ž) [source] (Ber).
 Lydians (AV), Lydoi (Lxx, Heb, A).
- Līdī' [source] ī Līdia'ne [source] [s(1): bo(1):], [source], Lī'dъ [source], Līdi'a. Zrī' Lī'da (Ber).
 "Lidia, Idem [source]" (Onom); some versions read Lydia (Lydians) for Lud. The sing. form (Lud) occurs in Ez 27:10, 30:5, Is 66:19.
- Liūza', Luza': mīgda(1) de'revo, a(b) ō(t)ě'xa(n)e, a(b) sklo-
 ne(n)e[source] Ulīmaus [source] (Ber).
 "Luza, Amygdalus, siue discessio, vel declinatio..." (Cnom); Luz (RSV), Louza (Lxx, A, L); another name for Bethel [Gen 28:19, 35, Jos 16:2]; "an almond tree"; or Aram laud, as appellative "asylum" or maybe "strong city" (cf. EB); "almond" (Gr); "bending, curve" (Young).
- Lōi'da, e(1): lě'pšaa [source] (Ber).
 "Lois, Mehor. G. [source]" (Onom); Lōis, Lois [2 Ti 1:5]: "pleasant, dear" (Pape); "agreeable" (Sm).
 N.B. Grandmother of Timothy.
- Lō'tъ: ōbvīne'nyj, a'bo zvia'zanyj, a'bo ōkrytyj, a'bo živī'-
 ca doroha'a, koto'raa nazyva'etsia sta'kti. S[y]nъ Aranъ [source], Oct. 9 (Ber).
 "Lot, Inuolutus, siue colligatus, aut cooperatus, vel resina pretiosa, quae dicitur stactae [source]" (Onom); Lot, Lōt [Gen 11:27]; "concealed, dark coloured" (Young); literally "a pebble" (Sm).
 N.B. Name of the son of Haran.
- Lō'tanъ: toe(ž) [source] (Ber).
 "Lotan, Idem [source]" (Onom); Lotan, Lōtan (Lxx, A, L) [Gen 36:20]; "a covering" (Young, Sm).
- Maahe'j, Maasi'j: oboro'na, a'bo u'fno(st) v(ъ) Pa'nu[source] (Ber).
 "Maasias, [source] interpretatur protectio siue confidentia Domini [source]" (Onom); Maaseiah, Mahseiah (RV), Maasaiou (Lxx), Mnasaiou [Jer 32:12], Maasaiou, Maxaiou (Heb) [51:59], Maasias; "work of God" (DB, EB); "work of Jehovah" (Sm); "Jah is refuge" (Young).
 N.B. The grandfather of Baruch.

APPENDIX A

366

- Maadi'a: s[via]to H[ospod]ne [source], s(1) ně(st) (Ber).
 "Madia, Solennitas, vel festiuitas Domini, siue ador-
 natio vel testimonium aut foedus Domini, vel transiens
 Dominus ... [source]" (Onom); Maadiah (RSV), Maadiah
 (L), Madia (Vg) (omitted in Lxx,A,Heb) [Neh 12:5], in
 v. 17 Moadiah, "en kairois" (A); "Jah is ornament"
 (Young); probably a corruption (EB).
 N.B. A priest who returned from Babylon with Zerub-
 babel.
- Maalō: po'lnost(ъ), napolnenbe [source] (Ber).
 "Mello, Plentitudo, vel repletio [source]" (Onom);
 Maalō (Onom-Gk), Millo (RSV), Maallōn (A), Bēthmaalōn
 (Lxx), Mello (Vg) [Judg 9:6]; "a filling up" (Sm);
 "the fill" (DB); "fullness" (Young).
 N.B. A fortification near Shechem.
- Ma'vrъ: černъ, (Ber).
 Mauros; "black one" (Pape).
- k(ž) Ma'vra: same (Ber).
 Maura, fem. of Mauros.
 N.B. A martyr, comm. May 3.
- k(1) Mavri'kij: černia'vyj (Ber).
 Mauricius (Mauritius); "a Moor" (With).
 N.B. Martyr comm. July 10.
- Magdali'lb, Magdalb-elb: veža', a'bo veli'ko(st) B[o]žaa
 [source] (Ber).
 "Magdal-el, Turris siue magnitudo Dei ... [source]"
 (Onom); Migdal-el, Megalareim (Lxx), Magdaliēōram(A),
 Magdaliēl (L)[Jos 19:38]; "tower of God" (Young,DB,
 Sm); "tower of God (?)" (EB).
 N.B. Name of a city.
- Magdaliny: velmo'žnaa, a(b) veža' [source] (Ber).
 "Magdalena, Magnifica vel magnificata, aut exaltata,
 vel turris. D. [source]" (Onom); Magdalēnē, Magdalene
 (Mary); "woman of Magdala" (With); surname of certain
 Mary from the town of Magdala.
- Magistria'nъ: uria(d)nī(k) učtlski(j) (Ber).
 Magistrianos, Lat magistrianius (adj. of magister)
 "of or caused by a master or teacher"; proper name
 (Pape).
- Magō'gъ: zakriva'iučij, a'bo rostopleňy(j). Sy(n) lafe(t) o(t)
 to(h) Tata're, perve(i) Magō'gī zva'nī [source] (Ber).

APPENDIX A

367

"Magog, Tegens, vel tegulans, aut tabefactus, vel liquefactus. Filius Iaphetae Gen 10.2. A quo Scythae genus ducut, qui primum Magogi dicti sunt [source]" (Onom); Magōg, indecl. Magog, mentioned with Gog (Gōg) among the enemies of God in the last days (Rv 20:8). Josephus identifies Magog with the Scythians, but that term was vaguely used to denote almost any northern people about which little was known.

Madia'mъ, Madianъ: su'dъ, su'diači(j), a(b) sva(r) [source] (Ber).

"Madian, Iudicium vel iudicans, siue litigans, aut obiurgans [source]" (Onom); Midian [Gen 25:2]; "strife" (Sm), "contention" (Young).
N.B. A son of Abraham.

lazo'ra, a(b) Merō(z): tae'mno(st), vy'sxlo(st) [source] (Ber).

"Meroz, Secretum vel macies [source]" (Onom); Meroz, Mērōz (Lxx), Meroz (Vg), Mazōr (A), Marōr (L) [Judg 5:23]; "to take refuge" (EB); "refuge" (Sm).

Mazuro(f), [source], u la(t) 12 zna'men(j) (Ber).

Mazzaroth, Mazourōth (Lxx, A, L) [2 K 23:5]; "twelve signs", "twelve signs of Zodiac" (Sm).

*Matu'salъ, Mathusaīlъ: sme'rtī svoe'ī žada'iučij, a(b) sme'rtī svoia a'dъ a'bo hro'bъ [source] (Ber).

"Mathusael, Mortem suam postulans, aut mors sua infernus vel sepulchrum ... [source]" (Onom); Methusael, Mathusala [Gen 4:18]; "man of God" (Sm); "suppliant or man of God" or "one who has been obtained by asking" (Dillman, cf. DB).

*Mathusa'lъ, Mathusa'la: sme'rtъ svoiu' posla(l), a(b) smrъ'tī svoe'ī oru(ž)e, z(ъ) e(v) ī sī(r): smrъ'tī lu(p) [source] (Ber).

"Mathusala, mortem suam misit, aut mortis suae arma: vel ex Hebraeo & Syro mortem suam spoliens, vel mortis spoliu [source]" (Onom); Methuselah, Mathousala (A) [Gen 5:21, Lk 3:37]; "man of the dart" (With); "man of the javelin"; prob. a corruption of Mutu-sa-ilati "man or husband of the goddess" (cf. DB).
N.B. Son of Enoch.

k(l) Maka'rij: blaže'nъ, Sept. 6 (Ber).

Makarios; "blessed", from Gk makarios.

Makedō'thъ, Makelō'thъ: crkvy, a'bo zhromaže(n)ia [source] (Ber).

"Maceloth, Ecclesiae, vel coetus, aut congregationes"

APPENDIX A

368

(Onom); Makhelot (Maceloth), Makēloth (Lxx, A, F), Makēdōth (L) [Nu 33:25]; "assemblies" (Young); "congregations" (DB).

N.B. Stopping place on the Exodus.

Makedo'nia, e(1): vyne'sla(a), a(b) prevy šaiučaa, Po'vēstb [source] (Ber).

"Macedonia, Excelsa, vel eminens. G. [source]" (Onom); Makedonia, Macedonia [Ac 16:9]; "longish, oval" (Langlingen), some derive it from Semitic maked "magnificent land" (cf. Pape).

N.B. A Roman province since 146 B.C.

Makkave'j: udaria'iučij, z(ъ) e(1): voiu'iučij. N. [source] (Ber).

"Machabaeus, Percutiens. Graece vero, pugnator. D. [source]" (Onom); Makkabaios, Nachabeus (Vg) [1 Macc 2:4]; "the hammer" (Sm); "the Hammerer" (EB).

Make'lla: motyka [source] (Ber).

Makella; from Gk makella "a pickaxe (with a point)". N.B. Town in W Sicily (?).

Makri'na, dolhou'mna, do(1)ha(a), July 19 (Ber).

Makrina, Macrina (Lat); from makros "long".

k(1) Malaxi'a, Malaxi'j: ahhlъ, pose(1) mo(j) [source] (Ber).

"Malachias, Angelus, siue nuntius meus. Heb. Malachi aggelos" (Onom); Malaxias (Malachi) [Mal 1:4]; "angel" or "messenger of Jehovah" (With); "messenger of Jah" (Young).

N.B. Name of the last of minor prophets.

Ma'lxъ: koro'lb, a'bo krole'vstvo a'bo ra'jca. N. [source] (Ber).

"Malchus, Rex, vel regnum, aut consiliarius. D." (Onom); Malxos, Malchus [Jn 18:10]; "counsellor" (Young); "king" (Sm).

N.B. Name of the High Priest's slave whose ear was cut off by Peter.

k(1) Ma'mant(ъ), l(t) pe'rs(ъ) a(b) cī(c)ka, Sept. 2 (Ber).

Mamas, Mamantos; "breast", from Lat mamma.

N.B. Roman saint and martyr.

**k(ž) Mame'lxtha: Oct. 5 (Ber).

Mamelfa (Cal).

Mamōna: pē'niazě, a(b) boha(t)stva sī(r): N. [source] (Ber).

"Mammona, Pecunia vel diuitiae, aut cupiditas. Syrum est. D." (Onom); Mammonas, or mammona, or Mammon, Aram word used once in the NT as personification of riches

APPENDIX A

369

and worldliness, or the god of this world: "non pa-
testis service Deo et Mammonae" (Vg)[Mt 6:24].

k(1) Manassi'a: zaby'ty(j), zaby'tbe (Ber).

"Manasse, siue Manasses, Oblitus, aut obliuio [source]"
(Onom); Manasseh (RSV), Manassēs (Gk); "one who causes
to forget" (EB); "making to forget" (Gr).

Mandrango'ra: po'krykъ [source] (Ber).

Mandragoras (deity); "found mandrakes in the field
(a narcotic plant)" [Gen 30:14].

Manuī'lъ: līce' B[o]žee, June 17 (Ber).

Emmanuel, Nobiscum Deus [source]" (Onom); Emmanuēl
(Onom-Gk), Manouēl, Heb Emmanuel, Immanuel; "with us
(is) God" (EB); "God (is) with us" (Young).
N.B. Emmanuel is a symbolic name.

Manōe: ō(t)počīne(n)e a(b) da'rъ [source] (Ber).

"Manue, Requies, aut munus... [source]" (Onom); Manōe
(Onom-Gk), Manoh (KSV), Gk Manōe [Judg 13:7]; "rest"
(Young); "rest" or "to present gift" (EB).

Maksi'mъ: sla'venъ, a(b) z(ъ) La(t) veliča'jši(j) [source],
Jan 21, Feb. 19 (Ber).

Maksimos, Maximus; "great".

**Maksimilia'nъ, Oct. 22 (Ber).

Maksimillianos; "of Maximus".

Margari'ta, e(1): pe'rla, vlo'xъ, Če(x), Lia'xъ. Bi'serъ, Xa'r-
vatъ (Ber).

Margarita; from Gk margarites "a pearl". Ultimate
origin of the word is believed to be Persian.
N.B. One of the most popular medieval saints.

k(1) Marda'rij: ka'me(n) sia'tele(n), Dec. 2 (Ber).

Mardarios, m., "shining stone"; Pape supplies no ety-
mology.

Martha: Mo'lva, ĭ popeče'nie, a(b) vyzyva'iučaa, a(b) narě-
ka'iučaa, z(ъ) sī(r) pa'nĭ, a(b) naučĭ'telka. N.
[source] (Ber).

"Martha, Prouocans, siue amaricans: vel Syriace, do-
mina vel doctrix. D. [source]" (Onom); Martha [Lk 10:
38]; "mistress", "lady" (DB,EB); "lady" (Sm).

M[A]RI'A, ĭlĭ' Maria'm(ъ): vladu'sčaa, ĭlĭ' H[ospo]žā, Ma(ks):
theothila'k(t): ĭ kera(m): tavro(m), a Hr B(h)s(1)...
Dša. Po ĭ'nĭ(x) po(d)ne'senaia, a(b) ho'rkostĭ mo're

APPENDIX A

370

a(b) mī'rra moria, a(b) naučitelka moria, z(ъ) sī(r) ĭ e(v): pa'nĭ mo'rska(a), ĭ(m) pr(s) b(c) [source] [ĭ Ex 15:20,21, s(l) bĭ(b): ně(st)] [source] (Ber).
 "Maria, Exaltata, vel amaritudinis mare, aut myrrha maris siue doctrix, vel magistra maris: aut ex Syro & Hebraeo, domina maris ... Nomen item Virginis quae Christum tulit in vtero ..." (Onom); Mariam (Onom-Gk), Mariam, Hellenized form is Maria; "bitter sea", "drop of the sea" or "star of the sea" or "myrrh of the sea", (Jerome: "stilla maris"), or "teacher of the sea" or "early rain of the sea" or "lady of the sea" or "lady of the day"; some Rabbins interpreted it: "bitterness", others: "lady", "mistress", "the enlightener", "exalted", "gift" (cf. EB). Almost all of them impossible. There are two alternative roots mng. "to be rebellious" and "to be fat" (cf. EB).

*Maria'mna, ž: Feb. 17 (Ber).

"Mariam, Idem." (Onom); Maria (Onom-Gk), Mariamnē = Maria and Mariam; "rebellion"; appears as Mariamne in Josephus.

Mari'na: mo'rskaa, July 16 (Ber).

Marina; "belonging to the sea" (With); etymology doubtful.

N.B. St, Marina of Alexandria was a martyr venerated in the Greek Church.

*k(1) Marke'lъ, Marke'liĭ: Dec. 18, 29, Aug. 1 (Ber).

Marcellus, Markellos, diminutive of Marcus; "man of war" (Pape).

k(1) Markia'nъ: pomyslĭ'te(1), ĭmia' nota'ri(a), to' e(st) pĭ'sara, Oct. 20, 30 (Ber).

Marcianus, Markianos; "a thinker" (Ber).

*Marko: [sъvrъše(n)], uhla'ženy(j), vygla(n)co'vany(j), ō(t) ržě' vy'terty(j), Dec. 18, e(st) ĭ k(1): Mar. 9 ... (Ber).

"Marcus, Limatus, vel fricatus, aut expolitus, id est a rubigine abstersus. D. [source]" (Onom); Markos (Onom-Gk), Marcus, Markos, Mark; prob. derived from the name of the god Mars (With).

k(1) Martinia'n(ъ): svyšesvĕdĭte(1)stvova(n), a(b) cĕ(1), Oct. 22 (Ber).

Martinianus, Martinianos; "of Mars".

k(1) Martĭ'rij: ĭspově'dnĭkъ, ĭlĭ' svĕdĭtelstve'nnĭkъ, Oct. 25 (Ber).

APPENDIX A

371

Martyrios; "witness" (Pape).

Mate'rij, ilī' Metri', La(t), ilī' Amattari', e(l): do'jžčъ, a'bo storo'ža, albo viaze(n)e [source] (Ber).
 "Metri, Pluuia, siue custodia, vel carcer [source]" (Onom): Amattari (Onom-Gk), Matri, The Matrites (RV), Mattarei (Lxx,A), Amattari (L), Metri (Vg) [I S 10:21]; "rainy" (Sm); "Jah is watching" (Young); the name seems to be a corruption.
 N.B. Head of a Benjamite family.

Mattha'nъ, Nattha'nъ: da'rъ, a'bo be'dra, a'bo sme'rtъ i'xъ. Z(ъ) sī(r): očekīva(n)e, a(b) nadě'ia [source] (Ber).
 "Matthan, Donum, vel lumbus, siue mors eorum: aut Syriace, expectatio, vel spes [source]" (Onom); Mattan, Matthan (Lxx,A,L) [2 Ch 23:17]. His full name was probably Mattan-baal ("gift of Baal"); Nathan (Lxx,A), Maththan (Lxx) [Jer 38:1]; "gift" (Sm,DB).
 N.B. Father of Shephatiah.

k(l) Ma'tthe'j: da'nyj, daro'vanyj [source] (Ber).
 "Matthaeus, Donatus. D. ... [source]" (Onom); Maththaios, Matthaios, Hellenized Heb Matthan; a contraction Mattathias (Sm) = "gift of Jehovah" (ibidem); the mng. of Maththais is uncertain; "man" (Grimm); "gift" (Pape).

Ma(t)thi'j: da'rъ pa'nskiј. N. [source] (Ber).
 "Mathias, Donum Domini. D. [source]" (Onom); Matthias, abbrev. of Mattathias [Ac 1:23]; "gift of Jehovah" (With,Sm).

Matrōna: učťivaa nevě'sta, pa'nī, hospodynja, i(l) prъ'vaa matī, Nov. 9 (Ber).
 Matrōna, Lat Matrona; from Lat matrona "a married woman, wife, hostess".

**Me'dimnъ: Sept. 6 (Ber).
 Medimnos; from medimnos "corn-measure"; "bushel".

Metho'dij: nauče'nъ xī'trostī, v(ъ) ko'rotčě u'čācij, May 11 (Ber).
 Methodios; "man of art" (Pape).

Mela'nia: črъ'na līce(m), črъně'iuščaa(ъ), Dec. 31 (Ber).
 Melanē; "black" (Pape).

Meli'tī, e(l): me'do(m) tekučaa [source] (Ber).
 "Melite, Melliflua. G. [source]" (Onom); Melite; [Ac 28:1]; "sweet" (Pape); from meli "honey".

APPENDIX A

372

Mele'tij: poučič'telenъ, Jan. 12 (Ber).

Meletios; "educating"; from Gk meletē "meditation", "study".

Melxisedek(ъ): ca'rъ pra'vdy [source] (Ber).

"Melchisedec, Rex iustitiae [source]" (Onom); Melchizedek, Melxisedek [Gen 14:18]; "my king is righteous" (Young); "king of righteousness" (With).

N.B. Name of the priest-king of Salem.

Merku'ri(j): Oct. 24, propověda(n)ny(j), z(r) Erme(s) (Ber).

Merkourios, Mercurius = Ermēs, Hermes; "herald, messenger"; "a mercibus dictus est: quia meraturae Deus putabatur a Gentibus, Latinum est" (Onom).

Merra: přikraa, a(b) ho're(st) [source] (Ber).

"Mara, Amara, vel amaritudo. Quinta Israelitarum mansio fuit: illu enim Moyses proiectio ligno, amaras aquas in dulces vertit [source]" (Onom); Pikria (Onom-Gk), Marah; Merra (Lxx,A,L) [Ex 15:23]; "bitter" (Young); "bitterness" (Sm).

N.B. The first station of Israel.

Messi'a, e(l): X[rīsto]s: pomaza'nec(ъ) [source] (Ber).

"MESSIAS, Vinctus. Graece autem dicitur Christus" (Onom); Messiah (sometimes Messias); "the Anointed One".

M[ate]R TH[e]U, e(l) Mī'tīrъ Theou, M[a]tī B[o]žia (Ber).

Mixaī'lъ: B[o]žij voevo'da, i(l) H[ospode]nъ voevoda. ĭmia' Ahhla [source] i Pr[e]p[o](d)[o]bna(h) Malei'na, July 12, i i'ny(x) razlī'čnē ... (Ber).

Michael, Mixaēl, Mixaēlos [Dn 10:13, 21]; "the protector of gods" (Gr); "Božii voievoda" (Dict. 1282).

Mixaī'lъ: kto(ž) ia(k) B[oh]ъ, a(b) poko'ra, a(b) ubo'zstvo B[o]žee, a(b) udarene B[o]žee, a'bo udaria'iučij B[oh]ъ, skazi'telnē i, vměsto i. Ta'ko(ž) i se' [source] (Ber).

"Michael, Quis sicut Deus? aut humilitas, siue paupertas Dei, vel percussio Dei, siue percutiens Deus [source] Est & nomen Angeli [source]" (Onom); Michael, Mixaē'l [Nu 13:13]; "who is like God"; Michael is a popular corruption of Jerahmeel (EB).

k(l) Mīna: pomīnate(l), a(b) mě'siače(n), Dec. 10 (Ber).

Mēnas, Mēna = Mēnodōros; from mēnē "the moon".

Mīnodō'ra: měsiačny(j) da'rъ, Sept. 10 (Ber).

Mēnodōra; "gift of Menes" also "child of the moon" (Pape).

APPENDIX A

373

Mĭtropo'lia: ma'tĭ ħra'dovō(m) (Ber).

Metropolis; "mother city" (Pape).

N.B. The proper name of several cities (e.g. in Thes-saly).

k(1) Mĭtrofanъ: materoiavle(n), June 4 (Ber).

Mētrofanēs, m.; "with the help of deity shining" or "with the help of mater tōn theōn shining" (Pape).

*Milĭ't(ъ): červo'na, a(b) žo(1)taa [source] (Ber).

"Miletum, Rubra, vel coccinea. G. [source]" (Onom):

Milēton (Onom-Gk), Milētos, f.; "the yew" (Pape);

from milos. Berynda derives from miltos "red earth".

N.B. A seaport in Asia Minor.

*Misaĭ'lъ: kotry(j) požada'ny(j), a(b) pozy'čenyj, a(b) kto' požada'iučij [source] (Ber).

"Misaēl, Quis postulatus aut commodatus? Siue quis postulans aut commodans? siue abstulit Deus, vel recessit [source]" (Onom); Misaēl (Onom-Gk), Mishaēl; Misaēlos; [Dan 1:8]; "who is what God is" (Young, EB); "who is like God" or "who is what God is" (DB).

*k(1) Mixea: ubo'hij, a(b) poko'rnyj, po'dly, a(b) udaria'iučij [source] (Ber).

"Micha, Pauper, vel humilis, aut percutiens vel percussus, siue quis hic? id est in hoc loco: siue aquae hic ... [source]" (Onom); Micah (Michah), M(e)ixa (Lxx, A, L) [2 Par 24:20]; "who is like Jehovah" (DB, Sm); "who is like the great God" (EB).

Mna'sъ: hrĭ'vna srě'bra [source] (Ber).

"Mna, Libra, talentum ..." (Onom); Mna (Onom-Gk);

Mnasōn [Lk 19:13]; "mark" (Pape); from mna, a Gk

monetary unit = 100 drachmas.

N.B. Christian from Cyprus.

Molō'хъ: kroliu'iučij, a(b) ra'dca. čre(z) o: knia'zъ [source] (Ber).

"Moloch, Regnans aut consiliarius" (Onom); Molech, Moloch, Molōx [4 K 23:10]; "counsellor", "king" (Young); "ruler", "king" (EB, Sm).

Musiki'j: spēva'къ, ĭhra'čъ (Ber).

Musikios; "musician" or "artist" (Pape).

Mĭ'ra, e(1): xvorostъ, a(b) pru'tъ ma'stĭ paxnu'čei[source], u La(t): Lĭ'stra, (Ber).

"Lystra [source] in Graeco scribitur Myra, & interpretatur virgultum odoriferum. G. [source]" (Onom);

APPENDIX A

374

Mīra (Omom-Gk), Myra(RSV), Lystra (Vg); from myron "ointment", "perfume".

N.B. A city on the south coast of Lycia in Asia Minor. Wrongly Lystra [Ac 27:5].

**Mī'rōnъ, Aug. 17 (Ber).

Myrōn; "adorning himself with salve" (Pape).

Mōki'j: zavī'decъ, May 11 (Ber).

Mōkios; "a mocker" (Pape); "foolish (God's fool)" (Cal).

k(1) Mōīsi'j, i(1) Mōīse'j: prītia'hneny(j), a(b) prīnia'ty(j), i(1) vy'sluxan(ъ) z(ъ) vody'[source], Sept.4, June 28 (Ber).

"Moyses, Attractus vel assumptus, subaudi de aquis... [source]" (Onom); Mōysēs, Mōysēs, Moses, Mosheh (Heb) [Ex 2:10]; popular etymology from mashah "drawn from water"; from Coptic mo "water" and uše "rescued" (EB); etymology of the name is disputable.

Navklī'rъ: sty'rni(k) korabe'lnyj (Ber).

Nauklēs; "seamen", "man of the sea"; from Gk nauklēros.

Nazare'thъ, Nazare'tъ: posvia'čenaia, a'bo vy'lučenaia. Pre(z) ci'dī, stere'ženaia, kvī'tnučaia, a'bo lě'toroslъ [source] (Ber).

"Nazareth, Sanctificata, aut separata, vel coronata. Si autem per cade scribatur, interpretatur Custodita, vel florida, aut virgultum. D." (Onom); Nazareth; "verdant, offshoot" (Sm); "young twig", "shoot" (from Heb nezer); "blooming field" (Pape).

Nazore'j: o(t)luče'nyj, a(b) koruno'vanyj, a(b) posvia'čenyj, pre(z) ca'dī, sto'ro(ž) a(b) kvě'tъ, a(b) lě'toro'slъ (Ber).

"Nazaraeus, Separatus, siue coronatus, aut sanctificatus [source]"; Nazaraeus, Matt 2.9 Idem: vel per cade custos siue flos, aut virgultum. D. [source]" (Onom); Nazōraios, Nazaraean, Nazarine, a designation of Jesus in Mt, Lk, Jn, Ac, while Mk has Nazārēnos; "separated" (Young); "a native of Nazarene".

Nauī': potomstvo, Abo ro'žaj, a(b) sy'nъ, a(b) vě'čnyj, a(b) pozosta'lyj, z(ъ) sī(r): ry'ba, cu'dno(st). N. [source] (Ber).

"Naue, Posteritas, vel strips, aut filius vel aeternus, seu permanens, vel pulchritudo, siue habitaculum: aut Syriace, piscis. D. qui et Nun [source]" (Onom);

APPENDIX A

375

Nun, Joshua's father, Lxx in many passages renders Nauē, in 1 Ch 7:27 Noum; "fish" (Sm); "continuation" (Young).

Nathanai'lb: da'rb B[o]žij [source] (Ber).

"Nathnael, Donum Dei [source]" (Onom); Nathanael, Nathanaēl, Nathanaēlos [2 Par 3:5]; "God has given" (Gr); "gift of God" (With).

N.B. Name of one of the apostles.

Na'u'mb: poko'j, m(d)rostb, čestb, potěšit'elb, a'bo poku'tu-
iučij, a(b) vo(ž) i(x) b(ž)(s)tve'nnyj, Dec. 1, [source] (Ber).

"Nahum, Consolator, siue poenitens, aut ductor eorum [source]" (Onom); Nahum, abbrev. of Nehamyah, "Yahweh consols" (Gr); Na'oumos, Naou'mos, in NT Naoum; "comforter" (Young).

N.B. Name of a minor prophet.

Neofī'tb: novorožde'nnyj, iľi' novoro'slenb, Jan. 21 (Ber).

Neofytos; "newborn" (Pape); from Gk neofytos "newly planted", fig.: "newly planted in the Christian Church".

**k(1) Ne'stōrb: Oct. 27 (Ber)

Nestōr; "one who returned home" (Pape); "swimmer" (Cal).

k(1) Nika'ndrb: pobě'dnyj mu(ž), Nov. 4 (Ber).

Nikandros; "conqueror" (Pape).

k(1) Nika'nōrb, e(1): zvi'tia(ž)ca, i(1) pobě'da muže'mb, mu-
žej, poběž(d)a'a, July 28, [source] (Ber).

Nikanor; "conqueror" (Pape).

k(1) Niki'ta: poběditelb, Apr. 15 (Ber).

Nikētēs; "a conqueror".

Niki'forb: pobědono'sb, Feb. 9 (Ber).

Nikeforos; "bringing victory", "conquering".

k(1) Nikodi'mb: e(v): Si'horb: nevi(n)nyj krěve'. e(1) zvi'tiaz-
stvo liu'du [source], Oct. 31 (Ber).

"Nicodemus, Hebraice interpretatur innocens sanguinis: Graece vero, victoria populi. D. [source]" (Onom); Nikodēmos; "innocent blood" (Young).

N.B. A name common among Jews and Gentiles.

k(1) Niko'laj, a(b) Niko'la: e(1), zvi'tia(z)stvo pospo'lstva,
pobě'da liude'j, pobě'da liu'dskaia, Dec. 6, May 9 (Ber).

Nikolas or Nikolaos; "conqueror of the people" (Young).

APPENDIX A

376

K(1) Ni'kōnъ: pobě'dnikъ, Nov. 7 (Ber).
Nikōn; "victory" (Pape).

Nikopolъ: pobědī'telnyj hra(d), zvi'tiazstva město, zvitiaz-
noe město [source] (Ber).
"Nicomopolis, Victoriae ciuitas, vel victoriosa ciui-
tas [source]" (Onom); Nikopolis; "victorious city".

Nineuī'a: cu'dnaa, a(b) ozdobnaa, a(b) meška(n)e [source]
(Ber).
"Niniue, Pulchra, siue speciosa, aut habitaculum
[source]" (Onom); Nineuē (Onom-Gk), Nineveh, Ninive;
[Gen 10:11, 12]; no satisfactory derivation of the
name has been given; some explain "house", some "fish".

Noemī': cu'dnaa, a(b) ozdo'bnaa, a(b) meška(n)e [source] (Ber).
"Noema, Pulchra, siue decora aut mouens valda [source]"
(Onom); Naamah, Noema (A), Noemi (Vg) [Gen 4:22];
"pleasant" (DB,EB,Sm).

Noemmi'nъ, Noemi': to(ž) [source] (Ber).
"Pulchra, siue decora [source]" (Onom); Noomi (Onom-
Gk); Naomi, better Noomi; Nōemein (Lxx) [Ruth 1:2];
"pleasant" (Sm).

Nīmfanъ, Nīmfа, e(1): obliube'nīca [source] (Ber).
"Nympha, Sponsa. G. [source]" (Onom); Nymfan[Col 4:15];
"sacred to the Muses" (Sm); probably from Nymphodōros
or Nymphodotos; "enamourer" (Ber).
N.B. In Col 4:15, an accusative form; it is not clear
whether it is from the feminine name Nymfa = Attic
Nymfē, or from the masculine name Nymfas.

Nīmfodō'ra: nevě'stnyj da'(r), Sept. 10 (Ber).
Nymfodōra; "gift of a Nymph"; as prop. name: a Nymph
or goddess of lower rank.

Nōe: peresta(n)e, a(b) o(t)počīne(n)e [source] (Ber).
"Noe, Cessano, vel requies ... [source]" (Onom);
Noah, Noe; Nōe [Gen 5:29]; "rest" (With,Sm,DB).

Ksanthippa: ry'ža ko'nīca, ž(n), Sept. 23 (Ber).
Ksanthippē; from ksanthos "yellow, of various shades,
often with a tinge of red"; Ber, from ksanthos and
ippos "horse".

Ksevena'j, a(b) Zabi'na: teče(n)e, a(b) teku'čij tepe'rъ, a(b)
sī(r) prodava(n)e a'bo kupova(n)e, mu(ž) [source]
(Ber).

APPENDIX A

377

"Zabina, Fluxus, vel fluens nunc: aut Syriace, venditio, vel emptio [source]" (Onom); Zebina (RSV), Zabina (Lxx), Ksebenei (L), Zabina (Vg) [1 Ez 10:43]; "bought" (EB); "acquired" (Sm); "purchase" (Young).
N.B. One of the sons of Nebo.

Kse'nī, Ksenīia: stra'nna, a'bo strannprie(m)stvo, liu'dcko(st), učī(n)no(st) proti(v) postoro'nnyṁ, poda'rki, Jan. 24 (Ber).
Ksenē; "guest" (visitor) (Pape).

Ksenefōntḡ: stra(n)ne mu(ž), Jan. 26 (Ber).
Ksenofōnteios, Xenophonteus (Lat); "shining in foreign land" (Pape); from ksenofonos "speaking or sounding strange".
N.B. In "Lives of Saints" the name is spelled Ksenofont.

Ksenodo'xḡ: strannoprie'mnyj (Ber).
Ksenodoxos; "one who receives stranger".

Ksenō'nḡ: bohodě'lnaia izba', Maks (Ber).
Ksenōn; "guest" (Pape).

O'lga, v(ḡ) s(t) kre(šč): Ele'na, July 11 (Ber).
Olga; of Scandinavian origin; from Norse Helgi, Helga "holy".

*Olofe'rnḡ: mo'cny(j) he'tma(n), z(ḡ) e(v), ĭ sī(r): knia(z) voe(m) caria' navxo(d): [source] (Ber).
"Holofernes, Fortis dux, ex Hebraeo et Syro. D. [source]" (Onom); Olofernēs (Onom-Gk), Olofernēs, m., Orofernēs; Persian name; according to Wincler (cf. EB) Holofernes = Osnapar (Ašur-bani-pal) ashur "black", bani "built", pali "wonderful"; if Olofernēs is the original form, olo- will be Gk "destroying" and fernēs Persian "brilliance, majesty"; the root fra "shine". The form Orofernes will then represent the Persian pronunciation of the Gk Olofernes. The Vg's form Holofernes is aspirated as in Hierusalem (cf. DB).
N.B. The Assyrian commander in-chief, slain by Judith.

Olīmbḡ, Olīmpḡ: ḡ(t) n[e]b[e]sḡ, Nov. 10 (Ber).
Olympos; "from heaven".

Olī'mbij, Olī'mbiasḡ: n[e]b[e](s)nyj [source] (Ber).
"Olympius, Caelestis, G. [source]" (Onom-Gk), Olympias, Olympius (Vg, RV), Jupiter; as the god of hospitality and the protector of the strangers he was worshipped everywhere as Zeus Xenios [2 Macc 6:2].

APPENDIX A

378

Olympa'nъ [source], to'ežъ (Ber).

"Olympias, [source]. Idem. In Graeco Olympan" (Onom);
Olympas [Ro 16:15] a contracted form of Olympiodōros.

Olīmpiada: četverolě'tie, July 25 (Ber).

Olympias, f., "glorifying heaven" (Cal).
N.B. Name of a Greek saint.

Olīmpia: trí'znišče e'lllinskoe ... [source] (Ber).

Olympia, pl., the Olympic games, or games in honour
of Olympian Zeus.

Onahrъ: dī'kij ose'lъ, žīvo'tno podo'bnoe lo'siu [source] (Ber).

Onargos, m.; from onargos "the wildass" (Pape).

Onī'simъ, e(1): požito'čnyj, po'lezenъ, polzova'tele(n), Feb.
15, [source] (Ber).

"Onesimus, Vtilis. G. [source]" (Onom); Onēsimos,
[Col 4:9]; "useful".

N.B. Name of a slave of Philemon.

Onīsifo'rъ, e(1): požī'tokъ prīno'siačij [source], Sept. 7
(Ber).

"Onesiphorus, Vtilitatem afferens. G. [source]" (Onom);
Onēsiforos, m.; "bringing advantage".

Oni'anъ: mo'cnostъ pa'nskaia, a'bo lodbia'. N. [source] (Ber).

"Onias, Fortitudo Domini. aut nauis. D. [source]"
(Onom); Onias, Gk and Lat form of Heb Honyah [1 Macc
12:7]; "a man of Oni" (DB).

N.B. Name of the high priest.

Onokenta'vrъ: Kita'vrusъ, zvě(r) o(t) holovy' ia'kъ člove'kъ,
a o(t) no'hъ ose'lъ [source] (Ber).

Onokentauros; a kind of tailless ape; or a kind of
demon haunting wild places (Lydd); trans. of an impure
person (Andrews).

**k(1) Onu'fri: June 12 (Ber).

Onofris, Onnofris, Onōfrios; prob. Coptic, evidenced
in Egypt, then in its present form Hellenized. Etymo-
logy obscure.

Ooliva': sě'nī, a(b) namě'tъ moj v(ъ) ne'j, a(b) ia'sno(st)
moia' v(ъ) ne'j [source] (Ber).

"Ooliba, Tabernaculum, vel tentoriu meum excelsum,
siue splendor excelsorum [source]" (Onom); Aholibah,
corr. Oholibah, Ooliba (Lxx, Vg) [Ezek 23:4]; "my
tent (is) in her" (Young); "she in whom are tents"
[EB].

N.B. A symbolic name for Judah and Jerusalem.

APPENDIX A

379

- Oolla': sě'nĩ a'bo na'me(t), a(b) ia'snostb eho'. Samare'a.
 Iĩlb [source] (Ber).
 "Oola, Tabernaculum, vel tentorium, siue splendor eius
 [source]" (Onom); Oolla (Onom-Gk), Aholah, corr. O-
 holah; Oola (Lxx), Oolla, Olla; Oolla (Vg)[Ezek 23:4];
 "her own tent" (Young).
 N.B. A symbolic name for Samaria and the ten tribes.
- Ore'stǔ: uho'dnĩkǔ B[oh]u, Nov. 10 (Ber).
 Orestēs, m.; "mountaineer" (Pape), (appellat. =
oreitēs "a mountaineer"; "uhodnĩkǔ" (Leksĩsǔ ...
 prosto).
- O ŌN [source] ō vēncě' Sp[a]sovo(m), z(r) Sy(j).
 O ō'n; Kyrios (Lxx); Adonai, Lord.
- Paghalǔ, Pagkalǔ: prekra'snyj (Ber).
 Pagkalos; "all beautiful" (Pape).
- Pagkratij: vsekrě'pok, m(n). vsě'mĩ vladě'a(j), ĭlĩ ōdolěva a,
 July 9 (Ber).
 Pagkratios, m.; "all-powerful".
- **Pathnu'tij, May 1 (Ber).
 Pafnoutios, m., etymology uncertain.
- **k(1) Paisej (Ber).
 Paisios, m.; prob. from pais "(God's) servant"; "same
 as all (everyone)" (Cal).
- **Pala'dij (Ber).
 Palladios, m.; "of or belonging to Pallas". Pallas
 epith. of Athena; from pallō "to poise" or "to sway"
 maybe originally mng. "Virgin, Maiden".
- **Palamo'nǔ (Ber).
 Palamōn, prob. Palaimōn = Palemōn, name of a sea-god
- *Palakĩ'da: podlo'žnĩca [source] (Ber).
 Plakida (?), f., Lat Placida; "Breitung"(?) (Pape).
- Palestĩ'na: pokroplene, po'pelo(m) a(b) po'roxo(m), a(b)
 upa'do(k) prĩlo'ženy(j), a(b) dvoia'kij, a(b) upa'(d -
 ku na'poj, a(b) upa'(v) pĩučij. e(v): Pelese (Kraĩna
 Sĩriĩ v(ǔ) kotro(j) Ier(s)lĩ(m). Filistĩmĩ to(ž)
 t(1): ve(1) lĩ(č) [source]. Liu'de kotry(x) tolko'v-
 nĩčĩ Allofĩ'lu(s), to' e(st) čužoze(m)cam(ĩ) zovu(t)
 s(1): ĭnopleme(n)nĩčĩ [source] (Ber).

APPENDIX A

380

"Palaesthina, Conspersa scilicet cinere vel puluere siue ruina apposita, vel ruina duplex, aut ruinae potus, vel cecidit bibens [source]" (Onom); Palaistinē (Onom-Gk), Palestina, Palaistinē, Palaestine, the country of Palestine; not found in the bible; originally a Gk adjective "the Philistine (region)"; from the time of Herodotus, and in Latin authors, applied to the whole land of Israel; Philistiim (Vg); oi allofyloi (Lxx); "immigrants" ("although doubtful") (DB); "emigration" (Young).

Pale'stra: bo'rba, bě(d)žě(n)e, zbīva(n)esia [source](Ber).
Palaistra, f.; (daughter of Pandokos) also name of a female slave; from palaistra (palaestra) "wrestling school", metaph. "any school".

**Pamvōnъ, m(č)nīkъ, June 5 (Ber).
Pambōs; "going or visiting everywhere" (Cal).

k(1) PAMVON(ъ), July 18, Nitrii ži'te(1) (Ber).
See preceding name.

Pamfili'a: vsia' umī'lovanaia, a(b) liu'biačaa, e(1) [source] (Ber).
Pamfylia, f.; "beloved of all".
N.B. A provine in the southern part of Asia Minor [Ac 2:10].

Pamfi'lъ: vsě(m) mī'ly(j), vsedru'že(n), čre(z) ī, vsekolě'nnyj, Feb. 16 (Ber).
Pamfilios, m.; "beloved of all"; Pamfylos, m., "of every tribe" (Ber).

Pantale'ōnъ: povsemu' le'vъ, July 27 (Ber).
Pantaleōn, m.; "able; in everything like a lion" (Pape).

Panteleīmō(n): vseml(s)tīvъ (Ber).
Panteleēmōn, m.; "all merciful".
N.B. Martyr, comm. July, 27.

Pa'pa: ta'to, ote'c(ъ), i(m) m(č), Sept. 14, Mar. 15, June 3, zri' v(ъ) reče'niix(ъ) (Ber).
Papās; "father".

**Papī'la, Papī'lъ: imia' dia'kona, Oct. 13 (Ber).
Papylos, m.; diminutive from papas = pappas. See preceding name.

Para'klītъ: utěši'te(1), potěši'te(1), a'bo při'zvany(j) e(1) [source] (Ber).

APPENDIX A

381

Christ is designated as paraklētos "Christ who intercedes for us". The word means: "mediator, intercessor, advocatus".

Paraske'via, e(ž) ĭ pia'tka, prp(d): July 26, ĭ pia'tnica, Oct. 14, 28 (Ber).

Paraskeuē; "day of preparation for Passover (or Friday of Passover Week); for Christians it is a fast day as the day of Jesus' day.

Paramo'nъ: terplī've trva'iuči(j), Nov. 5 (Ber).

Paramonos, m.; "steadfast" (constant); from Gk para-
monos.

Parasī'tusъ: trapeia(d)ce(v) [source] (Ber).

Parasitos, Parasitus; "one who eats with another" (Pape); proper name (Pape).

Pa'rdusъ: ry'sъ [source] (Ber).

Pardus, Pardos; "a male panther" (Pape); proper name (Pape).

Parthe'nij: dv(s)tvennīkъ, Feb. 7 (Ber).

Partheneios; "chaste man".

Parthia'ne: z(ъ) tatarska, utěka'iučiĭ, a(b) vyvola(n)cĭ, kraĭ'na [source] (Ber).

"Parthi, Lingua Scythica, dicuntur fugaces vel exules. D. Nomen provinciae [source]" (Onom); Parthoi: Parthi (Vg); Parthians; this nationality is mentioned only in Ac 2:9; Justin describes them as Scythian exiles. N.B. Name of an Iranian tribe established SE of the Caspian sea. Some feel that the Parthians present at Pentecost [Ac 2:9] were Jews of the Diaspora.

k(1) Parme'nъ, Parmena: čeka'iučij, July 28 (Ber).

Parmenas (short form of Parmenides); "Parmena, Perma-nens G. Nomen diaconi [source]" (Onom); [Ac 6:5]; "faithful" (Sm); "remaining faithful" (Pape).

N.B. Comm. by the Latins Jan. 23, by the Greeks July 28.

Patapij: nepotknove'nъ, Dec. 8 (Ber).

Patpios (?); Egyptian hermit; "defying work" (Cal).

Pa'tara, e(1): podo'ptanaia, a'bo zme'rlaia [source] (Ber).

"Patara, Calcata, vel mortifera. G. [source]" (Onom); Patara, neut. pl., Patara [Ac 21:1]; "city of boxes" (Buttstadt) (Pape); some derive from Heb pathar "to fortell, to predict" (cf. Pape).

APPENDIX A

382

k(1) Patermuthi'j: ǝ(t)če mo'j B[o]že(st)ve(n)ny(j) (Ber).
 Patermouthios, m.; "father's glory" (Cal).
 N.B. Egyptian martyr.

**Patriki'j: May 19 (Ber).
 Patrikios, m.; "noble" (Pape).

Patrō'vъ, Patrō'va: e(1): ǝ(t)čĭ'styj, Nov. 5 (Ber).
 "Patroba, Paternalis. G. ... [source]"(Onom); Patrobas,
 m., short form of Patrobios [Ro 16:14]; "father's life"
 (Vaterleben) (Pape).

k(1) Paxō'mij: tol(st) ple'čĭma, May 15 (Ber).
 Paxō'mios, m.; monk in Egypt; from Coptic pachōmi
 originally "falcon", later "eagle, vulture" (cf. Crum,
 p. 25 a); "thick in shoulders" (Cal, Ber); from paxos
 "thickness, stoutness". Perhaps connected with paxōn
 name of an Egyptian month.

*Pa'tmosъ, e(1): smerte'lnoe [source] (Ber).
 "Patmos, Lethalis, vel mortifera. G. [source]"(Onom);
 Patmos [Apoc 1:9]; "crib" (Pape), from patnē = fatne
 "a manger, crib".
 A.B. A small rocky island in the Aegean Sea, famous
 as the place where John had revelation. A place
 of banishment for the Romans.

Pa'xonъ: ehĭ(p): maj m(s)ъ [source](Ber).
 Paxōn [3 Macc 6:38], the ninth Egyptian solar month;
 also a name of a person.

Pa'uelъ: usta' truby', a'bo spoko'jny(j), z(ъ) e(v): ĭ e(1):
 poko'j liu'd(z)ki(j), la(t) sla'by(j), Oct. 11, Nov.
 6, Dec. 15, Jan. 10, 15 (Ber).
 "Paulus, Hieronymus ... scribens admonet mirabilem
 sonare, ab Hebraeis etymologiam mutuatus. Alii, os
 tubae, nimirum ex Hebraeo & Graeco dictionem conflantes.
 Constat tamen aut Graecam esse vocem, & quietum sonare
 a verbo pauomai, aut Romanam siue Latinam pusillum
 significantem..."(Onom); Paulos, Paulus, a Roman
 surname; the Christian name of Saul of Tarsus; Lat
paulus "small".

**Pa'ula, ž: Jan. 3 (Ber).
 Paula, f.; "small".

**Paulinъ: May 18 (Ber).
 Paulinus, Paulinos; "smaller" (Pape).
 N.B. A fourth century martyr.

APPENDIX A

383

Pelahi'a: blī'žica, pučī'naa, Oct. 8 (Ber),
 Pelagia, f.; "of the sea" (Cal); from pelagios "being
 (living) on (at,in) the sea".
 N.B. Name of a martyr; comm. May 4.

Pentapo'lb, e(l): pia'tī mē'st(ɤ) [source] (Ber).
 "Pentapōlis, Quinque ciuitatum ... G. [source]" (Onom)
 Pentapolis; "(the territory of) five cities" (Gr);
 [Gen 19:24].

*Pentefri'j: Afri'ckij vo'lb, z(ɤ) sī(r) ĭ e(v): ko'rmnyj
 by'kɤ [source] (Ber).
 Pentefres; Potiphar, an Egyptian name, also written
 Potipherah, signifies "belonging to the sun" (Sm);
 "the one whom the sun god has given" (EB).
 N.B. An officer of Pharaoh.

Pentiko'stia, Pendikostia, z(r) piatdesia(t)nīca (Ber).
 Pentēkostē, f.; "fiftieth" (Pape).
 N.B. In England Pentecost was used as a Christian
 name from the beginning of the XIIIth century and con-
 tinued until the XVIIth century; used for men and
 women (cf. With).

Pe'rhamɤ, e(l): vysokostɤ [source] (Ber).
 "Pergamus, Altitudo, vel sublimitas. G. Clarissima
 Asiae ciuitas [source]" (Onom); Pergamos, f., or
 Pergamon, n.; in the NT, as in many other sources,
 the gender cannot be determined, could be Pergamus
 or Pergamum, city in Mysia; was the center of several
 cults; [Apoc 1:11]; "citadel, berg" (Sm).

Perhia, e(l): ba'rzo ze'mnyk, ze'mny [source] (Ber).
 "Perge, Valde terrestres. G. [source]" (Onom); Pergē
 (Onom-Gk), Pergē, Perga [Ac 13:13]; "earthy" (Sm).
 N.B. A city in Pamphilia.

Pe'rse, Pe'rsě, Persia: la'mliučij, a(b) dēliačij, a(b) kopy'
 to, a(b) gry'fɤ [source]. Meidī, Mēdī: to(ž) ve(l)
 lī(č): [source] (Ber).
 "Persis, Frangens, siue diuidens, aut ungula [source]"
 (Onom); Persis (Persia proper), Persai (Persae; in
 Old Persian Parsa); Persia = Perseia; Persē [Ez 27:10,
 2 Par 36:20]; "Recke" = "valiant knight, hero", from
reken "to stretch, to flatter" (Pape).

Persī'da: ž(n): to(ž) [source] (Ber).
 "Persis, Idem [source]" (Onom); Persis (Persida) [Ro 16:
 12]; "a Persian woman" (Sm).
 N.B. A female disciple in Rome.

APPENDIX A

384

Persīpo'lišъ, e(1): Persiī město [source] (Ber).
 "Persepolis, Persae ciuitas. G. [source]" (Onom);
 Persaipolis; [2 Macc 9:2]: "a city of Persia".
 N.B. Capital of Persia proper.

Pe'trъ: opo'ka o(t) opo'kī, June 25, 29, Aug. 24, zřī' Kī'fa
 (Ber).
 "Petrus, Saxum, vel petra [source]" (Onom); Petros,
 m.; "stone", a translation of Aramaic Cephas.

Pe'talonъ: lī(st) zele'ny(j) z(ъ) de'reva ro(z)maī'to(h),
 blia'xa iaka(a) byl(a) u Arxiere(a) (Ber).
 Petalos, m.; "leaf" (Pape), proper name (Idem).

**Pīthagō'rъ, ĭmia' filoso(f) [source] (Ber).
 Pythagoras, m.; "divine" or "with the help of deity
 conquering" (Pape).

k(1) Pītīru'nъ: Pagko'smij, Nov. 29 (Ber).
 Pētīrous (?), .m.; "Schorf (?)" (Pape); pagkosmios
 "common to all the world".

Pithīkъ: ko'tъ morskiy, ma(1)⁴a, ko(č)koda'nъ, obezia'na
 [source] (Ber).
 Pithēkos, m.; "ape" (Pape), a name of a king of Bar-
 barians (Idem). In 1 K 10:22 "ape" (name of the
 animal).

Pikri'da: podoro'žnīkъ (Ber).
 Pikris (?); "bitter lettuce, a kind of salad; a plant
 that blooms all the year round". Ber: "ripple-grass"

Pila't(ъ): via'žučij a(b) zvia'za ny(j) [source] (Ber).
 "Pilatus, Constringens vel constrictus. [source]"
 (Onom); Pilatus, Pilatos, a Roman surname; "armed
 with the spear" (Sm); some explain "wearing the pillbox"
 or "felt cap of the manumitted slave" (cf. EB).

Pi'mīnъ, Pi'menъ: pa'sty(r), Aug. 7 (Ber).
 Poimēn (Piminis, Pymenis), Gk poimēn "a herdsman",
 metaph. "a shepherd (of the people)"; "a shepherd"
 (Pape, Cal).

**Pi'st(ъ): Aug. 21 (Ber).
 Pistos, m.; "faithful" (Pape).

**k(1) Piō'rъ (Ber).
 Pi'ōr, m.; etymology obscure.
 N.B. Hermit in Egypt.

APPENDIX A

385

k(1) Pīga'sij, krīnī'čny(j), žerelo'vy(j), Nov. 2 (Ber).
Pēgasios, m.; "spring (of water)", "fountain", from Gk
pēgē.

Pī'ro: u'helb ohnī'styj [source] (Ber).
"Pyrrhus, Flauus rubens [source]" (Onom); Pyrros, Pyr-
rhus [Ac 20:4]; "fiery-red" (Sm); from pyrros "red
(as fire).
N.B. Father of Sopater of Beroea.

**Plaki'la, ž(n), Sept. 14 (Ber).
Plakilla, f., Rom. Placilla.

k(1) Pla'tōnъ: prostrě'tъ, a'bo šīro'kъ [source], Nov. 18(Ber).
Platōn, Plato or Platon; "broad" (With); from platos
"breadth, width", fig. "braad tables of your heart".

Polīe'leosъ: mnōhoml(s)tīvy(j) (Ber).
Polyeleos (?); "a very merciful"; from polyeleos.

Polīe'uktъ: mnōhomltve(n), Jan. 9 (Ber).
Polyeuktos; from polyeuktos "much-wished-for, much-
desired".

Polīka'rpъ: mnōhoplo'de(n), Feb. 23 (Ber).
Polykarpos, Polycarp; "fruitful".
N.B. Bishop of Smyrna, died as a martyr 155 or 166 A.D.

Polīxro'nij: mnōholě'te(n) (Ber).
Polyxronios, m.; from polyxronios "existing a long
time".

**Pompi'j: Apr. 10 (Ber).
Pomprios, Roman Pompejus; "luxurious", "magnificent"
(Cal).

Po'ntъ: mo're, e(1) [source], e(v) Elasa'rъ: ō(t)no'siačij
B[oh]ъ, a(b) ō(t)nese(n)e B[o]žee, a(b) ō(t)stupu'-
iučij ō(t) B[oh]a. Kraī'na Azi'ī k(ъ) mo'riu Evksin-
skomu leža'čaa [source] (Ber).
"Pontus, Mare. G. [source]" (Onom); Pontos (Onom-Gk),
Pontus = Pontos, region in the N of Asia Minor [Ac 2:9];
pontos, lit. "the sea" (poetical form for mare), "a
wave of the sea, sea-wave"; the Black Sea in full is
Pontus Euxinus, transferred mng.: the region about
the Black Sea; in Gen 14:1 Vg calls Ellasar "Pontus".

Pontianī'nъ: z(ъ) Po'ntu kraī'ny Asi'jskoī [source] (Ber).
"Ponticus, Ex Ponto regione Asiae [source]" (Onom);
Fontikos, [Ac 18:2]; "from Pontus, a native of Pontus".

APPENDIX A

386

vel sublimis, aut decipiens, vel maledictio eorum... [source]" (Onom); Syria, f., Gk name, possibly from an abbreviation of Assur(ia), applied since the time of Herodotus to the territory of the Arameans; "mud-land" (Hesychius, cf. Pape); acc. to Phil., meteōra (meteōriks) "to raise to a height"; metaph. "to lift up", "elevate" (esp. with false hopes)(cf. Pape); "the high land" (Young).

Sī'rofīni'kissa, SFinī'ssa, e(1): prītia'hnenoe červoně'niasia, a(b) prītiahne(n)e šarla'tnoe [source] (Ber).
 "Syrophoenissa, Attracta rudebo, vel attractio purpurea. G. [source]" (Onom); Syrofoinikissa, f., the Syrophoenician woman (masc. Syrofoiniks), an inhabitant of Syrophoenicia, a district which was called so because Phoenicia belonged to the province of Syria (Foinikē Syria); foiniks "purple, purple-red").

Sī'rb, a(b) Su'rb: mu'rb, a(b) vo'lb, a(b) pohliada'iučij, Sī'ria nazyva'etśsia [source] (Ber).
 "Sur, Murus aut bos, vel aspiciens Syria dicitur [source]" (Onom); Shur (RSV), Sur [Gen 16:7, 20:1]; "wall" (Gr, Sm).
 N.B. Region E of the Nile delta.

Sī'rtb, e(1): prītiaha'iučij, a'bo prītiahne(n)e, pěščī'styī na moru mě'sca, ba'rzo stra'snyī i(ž) do se'be poryva'iu(t) bli(z) mo'ra ehīpe(t)skaho [source] (Ber).
 "Syrtis, Attrahens, vel attractio. G. [source]" (Onom); Syrtis; [Ac 27:17]; name of two gulfs; the one mentioned in Ac 27:17 is the so-called great one. Syrtis metaph. means "destruction". Berynda translates the name from Gk syro "to drag someone by force".

Sua'n, Sual: lī's, a(b) ste(ž)ka, a(b) pia(st), a(b) ho'rst, horstka [source] (Ber).
 "Sual, Vulpes, aut semita siue pugnus aut pugillus [source]" (Onom); Shual (RSV), Soula (Lxx), Soual (A), Souan (L), Sual (Vg) [1 Ch 7:36]; "jackel" (Young, Sm).

Suvaī(1), Suvuī(1): naverne(n)e B[o]žee, a(b) nevo'lia B[o]žaa, a'bo sīdenbe stolī'ca B[o]žaa [source] i Sbvai(1) [source] (Ber).
 "Subael, Conversio Dei, siue captiuitas Dei, aut sedes Dei [source]" (Onom); Shubael (RSV), Soubael (Lxx, A), Soubiel (L), Subael (Vg) [1 Ch 24:20]; "return, God" (EB).
 N.B. Name of a descendant of Levi.

APPENDIX A

387

- Po'plij, la(t): iavnyj, pospoli'ty(j) [source] (Ber).
 "Publius, Latinum est [source]" (Onom); Poplios, Publius [Ac 27:8]; from publicus "of or belonging to the people, state or community".
 N.B. A Roman praenomen.
- Porfī'rij: bahria(n), ro've(n), ilī' črě'mně, šarla'tny(j),
 Nov. 9, Feb. 16 (Ber).
 Porfyrios, m.; from porfyreos "purple in colour".
- Posidō'ně: napī'to(k) da'iučij [source] (Ber).
 "Posidonius, Potum praebens. [source]" (Onom); Posidō'nios, Posidonius (Lat Neptunus); Berynda from Gk posis "drinking, the act of drinking".
 N.B. One of Nicanor's ambassadors to Judas the Maccabee [2 Macc 14:19].
- k(1) Pota'pij: koestra'ně (Ber).
 Podapos (?); from Gk podapos "from what country".
- Poti'rě: čaša, ku'bo(k), ke'lī(x) (Ber).
 From Gk potērion "a drinking cup"; "wine-cup".
- Pri'skilla la(t): staraa', staroda'vnaa [source] (Ber).
 "Priscilla, Latinum est. i. antiqua [source]" (Onom); Priskilla, Rom. Priscilla, dem. of Priska [Ro 16:3]; "former" (With); "ancient" (Sm).
- **Prokulě: Apr. 21 (Ber).
 Prokoulos, m., Lat Proculus; Roman surname; procul (procello) "to drive away"; "far away" (Cal).
- k(1) Pro'vě: predvodī'telě, la(t) Probus: išku'seně, Oct. 12 (Ber).
 Probos, Probus; "honest" (Cal); from probus "honest, honourable, excellent".
- k(1) Pro'klě: sla'veně, Nov. 20 (Ber).
 Proklos, Proculus; "farliving" (Pape); "named beforehand" (Cal).
- k(ž) Prokla, Oct. 27 (Ber).
 Fem. of Proklos. See above.
- k(1) Proko'pij: presěče(n), presěatele(n), Feb. 27 (Ber).
 Prokopios; "making normal progress" (Cal); "one who helps himself and others make advancement" (Pape); prokopē "progress, furtherance".

APPENDIX A

388

k(1) Prota'sij: predčĭ(n)nyj, Oct. 14 (Ber).

Protasios, Protasius; doubtful etymology (With); Ber prob. from protassō "determine, allot (beforehand)".

Prote'rij: pervě'jšij, Feb. 28 (Ber).

Proterios: from Gk proteros "earlier" (of time), "superior" (of rank).

Pro'xorъ, e(1): prъvostra'nnĭ(k), M(n): prъvoličnĭ(k), la'cnyj, a(b) hoto'vyj, pe'rvyj v(ъ) ta'ncĭ, a(b) na krylosě, Feb. 10 (Ber).

"Prochorus, Expeditus, vel facilis, aut promptus vel paratus. G. [source]" (Onom); Proxoros; "dancer" (Pape); "leader of the chorus" (Sm).

Ptolemaida, e(1): vale'čnaa [source] (Ber).

"Ptolemais, Bellicosa. G. [source]" (Onom); Ptolemais; [Ac 21:7]; "fighting one"; from ptolemos "battle, fight". N.B. A seaport city.

Ptolome'j: borozna' o'ranaa, a(b) zade'ržuiučij vo'dy. Z(ъ) e(1) vale'čnyĭ. Ta(k)sia zva'lĭ kro'lě egĭ(p): iak ĭ Artakserksesъ [source] (Ber).

"Ptolemaeus, Sulcus qui sit aratro: siue suspendens aquas, aut coadunatio aquarum, Graece vero bellicosus [source]" (Onom); Ptolemaios [1 Macc 3:38]; "the warlike" (EB); a name of Macedonian origin which became a dynastic name of the Greek kings of Egypt. N.B. Son of Dorymenes.

Pu'dъ, L(t): vstyda'iuči(j)sia [source], Apr. 15 (Ber).

"Pudens, Latinum est. Nomen viri. [source]" (Onom); Poudēs, Pudens (Lat) [2 Ti 4:22]; from pudeo "to feel shame" (Ber).

N.B. Roman personal name. An unknown Christian.

Pu'plij, La(t): pospolĭ'ty(j), Mar. 15 (Ber).

"Publius, Latinum est [source]. Nomen viri." (Onom); Pouplios, Publius (Lat); "public".

Putĭ' L(t): Seĭ'rъ: o(t)stu'plenъ, ĭmia' vra'tъ [source] (Ber)

"Sur [source]. Recessio siue rebellio. Nomen parte in templo Solomonis." (Onom); Sur (Šeyr), (Gate of) [2 K 11:6]; an unexplained riddle in a doubtful text (EB); "turning aside", "entrance" (Young).

Pusto'šъ, ĭ(1) Erma': skaže(n)e, a(b) proklia(t)e, a(b) sě'tъ, a(b) o(t)da'noe ščo' B[oh]u [source] (Ber).

"Horma, Destructio, siue anathema, aut rete vel reticulum, siue dedicatum aut consecratum. f. Deo" (Onom);

APPENDIX A

389

Hormah, Erma, Anathema, Horma (Vg); called Hormah because the Israelites in fulfillment of a vow "devoted" it to the herem or ban; anathema; "a devoted place" (Sm).

Laa'vъ, a(b) Raha'bъ, prostranstvo, širo'kaa, a(b) ulica [source] (Ber).

"Raab, Superba, aut fortis, vel tumultuans [source]" (Onom); Rahab (RSV), Raab (Lxx) [Ps 86:4]; a poetical name for Egypt [Ps 89:10] signifying "fierceness, insolence, pride" (Sm); in Heb means: "raging, insolence". "Maybe Rahab is a Hebraised form of some Babylonian mythic name" (EB); "the raging monster" or "impetuous one"; "maybe 'confuse', 'perturb' is the meaning". In Ps 90:10 "their pride" (DB); "tumult" (Young).

Raa'vъ: py'snaa, mo'cnaa, a'bo zaměšanbe čī'niačaa [source] (Ber).

"Rahab, Lata siue dilatata, aut platea [source]" (Onom); Rahab, Raab; Rahab(Vg) [Jos 2:1]; "wide" (Sm); "breadth", "wide".

N.B. The woman in Jericho who received and concealed the two spies.

Ravvuni': nauč[i]t[e]lъ, uč[i]t[e]liu, a(b) maisterъ [source] i Ravvī' [source] (Ber).

"Labbi, Magister [source]" (Onom); Rabbouni, Rabbi: my Lord, my Master; Jesus is also addressed thusly in Mk 10:51, and Jn 20:16.

Ravosa'nъ, i(1) Navusa'rīsъ, Ra(b)sarī(s): naučite(1), a(b) preložo'ny(j) Vala'xō(m). Voevo'da po(d) Na(v)xod: [source] (Ber).

"Rabsares siue Rabsaris, Magister, vel praepositus Eunuchorum..." (Onom); Rabsaris (RSV), Rafeis (Lxx), Rabsareis (A), Rapseis (L) [2 K 18:17]; Nabousareis (Lxx), Rabsaris (Vg), Navusarīsъ (OB) [Jer 39:3]; Ravosanъ (OB) [2 K 18:17]; "head of the eunuchs" (Young);

Ravu'la: učī'telnyj, Ma(n): Rī(t) (Ber).

N.B. This form Berynda took from M. Retor.

*Rahu'ilъ: poznavajte B[oh]a, a'bo uměe'tno(st) B[o]žaa [source] (Ber).

"Raguel, Pastor Dei, aut amicus Dei, vel confractio Dei [source]" (Onom); Reuel (RSV), Ragouēl (Lxx, A, D, E, L) [Nu 1:14]; "friend of God" (Sm); "God is friend" (Young); "companion of God" (EB).

N.B. Father of Eliasaph.

APPENDIX A

390

Ra'ka: poro'žnij, a(b) porožniučij. N. Z(ъ) sī(r): Ty (ukorī'zny slo'vq), z la(t): na' [source]. Zakonoprestu'pnyj [source]. Īhra'iuščij [source], meta(f): bla'ze(n), ne'ndzny(j), holo'ta, hulta'j, lo'trъ, ĭ proč (Ber). Raca ("whosoever shall say to his brother, Raca, shall be in danger...") (Vg)[Mt 5:22].

Ra'kka: trunna [Ara(k)ka, ska(z): Ty](Ber).

Ra'mna: ku'(st) terno'vy(j), zř' Bode'ne(c) (Ber).
This is disputable. Berynda could have treated this either as a botanical term from Gk ramnos, a kind of "prickly shrub" and supplied his form with fem. ending ("a"), or as a fem. name of Ramnos ("thorn bush") (cf. Pape); "Ramonъ -- ōstrohatoie drěvo" (Dict. 1282).

Ramo'thъ: vī'diačij smertъ, a'bo smotrě(n)e na sme'rtъ, a(b) vyso'kostī [source] (Ber).
"Ramoht, [sources]. Videns mortem, vel intuitus mortis, vel altitudines [source]" (Onom); Ramath (Onom-Gk), Ramoth-Gilead, otherwise Ramoth in Gilead [Dt 4:43], Rammōth (A); "heights (of Gilead)" (EB); "heights" (Gr).
N.B. Levitical city of Gilead in Gad, same as Ramoth-Gilead.

Rafa': lěkarstvo a(b) lě'karrъ, a(b) ō(t)počīne(n)e, a(b) o'lbrīmъ [source] kotry(j) zove(t)sia Nъxī'm(ъ) [source] (Ber).
"Rapha, Medicina, vel medicus, aut relaxatio, vel gigas [source]" (Onom); Rapha (RSV), Rafe (Lxx,A), Rafa (L) [1 Ch 8:2]; "fearful" (Young); "tall" (Sm); "the giant" (EB).
N.B. The fifth son of Benjamin.

k(1) Rafaī'lъ: [D[u]xъ B[o]žij], lěka'rstvo B[o]žee [source] (Ber).
"Raphael, Medicina Dei [source]" (Onom); Raphael (RSV), Rafaēl [1 Par 26:7]; "d[u]xъ B[ož]ij" (Dict. 1282); "God heals" (EB); "healing of the Lord" (With).

Raxī'lъ: ovca' [source], me(t) Vī(th)lee(m) (Ber).
"Rachel, Quis. Filia Laban ..." [source] (Onom); Rachel (RSV), Raxēl [Gen 29:9]; "ewe" (With, EB, Sm).
N.B. Name of the wife of Jacob.

Reve'kka: uhodo'vanaa, a(b) zapertoe sprotīve(n)e [source] (Ber).
"Rebecca, Saginata, siue impinguata, aut contentio obtusa, vel contentio impedita [source]" (Onom);

APPENDIX A

391

Rebekah (RSV), Rebekka, Rebecca [Gen 22:23] (Ber).
 "noose" (With); "cord" (EB); "flattering" (Young);
 "ensnarer" (Sm).

Revō'nъ fare'sъ, Remmonъ fare'sъ: iabluka rozděle(n)e, a(b)
 vyso'kostī rozděle(n)e [source] (Ber).
 "Remmon-phres, Mali granati diuisio, aut malum gra-
 natum diuisionis, vel altitudinis diuisio [source]"
 (Onom); Rimmon Parez (RSV), Remmōn (Rammōn, or Ram-
 mōth) Fares [Nu 33:19 f.]; "pomegranate of the breach"
 (Sm); "pomegranate" (Gr).
 N.B. Stopping-place on the Exodus.

Rehma', Reema: hro'mъ, a(b) vymovle(n)e, a(b) ščo(s) zlo'e,
 a(b) tova'rī(st)vo něia'koe [source] (Ber).
 "Regma, Idem quod Reema. Filius Chus [source].
 Reema, Tonitruum, siue exprobratio aut malum quodda
 siue societas quaedam, vel contractio quaedam" (Onom);
 Raamah; Regma (Lxx, A, D, Vg) [Gen 10:7]; "trembling"
 (Young); "quivering" (Sm); "Yahwe thunders"(?) (Young).
 N.B. Name of a region and people of S Arabia.

Ry'mъ: mo'cnaa, a'bo potu'žnaa, a(b) potre'bnaa, e(1) [source]
 mě'sto vlo'sko(e) (Ber).
 "Roma, Valens, aut potens vel robusta. G. [source]"
 (Onom); Pō'mē (Onom-Gk), Roma, Rōmē; city of Rome;
 from rōma, poet. for rōmē "strength, might, force";
 "strong, strong city" (Pape).

k(1) Rī'ksъ: kro'lъ (Ber).
 Rēks, Lat Rex; "king" (With).
 N.B. Surname in the gens Marcia.

Rodī, [Rodij], #o'ža [source] (Ber).
 "Rhode, Rosa. G. Nomen puellae [source]" (Onom);
 Rodē (Onom-Gk), Rodē, Rhoda [Ac 12:13]; "rose".
 N.B. Name of a maid servant mentioned in Ac 12:13.
 In classical literature there is another name Rhodos
 (rodos, f.). It was borne by a daughter of Poseidon.

Ro'donъ, Ro'dosъ, a(b) Ro(d): [source], vy'spa (Ber).
 "Rhodus, Rosa. G. ... [source]" (Onom); Rodos (Onom-
 Gk), Rodos; Rhodes [Ac 21:1]; "rosy" (Sm).
 N.B. The isle of Rhodes in the Aegean Sea.

**Rodī'ōnъ: a(p) ō(t) 70, Nov. 10 (Ber).
 Rodiōn, m.; "rose" (Pape).

**Roma'na, ž(m) (Ber).
 Romana, fem. of Romanus; "of Rome".

APPENDIX A

392

- k(1) Rōmī'l(ъ), Rōmu(1) kro(1) rīmski(j), Sept. 6, Mar. 15 (Ber).
Rōmy'los, m., Romulus, dim. of Rome; "strong" (Pape).
- k(1) Ruvī'nъ, Ruvī'mъ: vī'diači(j) s[y]na, vīdē'nia sy'nъ, pŕi(z)rě'nia sy'nъ [source] (Ber).
"Ruben, Videns filium, siue vedete filium, vel visio filii, aut visionis filius [Gen 29.32]" (Onom); Roubēn (Onom-Gk), Reuben (RSV), Roubēn, Roubēm, Roubēm [Gen 29:32]; "behold a son" (Young, Sm); etymology quite uncertain (DB).
N.B. Oldest son of Jacob.
- *Ruthъ: nako'rmlenaa, a'bo upo'ena [source] (Ber).
"Ruth. Saturata, vel inebriata [source]" (Onom); Ruth, Routh, [Ruth 1:4]; "friendship" (Young); a contraction of Reuth, i.e. "the companion", "one who lovingly attaches herself" (Pesh.) (cf. EB).
N.B. Name of uncertain origin.
- Rufia'nъ: ruda'vy(j), Sept. 8 (Ber).
"Rufus, Latinum est [source]" (Onom); Rufianus; "red" (Pape).
- Ru'fъ, līsova'ty(j), žolta'vy(j), Sept. 8 (Ber).
Roufos, Rufus; "red, reddish" (DB).
- *Rōhī(1): noha' a(b) sī(r): zvy'ča(j) [source] (Ber).
"Rogel, Pes, siue pedes tris, aut explorans, vel delator, siue accusator: aut Syriace, consuendo [source]" (Onom); Rōgēl (Onom-Gk), En-Rogel, (Pēgē) Rōgēl (Lxx, A, L); "spring of fuller" (DB); "the fuller's fountain" (Young); "spring of the fuller" (Gr).
N.B. A fountain in Jerusalem.
- k(1) Rōma'nъ: krěpo'kъ, krě'pkij, Oct. 1, Nov. 18 (Ber).
"Romanus, Valens siue potens, aut robustus. G. [source]" (Onom); Rōmanos, Romanus; "belonging to Rome".
- Rōme'lia: vyso'kostъ pa'nska(a) [source] (Ber).
"Romelia, Excelsus Domini, siue celsitudo Domini, aut proiectus a Domino. [source]" (Onom); Rōmelia (Onom-Gk), Remaliah, Romelia(s) (Lxx), Romelia (Vg) [2 K 15: 25]; "Jah increases" (Young); "Jehovah hath adorned" (Sm).
- Rō'sъ: holova', verxъ, poča'to(k), vyso'ko(st) [source] (Ber).
"Ros, Caput, vertex, summitas siue principium [source]" (Onom); Rosh (RSV), Rōs (A, L); "head" (Sm, Young); [Gen 46:21].

APPENDIX A

393

Sava' čre(z) šī(n): naverne(n)e, nevo'lia, a(b) sīvī'zna, a(b) zmordovane. Sy(n) Rehma'no(v) [source] ō(t) toho' město krole'vskoe Ethio'piī ĭmia' vzia'lo [source] (Ber). "Saba, Conversio, siue captiuitas, aut canities, vel sessio" (Onom); Sheba, usually Saba (Lxx, A, L) [3 K 10:1, Is 60:6]; "the captivity" (EB); "a man" (Sm). N.B. Son of Raamah [Gen 10:7]; name of the country [Is 60:6]; queen of Sheba who visited Solomon [1 K 10:1].

Sa'vva, Apr. 24 (Ber). (= Sabbas).
N.B. This name is in the same entry as Sava'.

Sava', čre(z) sa'mex: okru'že(n)e, a'bo pbia'nyj, z(ъ) sī(r) sta'recъ, stary'j [source] Sava' ĭ Evī'la (= Seba and Havilah, J.R.) [source], Sīī'na (form of Seba in one of the manuscripts, J.R.), ō(t) to(l) Save'ī, zří' Plēnia'iušče(ī), ĭ Ara'via (Ber). "Saba [source] ubi dicitur Saba & Euila ... interpretatur circuitio aut ebrius: vel Syriace fenex." (Onom); Seba [Gen 10:7, 1 Ch 1:9], eldest son of Cush (same as previous); in Ps 71:10, Is 43:3 his (Seba's) land; "man of Seba"...

Saua', Saue: rovnína', a(b) pobo'žnost(ъ), cno'ta, a(b) poklada'iuči(j) [source] ĭ Po'le care'vo [source] ĭ Udo(l) Sa'vī(n) (Ber). "Saue, Plautis, vel aequitas, aut ponens vel positus [source]" (Onom); Shaveh Kiriathaim [Gen 14:5], "plain of Kiriathaim"; Shaveh (Save), (Valley of) [Gen 14:17], "the kings vale" (EB).
N.B. A place in Reubin.

Savaste'j, a(b) Sebthaj: su(b)bō'ta, a(b) ō(t) počī'nok, a(b) perestava(n)e [source] (Ber). "Sebthai, Sabbathum, siue requies, vel cessatio [source]" (Onom); Sabaththaios (OnomGk), Shabbethai (RSV), Sephtai (Vg), Sabathai (Lxx), Sabaththaios (L) [Neh 8:7]; "one borne on the sabbath" (EB); "sabbatical" (Sm); "sabbath-born" (Young).
N.B. One who has explained the law to the people.

Savaō'thъ, vo'jska, velī(k): lī(č): a'bo žolně'rstva, a(b) mōcī, mō'cnostī [source] (Ber). "Sabaoth, Exercitus, p.n. siue militiae, aut fortitudines [source]" (Onom); Savaōth (Onom-Gk), Sabaoth = Heb Zebaoth [Ro 9:29]; "hosts" (Young); "Yahweh or Lord of the Armies, Lord of Hosts" (Arndt).

APPENDIX A

394

k(1) Savi'nъ: krě'pkij, Ma(n), Mar. 16 (Ber).

Sabinos, Rom. Sabinus; "strong".

Sa'ulъ, Sa'velъ: vъzva'nyj, a(b) uda'tnyj, a(b) pohre'benyj
[source], June 17 (Ber).

"Saul, Postulatus, siue commodatus, aut fouea, siue sepulchru, vel infernus [source]"; Saul (Onom-Gk).

"Saulus, Postulatus, siue commodatus, aut sepultus [source]" (Onom); Saul os (Onom-Gk); Saulos, Saul, Shaul [Ac 8:1]; "asked" (Young); "asked for" (Gr).

Sadduke'ї: sprave(d)lї'vyї [...] sī(r) peretiatyї, a(b) o(t)-ščepe(n)cě [source] (Ber).

"Sadducaeī, Iusti, aut iustificati: vel Syriace, scissi, vel schismatici. D. Secta inter Iudeos..." (Onom); Saddoukaioi, Sadducees (prob. derived from Zadok, High priest under Solomon); "righteous", "just" which is improbable (cf. EB). EB suggests modern Persian word zindik "one who does not believe in resurrection or omnipotence of God".

**Sadō'thъ, Oct. 19 (Ber).

Sadok (ž) = Gk form of Zadok; "just" (Sm).

N.B. Cal has martyr Sadok, not Sadothъ under Oct. 19.

Salī'mъ: doko'nanaa, vy'polnena(a), doskona'la(a), po' Lxx
to(1): poko'j [source] (Ber).

"Salem, Consummata, perfecta, completa. Lxx interpretatus pacem [source]" (Onom); Salēm (Onom-Gk), Salem or rather Shalem [Gen 14:18], Salēm, supposed to be Jerusalem, same as Salim; "summit" (Young); "peace" (Sm).

N.B. The city of Melchizedek.

Samaria'ne: sto'rožōve, a(b) diamentovyї, a'bo terno'vyї,
a(b) dro(ž)čě, a(b) drožčī'styj [source] (Ber).

"Samaritani, Custodes, vel adamantini, siue spinosi, aut faeces, vel faeculenti [source]" (Onom); Samareitai [Lk 9:52, 2 Ez 4:2]; "inhabitans of the district of Samareia"; "outlook" (EB); "watch mountain" (DB); "watch" (Young).

Samarianī'nъ, e(d) č(s): toe(ž) [source] (Ber).

"Samaritanus, Idem, s.n. [source]" (Onom); Samarites [Lk 17:16], Samaritan; main character in the well-known parable.

*Samo'nъ, Samo'sъ: pěščī'sta(a), e(1) [source], vy'spa (Ber).

"Samus, Arenosa. G." (Onom); Samos (Onom-Gk), [Ac 20:15, 1 Macc 15:23]; "height" (EB).

APPENDIX A

395

- *k(1) Samō'nъ: iarostnyj [source], Nov. 15 (Ber).
 Samōn, m.; "heap (great number)" (Pape); "great number" (Cal).
- Samuī'lb: polo'ženyj ō(t) B[oh]a, a'bo ĭmia' ehō, [source],
 Feb. 16 (Ber).
 "Samuel, Positus a Deo, aut nomen eius a Deo [source]"
 (Onom); Samuel; Samouēl [1 S 1:20]; "heard of God"
 (Young); from Heb Shemuel "name of God" (Gr), (Genesius).
- Sampsō'nъ: slъ'nce eho', a'bo ĭmenī' povtore(n)e, malo'e slo-
 (n)ce, sī(r): poslu'ha e(h) [source] (Ber).
 "Samson, Sol eius, aut nominis iteratio vel secundatio,
 siue mutatio, vel nomen dormientis aut ubi dormiens;
 vel Syriace servitium, aut ministerium eius..." (Onom);
 Sam(p)son, Sampsōn [Judg 13:24]; "distinguished, strong"
 (Young); "like the sun" (With); "sun, sunny", "sun-hero"
 (Sm); "solar" (EB).
- Sa'nktulъ, la(t): sviatī'ščъ (Ber).
 From Lat sanctus "holy".
- Sapfī'ra: povēda'iučaia, ličačaia, z(ъ) sī(r): pia(n)knaia. N.
 [source] (Ber).
 "Sapphira, Natrans, vel numerans, aut libraria vel
 literaria; aut Syriace, formosa. D. " (Onom); Sapphira,
 Sapphira, Sapfeirē [Ac 5:1]; "sapphire" (Young);
 "beautiful".
- Sa'ra, Sarai: pa'nī moia', a(b), kniahī'nia moia' [source]
 (Ber).
 "Sarai, Domina mea, vel princeps mea [source]" (Onom);
 Sara (Onom-Gk), Sarah, Sarra and Sarai (Vg, Onom);
 there are various opinions as to the meaning of Sarai;
 Sarai is an old form of Sarah (EB); Sarah = "princess",
 Sarai = "my princess" (Sm); Sarai = "Yah is prince"
 (Young).
 N.B. Wife of Abraham.
- Sarra, čre(z) he, nako(n)cu: pa'nī, a'bo kniahī'nia, [source];
 čre(z) het: pa'nī vo'nnostī [source] (Ber).
 "Sara, Domina, vel princeps. Vxor Abraham, [source],
 ... Sarai" (Onom); Sarah, Sarra [Gen 17:15]; "princess".
- Sara'a, Sara': mia'so, tē'lo kre'vno(st), a(b) kva'sъ, a(b)
 osta'to(k) [source] (Ber).
 "Sara, siue Saraa [source], Lepra, aut scabies" (Onom);
 Zorah (Zareah, Zoreah), Sarath (Lxx), Saraa (A, Vg)
 [Jos 19:41]; "hornet" (EB); "prominent, wasp" (Young).
 N.B. Name of a city.

APPENDIX A

396

Sarakī'nī: tu'rcī. To(ž) zri' sra(c)inī (Ber).

Sarakēnoi, pl. of the Saracens, a people of Arabia felix.

N.B. Berynda call these people "Turks".

**Sarvi'lъ: Oct. 28 (Ber).

Satana'sъ, ō(t)stu'pnī(k), z(r) Navě(t) (Ber).

"Satan, Contrarius, vel adversarius; Satanas, Idem" (Onom); Satanas, Satan; "the Adversary, the Enemy of God"; "the hater, accuser".

Sauroma'tia: iaščuroo'čnaia (Ber).

Sarmata = Sarmatēs, pl. Sarmatae (Gk collat. form Sauromatae = Sauromatai; the people who occupied approx. the whole territory of present Ukraine (from Vistula to Don); Sarmatia, "the Sauria"; "Saura, Salamandra, genus lacertae. G." (Onom).

Sau'lъ: potrebova'nyj, žada'nyj a(b) do' požītku naleža'čij, a'bo do'lъ, a(b) hro'bъ, a(b) peklo, a(b) podspo'dnostъ [source] (Ber).

"Saul, Postulatus, siue commodatus, aut fouea, siue sepulchru, vel infernus ... [source]" (Onom); Saul, Shaul; Saoul, Saulos [Gen 36:37]; "asked" (Young); "asked for" (With).

Saxa'rъ: zapla'ta, a(b) da'rъ [source] (Ber).

"Sachar, Merces, siue pretium, aut sicera, vel ebrietas [source]" (Onom); Zaxar (Onom-Gk), Sacar [1 Par 11:35]; popular etymology: "wages" (EB); "hired" (Young).

N.B. Father of Ahiham.

Seva'stъ: ca'rъ (Ber).

Sebastos, as a translation of Augustus and designation of the Roman emperor; o Sebastos. His Majesty the Emperor; from Gk sebastos "revered, worthy of reverence".

Sevastia'nъ: počē'stenъ, čestī dosto'īnъ, Dec. 18 (Ber).

Sebastianos, Sebastianus; "venerable" (With); "man of Sebastia".

Sevīrъ, Severus, l(t) tia'žekъ no'rovy, vysokoumli'vъ, pova'žnyj, okru(t)nyj, Sept. 8 (Ber).

Seuēros, Severus; from severus "serious, grave, strict, stern, severe".

Seviria'nъ, Sevīrianъ, Sept. 9 (Ber).

Seuērianos, Severianus; "severe" (ō'krutnyj) (Ber).

APPENDIX A

397

Sede'kъ: pra'vdě, Ma'(ks) (Ber).

Sedek, is a name of the city, not a personal name, unless this is a short form of Sedekias (see next name).

Sedeki'a: spravedlī'vyj pa'nskiy, a(b) spravedlī'vost' panskāa [source] (Ber).

"Sedecias, Iustus Domini, iustitia Domini [source]" (Onom); Zedekiah (RSV), Sedekias, Sedecias [2 K 24: 20]; "Jah is might"; "righteousness of Yahwe" (EB).

Seku(n)dъ, la(t): vto'ryj, a(b) ščasly'vyj, fortu'nnyj [source] (Ber).

"Secundus, Latinum est." (Onom); Secundus, Sekoundos; "second" or "fortunate".

k(1) Sele'ukъ, Sele'ukij: Sept 13, vzru'senyj a(b) poto'včenyj, a(b) xvě'iučijsia, e(1) [source] (Ber).

"Seleucus, Commotus, vel conquasatus aut fluctuans. G." (Onom); Seleukos, Seleucus; the name of several kings in Syria [2 Macc 7:1].

Seleuki'a: vzru'senaia, a(b) potovčenaia, a(b) xvěiučaiasia [source] (Ber).

"Seleucia, Commota, vel conquassata, aut fluctuans. G. [source]" (Onom); Seleukia, Seleucia [1 Macc 11:8]; the port city of Antioch in Syria. For etymology see preceding entry.

*Selmej: šata moia. i(1) ba'rva [source] (Ber).

"Selmai, Vestis mea [source]" (Onom); Selmei (Onom-Gk), Shalmāi; Salamei (Lxx), Selmei (A), Selmai (Vg) [Neh 7:48]; "Yah is recompenser" (Young); the name suggests foreign origin (EB).

Semi'dalъ: tolokno' [source] (Ber).

Semidalis; from Gk semidalis "the finest wheaten flour"; surname of one Parasite (Pape).

Semida'līnъ: totъ ščo e'stъ s(ъ) cu'dnoi pytlo'vanoī muky. Semidalis; for etymology see preceding name.

Sepfōra, Sefō'ra: xoro'šaia, pia'knaa, krasnaa, urodlī'vaa a(b) truba', z(ъ) sī(r) do'bre čī'niačaia, a(b) do-brotъ čī'niačaia [source] (Ber).

"Sephora, Pulchra, aut tuba: vel Syriace benefaciens, vel bonitas [source]" (Onom); Shiphrah; Sepfōra (Lxx), Sephora (Vg), [Gen 1:15]; "beauty" (Young); "to be beautiful" (DB); "brightness" (Sm).

APPENDIX A

398

Serapiō(n), ehī(p): reče(n): Serafi(m)skij (Ber).

Serapiōn; Genesius connects the word (Seraphim, Serafeim) with Arab. "to be noble" (DB).

N.B. Probably the name of an Egyptian ambassador to Rome. In Rome used as a name for slaves.

Serafi'mī: požīha'tele, ilī s̄hriva'telie [source], ohne'm̄ria's̄caia usta, i(1) palia's̄ciī, ilī' ra'zuma umnože'nie, i(1) prm(d)rosti razlia'nie (Ber).

"Seraphim, Ardentes, vel igniti [source]" (Onom); Serafeim (Onom-Gk), Seraphim or Seraphin, pl. indecl., the higher order of angels among Hebrews; "burning, noble" (Young); "burning, glowing" (Sm). The saraph of Nu 21:6, Dt 8:15 is a "fiery" i.e. "venomous" serpent which bites the Israelites in the desert. In Is 14:29 allusion is made to a "flying fiery serpent". This is a creation of popular imagination.

Servulъ, la(t): ma'lyj ra'bъ (Ber).

Servulus, dim. of servus "young slave, servant-lad".

*k(1) Serhij, e(1) s̄etъ, a(b) s̄etisko, i(1) sla'venъ [source] Sept. 25 (Ber).

"Sergius, Rete, vel retiaculum. G. [source]" (Onom); Sergios, Sergius; name of Roman gens; cf. Verg. Aeneas: Sergetusque domus tenet a quo Sergia nomen; "net" or "famous" (Ber); sergestus "steersman".

Sīverъ, a(b) Saberъ: naděa, otuxa, a(b) žīto, zbožbe [source] (Ber).

"Saber, Confractio, aut spes, vel frumentum [source]" (Onom); Sheber; Saber (Lxx), Seber (A), Saber (Vg) [1 Par 2:48]; "breach" (Young); "breaking" (Sm); EB, DB give no etymology.

N.B. Son of Caleb/.

Sīhorъ, Sīhorъ, a(b) Zohorъ: mala'a , Z(r) Vala(k).

"Segor, Parua (Gen 14:8 dicitur Bala)" (Onom); Sīgor (Onom-Gk),

Sī'thъ: polo'ženyj, poslanyj, položi(1), a(b) osnovanie [source] (Ber).

"Seth, Positus, vel posuit. Filius Adam [source]" (Onom); Sheth (RSV), Sēth (Lxx), Seth (Vg) [Gen 4:25]; "composition" (Sm); some interpret: "sons of Sheth" which is "son of men", "the armies of God"; not certain (EB); "sons of tumult"; "tumultuous ones" (DB).

Sī'mъ: ĭmia, pro'zvisko, ta(k)že slava, dostojnostъ, a'bo vē'stъ, povest, a(b) poklada'iučij, postavlia'iučij,

APPENDIX A

399

polo'ženyj ... a(l)bo ta(m) [source] (Ber).

"Sem, Nomen vel fama, seu ponens vel positus, aut ibi [source]" (Onom); Shem (RSV), Sēm, Sēmas [Gen 6:10]; "name", "renown" (Young).

*Siva: vo'jsko, a(b) vojna', a(b) dě'lno(st), a(b) o'lěň, a(b) lā'db, o'krut(ъ) [source] (Ber).

"Siba, Exercitus, vel militia, aut fortitudo, vel ceruus, siue nauis, veniens [source]" (Onom); Ziba (RSV), Siva [2 K 9:2]; "plantation" (Young); Sm & DB give no etymology.

N.B. A servant of Saul.

Sika'rъ, Sika'rij: mužobo'jca, razbo'jnikъ, mo'rdyrъ [source] (Ber).

Sikarios, Sicarius [Ac 21:38]; "dagger man", "assassin".

N.B. Most radical group among Jews hostile to Rome.

Sila, e(l): usmo'truiučij, a'bo obača'iučij [source] (Ber).

"Silas, Consyderans, vel animaduertens. G." (Onom); Silas, occurs several times in Josephus as Semitic name; Aram. form of Saul (cf. Arndt); Silas is identical with Silvanus (abbrev. of Silvanus).

Silvestrъ: Ma(n): sla'ven(ъ), Jan. 2 (Ber).

Silbestros, Lat Silvester, from silvestris "of or belonging to to a wood or forest"; "living or being in the wood, rural, pastoral"; "growing or found in a wood" (With). Berynda quotes M.Retor's etymology "glorius".

N.B. A name borne by three popes.

Silua'nъ (ī Seliva'nъ) lě'snī(k), dī'kij, lě'snyj, borovy'j, [si'lva, la(t): lě'sъ] [source], July 10 (Ber).

"Siluanus, Latinum est, a silua" (Onom); Silouanos, Silvanus, from silva "wood", "forest", "woodland".

Silōa'mъ: posla'nyj, a(b) ho'lb, a(b) ōružbe, z(ъ) sī(r) o(b)dīra'iuči(j) [source] (Ber).

"Siloe, Missus, vel mittens, aut ramus, aut arma s. missilia: aut Syriace spoliens vel spoliatus [source]" (Onom); Silōam (Onom-Gk), Silōamъ, Siloam, Shiloah [Is 8:6]; "sending forth" (Young); "sent" (Sm).

k(l) Si'mōnъ: slu'xaiučij, a'bo poslu'šnyj [source] (Ber).

"Simon, Audientes vel obediens. D. [source]" (Onom); Simōn (Onom-Gk), Simōn, contracted of Simeon [Ac 8:9]; "hearing" (Sm); "listening", "obedient" (Ber).

APPENDIX A

400

*Sira'xъ: pīšče'nbe, ščebeta'nbe, kšika'nbe užō'vъ, a'bo pē'snъ
bra'tu, a(b) da'rъ poro'žnij. N. [source] (Ber).
"Sirach, Sibilus, aut canticum fratris, vel munus va-
cuum. D. [source]" (Onom); Sirah, Sirach, Seirax ;
"turning aside" (Young).

*Sisōj: smēre'nъ, July 6 (Ber).
"Sisai, senarius, vel sextus, siue gaudens" (Onom);
Sisois (prob. Heb Sheshai); "free", "noble" (Young);
"sixth" (Cal).

Sire'ny: dī'vъ mo'rskij, do po'iasa sta'nъ pania'nskij, a
da'lēj ri'běj [source] (Ber).
Syren (Gk seirēn) in Gk & Rom mythology one of several
sea-nymphs; a mermaid.

Sixa'rъ: zamkne(n)e, a'bo dokonče(n)e, a(b) upīva(n)esia, a(b)
zaplata [source] (Ber).
"Sichar, Conclusio, vel clausura, aut inebriatio, vel
merces ..." (Onom); Sychar, Syxar, Sichar (Vg) [Jn 4:5];
the etymology of the name is obscure. Jews ironically
called Shechem (Samaritans): shikkar "drunken" or
sheker "Falsehood".

Sixe'mъ, Sīxe'mъ: ra'ma, a(b) ča'stъ, a(b) ra'noe vandrova(n)e
[source] (Ber).
"Sichem, Humerus, siue pars, aut matutina itio [source]"
(Onom); Shechem; Syxem; Sichem [Gen 33:19]; "shoulder"
(Young, DB, Sm); "saddle" or "shoulder" (Eusebius).
N.B. A son of Hamar.

Skeua: rozložē'nyj, rozria'ženyj, rosprav'lenyj, a'bo nahoto'
vanyj [source] (Ber).
"Sceua, Dispositio, vel praeparatus [source]" (Onom);
Skeua (Onom-Gk), Skeva, Skeuas, Sceva [Ac 19:14];
prob. of the Latin origin Scaeva, but has been assi-
milated to a Gk form as if derived from skeuos "vessel
or implement of any kind"; skeuazō "to prepare, make
ready, esp. to prepare or dress food"; generally to
make ready; this latter is Berynda's explanation of
of the name. Lat scaeva "left-handed person".

Skī'thъ: tata'rīnъ [source] (Ber).
"Scythae, Coriarii, vel cerdones. Sunt qm̄ interpre-
tantur poculis vacantes, quod skīthos genus sit po-
culi. G. [source]" (Onom); Skīthai (Onom-Gk), Skythēs,
Scythian [Col 3:11]. Berynda explains the name "Tartar",
which is probably taken from Skytopolite - Tartaros;
Tartarus "a dark abyss". Later Tartarus was either
"the nether world", generally like Aidēs, or the regions

APPENDIX A

401

of the damned. See Skītopolite.

Skīthskij: tatarskij, sKī(th)s(k) [source] (Ber).

Skythikos; Scythian; of persons with a ruddy complexion.

Skī'thia: tata(r)ska(a) ze(m)lia, z(r) sraci'nī (Ber).

Skythia; "country of the Scythians", a general designation of the nomadic tribes of the north of Europe and Asia, beyond the Black Sea (Andrews).

N.B. Saracens -- people of Arabia Felix.

Skī'lla, zvěria' mo'rscoe, ō šestī holo'vъ, a po'statъ kra'snoi nevě'sty, a ōsta'to(k) tě'la iakъ u'žъ, v(ъ) tě'snomъ mě'sci žive'tъ, hde' i Xa'rīvdi(s). to'estъ, tě'snoe mo're hde iak(ъ) vī(r) požira'e(t) korablě' [source] (Ber).

Scylla = Skylla, a celebrated rock between Italy and Sicily opposite Charibdis; personified the daughter of Phorcys, transformed into a sea-monster, with 12 arms, and 6 necks which barked like a dog and inhabited a cavern in the Straits of Sicily.

Skī'ma(n), le'vъ molody(j), dītia' lvovo (Ber).

Skymnos; "young animal", "a cub", "whelp", esp. "lion's whelp"; also of men and women in poets.

Skī'mnī: ščenia'ta lvo'vy, lvenia'ta (Ber).

Skytopolite, Skīthstīi hražda'ne, e(l): Tata're, sko'ramī a(b) reme'niamī ba'viačiisia mešča'ne [source] (Ber). "Scythopolitae, Coriarii ciues. G. [source]" (Onom); Skītopolitai (Onom-Gk), Skythopolis, Heb name of Beth-shan ("house of security") [2 Macc 12:29], a town in Palestine; Scythopolitae (Vg); "inhabitants of Scythopolis".

Skorpi'a, Skorpij, nedvě'dokъ, a(b) instrume'n(t) voe(n)nyj (Ber).

Skorpios, Scorpion (Pape); skorpios "the scorpion"; fig. as a symbol of evil persons.

SLOVO nazyva'et(ъ)sia S[y]nъ B[o]žij, dlia to'hō i'žъ ia'kъ slovo naše ō(t) uma' ro'dīt'sia be(z) terplī'vostī, i be(z) rozděle(n)ia ... (see "Leksikonъ", p. 116). The Word (Son of God, Christ).

Smara'gdъ: šmara'kъ [source] (Ber).

Smaragdos, Zmaragdos; smaragdos "emerald" (Pape: personal name).

APPENDIX A

402

Smi'laksъ, bliu(šč), ō'pī(x), sъpletæ(t)sia dre'vu [source] (Ber).

Smilaks; from smilaks "bind weed" (proper name).

Smī'rna: neīstlē'nie, trva'lo(st). N, a(b) olēe(k) pa'xnučij, e(st) ī dre'vo v(ъ) Ara'vīī z(ъ) neho' so'kъ paxnučij reče'nъ (zrī) staktī' [source] (Ber).

"Smyrna, Myrrha [source]. Clarissima ciuitas Ioniae [source]" (Onom); Smyrna; a prosperous commercial city on the West coast of Asia Minor; from smyrna (also zmyrna) "myrrh"; "neīstlēnīe" (Dict. 1282).

Sodo'mъ, Sodoma: tae'mnica ī(x), a(b) va(p)no īlī' piata', ta(k)že' kone(c) ka'ždoi rē'čī, a'bo vsia'koe kamē'nъ kumurova(n)iu ī'xъ [source] (Ber).

"Sodoma, secretum eorum, siue calx, aut caementum eorum ..." (Onom); Sodom, Sodoma [Gen 10:19, 19:1]; "burning" (Sm); "place of lime" (Young).

Solomō'nъ, Salomōnъ: mīrъ, ī(l) smīre'nie ī(l) skro(m)nyj, spoko'jnyj [source] (Ber).

"Salomon, Pacificus ... [source]" (Onom); Salomōn (Onom-Gk), [2 K 5:15]; "peaceful" (Sm); "piece" (EB).

**k(ž) Solomoni'a [source], Aug. 1 (Ber).

Solomōnis; for etymology see above.

Somfomfa'ni(x): věde(c) sъkrove(n)ny(x), Ma(n) (Ber).

Psonthofanēx, Heb indeclinable; "one who sees the secrets".

Sofi'a: mu'dro(st), premudro(st), Sept. 17 (Ber).

Sofia; "wisdom".

k(1) Sofoni'a, tae(m)nīca pa'nskaa, a(b) sto'ro(ž) na(š) pa'nъ, a(b) vē'trъ po(l)no'čnyj pa(n)skij, a(b) kro'to(k) ī(l) posēšče'nie h[ospod]ne, ī(l) razumēva'ajsъkro-ve'nnaa [source] (Ber).

"Sophonias, Absconsio Domini, siue secretum Domini, aut speculator noster Dominus, vel Aquilo Domini" (Onom); Sofonias, Zephoniah [4 K 25:18]; "whom Yahwe shelters" (Gr); "he whom Jahve has hidden or protected" (DB, Sm); "Jah is darkness" (Young).

Sōvikъ, Sōbekъ: pīrovna'ny(j) dare(m)nostī, sī(r): ōpu'šče-nyj [source] (Ber).

"Sobec, Aequiparatus vanitati, vel appositus vacuitati vel dissipationi, aut vana euacuatio: vel Syriaee, derelictus [source]" (Onom); Shobek, Sōbēk, Sobec (Vg) [Neh 10:24]; "free" (Young); "forsaker" (Sm).

APPENDIX A

403

- Sō'zōnъ: spasa'iaj, a(b) izbavlia'iučij [source] (Ber).
Sōzōn (or Sōsōn), from sōzō "save, keep from harm";
"saving", "protecting" (Pape).
- Sōzō'ntъ, Sōzōnъ: spase'n(ъ), spasi'te(1), Sept. 7 (Ber).
Sōsōn; "saved", "saver".
- Sōsthe'nъ: izbavi'telъ možnij a(b) mo'cnyj, tve'rdyj, nedoby'-
ty(j), na tē'lě potu(ž)ny(j), e(1) [source] (Ber).
"Sosthenes, Saluator potens, vel robustus. G. [source]"
(Onom); Sōsthenēs, Sosthenes [Ac 18:17]; "of sound
strength" (Sm).
N.B. Leader of a synagogue in Corinth.
- Sōsъ: zdoro'vyj, Apr. 21 (Ber).
Sōs; "well, healthy" (Pape).
- Sōsi'patrъ: spasa'ia(j) ō(t)цъ, a(b) izbavlia'iučij ō(t)ca,
a'bo zdoro(v)e ō(t)ca [source], Aug. 10, Apr. 28 (Ber).
"Sosipater, Saluans patrem, vel salus patris G. [source]";
(Onom); Sōsipatros, Sosipater [Ro 16:21]; "saviour of
his father" (Sm); "protector, taking care of his
father" (Pape).
- k(1) Sōfronij: cělomu'drnyj, č(st)no živy'j, Mar. 11 (Ber).
Sōfronios; "of sound mind"; from sōfroneō "be of
sound mind".
- Spartiani', Spartiatī': vsě'ianyī, a'bo sě'iučiī, e(1) [source]
(Ber).
Spartiatāi, pl. of Spartiatēs; Spartoi, "the Sown=men",
those who sprang from the dragon's teeth sown by Cadmus.
- k(1) Spīri'dōnъ: molnieno'secъ, Dec. 12, Oct. 31 (Ber).
Spyridōn; "basket" (Pape), from spyris "large basket";
Berynda derives it from Gk pyros (spyros is Syracusan
form) "lightning".
- Sraci'nī: Tu'rcī, Skī'thī, Tata're (Ber).
- Sre'breně, a(b) Xa'sfia: srě'brnaa, a(b) xtī'vo(st), z(ъ) sī(r):
vsty(d) [source] (Ber).
Casiphia (RSV), Chasphia (Vg) [Ez 8:17]; "white, shining"
(Young); "the place of the treasury" (EB).
N.B. Location in Babylonia.
- Staktī': ka'plia, a(b) kra'plia, a(b) o'lěekъ ba'rzo pa'xnu-
čij z(ъ) mī'rry vytisnemy(j) [source] (Ber).
Staktē; "aromatic oil"; fem. name (Pape).

APPENDIX A

404

- Sta'mna: vědro' [source] (Ber).
Fem. of Stannos; "a jar" (Pape).
- Sta'xij e(1): ko'lo(s) [source], Oct. 31 (Ber).
"Stachys, Spica. G. [source]" (Onom); Staxīs, Stachys;
[Ro 16:9]; from staxys "head or ear (of grain)".
- STEFAN, e(1): diadi'ma, koro'na, věne'cъ, Oct. 28, Nov. 28,
Dec. 27 (Ber).
Stefanos; "wreath, crown"; "Corona, vel coronatus" (Onom).
- Ste'mma, i Stefani'da, to(ž) (Ber).
Stefanida, Stemma; same etymology.
- Stefani'nъ, to'ežъ. Ta(k)že, veli'ko(st) liude'j o'kolo sto-
iači(x), a(b) krě(s) kru(h), a(b) věnce(m) o(z)do(b)-
lena(a) [source] (Ber).
Stefanas, short form of Stefanēforos(?); "Stefana, Co-
ronata" (Onom). To his previous etymology (see Stefan)
Berynda also adds: "many (people) standing in a circle",
"decorated with a wreath" (stefanēforos "wearing a
a crown"), stefanoō "to be surrounded".
- Strati'hъ: žolně'rskij voevo'da, pa'nъ, hetmanъ, cēsarъ, vo(ž)
[source] (Ber).
Stratēgos, m.; from stratēgos, originally general;
preator, chief magistrate; highest official of the
Roman colony.
- Stratilatъ: polko'vnikъ, hetmanъ, vovoda [source] (Ber).
Stratēlates; "a leader of an army".
- Strato'nikъ: vo'ino(m) pobě'da (Ber).
Stratonikos, m., "conqueror, victor" (Pape).
- **Strato'nъ: Sept. 9 (Ber).
Stratōn, m., "militant" (Pape).
- Sīgklīti'kъ: bolia're(m) vъvedenyj (Ber).
Synklētikos (= Sygklētikos), m., "counsellor" (Pape).
- k(ž) Sīgklītiki'a: senato'rk(a) (Ber).
Fem. of Sygklētikos.
- Sī'dъ, a(b) So'di: rěka' [source] (Ber).
"Sodi, Flumen [source]" (Onom); Sud (RSV) Soud, Sodi
[Bar 1:4]; "river" of Babylon (DB).
- Sīkomo'rъ: plonnaa fi'ga (Ber).
From Gk sykomorea "the figmulberry tree". Proper name(?).

APPENDIX A

405

Sīkofa'ntb: lha'rb, potva(r)ca ia'bednikb. Z(r) šu'tb (Ber).
Sykofantēs, m., from sykofantes "a false accuser, slanderer".

**Sīla, ĭmia' Ap[o]s[to]la, July 30 (Ber).
Sylas, m., prob. shortened form of Silvanus, the name of the god of trees. The majority of etymologists feels that Silas and Silvanus are one and the same person.

Sīlōmb, Sīlō: rozvia'zuiučij, a'bo rozzuva'iučij, a(b) poko'j a(b) obfi'to(st), z(ɤ) sī(r) ošukanyj [source] (Ber).
"Silo, Dissolvens, vel discalceans, seu pax, aut abundantia: aut Syriace illusus vel decipiens [source]" (Onom); Shiloh (RSV), Sēlōm, Sēlō (Lxx), Silo (Vg) [Jos 21:2]; "place of rest" (Sm); DB, EB, Young give no etymology.

Sīmma'xb: spospě'snikb (Ber).
Symmaxos, m., "helper" (Pape); from Gk symmaxeō "to fight at someone's side, help, assist".

k(1) SīMEŌNB: slu'xaiučij, a'bo vysluxa(n)e [source] (Ber).
"Simeon, Audiens vel exauditio ... [source]" (Onom); [Gen 29:33]; Symeōn; from Heb Shimeon "hearkening" (With); "hearing" (Sm).

Sīna'pb: horčī'ca (Ber).
From Gk sinapi "mustard".

Sīnese'j: ra'zuma ĭspolne'nb (Ber).
Synesios, m., "wise man" (Pape); from synesis "intelligence; insight, understanding".

Sīntī'xia, e(1): rozmovlia'iučaiā, a'bo hadaiučaiā, leda'ščo mo'viačaiā s(ɤ) kī'mb [source] (Ber).
"Syntyche, Colloquens, vel confabulans ... [source]" (Onom); Syntyxē, Syntyche [Phil 4:2]; from syntyxanō "come together with, meet, join".
N.B. A Christian woman in Philippi.

*Sīraku'sy, e(1): prītiaha'iučij gva'ltom̃ [source] (Ber).
"Syracusae, Attrahens violenter. G. [source]" (Onom); Syrakusai, pl., Syracuse [Ac 28:12]; "mud, sludge" (cf. Pape); some feel the city was named after the two daughters of Archias: Syra and Kossa.
N.B. Sea-port of Sicily.

Sīri'a: vspaně'laia [source] (Ber).
"Syria, Hebraice dicitur Aram & interpretatur excelsa

APPENDIX A

406

Sulami'tina: spoko'jnaa, a(b) doskona'la(a), a(b) o(t)dava'-iuča(a) [source] (Ber).

"Sulamitis, Pacifica siue perfecta, aut retribuens [source]" (Onom); Shulamite, the Shulamith [Song 6:13]; "a female inhabitant of Shulem (or Shunem); apart from the article, the name might be a proper name; the true form is prob. "the Shunammite"; "a great woman" (EB).

Sumantiany'nia, Sunantiany'nia: spia'ča(a), a(b) o(t)měnia-iučaa, a(b) poro'žnee někčemnoe spa(n)e, a(b) povtorane, a(b) počšaščenbe spanbia [source] (Ber).

"Sunamitis, Dormiens, vel mutata aut vana dormitio, vel iteratio aut secundatio dormitionis [source]" (Onom); Shunammite, the Shunammith [1 K 1:3, 2 K 4:12]; a female inhabitant of Shunem; "a great woman" who entertained Elisha [2 K 4:8].

Susanna: lelě'a, a(b) ro'ža, a(b) vese'lbe, oxota, N. [source] (Ber).

"Susanna, Lilium vel rosa, aut laetitia. D. [source]" (Onom); Sousanna; Susanna, Susan(ah), Heb Shushannah [Dan 13:2, Lk 8:3]; "lily" (Young).

N.B. The name of the heroine of the apocryphal Book of Susannah and the Elders.

Sxolasti'kъ: ško'lnī(k), a(b) nau'kī pīlnu'iučij, filosofъ, N. (Ber).

Sxolastikos, m., "of or belonging to a school, sdolastic".

Sъva'kъ, Sōbaxъ: sě'tisko, a'bo ba'lias, a(b) zaprovaže(n)e v(ъ) nevo(l)stvo, a(b) naverne(n)e tvoe': sī(r): holubī'ne(c), holubnī(k) [source] (Ber).

"Sobach, Rete, vel ratiaculum, aut cancellus, vel captiuitas siue conversio tua: aut Syriace, columbarium [source]" (Onom); Shobach (RSV), Sōbak; Sobach (Vg) [2 S 10:16]; "expansion" (Young); "one who pours out" (Sm).

Sъi'nīsъ, a(b) Sīī'nī: ko'r(č) ožī'novy(j): sī(r): nepriatelstvo [source] (Ber).

"Syene, Rubus: vel Syriace, inimicitia [source]" (Onom); Syene; Syēnē, Heb Sewene, Syene (Vg), Syēnē (Onom-Gk) [Ez 29:10]; no safe etymology of the name is possible.

N.B. The ancient Egyptians wrote Swn, Swnw.

APPENDIX A

407

Tavei'lb: do'bry(j) B[o]hъ [source] (Ber).

"Tabeel, Bonus Deus [source]" (Onom); Tabeal; Tabeēl [1 Ez 4]; "God is good".

Tavitha', sī(r): la'n(ъ)ka, a(b) serna' [source] (Ber)/

"Tabitha, Dorcas, id est Damula vel caprea. Syrum est [source]" (Onom); Tabitha, the Aramaic equivalent of Dorcas, "roe" or "gazelle"; both names given in Ac 9:36 for the charitable woman.

Tavli'a, Taveli'a: Poma'zany(j) ō(t) Pa[n]a, a'bo pohruže(n)e Pa(n)skoe, i(m) mu(ž) [source] (Ber).

"Tabelias, Intinctus a Domino, vel baptismus Domini, siue bonitas ipsi Domino [source]" (Onom); Tebaliah; Tablai, Tabelias, Tabeēl [1 Par 26:11]; "Jah hath dipped, i.e. purified" (DB); Jehovah hath purified" (Sm).

**k(ž) Taisi'a: Oct. 8 (Ber).

Thais, f., "one who fascinates, captivates" (Pape).

k(1) Tara'ssij: zturbo'vanyj, vzrušo'ny(j), prestrašo'nyj, Feb. 25 (Ber).

Tarasios, m., (Taras, son of Poseidon); Berynda derives from Gk tarassō "shake together, stir up; disturb".

k(1) Ta'raxъ: smušče'nie, Ma(ks): vre'va zaměša(n)e, zgbel(k) a(b) zva'da, Oct. 12 (Ber).

Taraxos, m., from taraxos "mental agitation, consternation".

Ata'raxъ: spoko'jnyj, ti'xij (Ber).

Ataraxos, m., "peaceful"; proper name (?).

Tarsъ, e(1): krylataa, a(b) pěrnataa [source] (Ber).

"Tarsus, Alata vel pennata. G. (Vide Tharsis)" (Onom); Tarsos, Tarsus, capital of Silicia; famous as a seat of Greek learning [Ac 9:30, 21:39].

Tarseus, m., (a man) of Tarsus; of Paul who [Ac 22:3] was born in Tarsus; tarsos "wing" or "feather"; a feather which fell from the wing of Pegasus.

Ta'rtarъ: na'jnižšee městce v(ъ) Adě, i(1) skre'že(t) zu'bnyj, naryca'emyj Ta'rtarъ, eho(ž) sa(m) satana trepe'sče(t), thika'ra, M(1) po(1)no(šč) [source] (Ber).

Tartaros, m., Lat Tartarus, the infernal regions. Tartarus, a term for "hell".

Tatamī' [source] u la(t) ně(st) (Ber).

Tatam; Tagam (Lxx), Tatami (A); missing in Vg [Jos 15:59]; etymology obscure.

N.B. Location of Juāah.

APPENDIX A

408

Tatia'na: povelī'telnīca, Jan. 12 (Ber).
Tatiana; "lady (sovereign)".

* Tafe'tha, a(b) Tho'fe(th): bu'benъ, žurave(l), kolo'vro(t),
a(b) ošuka(n)e, a(b) rospostīra(n)e [source] (Ber).
"Thopheth, Tympanum, vel seductio, aut dilatatio ...
[source]" (Onom); Topheth, Tophet [4 K 23:10]; "altar"
(Young); a word of doubtful origin; disputed etymology,
and uncertain mng. (BB); ancient etymology: "tympanum"
or "aperuit" (EB).
N.B. A place in the valley of Hinnom where sacrifices
were offered and the dead bodies buried or consumed.

Tafne'ī: o(t)kryte u'fnostī, a(b) oboro'ny, a(b) potaemnoe
ufa(n)e [source] (Ber).
"Taphnes, siue Taphnis, Operimentum confidetiæ vel
protectionis, aut occulta confidentia vel protectio
[source]" (Onom); Tahapanes, Tahpanhes; Taphnis (Vg).
Ezekiel has Tafnai; Herodotus assimilates this name
to the Gk word for "laurels" and forms Dafnai. Etymology
of the name is unknown.
N.B. A city in Egypt on the Nile.

k(ž) Teku'sa: roždšaa, May 8 (Ber).
Tekousa, f., tiktō "to bring into the world" (of the
mother, "to bring forth"); "one who bore".

Te'lecъ: plane'ta [source] (Ber).
Taurus; Bull.

Teremī'ntha: rovnīna', a(b) nīžīna' [source]. Zrī' ī Terevi'nthъ.
(Ber).
Terebinth (Valley of the) = Elah (Valley of) [Gen 19:6];
"valley of the terebinth".
N.B. Valley SW of Jerusalem.

Tere'ntij: hlubokou'menъ, Oct. 28, Apr. 10 (Ber).
Terentius; Terentios; name of a Roman gens, of unknown
etymology (With). Berynda derives the name prob. from
Lat teres (tero) "sapiens" = "wise".

Tertij, la(t): tre'tij [source] (Ber).
"Tertius, Latinum est. Nomen viri [source]" (Onom);
Tertius; Tertios, m., from Lat tertius "third".
N.B. Roman proper name.

Te'rtillъ: fa'lšě ožnajmu'iučij, vymy'sly, zdra'dy opověda'-
iučij, kla(m)ca, lha'rъ, a(b) dī'(v)ny(j), špe(t)ny(j),
ška'ra'dyj, fore'mny(j), rī'torъ, ponaša'te(l) Pa'vla
Ap[po]s[tola] [source] (Ber).

APPENDIX A

409

"Tertullus, Falsa annuntians, vel mendax, aut monstruosus. G. ... [source]" (Onom); Tertyllos; Tertullus [Ac 24:1 f.]; dim. form from Tertius. Because of the nature and character of the accusations against Paul there were suitable etymologies (e.g. teratologos, Ter-Tullius, teras etc.). Berynda gives similar explanations.

N.B. The attorney for those who accused Paul before Felix the procurator.

Tefathъ, Tafethъ: vodka pa'lenaa, a'bo kro'plia ka'plia mala'a [source] (Ber).

"Tapheth, Distillatio, aut gutta, vel parvula [source]" (Onom); Taphath [1 K 4:11]; "ornament" (Young); "a drop" (Sm).

N.B. A daughter of Solomon.

Time'j: slěpy(j) a(b) slěpota' [source] (Ber).

"Timaeus, Caecus vel caecitas. D. [source]" (Onom); Timaios [Mk 10:46]; timaios "highly prized", mostly as proper name (Lidd); according to some scholars (the Syrian lexicographers Bar'Ali [c. 885 A.D.] and Anbar [c. 922 A.D.]), interpret Timaeus as meaning "blind" (samyā) (cf. EB).

Timothe'j: če'st(ъ) B[o]ža(a), B[o]ho(m) počte(n), a(b) dorohi'j B[oh]u [source] (Ber).

"Timotheus, Honor Dei, vel honorans Deum, aut pretiosus Deo. G. [source]" (Onom); Timotheos, Timotheus, Timothy; from Gk timotheos "honouring God"; "honoured of God" (Young); "worshipper of God" (Sm).

N.B. Travelling companion and co-worker of Paul.

Timola'j: če(st) liu(d)ska(a), Mar. 15 (Ber).

Timolaos, Teimolaos, Timolas; "honour of the people"; from Gk timē "price, value; honour" and laos "the people".

Ti'mōnъ: če'ste(n) a(b) dorohi'j [source] (Ber).

"Timon, Honorabilis, vel pretiosus [source]" (Onom); Timōn; [Ac 6:5]; "honourable".

N.B. One of the seven "deacons" in Jerusalem.

Ti'tъ, e(l): č[e]stī dostoi(n), a(b) učti'vy(j), i(ž) Iu(st) prozva(n) [source] (Ber).

"Titus, Honorabilis. G. [source]" (Onom); Titios, Titius, in Corinth whose surname was Justus [Ac 18:7]; "of doubtful etymology" (With).

APPENDIX A

410

Tī'rōnъ, l(t): molody(j) žo'lněръ (Ber).

Tyrōn; prob of Tyrō, f. daughter of Salmoneus, Poseidon's beloved; the city Tyros was supposed to be built after her (tyros "a rock").

Tī'ranъ: caru'iučij knia(z), ōkru(t)ne panu'iučij, a(b) mu-čī'te(l) [source] (Ber).

"Tyranus, Imperas, vel princeps. G. [source]" (Onom); Tyrannos, Tyrannus, an Ephesian in whose hall Paul lectured [Ac 19:9]; from Gk tyrannos "despotic ruler".

*Tī'ръ: sъde'rža(n), a(b) ġbleže(n)e [source] (Ber).

"Tyrus, Hebraice dicitur Sor, & interpretatur tribulatio, siue angustia vel obsidio, aut vinculum, vel colligatio, seu psalmatio, aut figuratio, vel fortitudo, aut petra [source]" (Onom); Tyre, Tyrus, Tyros [Ps 87:4]; "a rock".

Tīxi'къ: [polučite(l)] přiđa'ny(j), přiho'žuiuči(j)sia [source] (Ber).

"Tychicus, Casualis, vel contingens. G. [source]" (Onom); Tyxikos, Tychicus [Ac 20:4, Col 4:7]; "fateful" (Sm).

Tī'xōnъ: to'e(ž), čre(z) o, podobno, z(ъ) trafu'nku, June 16 (Ber).

Tyxōn, m.; "fortune", from Gk tyxe; Tyxē, the goddess of chance.

**Tragkyli'nъ: Dec. 18 (Ber).

Tragkyllōn, m., from Lat tranquillitas (tua) "Your serenity" (Your serene Highness); "quietness, stillness; a calm".

Trivu'nъ: tī'siaščnīкъ (Ber).

Tribounos, m., from tribunus meton. "a chieftan, commander, tribune".

Trista't(ъ): vo'ž, knia(z) na(d) kniazě, bu'dučij při bo'ku krole'vskom(ъ), a'bo stoia'čij proti(v) trō(x)[source] (Ber).

One of three highest nobles of a country next to the king (Tristatai, Tristatae); "leader".

Trixi'nъ: vlasianī'къ, Apr. 20 (Ber).

Trixinos, m., "of hair" (Cal: Theodorъ Trixinъ. N.B. Surname of Theodoros.

Trīfō'nъ: užīva'iuči(j) ro'skošy(j), ĭ(l) priemlia'j dñi

APPENDIX A

411

bl[a]hĩ [source], Feb. 1 (Ber).
 "Tryphon, Deliciosus, vel delicatus. G. [source]"
 (Onom); Tryfōn, Tryphon, cognomen of Diodotus, who
 was responsible for the assassination of Jonathan
 [1 Macc 11:39]; from tryfaō "lead a life of luxury".

k(1) Trofi'mъ: pĩtate(1), Sept. 19 (Ber).
 Trofimos, Trophymus; from Gk trofimos "nourishing,
 nutritious".
 N.B. An Asian Christian from Ephesus.

**k(1) Ouale'ntъ, Feb. 16 (Ber).
 Oualentinos, m., Balentinos, Lat Valentinus; from
valens "strong, healthy".

**Oualleria'nъ, Sept. 13 (Ber).
 Ouallerianos, m., Valerianus, "of or belonging to Va-
 lerius"; "manly" (Cal).

**Oualleri'nъ, Oct. 25 (Ber).

Ouarъ: poko'en(ъ), Oct. 19, 1(t): Varo(n): pe'str(ъ) (Ber).
 Ouaros, "bent; knock-kneed" from varus (from cvarus),
 "bent"; "peaceful"; Varus, a surname.

Ouafriъ, a(b) Efre'e: priōdeže(n)e, a(b) be're(h) zloslĩ'vo(h)
 a(b) tova'rĩša a(b) zlo'mano(h) (Ber).
 "Ephree, Cooperimentum iniqui vel socii aut confracti,
 siue portus iniqui vel socii aut confracti [source]"
 (Onom); Hophra, Ouafre, Afrē; Ephree (Vg); (Pharaoh
 Hophra) [Jer 44:30]; "priest of the sun" (Young); in
 Egyptian: "glad is the heart of the sun-god" and
 "confident in the heart of the sun-god" (EB); "the
 broken one" (Targ.); "the lame-one" (Pesh.); "Afreet
 furor alienus sive vita dissipata atque discissa"
 (Jerome).
 N.B. A king of Egypt.

Oui'lъ: albo B[oh]ъ, a(b) a(1)bo mo'cny(j), a(b) pra'hnuči(j),
 a(b) požada'iučij B[oh]a [source] (Ber).
 "Vel aut Deus, siue aut fortis, vel desiderans, aut
 concupiscens Deum" (Onom); Ouēl (Onom-Gk), Uel;
 Ouēl (Lxx,A) [1 Ez 10:34]; "Jah is God" (DB); "will
 of God" (Sm).

Oulai, [Uva(1), ska(z): u slav(n):] krě'po(st), a(b) hlu'pstro,
 a(b) ne'hľĩ [source] stu'dnia (Ber).
 "Vlai, Fortitudo, vel stultitia, aut forsitan. Nomen
 fontis..." (Onom); Ulai, Oulai (Lxx), the word for

APPENDIX A

412

"river"; in Dan 8:2 Ubal is given instead of Ulai.
N.B. Name of a river flowing to the E of Susa.

Oula'mb: podsě(n)e, a(b) ga'nokb, a'bo mo'cnostb, a(b) hlup-stvo ĭ(x) [source] (Ber).

"Vlam, Vestibulum, vel porticus, aut fortitudo, vel stultitia eorum" (Onom); Ulam, Oulam [1 Ch 7:16]; "solitary" (Young); "front" (Sm).

N.B. The eponym of a Manassite family.

Ourva'nb, l(t): mēski(j), ōbyča(j)ny(j) [source] (Ber).

"Vrbanus, Latinum est [source]" (Onom); Ourbanos m., Urbanus [Ro 16:9]; from urbanus "of the town or city"; "polite" (Sm).

*Ou'rij, a(b) He(d)da'ĭ: xvale'nia, a(b) vyzna(n)e, a(b) vola(n)e [source], z(r) ōrb. (Ber).

"Heddai, Laudatio, siue confessio, aut clamor [source]" (Onom); Hiddai (RSV), Adai, Adroi, Aththai, Addai (L), Heddai (Vg), 2 S 23:30 = 1 Ch 11:32 Hurai; "mighty, chief" (Young).

N.B. One of David's thirty valiant men.

Ou'rē, s(l)v(n): So'rē: o'hnb, a(b) svē'tlo, svē'tlostb [source] mē'sto Xalde'ō(v) [s(l): nēstb], to(ž) to(l) (Ber).

"Vr, Ignis, vel lumen, aut lux [source]" (onom); xōra Our (Onom-Gk), Ur of the Chaldees, xōra tōn xaldaiōn (Lxx, A, L). Rabbinic expl. of Ur is "fire"; "flame" (DB). In 1 Ch 11:35, one of David's valiant men.

Ou'rij, a(b) Uri' [source], same expl. (Ber).

"Vri, Ignis, vel lume, aut lux [source]" (Onom); Uri Oureias, Urei, Ouri (A) [1 Ch 2:20]; "enlightened".

Ouriĭ'lb: o'hnb B[o]žij, a(b) svē'tlo B[o]žee, a(b) svē'tlostb B[o]žaa [source] (Ber).

"Vriel, Ignis Dei, aut lumen Dei, siue lux Dei [source]" (Onom); Uriel (RSV), Ouriēl [1 Ch 6:24]; "God is light" (Young); "flame of God", "God is a light" (EB); "flame of El" (DB); "the fire of God" (Sm).

Ousb: ra'da, a(b) de'revo: sī(r): zmy(š)leny(j) [source] ō'sb ĭ Oksb [source] Xu'sb [source] [s(l): nē'stb], (Ber).

Uz (RSV), Ōs (Lxx), Ous (A) [Gen 10:23, 36:28], Us (Vg); "firmness" (Young); "wooded" (Sm); Berynda derives from Heb ush "assemble selves", uz "gather", ets "a tree", "wood".

N.B. Name of two persons and a region.

APPENDIX A

413

Īakinthъ: ka'menъ mnōhocī'nny(j) Rō'sskī, Ia'xontъ, July 18 (Ber).

Ya'kinthos, Yaki'nthos, m., from yakinthos "precious stone".

N.B. Born in Asia Minor. According to tradition, he received his name from an angel.

Īderikō(в) , Gīdrōpikō(в), ōpuxlyj [source] (Ber).

Ydrōpikos; "dropsical".

N.B. Proper name (?)

Īdro'xoosъ: vodolě'ia, vo(d)nī(k) (Ber).

Ydroxoos, m., "the waterpōurer" name of the constellation; Aquarius.

Īmenej, e(l): sti(x) vese(l)ny(j). Mu(ž) ō(t)stupnikъ vĕry X[rīsto]vy [source] (Ber).

"Hymenaeus, Carmen nuptiale. G. [source]" (Onom); Ymenaios, m., Hymenaeus [2 Tim 2:17]; "belonging to Hymen", the god of marriage, addressed in wedding songs.

Īpa'tij: dosto'ī(n), na'jvyššy(j) sudia vyso'kij a(b) verxo'nyj, Mar. 31 (Ber).

Ypatios, m., from Gk ypatos (Lat summus), "the highest, upper-most" (epith. of Zeus) (Ber).

Īpere'xij: preīmĕaj (Ber).

Yperexios, m., from Gk yperexō "to hold over", "to be above".

*Fa'vstъ, Faustъ: prezo'rstvo, Sept. 6, Apr. 21 (Ber).

Faustus, m., Lat faustus "fortunate", "lucky"; "contempt" (Ber).

N.B. The name of the third c. Roman martyr.

**k(ž) Faiha: May 18 (Ber).

Faina, f., from Gk fainō "shine", "to give light".

**Falari'dъ [source] (Ber).

Falaris, m., Phalaris, from falaris "coot", "canary grass".

**Fale'kъ, Fale'hъ: [source] (Ber).

"Phaleg, Diuisio [source]" (Onom); Falek (Onom-Gk), Peleg; Falek (also Falek, Faleg, Falex) [Gen 10:25]; "division" (Young, Sm, EB).

Falkī'diī: za'ko(n) [source] (Ber).

Falcidius, Roman gentile name; lex Falcidia is named

APPENDIX A

414

after one of them.

Fanosъ: iasnyj, a(b) svě'tnyj, me(t): za'cny(j), sla'vnyj, znamenytyj, e(st) ĭmia' mu'ža pověda'iučo(h) ščo'-ko(l)ve(k) (Ber).

Fanos; from Gk fanos (contr. from faeinós) "light", "bright", "joyous"; "torch".

Faraō'nъ: rosporo'suiuči(j), a(b) ō(b)naža'iuči(j), z(ъ) sī(r): mstia'či(j)sia [source] (Ber).

"Pharao, Dissipans, vel discooperiens, aut nudans: vel Syriace, vindicans [source]" (Onom); Faraō, Faraōn, the title of the Egyptian kings, later a proper name. Pharaoh, Heb spelling of Egyptian pr-'a "the great house". The name originally designated the place, then the court, and later the person of the king (cf. Gr); oikos megas = "king".

Fare'sъ: čre(z) šī(n), šlia'xtī(č), a'bo rozdě'liaiuči(j), a(b) vyklada'iuči(j), a'bo poka'zuiučij [source] (Ber).

"Phares [source] Eques aut diuidens, siue exponens vel declarans ..." (Onom); Peresh; Fares (A), Phares (Vg) [1 Ch 7:16]; "separate" (Young).

N.B. A son of Machir.

Fare'sъ: rozděle(n)e [source] (Ber).

"Phares, Diuisio [source]" (Onom); Perez (RSV), Pharez; Fares [Gen 38:29]; "breaking forth" (Young); "breach" (Sm,EB).

N.B. Berynda's source reads incorrectly: Gen 28:29.

Farisě'j: rozdě'leny(j). N. [source] (Ber).

"Pharisaeus, Diuisus. D." (Onom); Farisaioi, Heb = Aram mng. "the separated ones, separatists"; "separate" (Young).

N.B. In the NT literature rarely found in singular.

Farmake'j, e(l): čarovní'kъ. Z(r) Ba'li(j) (Ber).

Farmakias, m., from Gk farmakeuō "mix poison, practice magic".

Farmuthij, (vzy'jde Farmu'thie ō(t) zdě' suščī(x), podobia'sia Farmu'thu m(s)cu, ĭ'že e(st) Apri(l) ll) ĭ(m) m(č) (Ber).

From Farmouthi, Egyptian name of a month (Macedonian: Ksanthikos).

Feuro'nia: lestnokuple'na, Oct. 28 (Ber).

Febrōnia, f.

APPENDIX A

415

**Fīlagrij: Feb. 9 (Ber).

Fīlagrios, m., from Gk fīlagros "fond of the country".

Fīlarxīnъ, Fīlarxīsъ: liubī'te(l) knia'ži(j) [source] (Ber).

"Philarches, Amator principis. G. [source]" (Onom);

Fīlarxos, m., from Gk fīlarxos "fond of rule" or "power", "ambitious".

Fīlīstěi, Fīlīstei [source], z(r) Palestī'na, (Ber).

Fīli'ksъ, Feli'ksъ: ščasli'vy(j), fortu(n)ny(j), bl[aho](s)-[lo]ve'nnyj [source] (Ber).

Fēliks, Felix; from Lat felix "happy".

N.B. A Roman surname.

Fī'niksъ: fīnī'kovoe de'revo, i iahoda'e(h), a(b) daktī'lo-voe de'revo i ovo(c) e(h). Ta(k)že krva'vaa, čirvo'naa, bruna(t)na(a) a(b) bahro'vaa fa'rba, a'bo ma'stъ, ča(st) Sī'rii hde' Sīdo(n) i Tī(r)" (Ber).

"Phoenix, siue Phoenicia, Rubea, vel puppurea, aut palma, scilicet, arbor. G. ..." (Onom); Foinikē, Phoenicia [Ac 11:19]; foiniks "the palm-tree", "the date-palm".

Fī'skъ: liu(d)ski(j) ska'rbъ [source] (Ber).

Fyskos (?) or Fyskōn (?); from Gk fiskos, Lat fiscus the Privy Purse of the Emperor; the public chest; state treasury, public revenues. Proper name (?).

Fī'stъ, l(t): za'cny(j), vese'ly(j), sviaty(j) (Ber).

Fēstos, Festus; from Lat festus "solemn", "joyful", "holy" [Ac 24:27].

N.B. A Roman surname.

Fia'la: kac'ia nakšta(lt) ča'šě, a(b) ku'bka, sudī'na do kadže(n)ia, ku'bo(k), a'bo rostruxanъ (Ber).

Fialē, f., "bottle" (Pape); from phiala = fialē "broad, shallow drinking-vessel".

Fia'lъ: rostruxa'nъ [source] (Ber).

Fialis or Fialos, m., "a person of light morals".

N.B. Berynda translates the name: "rostruxa'nъ". The fem. form is "rostru'xa" = "public woman" (ill-famed).

See B. Hrinčenko, Ukrainian-Russian Dictionary; word found around Xarkiv.

Fia'nъ: peremě'na u'stъ, a(b) velī'ko(st), a(b) rozšire(n)e [source] (Ber).

"Phison, Oris mutatio, siue multitudo, aut extensio. Magnum Indiae flumen est e paradiso fluens" (Onom).

APPENDIX A

416

Pishon (RSV), Pison (AV), Phison (Vg), F(e)isōn (Lxx, A) [Gen 2:11]; Ass pisa(n)u "repository of clay"; "conduit of clay or wood"; Heb "to spring up", "to spread oneself". EB suggests the mng. "to be fat". The name is probably a corruption; "freely flowing" (Young); "water-channel" (DB).

N.B. One of the four arms of the river of Paradise.

****Filaretъ, Dec. 1 (Ber).**

Filaretos, m., from filaretos "fond of virtue".

N.B. Some copies of "Leksikon" etymologize this name.

Filīmōnъ: vъzliuble(n), Nov. 22, Dec. 14 (Ber).

Filēmōn, m., "beloved"; from filēma "a kiss" (as a symbol of Christian love).

Filī(t), e(l): mīly(j), vdiā'čny(j), pryē(m)ny(j), rosko'shny(j), liubvī' dosto'ī(n) [source] (Ber).

"Philetus, Amabilis. G. [source]" (Onom); Filētos, Philetus; from filētos "to be loved", "worthy of love".

N.B. Philetus, an otherwise unknown heretic, mentioned with Hymenaeus [2 Ti 2:17].

Fili'ppъ: koneliu'becъ, Oct. 11, Nov. 14 (Ber).

"Philippus, Bellicosus vel amator equorum. G." (Onom);

Filippos, m., "lover of horses" (Sm).

Filoho'nъ: rodīteleliu'becъ, Dec. 20 (Ber).

Filogonos, m., Philogonus; from filogonos "lover of one's children".

Filome'la: solovij (Ber).

Filomēla, f., Filomēlē; from Gk filomēla, Ion. filomēlē, "the nightingale".

FILOTHEJ: dru(h) B[o]žij, B[o]holiubī(v), B[o]holiubī'mъ, Sept. 15, Jan. 29 (Ber).

Filotheos, m., "loving God", "loved by God".

****Filologъ: Nov. 5 (Ber).**

Filologos, m., "lover of words" (of learning).

N.B. Some copies of first edition of the "Leksikon" have an etymology ("lover of words").

****k(ž) Filoni'la: Oct. 11 (Ber).**

Filonila, f., "one who loves (is fond) of the Nile".

N.B. Some copies of the 1627 edition give the etymology ("niloliubica").

APPENDIX A

417

Filoso'fъ: liubomu'dre(c), mu'dryĭ, koxa'iučijsia v(ъ) m[u]-(d)r[o]stĭ, mudroliu'be(c) (Ber).
Filosofos, m., "lover of wisdom".

Filoro'mъ: rymlenoliu'becъ (Ber).
Filorōmos, m., "a friend or fond of Romans".

Filokse'nъ: strannoliu'becъ (Ber).
Filoksenos, m., "hospitable" or "one who loves strangers".

k(1) Filu'menъ: liubĭ'mъ, Nov. 29 (Ber).
Filoumenos, m., "beloved"; from filos "friend", menos "power" (With).

Flavia'nъ, l(t): ru'sy(j) vla'sy, Feb. 16 (Ber).
Flavianus, Lat, Flauianos, Flabianos; "of or belonging to Flavius"; from flauus (fla-vus from flag, flagro "burning", "light-coloured") "golden-yellow," "reddish yellow"; "yellow" (With).

Fle'vy: žĭ'ly, žĭ'lišča (Ber).

Fleho'ntъ: palia'sčъ, Apr. 8 (Ber).
Flegōn, m., Phlegon; "burning" (Andrews); from flegō "to burn", "be burned".

Flōrъ: cvě'tenъ, Apr. 18 (Ber).
Flōros; Florus; "flowery".

Fo'rosъ, Fa'rosъ: bloxa' a(b) komarъ, a(b) plo(d) mo'levъ [source] ĭ Fare'sъ [source] (Ber).
"Pharox, Pulex, vel culex, siue fructus tineae [source]" (Onom); Parosh, Pharosh, Foros or Fares (L), Pharos (Vg) [Ez 2:3, 8:3], name of two persons; "fleeing, fugitive" (Young); "flea" (Sm, EB, BB).

**Frĭgenĭ'nъ, a(b) Fri'ks(ъ) [source] (Ber).
"Phryx, Siccus, vel ardens. G. [source]" (Onom); Frygios (Fryks), a Phrygian (from Phrygia). In Macc 5:22 the ethnic "Phrygian" is applied to Philip, who was left as governor of Jerusalem under Antiochus Epiphanes.

Frĭgia: suxa'a a(b) palaiuča(a) [source] (Ber).
"Phrygia, Sicca, vel ardens. G. [source]" (Onom); Frygia, f., Phrygia; [Ac 2:10]; from frygō "to roast", or "fry"; frygōs "dry".

Furtuna'tъ, Fortuna'tъ, l(t): ščasĭ'vyj [source] (Ber).
Fortounatos, Fortunatus; from fortuna "lucky";

APPENDIX A

418

Fortuna, the goddess of fate, luck.

*Fu'dъ, Fu'thъ: ilī' Afri'ka, sī(r): tolstaa, a'bo sy'taa
[source] (Ber).

"Aphrica [source] in Hebraeo est Put: et interpretatur crassa, vel pinguis. Syrum est [source]" (Onom); Put, Phut, Foud, name of an African nation, Lxx Foud, in Ch Fout, [Gen 10:6]; some translate as stoma "mouth" (of a river), some Egyptologists compare the Egyptian expression for "foreign warriors", which they erroneously read pet, pite etc. Amarna tablets show that the expression "bowmen" was from pedate (sing. "a troop of bowmen" pedite(t), derived from pide(t) "bow"); "bow" (Young).

N.B. The third son of Ham.

*Fō'ka: sla'venъ, Sept. 21, July 22 (Ber).

Fōkas, m.; from fōkē "a seal" (Sreznevskij); Ber: "famous".

Fō'tij: svě'tenъ, a(b) molnosvě'telъ, ilī' prosvěšče'nie,
May 27, Aug. 12 (Ber).

Fō'tios, m., Photius; Ber derives from fōteinos "shining", "bright"; metaph. "clear", "distinct".

**Fōti'nia: Feb. 26 (Ber).

Fōteinē, f.; some copies of the 1627 edition of the "Leksikon" translate it: "shining", "bright".

*Xaldě'a: iako'by čo'rtī, a(b) iako'by rozbo(j)nīcī, a(b) iako'by cī(c)kī, a'bo iako'by rō'lě [source] (Ber).

"Chaldaea, Quasi demones, aut quasi deprecatores, vel quasi mamillae, aut quasi agri [source]" (Onom); Xaldaia; Chaldaea [Ez 8:8 and 51:24]; Aramean tribe who settled in S Babylonia and founded an empire under Nabopolassar; the term became a synonym for soothsayer or astrologer; maybe from Ass kalu for "magician"; some derive it from Ass kasadu "to conquer".

Xaldě'jskī, zří ščī'ty (Ber).

Xalkīdō'nъ: to(ž) z(r) ī Anthra'ks (Ber).

Xalkēdōn, m., son of Kronos after whom a city and a river was named; there is also a term xalkēdōn, the chalcedony, a precious stone.

Xa'mъ: te'plyj, horia'čij, a'bo čo'rny(j) [source] (Ber).

"Cham, calidus, vel calor, vel niger [source]" (Onom); Ham, Xam, Xamas [Gen 6:1]; "black", "warm" (Young).

APPENDIX A

419

*Xanaa'nъ: kupe(c) a(b) handliu'vni(k) a'bo ste'rty(j) a(b) zlo'many(j) a(b) do(b)re o(t)pověda'iučij a'bo do(b)re mordu'iučij [source] (Ber).

"Chanaan, Mercator, vel negotiator, siue contritus, vel contractus, aut recte respondens, vel recte affligens [source]" (Onom); Canaan, Canaanite; Xanaan, Xananaioi [Gen 9:18]; "the lowland" (EB); "low, flat" (Sm); "to bow down" (mng. "lowlands" of Palestine) (DB); "low, flat" (Young).

Xa'osъ: propas(t), a(b) změša'naa, a'bo kraī'na, a(b) mate'ria vse(h) svě'ta (Ber).

Xaos, Chaos; the boundless empty space; as the kingdom of darkness, the Lower World, impersonated god of the Lower World.

k(1) Xaralampij, Xaralambij: ra'dostiiu světiaščъ a(b) rado-stosiatelenъ, Feb. 10 (Ber).

Xaralambios (?), Xaralampios (?); from Gk xara "a person or thing that causes joy", lampas "lamp, light, torch"; "shining with joy" (Ber).

Xariti'na: bl[a]h[o](d)[a]tī po(l)na, i(1) ra'do(s)tb (Ber).

Xaris, f., "full of grace" or "joy".

k(ž) Xaritonīa: bl[a]h[o](d)[a]tnaa (Ber).

Xaritonía (?); from xaritoō "bestow favour upon"; "bless", "to grace".

Xari'tōnъ: ra'duetsia sebě', a(b) blh(d)tej īspo(l)ne'nъ, Sept. 9, 28 (Ber).

Xaritōn, m.; see above.

Xarīvdisъ: tě'snoe mo're, hde' ia(k) vī'r(ъ) požira'e(t) liu-dij i korablě'.

Xarybdis, f., a dangerous whirlpool on the coast of Sicily; generally "whirlpool", "gulf"; metaph.: of a rapacious person.

Xevrō'nъ: tova'rīstvo, uča'snī(c)stvo a(b) prīsta'ne a(b) zaklīna(n)e a(b) za'vī(s). N. [source]. [vidě'nie vē(č)noe.] (Ber).

"Hebron, Societas, siue participatio, vel adhaesio, aut incantatio, vel liuor [source]" (Onom); Hebron; Xevrōn [1 Macc 5:65]; "league" (EB); "association" (DB); "alliance" (Sm); "ford, company" (Young).

N.B. A very ancient city in the S of Canaan.

Xeremō'nъ: edīnora'doste(n), Oct. 4, Aug. 16 (Ber).

Xerymōnos, m.; "joyful" (Cal); Ber: from Gk xara "joy",

APPENDIX A

420

monos "alone, only".

Xerouvъ: iakoby dítia, a(b) iakoby pomnaža'iučij, a(b) ia(k)by b(ъ)iu'či(j)sia, a(b) pozna(n)ia, a(b) vě'domostī ve-lī'ko(st), mu(ž) [source]. Po i'ně(x), xeru'bi(m) (Ber).

"Cherub, Quasi puer, vel quasi multiplicans, aut quasi pugnans, vel cognitionis, aut scientiae multitudo. Nomen viri [source]. In 2 Regum 22.11 legendum Cherub non Cherubim" (Onom); Cherub; Xeroub, the pl. has various endings: Xeroubain, -bin, -beim, -bim; "one grasped, held fast" (Young); etymology disputed. Genesis connects with a Syrian word mng. "strong"; others derive from another Syrian word mng. "to plough". Patristic (Fathers of the Church) explanations of the name go back to Philo's statement that the Greek mng. of cherubim was much knowledge".

N.B. An Israelite who returned with Zerubbabel.

Xeruvi'mъ, e(v): [mnō'žestvo ra'zuma i'lī izlī'tie pr[e]m[u]- (d)rostī, Dionī'si(j) ... ō n[e]b[e](s)no(m) s[via]-ščennona(č)[a]lii i(l) pr[e]m[u](d)ro(st) ispo(l)ne'na. Z la(t) u(st) ō(t) 6 dne(v)ca, sēdia(j) na' xeruvi'mъ: sīrē(č) e'že vъ ispo(l)ne'ně(i) pr[e]m[u](d)rostī po-čīva'a(j). (Ber).

Here Berynda bases his explanation of the word Cherubim entirely on Patristic explanations.

"Cherubim, Idem. p.n. [source]" (Onom).

Xīrovlī'vъ: xorka'vyj. N. (Ber).

Proper name (?).

*Xīrme'ľ, Xarmelъ: bara'no(k) ōbrěza'nbia, bara'no(k) ōbrě-zanyj, a'bo mo'lodo(st) o'naa zbo'žbia, a(b) edva(b)-ny(j) [source] i Omarme'ľi, a(b) Karmeli(t) [source] i Karmi(l)skaa [source]. Zr(i) to(ž) i Karme(l). [Karme(l), la(t): ba'sta (source)]. E'rmelъ [source] Ka(r)mī'ľ [sources] Ka(r)mī'ľ [source] (Ber).

"Carmel, cognitio circumcisionis, vel agnus circumcisis, aut teneritudo illa segetum, vel coccinus ... Vide Charmel" (Onom); Carmel; Karmēlos; the name Carmel, which is properly a common noun mng. a plantation of choice trees, is employed both with and without the article as the proper name of a mountain (cf. EB); "fruitful place" (Young); "garden or park" (Sm); "the garden", "the garden-land" (DB); "the garden-land" (EB).

Xio'nia: sně'žnaa, ž: Apr. 16 (Ber).

Xionē, f., from xioni'zō "to be covered with snow".

APPENDIX A

421

Xito'nъ: košu'lia, a(b) kaba'tъ, supte(l)noe a to'nkoe odě'(n)e:
Zr(ĭ) sračĭ'c(a) (Ber).

Xitōn, m., from xitōn "tunic, shirt".

Xime'ra: koza' spe'redu le(v), a z(ъ)za'du zmi'j, a vsereďĭ'-
ně xi'mera [source] (Ber).

Ximaira, Chimaera, f., literally "a goat"; a fabulous monster in Lycia.

Xlamĭ'da: iu'pka, deliu'rka [source]. Zrĭ xlia'mĭsъ. (Ber).

Xlamydia, f., is another name for the island Delos.

Xōrĭ'vъ: pu'šča, a(b) zo(p)so'va(n)e a(b) vy'sxlo(st), a(b)
mē(č) [ho're] [source] (Ber).

"Horeb, Desertum vel solitudo, siue destructio, aut siccitas vel gladius [source]" (Onom); Horeb (Mount), Xōrēb (Lxx); the mountain where law was given; "waste" (Young); "desert" (Sm); "drought", "glowing(heat)" (EB); "muddy" (Genesis).

X[rĭsto]S, e(l): Mesia, Pomaza'necъ (Ber).

Xristos, m., the Anointed One, the Christ.

Xristĭ: pomaza(n)niĭ, ca'rie, ĭ Iere'ĭ ĭ Prorō'cĭ nazyva'iuta-
sia (Ber).

The Anointed ones.

Xrĭ'santhъ: Zlarocvě'tenъ, zla'tyj cvě'tъ, Oct. 17, Mar. 19
(Ber).

Xrysanthos, m., from Gk xrysanthēs "with flower of gold".

Xrĭsogo'nъ: zlatoro(ž)de'nъ, Dec. 22 (Ber).

Xrysogonos, m., from Gk xrysogonos "born or begotten of gold".

Xrĭsosto'mъ: zlatou'stъ (Ber).

Xrysostomos, m., "of golden mouth".

Xristodu'lъ: X[rĭsto]vъ ra'bъ (Ber).

Xristodoulos, m., "slave of Christ".

Xristoforъ: xr[ĭ](s)tono'sec(ъ), May 9 (Ber).

Xristoforos, m., "bearing Christ" (in one's heart).

**Xristi'na: May 18, July 24 (Ber).

Xristina, f., "of Christ"; "Christian" (With).

Xusi'j: zmy'sl(ъ), a(b) skvaplia'iuči(j)sia, a(b) mo(l)ča'či(j)
[source]. Dru(h) D[a]v[ĭ](d)[o]vъ (Ber).

APPENDIX A

422

"Chusi, Aethiops, aut niger [source]" (Onom); Cush; Xous [Gen 10:6], eldest son of Ham, and grandson of Noah; Cushi; Xous(e)i (Lxx), Chusi (Vg) [2 S 18:21]; Joab's messenger to David; "black".

Xusi'j: mu'rĭnъ a(b) čo(r)nyj [source] ĭ Xu'sъ [source] (Ber).
 "Chusai, Sensus, aut festinans vel filens [source]" (Onom); Hushai; Xousei (Lxx), Chusai (Vg) [2 S 15:32]:
 "quick" (Young); "hasting" (Sm).
 N.B. Name of two persons, in particular a friend of David.

Šč'ty xa(1)dě(j)skĭ, Lĭdy, Lĭdiĭ, narože(n)e, a'bo rō(d), roža(j) pokolě'nia. Na'rō(d) ō(t) Louda nazva(n) [source]. Zrĭ Liu'dъ (Ber).
 Lydians, a people of Africa (see Lud, Ludim, Jer 46:9). Berynda's entry is "Chaldean shields" -- from OB: "... ĭšlemy deržašče ščĭ'ty xaldě'ĭskĭ vze'mliušče..."
 In the Prophets, warriors from Put are principally associated with the armies of Egypt as auxiliaries. Jer 46:9: "Cush and Put, that handle the shield, and the Ludim that handle and bend the bow", are among "the mighty men" of Egypt.
 N.B. Lud is a difficult and problematic name.

Psalomъ, Psalmъ: pě'nie, pě'snka, ĭhra(n)e na' ĭnstrume(n)tě a(b) spē'vanaa pě(s) (Ber).
 Psalmos, m., a person from Athens (Pape); "singing", "song".

Psimmĭ'fъ: ble'jvasъ, fa'rba e(st) farbova'tĭ lĭce' [source] (Ber).
 Psimythion or Psimmythion.

Ōvi'dъ, ĭ(1) Ave(d): nevo(1)nĭ(k) [source] (Ber).
 "Obed, Seruus, vel operarius [source]" (Onom); Abed (Onom-Gk), synъ Ave'dovъ (OB), Obed, Ōbēd; Obed (Vg) [Judg 9:27]; "serving" (Young, Sm); "servant" (EB).

Ōvō'thъ: bubo'nkĭ, a(b) ō(t)ceve, a(b) pra(h)ně'nia [source] s(1) E'thъ [source] (Ber).
 "Obboth, Pythones, siue vtres, aut patres, vel desideria [source]" (Onom); Obboth; Ōbōth [Nu 21:10]; "hollows" (Young); "water-skins" (Sm).

Ō'gъ: plia'co(k) a(b) kola(č) a(b) nasměvĭ(s)ko sĭ(r): zade(r)-žany(j) a(b) peresko'ženy(j) [source] [slo(v): ĭ Ō'hs,

APPENDIX A

423

ska(z):] (Ber).

"Og, Subcineritius, panis vel torta, aut subsannatio vel Syriace, detentus, aut impeditus [source]" (Onom); io'hъ (OB), Og, Ūg [Nu 21:33, Dt 3:1]. Og was regarded as an unusually large giant; "long-necked", "giant" (Young).

Ōdī'dъ: po(d)pīra'iuči(j), a(b) de(r)žāči(j), a(b) podno'sia-
čij [source] (Ber); ada(d) [source] (Ber).
"Ōdēd, Substantans, vel tenens, aut erigens [source]" (Onom); Oded; Ōdēd, Adad [2 Ch 15:1 and 2 Ch 28:9];
"aiding" (Young); "restoring" (Sm).
N.B. Name of two people.

Ōdi'a, Ōda'ia: xvala' pa(n)skaa, a'bo vyzna'nia [source],
[source. s(l) 6 ime'nъ něstъ] (Ber).
"Odaia, siue Odaias, Laus Domini, siue confessio Domini ... [source]" (Onom); Hodiah; Ōdia (L), Odaia (Vg) [1 Ch 4:19]; "Yahwe is my glory" (EB); "my majesty is Jehovah" (Sm).

Ōdoui'a, l(t): Odevia [source] [source, tre(x) ime(n) ně(st) v(ъ) s(l): idumeianynī.] (Ber).
"Odeuia, Laus Domini, siue confessio Domini [source] scribe Odaia" (Onom); Ōdouia (Onom-Gk), Hodiah; Ōdouia (Lxx, Heb, A), Odaia (Vg) [Neh 10:13].
N.B. This is the same name as the preceding. Berynda remarks here that in 2 Ez 8:7 three names are missing in OB.

Ōkea'nъ: vsesvě'tnee mo're , m(č), Sept. 12 (Ber).
Ōkeanos, m., the great sea that encompasses the land, the ocean; personified as a deity, the son of Coelus and Terra; father of the rivers and nymphs.

Ōma'nъ a(b) Ō'namъ, ilī' Iana'mъ, e(l): xoro'ba, a(b) mo(c)-
no(st) a(b) zlo(st) i(x) ... [source] ... una(m)sa(m)-
ma i eddae [trī i'menī v(ъ)ku'pě, Ōna'mъ, Seme(j), i Ia'da. Zna(j) Lxx t(l) a'sče sī'ce e(st)] (Ber).
"Onam, Dolor, aut fortitudo siue iniquitas eorum. [source]" (Onom); Ōman, Ianam (Onom-Gk), Onam [Gen 36:23] Ōman = 1 Ch 1:40 (Lxx Ōnan, A Ōnam); "strength" (Young); "strong" (Sm).
N.B. Berynda refers here to OB's 1 Par 2:28 which has three names written together. Lxx has: Ozom, Samai kai Iadae.

Ōma'rъ, Ōmanъ: mo'viači(j) a(b) povēda'iuči(j), a(b) ho(r)ki(j),
a(b) po(d)vyša'iuči(j) [source] (Ber).
"Omar, Dicens, vel loquens, siue amarus vel exaltans.

APPENDIX A

424

[source]" (Onom); Omar, Ōmar (Lxx,A,L), Gen 36:11 Oman; "mountaineer" (Young); "eloquent, talkative" (Sm); perhaps "eloquent" (DB).

Ōri'vъ: kru'kъ, a(b) slo(d)kij, a(b) rukujma, a(b) zamě'su-
iučij, a(b) veče(r)nij [source] (Ber).
"Oreb, Coruus, vel suavis, aut fideiussor, vel commis-
sions, seu vespertinus [source]" (Onom); Oreb; Ōrēb
[Judg 7:25, Ps 83:11]; "raven", "bustard" (Young);
"raven" (Gr,Sm,DB).
N.B. Name of a Midianite leader.

Ōriō'nъ, (Ko'sy), Sept. 10 (Ber).
Ōriōn, Orion, one of the giants, handsomest of his
race, beloved by Eos, but slain by Artemis; a bright
constellation named after him. Berynda gives Western
Ukrainian name for the constellation.

Ō'rъ: hora' a(b) počina'iuči(j), vyvo'diači(j) a(b) oka'zui-
čij [source] (Ber).
"Hor, Mons, siue concipiens, aut demonstrans, siue
ostendeus [source]" (Onom); Hor (Mount), Ōr [Nu 20:22];
"mountain" (Young).
N.B. A stopping-place on the Exodus and scene of
Aaron's death.

Ōrъ: a(b) Hu'rъ, vo(1)no(st), a(b) bě'lo(st) a(b) děra' ...
[source] (Ber).
"Hur, Libertas, siue albedo, aut foramen [source]"
(Onom); Hur (RSV), Ōrъ [Gen 46:12], Onan, Aunan (Lxx)
[1 Ch 11:32] Hurai, Our(e)i (Lxx,A); "free, noble"
(Young).

Ōsa'nna: zba(v) prošu', a(b) sp[a]sī' nī'ně [source] (Ber).
"Hosanna, Salua obscecro, vel salva nunc. Hosiah-na
[source]" (Onom); Ōsanna, Osanna, Hosanna (Heb) [Mt
21:9]; "help" or "save I pray".
N.B. In England became a Christian name for both men
and women at the beginning of the XIIIth century,
revived as a man's name in the XVIIth century. (Cf With).

Ōsia': sp[a]sī'telъ, a(b) sp[a]se'nie [a(b) spa'[sa]em(ъ),
il(i) xranī'te(l) a(b) b(ъ)iania'a(j)] ... [source]
(Ber).
"Osee, Saluator, aut salus [source]" (Onom); Hosea,
abbrev. of Heb Hoshayah; Ōsēe' (Gk), Osee (Lat);
identical with the original name of Joshua [Hos 1];
"salvation" (Sm); "Yahweh saves" (Gr); "Jah is help"
(Young).
N.B. One of the Minor Prophets.

APPENDIX A

425

- Ōfe'lb: veža', a(b) te'mno(st) a(b) mhla'[source] [s(1) ně(st)]
[source] Otha'lb. (Ber).
"Ophel, Turris, aut obscuritas, vel nebula [source]"
(Onom); Ophel; Ōfal, Ofal, Ofel [2 Par 27:3]; "hill"
(Sm); "stronghold, tower, hill" (EB); "swelling or
bulge" (DB); "high place" (Young).
- Ōfī'rb: prevy(š)ša'iuči(j), a(b) pozosta'ly(j) [source] (Ber).
"Othir, Excellens, siue residuus, aut remanens[source]"
(Onom); Hothir, Ōthērei, Ēthei (Lxx), Ōtheir (L),
Othir (Vg) [1 Ch 25:4]; "abundance" (Young).
N.B. Thirteenth son of Heman.
- Ooli'j: perepro'suiuči(j), a(b) ōče'ko'vuiuči(j), počīna'iuči(j),
ža'luiuči(j), a(b) bra(t) mīnē' [source], ta(k)že pīši
Ooliva'. (Ber).
"Oholi, Idem (i.e. Oholai, Deprecans, vel expectans,
aut incipiens, vel doles, siue frater mihi)" (Onom);
Ahlai; Oholi (Vg), Axaia (Lxx), Oli (A) [1 Ch 11:41];
"Jah is staying" (Young); "O, that" (Sm, EB, DB).
N.B. Berynda's note: "write also Ooliva" since the
gender of the name is not clear. Some compare this
name with Babylonian interjection-name Ahulalpia
mng. "O that, at last".

Onomasticon:

"Hunc nominum proprium interpretationem, nunc multo
quam ante emendatiorem, ad sacrae Scripturae studiosorum
vtilitatem euulgari, & imprimi posse censemus. Tertio Idus
Martias, Anno c. I ... Lxxi."

A v g u s t i n u s Hunnaeus S. Theologiae
professor Regius.

C o r n e l i u s Reyneri Goudanus, S. Theologiae
professor Ordinarius.

APPENDIX B

Letters from Rev. W. Sharanevych, Toronto, Canada,
concerning the contemporary Berynda families in Porużyn,
Ukrainian S.S.R.

Toronto, January 26, 1965.

"... In the district of Berežany I recall such surnames
as D. Berynda, Cypenda, but do not recall any with -inda..."

Volodko

Toronto, February 6, 1965.

"... I am happy that news, or rather the history, of my
native village might be of some use to you. If it wasn't
for Communism, brother, we could write directly, and there
in the parish registers [birth certificates, J.R.] we
could delve deeper into the history of the Berynda family.
And if this will contribute to your work, I am all the happier.
Whether my Berynda has any connection with the Pamvo

APPENDIX B

427

Berynda about whom we were taught in gymnasium [high school, J.R.] I do not know, but I am going to write my brothers and will ask if they know anything further or not. There was a family of Pavlo Berynda and Kateryna -- her lineage I do not know. Pavlun'o died between 1930-1935 at 65-75 years of age. He was literate, helped the cantors to sing in the choir, and possessed old church books -- the Vesper Service Book and Matin Service Book, if I recall. I remember he used to go and read the Psalter by the dead. The people used to ask, "And who read by the deceased?" "Berynda's Pavlyn'o." They did not have much land -- they were poor villagers. Pavlun'o had sons Dmytro, Myxajlo, Myron, and a daughter, the eldest, Paran'ka (Paraskevija was the patroness of our church). The children were born in 1906 -- the daughter, 1908 -- Dmytrun'o, 1914 -- Myxajlo. Myron was born in 1918 because he was the same age as my brother, Bohdan. They knew how to read and write since they subscribed to "Narodnja Sprava".

Dmytro worked as a church steward for my father, rented some portions of church land for himself, and searched for hired help. His brother, Myron, was at first a shepherd for us and then a coachman. Dmytro had his own children, Mykola, Pavlo, and others, which I do not remember.

There was still another Berynda family, Myxajlo, who was about 15 years younger than Pavlo, but whether they

APPENDIX B

428

were brothers, I do not know. They also were not wealthy people, but intelligent. This Myxajlo was a good weaver. I remember he wove cloth from sheep's wool and bred sheep.

I remember being intrigued by this name myself while studying 'History of Ukrainian Literature' with Radzykevych."

Volodko

Toronto, April 6, 1967.

"...The Berynda family stems from the village Poručyn, povit Berežany, oblast' of Ternopil'.

During my time [till 1943, J.R.], there were two such families: grandfather Pavlo, his sons Dmytro, Myxajlo, Myron and four grandchildren; and the other, Mykola, Myxajlo. I think that someone in the family, the father of Pavlo, whose name I don't remember, was born in 1800 and died ? Pavlo, born 1870 and deceased 1935, was a cantor because of his literacy and helped to sing in the choir. They possessed old prayer books (manuscripts, I think) which they donated to Metropolitan Šeptyc'kyj's museum in L'viv in 1934. Perhaps someone was a cantor-teacher in the past. What I write is the truth as I recall it.

APPENDIX B

429

... Poručyn is 17 kilometres from Berežany. Bohdan Lepkyj's father was the parish priest of Poručyn and Bohdan [Sharanevych ? J.R.] heard and knew these stories when he was 10 years old from the intelligent landlords: Žagraj, Kizyma. Located there is one of the oldest wooden churches of the XVIth century which has survived to the present, St. Paraskeviya, where on the beam over the entrance mention is made of the Tartars from which the faithful hid at the church. At that time, the village was called Ponory. Along the marshy land ran rails ("poruččja"), from whence the name Poručyn.

A Polish historian who was born in the village of Bišče (Buszcze) published a book about the Siniawski Castle -- a history of Bišče in which he often mentions Poručyn as it was 1 kilometre from Bišče. The historian's name was Zamojski, Stanislaw. He was apparently the same age as my father. We had such a book at home. It may even be here in Canada. In Bišče there is a Polish Roman Catholic Church -- castle protected by double moores and built by Jan Jagello, the son of Jadwiga, the queen of Poland.

From this one can conclude that there was a school in the castle where learning flourished -- a Ukrainian-Lithuanian school ..."

Volodko and family

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This is the third edition of the Leksikon slavenorōsskij based on the first edition of 1627. The work contains the complete text of Berynda's "Leksikon", an introductory article by V.V. Nimčuk, and basic literature pertaining to P. Berynda and his "Leksikon". Nimčuk's article deals particularly with a paleographic description of the "Leksikon", its main linguistic aspects, and a discussion of some of the works on Berynda. New material is introduced by the author. A valuable source.

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Triōdiōn sī est tripěsnec sviatoī velikoī četyrdesiat-
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ABBREVIATIONS

A - Codex Alexandrinus (Swete, Vol. I, p. XX)

abbrev - abbreviation

Ac - Acts of the Apostles (a book of the New Testament)

Apoc - Apocalypse (a book of the New Testament)

Aram - Aramaic

Arndt - A Greek-English Lexicon of the New Testament and Other Early Christian Literature, by William F. Arndt and F. Wilbur Gingrich, The University of Chicago Press, 1952, 909 pp.

Ass - Assyrian

AV - Authorized (King James) Version of the Bible

B - Codex Vaticanus (Swete, Vol. I, p. XVII)

C - Codex Ephraemi Syri rescriptus Parisiensis (Swete, Vol. II, p. XIII)

Cal- Xolmskij Pravoslavnyj Kalendar for the year 1885

Ch - Chronicles (a book of the Bible)

Cheyne - (or Che), see EB

comm - commemorated

contr - contraction (or contracted)

D - Codex Cottonianus Geneseos (Swete, Vol. I, p. XXIII)

DB - A Dictionary of the Bible, Dealing With Its Language, Literature, and Contents, Edited by James Hastings, Vol. I-III, 1900, Vol. IV, 1902, Edinburgh: T. and T. Clark, New York: Charles Scriber's Sons.

DFW - Dictionary of Foreign Words (Slovnyk inšomovnyx sliv, Kyjiv, 1955).

E - Codex Bodleianus Geneseos (Swete, Vol. I, p. XXVI)

EB - Encyclopaedia Biblica, A Critical Dictionary of the Literary, Political and Religious History, the Archeology, and Natural History of the Bible, Edited by the Rev. T.K. Cheyne and J. Sutherland Black, London, Adam and Charles Black, MCMIII (1903).

ABBREVIATIONS

Ex - Exodus (a book of the Bible)

expl - explanation

Ezd - Ezdras (a book of the Bible)

Ezek - Ezekiel (a book of the Bible)

F - Codex Ambrosianus (Swete, Vol. I, p. XXVI)

f. - feminine

Fürst and Budde - see Pape

GE - Hansen Bernhard, Rücklaufiges Wörterbuch der Griechischen Eigennamen, Berichte über die Verhandlungen der Sächsischen Akademie der Wissenschaften zu Leipzig, Akademie-Verlag, Berlin, 1957, 327 pp.

Gen - Genesis (a book of the Bible)

Gk - Greek

Gr - Grollenberg, L.H., Atlas of the Bible, translated and edited by Joyce M.H. Reid, and H.H. Rowley, Nelson, 1956.

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Heb - Hebrew

Is - Isaiah (a book of the Bible)

Isa - see Is

Jdth - Judith (a book of the Bible)

Jn - John (a book of the New Testament)

Jos - Joshua (a book of the Bible)

Judg - Judges (a book of the Bible)

K - Kings (a book of the Bible)

Kuliš - Svjate pys'mo staroho i novoho zavitu, translated by P.O. Kuliš, I.S. Levyc'kyj, and I. Puljuj, Sojuz Biblijnyx Tovarystv, New York - London, sine anno.

ABBREVIATIONS

Lagarde - Lagarde, de, Librorum Veteris Testamenti Canoniconum, Pars Prior Graece, Gottingae, 1883.

Lat - Latin

Lidd - Greek - English Lexicon, Compiled by Henry George Liddell and Robert Scott, Eighth Edition, Revised Throughout, Oxford University Press, 1897.

Lk - Luke (a book of the New Testament)

Lxx - Septuagint

m. - masculine

Macc - Maccabees (a book of the Bible)

Mk - Mark (a book of the New Testament)

mng - meaning

Mt - Matthew (a book of the New Testament)

NT - New Testament

Num - Numbers (a book of the Bible)

OB - Ostroh Bible (Bĭblia sĭrěčb knĭhy vetxaho ĭ novaho zavěta, po iazyku slovensku, Ostroh, 1581).

Onom - Onomasticon (Biblia sacra Hebreice, Chaldeice, Graece et Latine, edited by Benedictus Arias Montanus, Antwerp, 1569-1572).

Onom-Gk - Onomasticon-Greek (Greek version of Biblical names included in Onomasticon of Biblia sacra..., 1569-1572).

OS - Onomastica Sacra (containing the "name-lists" of Eusebius and Jerome, Lagarde, 1887, see EB).

OT - Old Testament

Pape - Pape, W., Benseler, G., Wörterbuch der Griechischen Eigennamen, Nachdruck der dritten Auflage, Erster Band A - K, Zweiter Band L - O, Akademische Druck- und Verlagsanstalt, Graz, 1959, 1710 pp.

Par - Paralipomenon (= Chronicles)

ABBREVIATIONS

- Pesh - Peshitta, the Syriac Vulgate (2nd-3rd century) Vetus Testamentum Syriace, ed. S. Lee, 1923, OT and NT, 1924.
- Phil - Philippians (a book of the New Testament)
- Philem - Philemon (a book of the New Testament)
- prob - probably
- prop. n. - proper name
- Ps - Psalms (a book of the Bible)
- Rev - Revelation(s) (the last book of the New Testament)
- RSV - The Holy Bible, containing the Old and New Testaments, Revised Standard Version, Thomas Nelson and Sons, Toronto, New York, Edinburgh, 1952.
- Sa - Samuel (a book of the Bible)
- SJS - Slovník Jazyka Staroslověnskeho, Lexicon Linguae Palaeoslovenicae, 1-7 (ašče - viazati), Československá Akademie Věd, Slovanský ústav, Praha, 1958-1963.
- Sm - The International Bible Dictionary, (Based on Wm. Smith's One Volume Book), Edited by F.N. Peloubet, The John C. Winston Company Publishers, 1912, 799 pp.
- Syr - Syriac (=Aramaic)
- Thess - Thessalonians (a book of the New Testament)
- Tim - Timothy (a book of the New Testament)
- Tit - Titus (The Epistle of Paul to Titus)
- TKC - see EB
- Vg - Vulgate, The Holy Bible, Translated from the Latin Vulgate, The Old Testament and the New Testament, John Murphy Company Publishers, Baltimore-Maryland, 1914.
- voc - vocative
- With - Withycombe, E.G. Withycombe, The Oxford Dictionary of English Christian Names, Oxford, At the Clarendon Press, 1945.

ABBREVIATIONS

Young - Analytical Concordance to the Bible, by Robert Young,
Funk and Wagnals Company, New York, sine anno.

TABLE I

TRANSLITERATION OF LETTERS USED IN "LEKSIKON"

А а	A a	С с	S s
Б б	B b	Т т	T t
В в	V v	У у	U u
Г г	H h	у	U u
Г г	G g	Ф ф	F f
Д д	D d	Х х	X x
Е е	E e	Ω ω	Ō ō
Ж ж	Ž ž	Ц ц	C c
З з	Z z	Ч ч	Č č
И и	I i	Ш ш	Š š
Ө ө	Th th	Щ щ	Šč šč
І і	I i	Ψ φ	Ps ps
Й й	J j	ы	Y y
К к	K k	ь	ь
Л л	L l	Ѣ ѣ	Ě ě
М м	M m	Ю ю	Iu iu
Н н	N n	Ѹ ѹ	Iu iu
Ѣ	Ks ks	Ѻ ѻ	Ia ia
О о	O o	Ѽ	Ia ia
П п	P p	Ѿ	Ѿ
Р р	R r		

TABLE II

TRANSLITERATION OF UKRAINIAN ALPHABET

А а	.....	A a	Т т	.....	T t
Б б	.....	B b	У у	.....	U u
В в	.....	V v	Ф ф	.....	F f
Г г	.....	H h	Х х	.....	X x
Ґ ґ	.....	G g	Ц ц	.....	C c
Д д	.....	D d	Ч ч	.....	Č č
Е е	.....	E e	Ш ш	.....	Š š
Є є	.....	Je je	Щ щ	.....	Šč šč
Ж ж	.....	Ž ž	Ю ю	.....	Ju ju
З з	.....	Z z	Я я	.....	Ja ja
И и	.....	Y y	Ь	.....	'
І і	.....	I i			
Ї ї	.....	Ji ji			
Й й	.....	J j			
К к	.....	K k			
Л л	.....	L l			
М м	.....	M m			
Н н	.....	N n			
О о	.....	O o			
П п	.....	P p			
Р р	.....	R r			
С с	.....	S s			

TABLE III

TRANSLITERATION OF GREEK ALPHABET

A α	.....	A a
B β	.....	B b
Γ γ	.....	G g
Δ δ	.....	D d
E ε	.....	E e
Z ζ	.....	Z z
H η	.....	Ē ē
Θ θ	.....	Th th
I ι	.....	I i
K κ	.....	K k
Λ λ	.....	L l
M μ	.....	M m
N ν	.....	N n
Ξ ξ	.....	Ks ks
O o	.....	O o
Π π	.....	P p
Ρ ρ	.....	R r
Σ σ ς	.....	S s
T τ	.....	T t
Υ υ	.....	Y y
Φ φ	.....	F f
Χ χ	.....	X x
Ψ ψ	.....	Ps ps
Ω ω	.....	Ō ō
Ευ	.....	Eu eu

TABLE IV

TRANSLITERATION OF RUSSIAN ALPHABET

А а	А а	Ц ц	С с
Б б	В b	Ч ч	Č č
В в	V v	Ш ш	Š š
Г г	G g	Щ щ	Šč šč
Д д	D d	Ъ	ъ
Е е	Je je	Ы	y
Ж ж	Ž ž	Ь	'
З з	Z z	Э э	E e
И и	I i	Ю ю	Ju ju
Й й	J j	Я я	Ja ja
К к	K k		
Л л	L l		
М м	M m		
Н н	N n		
О о	O o		
П п	P p		
Р р	R r		
С с	S s		
Т т	T t		
У у	U u		
Ф ф	F f		
Х х	X x		

TABLE V

TRANSLITERATION OF HEBREW ALPHABET

א	[Aleph]	'
ב	[Beth]	b
ג	[Gimmel]	g
ד	[Daleth]	d
ה	[He]	h
ו	[Vav]	v
ז	[Zayin]	z
ח	[Heth]	ḥ
ט	[Teth]	ṭ
י	[Yod]	y
כ	[Kaf]	k
ל	[Lamed]	l
מ	[Mem]	m
נ	[Nun]	n
ס	[Samech]	s
ע	[Ayin]	ʿ
פ	[Pe]	p
צ	[Tsade]	ṣ
ק	[Kof]	ḳ (q)
ר	[Resh]	r
ש	[Shin]	sh
ת	[Tav]	th (t)

ABSTRACT

The purpose of this thesis was to examine the material of the onomasticon part ("Leksikon 2") of Pamvo Berynda's Leksikonъ slavenorōsskij i imenъ tĭbkovanie of 1627, the largest and most significant work in Eastern Slavic lexicography of the XVIth and XVIIth centuries, published in Kiev by the Kievo-Pečersk printing house.

The first chapter discusses the influence of Eastern and Western cultural trends in "Leksikon 2", i.e., the Eastern and Western sources utilized by Berynda in the explanation of his names, and the particular choice of names incorporated in the compilation of the onomasticon part of the lexicon. The latter was manifest by the inclusion of names of the Greek and Roman mythological and classical worlds, which was typical for the Renaissance, and the inclusion of Biblical names, characteristic of the Reformation, which concentrated on studies of the Holy Scriptures and extensive interpretation of Biblical nomenclature.

The second chapter is a classification of Berynda's proper names according to their origin: Hebrew, Greek, Latin, Slavic and others. The largest percentage of names in "Leksikon 2" are Hebrew, followed by Greek, Latin, and others. Slavic and other names are the least prevalent. The material of this chapter is subdivided into mythological, personal

ABSTRACT

2

and geographic names. Berynda introduces a number of names which were not previously practised in Ukraine or other Eastern Slavic countries.

The third chapter concerns itself with a discussion of Berynda's etymologies mainly from the comparative point of view, i.e., to what extent the lexicologist's explanations differ or concur with contemporary studies in the field of Biblical, Greek, Latin and other nomenclature. Significantly, over 80% of Berynda's explanations (and spelling) of names agrees with contemporary scholarship.

The lexicographer's etymologies are characterized by a wealth of synonyms, and in some cases, extensive descriptions and citations taken from liturgical books, the Bible and other sources.

The percentage of incorrect explanations in "Leksikon 2" is relatively insignificant. Generally, the incorrectly etymologized names belong to those which are problematic even in contemporary scholarship. Explanations deemed uncertain by the lexicologist were placed in brackets, or indicated with the character "N". The most extensively etymologized names were those of Hebrew provenance.

The final chapter is an historical and onomastic evaluation of "Leksikon 2". The intention of this chapter was to assess Berynda's contribution and his position as an onomast in the field of Slavic onomastic sciences.

ABSTRACT

3

By virtue of its size (approximately 1600 names) and level of scholarship, Berynda's "Leksikon 2" is the first and most extensive work in Slavic onomastic scholarship. In it is synthesized both Eastern and Western achievements in this field to that time. The lexicon was reprinted shortly after its first publication and served as an authoritative source up to the second half of the XIXth century.

Leksikonъ slavenorōsskij i ūmenъ tlъkovanie has retained its scholarly value to the present. It was reprinted in 1961 by the Academy of Sciences of the Ukrainian SSR and commands the attention of many researchers in the field of linguistics and onomastics. It serves as perhaps the most exhaustive material for the study of the Ukrainian and Church Slavonic languages of the beginning of the XVIIIth century.