PROPER NAMES IN PAMVO BERYNDA'S
"LESIKOHIY SLAVENOROSSKIJ ĖMENIH TŁĘKOVANIE"
OF 1627

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Jaroslav Rozumnyj, born September 6, 1925, in Ukraine, received his M. A. degree from the University of Ottawa in 1958.
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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"). 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 Leksikonь sla-
venorosskij ï imeń tlękovanie 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 others are of the opinion that the lexicographer was born in Moldavia, while the majority (P.Żytec'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) Teraturgema lubo cuda ..., Athanasiusa Kalnofoy-

2) Cf. Berynda, Pamva, Ukrajins'ka Radians'ka Ency-

3) Many Ukrainian settlements have existed in Molda-
via. Until the end of the XVIIth century, the Ukrainian lan-
guage was used in all walks of life, except liturgy.
INTRODUCTION

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 ispasa našeho Isusa Xrysta vëršë dlia utěxi pravoslavnym xristianom"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

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¹ Mardarie cozianul Lexicon slavo-romanesc si tîlcurea numelor din 1649, Publicate cu studiu, note si indicele cuvintelor romanesci de Grigorie Cretu, Bucuresci, 1900.
² Nimčuk, V.V., "Pamvo Berynda i joho 'Leksykon sloveno-ros'kyj i šmēt tîlokanovanie'", Leksykon slovenoros'kyj Pamvy Beryndy, Akademija Nauk URSR, Kyjiv, 1961, p. V-VII.
³ Witkowski, W., Fonetyka Leksykonu Pamby Beryndy, Zeszyty Naukowe Universytetu Jagiellonskiego, LXX, Pracy językoznawcze, Zeszyt 7, Nakladem Universytetu 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.
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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', Ukraine.

Pamvo Berynda's major work, Leksikon slavenorosskij i ímenь tlëkovanie, 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 "Leksikon slavenorosskij" ("Leksikon 1"), a Church-Slavic – Ukrainian dictionary, and the second "ímenь tlëkovanie" ("Leksikon 2"), an onomasticon.

1) See "Appendix B".
"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 SSR\(^1\) cite a total of 8000 head words. P. Horec'kyj\(^2\) divides his figure of 6982 entries into 4980 for the first part ("Leksikon 1") and 2002 for the second ("Leksikon 2"). Z. Veselovs'ka\(^3\) quotes also 6982. O. Horbač\(^4\) categorizes his sum of approximately 7000 head words into 5600 Church Slavic and foreign loan-

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Introduction

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. Veselovs'ka, V. Nimčuk, J. Janow, P. Horec'kyj, P. Žytec'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. 111-118.

2) Nimčuk, V., op. cit.
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", where he dealt with some of Berynda's incorrect etymologies of personal names. J. Janow 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.

INTRODUCTION

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. 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. 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.
numerous errors. Many Latin and Greek words and phrases incomprehensible to the translators were often simply transliterated. 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".

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 pracija, Winnipeg, 1958.
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 found neither in the "Septuagint" nor in the "Vulgate". For example: HT(i)vona, (Ge-bim or Gabim RSV, Gibbeir Lxx, Gabim Vg, Is 10:31); Hava'tha, (Bightha RSV, Bōrazō Lxx, Heb, L, Bagatha Vg, Est 1:10); Hadda'db, (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 syrčľ knyhy větvahy 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.
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.
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. Eventhough 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
"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". 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.

1) "... Slavenskaia Vivlia ispravlennaia izdati v zdel"v." ("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 Trebnyk and Služebnyk, the latter of which was published in 1604 after considerable research. (Hedeon's nephew T. Balaban, undertook the publication of the Trebnyk.)
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. 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 onomastics 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 Alcala, 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.
... 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(l)kovanie imenâ, the work of the "Complutensian Bible". ¹

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.)
of Maksim Grek, 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 Тлъкование Именаъ, does not exist, rendering more precise comparison studies with Berynda's "Leksikon 2" difficult. Nevertheless, on the basis of the copy of Тлъкование Именаъ 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. Of these, about 10 are Hebrew names, and the remaining Greek and Latin. Grek's work is not one of significant erudition. 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 brackets in

1) "О(т) различныхъ книгъ и трудовъ, паещ зе О(т) тлъкования прп(д): Ма'ксима с(т)бо'рса, Мнуила Ритора, і йнъехъ..." (Cf. "Leksikon", op. cit.)

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


4) Brackets are sometimes used for explanations taken from other sources as well.
a form other than they appeared in Grek by imbuing them with linguistic and stylistic forms of the time.\(^1\)

In addition to Тлъкование имена, 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 (Тлъкования имен) 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 reposited 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 dictionary.

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1) For example: Ал'пий: безпечальник (Рc. неоюпечален); Антин'ъ: цветень (Рc. цветиться); Васили'скъ: змий, кариско (Рc. змия est hubительна зело, сришко); Хеласий: смешательственьй... (Рc. смешательственъ); Димитрий: землен (Рc. земенъ), etc.

2) Cretu, G., Lexicon ..., op. cit.
naries, or in the Church Slavic-Ukrainian dictionary "Leksισικον... 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 Іоаннъ we find "H[ospode]ви poslušlivъ" which is equivalent to the Armenian Onomasticon's: "κιριον ἰπακοέ, ἀκουοντος, ἀκουον".1 Similarly explained is the name Велия'ръ: a) "представникъ або apostate", b) "слепоe свeтlo, слeпaя тeснотa abo davno(st) oustava'iuča abo be(z) povstiahli'vosti..." The first explanation is similar to the Armenian Onomasticon's: "apostatēs"; the second suggests Philo-Origenes' "... parabatēs ἐ ekzētētēs ἐ tīflōn fōs".3

Berynda's explanation of Hebrew letters in "Leksικον 2" suggests the possibility that he may have also utilized Vatican manuscripts. His explanation, for example, of the entry 벤, ויתъ: "домъ або zavstyže(n)e", proximates very closely the etymology in the manuscript of the Ambrosian Onomasticon.

2) Ibidem, p. 873
3) Ibidem, p. 117
omasticon which reads "Beth - confusio" (instead of "oikos" as in other manuscripts). Also, Berynda's entry Hetъ: "зъв¬měncę", appears as: "Het - pavor" in the Ambrosian Onomasticon; Sxinъ õ(lî) ři(n): "zubъ õlî na ranu", is entered as: Schin - super vulner", in the Ambrosian Onomasticon and as: "šin - dentes" in the Armenian; Tař, taw: "zbludilź", the Ambrosian Onomasticon registers: "Tau - erravit".

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: Leksis Šířčę Rečeniiá, Věkrat(z)če sýbran(y)ny. Í íz slovenskaho iazyka na prosty(j) Ruskij Diiale(k)t'b lstol(tolv)kovany, Vil'no, 1596, by Lavrentij Zyzanij (Tustanovs'kyj).

In his afterword, Berynda annotates: "o(t)tudu ("Leksis", J.R.) ubô načalo vzemъ 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 zizanion); cf. S. Olgelbranda encyklopedja powszechna, t. XIV, Warszawa, 1903, p. 640; and M. Voznjak, "Pryčynky do studij nad pysan¬njam Lavrentija Zyzanija", ŽNTŠ, t. XXXIII, L'viv, 1908, p.31. Translating of surnames into Greek or Latin was in the spirit of European humanism and was practiced 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.)
"Leksikon 1", but some of the "Leksiś" names and terminology are to be found in "Leksikon 2" as well.

Utilization was also made of the first known manuscript dictionary: Речь Юдовіскаго іазука, прелошена на Рускую, неразумно на разумъ, и въ Ap(с)lхъ, и въ Psalty-рі, и въ Parmіе и въ прочыхъ книхъ. This small dictionary was preserved together with a manuscript collection of Church rights and laws ("kormча"), copied in 1282 for Klementij, the Archbishop of Novgorod. 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. Regarding word forms and explanations, this dictionary is not reliable.

Berynda availed himself of yet another, later, dictionary: Тлъкование неудобь познаваемой въ писаныхъ речемъ, понеже положены сутъ речи въ книхъ отъ начальныхъ переводникъ ово Slovensky, и ino Srьbsky, и druhaa Blъharsky и Hrъcsky, иxże neudovoliiшasя preložitи na Ruskyj, which was preserved in manuscript form from 1431. The section published by K. Kalajdovič contained 61 words. In later, more com-


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

plete registers, the number of entries approached 200.\(^1\)

Another lexicon Berynda had recourse to was: Leksis\'t\v s\v tolkovaniem\v slovenskix\v mov\v 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 "Leksis\'t\v...prosto" contains a few unexplained words, and entries are registered alphabetically according to their first letter only. The register bears the superscription "poslovensku", 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: Leksy Lvrentija 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. 11 + 18.

4) The publisher's title page bears the name: Leksis\'t\v s\v tolkovaniem\v slovenskix\v mov\v prosto, but in the description of the original, the author employs the word "slov" where "mov" appears. P.J. Horec'kyj is of the opinion that the use of the word "mov" is a typographical error. Many such errors with regard to the original manuscript are to be found in the Amfiloxij's publication. (Cf. Leksy\ldots,op. cit., p. 13.)

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, Basilius 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 uzniknennja i etapy raz-viccja belaruskaj leksikahrafii starazytnaj 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 "Leksis...prosto" was the glosses of F. Skoryna.
²) Horbač, O., "Pamvo Berynda jak etymoloh", op. cit.
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: *Dictionary Syro-Chaldaicum* (with a grammar) by G. Fabricio Boderiano; *Syrorum Peculium, hoc est, Vocabula apud Syros scribendarum passim vsurpata*, compiled by A. Massius; * Lexicon Graecum, et institutiones linguae Graecae*, etc.; *Hebraicorum Bibliorum Veteris Testamenti Latina interpretatio* [interlined with the Hebrew text], * opera olim Xantis Pagnini Lucensis: nunc vero B. Ariae Montani... studio expensa; Novum 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-
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
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 Bielorussia 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

involvement 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. 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.)
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. 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. The following were also closely associated

1) Mytropolyt Ilarion, op. cit., p. 115.
2) From Greek, Kuprian translated 50 sermons of Makarrij, 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 "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); Apokrisis 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.
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. Edifices were erected in the style of Italian Renaissance architecture combined with typical local features. Sculpture and painting depicting worldly and classical thematics also

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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. Istorija Ukrajins'koho Mystectva, v šesty tomax, tom druhyj, Akademija Nauk URSR, Kyiv, 1967.)
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 Solykis'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) Istoriya Ukrajins'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 XVIth century, Ukraine enjoyed almost total enlightenment.
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. He opposed the teaching of such disciplines as logic, rhetoric, 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.
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
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 regius". 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-

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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 Ukrajini*, Akademija Nauk URSR, 1964, p. 55.)

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. 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 Služebnyk published in Strjatyn, and also in the Trebnyk of 1606 from the same printing house. The dolphin slates 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.
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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 Sobornyk 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. (Istorija Ukrajins'koho Mystectva, op. cit.)
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 Sluzebnyk 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, Triodь cvětnaje (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 Triodь 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". (Kn̆hа i drukarstvo na Ukrajini, op. cit.)
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; how­
ever, 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:
Axilb, Axille'usb, k(l) Axila, Axilij, archbishop of Larissa.
He introduces names like Ioulianb which was first used as a
Christian name in Italy during the Renaissance along with
Caesar and possibly Lucius; k(l) Markelb 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 prac­
ticed 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, Bonifa­
tij 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.

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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, praiseworthy avenger of his father's death.\(^1\)

Berynda also explains such philosophical terms as "imarmenī" ("fate"), and cites Aristotle. His explanation of the word "velbud" 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 Arē, the name of a god and planet Mars, also the name of a martyr, Dec. 19;" (this name has several forms: Ares, Areus, Arēs, Arēsos, 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'dník B[oh]u".
EASTERN AND WESTERN CULTURAL TRENDS IN PAMVO BERYNDA'S "LEKSIKON"

and explanations of the most important planets and constellations: "Arktos: svē[z]da'[ščo m(e)d(ve)de(m) zovu(t), a'bo vo(z) n[e]b[e]sny(j). Krai'na po(1)no(č)naa; Blī'znec: Bliz­
nia(k), didimos. Meta(f): dvo'du'se(n) ku'pna i dvoeu'me(n),
zod'ie Ma'ievo, plane(ta) n[e]b[e](s)na(a); Zō'diia: 12 zna-
ki' n[e]b[e](s)ny(i), na 12 kru'hax n[e]b[e](s)nyx bu'du-
čyi; Mazuro(f), 4K23:5, u la(t): 12 zna'meni(i); Te'lesc:
plane'ta ...; Idro'xoosb: Vodolē'ia, vo(d)ni(k); Óriōpū: Ko'isy", etc.

"Leksikon 2" also contains such literary terms as
Alligori'a; Ĝtmy, Ḡmny; Eksa'psalmu; Arxiti'T'p'ę, Eksemplia'ry;
Poeta; Sti'x'; etc., and names of various disciplines such as
Arithmetic, Arxitektu'ra, Heogra'fia, Istori'a, Filoso'fia,
Logika, Rītori'ka, Astronomia, etc. The word "Arithmetic"
the lexicogrpher explains: "piataia nau'ka vyzvolenaa"; "Astro-
nomia: 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
into his "Leksikon" and employed it in the writing of his poems ("virši"), etc. In Triódš, published in February, 1627, he included Ukrainian translations from Greek of "sinaksari", a collection of historical information about saints and holy days. These translations, ("na rossíjskuu besédu 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 Triódš, 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 Rossia (Ukraine, J.R.) - the aristocracy, laymen, and clergy of various ranks".  

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  

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. Nehalevs'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.)
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 counteraction 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-
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. 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.

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 Radomyšl', 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.
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 "protosīggelъ i Arxītīpogrāfъ 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), Siluanъ (Silvanus), neither of which was practiced in England before the Reformation; Titъ (Titius) has been in use since the Reformation; Nathanaīlъ (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
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

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;
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 Stratilatz (Gk form - Sabbas). In the next entry:Sava, spelled with "samech", Gen 10:7, 1 Par 1:9, Sava i Evilla,1 Ps 71:10, Is 43:3 STīna2, Savei, see Plēnia'iuščei 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) Syēnēn (a form of the name Seba in one of the manuscripts.)
teachings of the Greek philosopher. In at least two instances Aristotle is freely quoted.\footnote{1) See Īmstvo [v(н) duši'...], Leksikon, op. cit., p. 48.}

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 "θ" which in the West was transliterated as "e" (in Ukrainian "ћ"), and "β" which was rendered "b" (instead of the accepted Ukrainian form "Б"). 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 "е" to "а". Ovdotija (Jevdokija) is registered as Eudoki'a (Gk Eudoki'a) with Greek accents and without the typical Eastern Slavic initial "о". Absent in Berynda is also the characteristic Ukrainian language trait of inserting "е" between the consonants "rh" as in Marehorēta. Instead, Berynda presents Margarita (= margaritēs) a form closer to the original. Lacking also
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 Pamvõnų is entered in Greek form, even though Berynda employed the Ukrainianized form Pamvõ in his signature. In the case of the name Solomon, Berynda enters two variations: Solomõⁿ, the form which became popular during the Reformation era, and Salomõⁿ, which was practised during the Middle Ages.

Perhaps the only instance where Berynda makes reference to the equivalent Ukrainian form is the name Iakinthĩ, where he notes that in Ukrainian it is Ia'xonť ("Rõ'xski Ia'xonť"). Many of the names registered in "Leksĩsõ...proste" in popular form (e.g. Ōsifĩ), Berynda renders according to the Greek form (Iõsifĩ).\(^2\) 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.

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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 URSR, K., 1965.)
Moreover, these names were to be utilized for the new edition of the Bible.\footnote{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.\footnote{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.

\footnote{1}{Berynda also introduced some Greek letters into the transliteration of names.}

\footnote{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 Collection founded by Petro Mohyla.}
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 Leksikonь slavenorosskij имень тлъкование 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". 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 autonomy.

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 Slavic language saying it was not suitable for literary use (V.V. Nimcuk). Others felt that the nature of Berynda's etymologies was the reason for the hostility toward his lexicon (P. Zytec'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 school. 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', 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. Hrušev's'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. 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’dа, Іле'кторъ, Thеme’lionъ, Thіria’ка, Driа’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 preceded with a sign which denotes a member of a monastery or convent. The designation "kl" precedes a man's name and "kž" a woman's. Their function seems to be to encourage the selection of particular names by new candidates: "Pриданиъ зе сутъ Імена Прело'женія на Поstry'женії Калоу'рства. Знaки Калоу’рoмъ або Інокoмъ, k(l): a Інокінiamъ, k(ž)". The names are mainly those of
calendar saints with some Biblical names.

The name Petrь 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 Pam­vonь, martyr, commemorated on June 5, has no "kl". The Pam­vonь for whom Berynda was named, commemorated on July 18, is preceded by a "kl" and printed in capital letters.

The name Iu'dа (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) Veniamin'ny [Gen 35:18], the youngest son of Jacob; and k(1) Hedeonь, one of the great judges or Israelite hero.² Other names labeled "kl" are: Lo'hhinь, Iо'вь, Ioilь, Iоa'nnь, Ma'mant(ь) — a Roman martyr-saint, Sept. 2; Rafael'ь [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; Ruvи'пь, Ruvi'mь, Rōmī'l(ь), Rī'кstь, Marke'ль, Marke'liж, Plа'tőnь, Piо'гь, Piтиру'пь, 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 preceded 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 Theofanź, Stefan, Filothej, Filaretź, Sīmeōnź 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: Viktorź, and Viken-

PROPER NAMES IN PAMVO BERYNDA'S "LEKSIKON 2"

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]. 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: Lmukia'nь and Lucia'nь; Severс and Severus; Ieremej, Iermēia; İsaѵ or Esaѵ, etc. The Greek forms are usually placed first, but occasionally the Latin ones are as in the case of Bonifa'cij (Lat. Bonifacius) and Vonifatij (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.

Registrations also include partly translated names. Those are usually Biblical geographic names: Do'm'b Maŏn b a(b) Beth-Maŏnb; Dom b Œ'nnov'b a'bo Beth-Avenb; Ístočník-Assŏ'rov'b a'bo En-Ha'sŏrb; Ístočník Same'sŏvn'b a'bo En-Seme'srb; Kra'nievo město z(r) Ha(v)a'vatha, Hoa'tha, Holho'tha (Gk kraniou topos = the place that is called (a) Skull), a translation 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 Vaallnrb III' 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, Ioannes, Iesous, Kefas and others. In Josephus, Hebrew names are regularly declined: Adamos, Abelos, Nesoos, 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 Akrav-yǐ'mь" ("Ostroh Bible"), etc.

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: MoTsi'j I(1) Mojse'j), but direct borrowing of the name from Ukrainian Jews retains the phoneme "ť" as in Moško, Mojše; Hebrew Šamuel, through Greek became Samuîł, 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 Sadok, in Latin Sadoc, and in Ukrainian Sadok; Greek Saddukaioi became Sadduke'î 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 "ť" in Ukrainian borrowings, depending on the time of the loan, so also for the parallelism of "ť" - "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. Cillâ; Zipora (Exod. II.21), Heb. Cippôrâ vs b) the newer Cy'l'ja, Cy'l'ka; Cypo'ra, Cy'pa, Cy'pka.

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

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 "b" 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

Polish, during the XVIth and XVIIth centuries, we find the spelling and pronunciation of the Greek "p" 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 "p" - "v" and "b": Vakvaka'rb, Valaa'mź, Vala'kź and Bala'kź, Valasa'ńź and Belsanź, Valha'thń, Baa(l)ha(d), Varaxa'j, Baraxa, Varaxi'a, Varaxi'as, Vare'a and Baraia, Vethvase'a and Bethbe'sse, Vethīra' and Bethbera', Veththi'a and Vethi'a, Veftha'ra and Ve(th) Arab(a), Vīvlava'thń and Ve(th)lebaō(th), Vīthapfu'thń and Be(th)thafu'a, Vathou(l) and Bethu(l), etc.

Almost as a rule, when a name is taken from Greek, "p" 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'zerź (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 Valakź (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 Bera ch in the "Vulgate" and Baraxia in other versions [I Par 12:3]. Berynda also transliterates "ρ" 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 "η". 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: Varaxēlъ, Varaxelъ. 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 Varaxîlî Berynda obtained from the "Ostroh Bible" which rendered the Greek "η" and "ν" as "H" (in our transliteration "İ"). Alongside the "Ostroh Bible" form Berynda supplies Varaxelî in which he uses the Western transliteration of "η" ; alongside Vîthani'a he enters Bethania [Mt 21]; Vîthaphfu'thî with Be(th)thafu'a; Vîthase'pa with Vethse'ta, (taken from the Onomasticon which reads Beth-se'ta' [Judg 7:22]); Vîthavara with Vethava'ra [Jn 1:28]; Vîth-ahla' with Veth-ahla' [Jos 15:6]; Vîvlava'thî with Ve(th)-lebaô(th) [Jos 19:6]; in some versions the latter form is Bêthlebaôth and in Vulgate Bethlebaoth; Veftha'ra with Ve(th)-arab(a) [Jos 15:6]; Heddîlz with Haddelî (Onom Gaddel) [Ezd 2:47]; Vîlz with Be(1) [Is 46:1]; Vîramô(th) with Bee(r)rama(th) [Jos 19:8]. But leaves, for example, Vîthe'sda, Vîth-Lee'm(î), Vîthsai'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: Vîth-Sa'nî [Jos 17:11], and Vethsa'nî ("sî ... Vethsania", OB) [2 K 21:12]. In different versions of the Bible different spelling of this name occurs: Baithsan (Lxx, A, L), Bêthsan (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": Vithfa'gia (Gk Bethfagē), Agathia (Gk Agathē), etc. As a rule, the Greek "η" following a vowel is transliterated as "η": Havaľ'1, Mixaǐl, Manuǐl, Hav-riiľ, etc.

For the Greek "ατ", which in Latin was rendered as "ae", Berynda supplies "e": EgI'rtb (Gk Aigyptos), EhIptiany-nia (Gk Aigyptias), Ela'thb (Gk Ailath), Ela'mb (Gk Ailam), Elami'te (Gk Elamitai), Ioude'a (Gk Ioudai), Ioude'j or Iu-deiany'n (Gk Ioudaios), Nazore'j (Gk Nazōraiōs). Only Berynda's transcription of the place name Kolasa'e [Col 1:2] is unclear. The Greek rendering of the name is: Kolassai, Kolossai, and Latin - Colossae (Colossae, Onom).

In some cases "ατ" is transliterated by "£" (="ε"); for example, Xalde'a (Xaldaia)\(^1\), Farisej (Farisaios), Dīsidēmoniās (Deisidaimonia), Eρēnetb (Eρainetos), etc.

The Greek "ετ" is also rendered by Berynda as "η". The Greek form of Kabsaeim is transliterated as Kavsaǐm, and Eιδόλον as Ἰδῷλον; however, alongside this form he also gives Eιδῷλ, or Ειμαρμε'νί and Ειμαρμε'νί; but also records Ἰδόλο-σλυžitelb, Ἰκονομα'ξ, Ἰρι'na (Eirēnē), Ιριναρκξ (Eirēnarxos), Ἰρινε'j (Eirēnaios), Laodl'kia (Laodikeia), etc.

Transliterated as "η" is also the Greek "οτ" : Οικο-νσιε (Oikonomos), Φι'nikxs (Poinikē), etc.

The Greek "αυ" is transcribed as "αυ" (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 Mavrь, Mavra, Mavr-rikij, Lavrentij, Favstь.

In transliterating the Greek "au" into Ukrainian, is employed the Greek letter "u". This letter is also used to represent the Greek diphthong "eu" : Euahheli' stъ (Euaggeli-stes), Eua'hrij (Euagrios), Euvu' lъ (Euboulos), Euhe'nia (Eu-genia), Euhe' nij (Eugenios), Eugra' fъ (Eugrafos), Eudoki'a (Eudokia), Einiki'a (Einikē), Leu' kij (Leukios), etc.

The Greek letter "u" is also introduced whenever it appears in a Greek name (in our transliteration "u"): ThI'rsъ (Thyrsos), KI'pri'a' nъ (Kyprianos), KI'prъ (Kypros), KI'rъ (Kyo-ros), KI'ra (Kyro), KIrîneâ (Kyrēnē), KIrîllъ (Kyrillos), Li'da (Lyda), LI'sa'nia (Lysanias), LI'sia (Lysias), LI'stra (Lystra), MI'rōnъ (Myrōn), RōmÎlъ (Rōmylos), Ŭriônъ (Oryōn), etc.

As is evident from the aforementioned examples, the Greek "ον", "ει" and "η" is rendered by the Cyrillic "и". The Latin "i" and the Greek "ι" is usually transliterated as "i", and sometimes as "Ъ", as in the names Iupēte(r), Iovē(ъ), Mēnervīnъ, Le'vve(и).

The letter "ί" is usually employed before a vowel, but not consistently, e.g., Di' j, Diodō'rъ, Diogenī'sъ, Diodor-iskori'dъ, Dionī'sij, Dionī'sia, Kōnsta'ntij, Lavre'ntij, Va-silij, Dimǐ'trij, Ezraītī'sъ, Kaīafa', etc.
In XVIth and XVIIth century Ukrainian literature, substitution for the foreign "i" by "î" or "î" becomes discernible. This would indicate that the Greek "î", coming after a consonant and not sounding as soft as the Latin "i" began to palatalize the preceding consonant in Ukrainian. Under the Latin influence, the soft "l" begins to appear in Berynda's names. For example, next to the name Havaî'l'b (Gabaelos) taken from the "Ostroh Bible", Berynda gives the Latin form of the name Ha'belb (Gabelus, Vg) with the soft "l", or Had­dîl'b (OB) and Haddelb (Gaddel, Vg), Magdaliîl'b (OB) and Mag­ducel'b (Magdalel, Vg, Magdal-el, Onom), Ismaîlb (Ishmael, Ismael or Ismaelos), Israîlb (Israel, Onom), Zôle (Zêlos), 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: Fô'ka (Fokas), Fôtiij (Fotios), Òbîd'b (Obêd), Flôrb (Flôros), Kônstantîn'b (Kônstantinos), Vîssariôt'n'b (Vessariônos), Halaktî'ôn'b (Galak­tiôn), Iôákîmb (Iôakeim), Iôani'kij (Iôannêkios), Iôа'llna (Iô­anna), etc. In the entry of the name Dôra' Berynda notes:
"Dôra": Dar'b, a'îbo darova'nie, a čre(z) "o" Dora', z(û) e(1) značî(t) sko'ra, lupa'z(û). Zna(j) ro'znost'b "o" i "o"¹, or "Alî(m): pre(z) "î", volociu'ha, pre(z) "i", sê'liu".

1) In some instances, names are misspelled, for example, Patrô'n'b, Patrô've (Patrobas), Pa'xon'b (Paxon).
The Greek "\( \gamma \)" 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 "\( \gamma \)" as "\( g \)". In reproducing the Latin "\( g \)" , the Greeks usually used a combination of the sounds "\( \gamma k \)".

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 "\( \gamma \)". ² Mel'etij 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 "\( \gamma \)".

The character "\( r \)" is found quite frequently in Berynda's "Leksikon 2".

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

²) Cf. the Greek Adelfotes of 1591.

³) "\( r \)" ὅ(τ) Ηρἐ χ eskίkh το σoλλασν̣(x). Ηρἐ χ eskίkh δέλια i nεκoί(x) Еvρe̓ jskίx̣, i Лaтἰ nskίx̣ re̓ чenj vzaimovana sut: iako gra(m)matika, logika..."
da's names of Greek, Latin and Hebrew origin: Vague or Begua; (Bigvai, Beguai), Vagō'a (Bagoas), Voanergi's (Boanerges), Voggua'j (Big-vai, Bagoi, Bagoas), Agripi'na (Agrippina), Agapij (Agapios, Agapius), Aga'pia (Agape), Hō'g (Gog), E- gi'pt (Aiguptos), Theognō'st (Theognōstos), Theologō (Theologos), Lo'ggin (Logginos), Magdali'i' ly (Magdalēl), Magdale'i' ny (Magdalenē), O'liga, Magi'stria'n (Magistrianos), Magōg (Magog), Pīthagō'ry (Pythagoras), Filagrij (Filagrios), Filologō (Filologos), Frygeni'n (Frygios), Xrīsogo'n (Xry-sogonos), Kegxre'i (Kegxreai), Eugra'f (Eugrafos), Agathia (Agatha), and host of others. An alternative rendering is cited for "γ" in the name Agav (Agabos) [Ac 11:28] and Aha'v, 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" : Pagkalb (Pagkalos), Pahkratij (Pagkratios), Sīgklītiky (Sygklētikos = Synklētiko s), Sīgklītiky, Ahkī'ra (Agkyra, Agkyrē). However, also presented is Ankī'ra and Paghalb; Herman (Germanos) with the Latin form of the name - Germanus. But the Latin Gaianus is transliterated Haianb; Gaius - Haie. The Greek Aggelos is entered as Ahhelī, Aggaios as Ahhej. In some copies of the "Leksikon" we find Filohonb and in others (4336 and 11943) Filogonb.

The Greek names ending in "-ος" 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), Xrīsogōn(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 "-ς" 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) (Athēnogenēς), Adъ (Adēs), Axemenīdъ (Axaimenidēs), Ermoge'nъ (Ermogenēς); but retained in Ermī'sъ (Ermēs) and Zōi'sъ (Zōēs).

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

The ending "-αλός" is rendered by "-είος": 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 "-ηίος": Thaddēj (Thaddaios), Thalelēj (Thalelaios), Levvē(j) (Lebbaios, Lebbaeus).
Names ending in "-ας" are expressed in various ways:
Akī'la (Akylas), Axila (Axillas), Ani(n) (Aninas), Epafra'sτ (Epafras, shortened from Epafroditos), Kαια (Kaiyas), Ly-sa'nia (Lysanias), Satanας (Satanas), Taveli'a (Tabelias), Annasτ (Annas, abbrev. of Ananos - Greek form of Hebrew Han-naniah), Kassi'terς (Kassiteras), Ske'ua (Skeuas, Skeva), Zīnα' (Zenas), etc.

The Greek "η" appearing at the end of feminine names is usually transliterated "-ία": Aga'pia (Agape), Halī'nia (Galēnē), Euniki'a (Eunikē), Mela'nia (Melane), Nineuia (Nineuē), Paraske'via (Paraskeuē). But in some instances "ἠ" is encountered: Magdali'ny (Magdalenē), Thermy (Thermē); "η" :Syīnī (Syēnē), Kse'nī (Ksenē), Staktī (Stakte); "-a": Ksanthi'ppa (Ksanthippē); and "-ea": Kīrīnea (Kyrēnē).

The Greek "-λα" is rendered identically in Ukrainian: Feuro'nia (Febronia), Athana'sia (Athanasia), Anthi'a (Anthia), Anī'sia (Anysia), Dionē'sia (Dionysia), Eu'anthi'a (Euanthia), Eupraksēa and Euprksia (Eupraksia). However, the form "-iia" is also employed: Lakedemo'niia (Lakedaimonia), Zo'diia (Zodion). The form "-ia" is also applied in rendering the Greek feminine ending "-ια": Solomonia (Solomonis).

The termination "-εις" is represented in the "Leksikon" by "-ηά": Antioxia (Antioxeia); "-αιοσ" by "-βάλα": Halilēa (Galilaia); "-ειοσ" by "-εθ" : Ierothej (Ierotheos); and "-ως"
by "-αϊ" : Ermolaj (Ermolaos).

The plural ending "-οι" is rendered by "ιη" or "η" : Λιδι, Λιδι' (Lydoi), or by the Slavic form "-e" : Parthia'ne (Parthoi); Sadduke' (Saddoukaioi), Saraků (Sarakěnoi).

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

Names terminating with "-ωυ" retain the same ending: Αβαδο'ν (Abaddon), Ανδρο(ν) (Andro), Ζη'νον (Zēnōn). Similarly, those ending with "ω" : Avdenagō' (Abdenago).

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 (Noē), Vathou'Il (Bathoul), Bethu(l) (Bethul), Ba'ana (Baana, Baanah), Haddis (Gaddis).

The Greek "ς" is consistently transcribed as "θ" : Αθηνυ (Athēnai), Athō'ν (Athōn, Athōs), Aftŏ'nij (Aftōnios), Varholome'j (Bartholomaios), Euthĭmij (Euthymios). Occasionally, "ς" is substituted for the "φ" found in the Greek form: Pathnu'tij (Pafnoutios), Euthĭmi'a (Eufēmia), Mazouro(t) (Mazourōth), and others.

The pronunciation of "θ" as "t" was prevalent amongst Slavs. Even though 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: Vartolomēi [Mt 10:3], Vītēsāīda [Mt 11:21], Vītleemē [Lk 2:4], Holhota [Mt 27:33], Nazaretē [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 Nazaretē and "nafta" he also supplies the form Nazaretē and "nafta".

The pronunciation of the Greek "θ" as "f" was quite common in Ukraine, based on the Greek pronunciation of "θ". As the Bulgarian writer of the end of the XIVth century, Konstantin Kosteneckij wrote: "Theta, is pronounced fīta..." There are not many examples of this in Church Slavic literary monuments; however, "f" was frequently used as a substitute for "θ" in Ukrainian vernacular writing of the XVIIth century which testifies that in the spoken Ukrainian vernacular, "θ" was pronounced as "f"; for example, Feodorъ, Evfīmīia, Fedko, Fedorъ, Tīmofēj, Dorofej, Matfej, Foma, etc.

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

3) The Greek name Psimy'thion or Psimmy'thion, Berynda transliterates Psim秩序dī'fē.
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(Maththaios, Matthaios), 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 "ζ" appears regularly in the "Ostroh Bible".

The Greek letter "ζ" is rendered by Berynda as "c", just as it was pronounced by the Greeks and then adopted by others: Staxij (Staxis), Sōfro'nij (Sōfronios), Pe'rse, Pe'r-se, Persia (Persis, Persai, Persia), Pīga'sij (Pēgasios). Influences of the German pronunciation of "ζ" as "ʒ" 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'smnǐξ and Ko'zmī(ξ) (Kosmikos), Azmodeos POSIX (Asmodeos, Asmodaus, Asmodeus), Era'zmys (Erasmos, 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), Kalīnik (Kallinikos), Kalīstrat (Kallistratos), Kīrīlo (Kīrillos), Pīlīp (Filippos). Similarly with Latin names such as: Katul (Catullus), Tībul (Tibullus), etc.

To a great extant, Berynda oriented himself on the
grammar of M. Smotryc'kyj and usually retained the double consonant; for example, Ἰῶννης (Ἰωάννης, Lat Johannes), Καλλίμαχος (Kallimachos), Καλλίνικος (Kallinikos), Καλλίστος (Kallistos), Καλλίστα (Kallista), Καππαδοκία (Kappadokia), Καταθ (Καταθ), Κύριλλος (Kyrillos), Μακελλά (Makella), Ασσούρ (Assour), Αγαθαγγέλλος (Agathaggelos), Αγγέλος (Aggelos), Αμμονίας (Ammōnías), Ρεβέκκα (Rebekka), Λουκίλλιας (Loukillianos), etc. However, there are infrequent instances where the Greek or Latin double consonants are rendered by a single character: Ἰωάννικος (Ἰωάννικος), Αγριππίνα (Agrippina). Sometimes both forms are presented: Κασσία, Κασία (Cassia Vg, Kezia, Keziah, RV).

Double forms, whenever they exist as such in Greek, are also supplied; for example, Ισακία, Ισακία (Issaxar(is), Issaxar). 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. The place name Βέθ-Μαρκαβωθ [Jos 19:5] taken from the "Ostroh Bible" is rendered Βεθ-Μαρκαβωθ The topographical element "Veth" is divorced by means of a hyphen; separated is the conjunction "и" (and); and "о" rendered by "ω". RSV transliterates this name as Beth-Marcaboth, Lxx - Baithmaxereb, Vg - Bethmarchaboth, A - Baithammarxas-bōth. In the name Βέθβασσα, taken from the "Ostroh Bible" 1) Much importance was attached to the correct spelling of names in the case of biblical influences. (Cf. Withycombe, op. cit.)
PROPER NAMES IN PAMVO BERYNDA'S "LEKSIKON 2"

["νῆ veth(ν)vaseiu"] [1 Macc 9:62], Berynda drops "ν". The same occurs in the name Veesṭhra (OB) which is rendered Veesthra. In the name Veelamoʾn(/thumb) (OB), "ο" replaces "ω" — Veelamon. Almost as a rule, "ν" is omitted when it appears in the middle of an "Ostroh Bible" name. Exceptions: Vʾsoʾr(⊞) ("do poto'ka ν.so'rska" - OB), which is corrected to Beso(r); Sʾvaʾk(⊞) ("... ʾsʾvaʾka" - OB), where "ν" is substituted by "ω" , e.g., Sʾvaxᵇ [2 K 10:16], and Sʾšʾnīš(⊞) ("ššʾnīšš - OB) [Ezek 29:10], which Berynda corrects to ššʾnīš.

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 "σ" 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. 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'voth (OB); Bosor (or Bezer, RSV) [1 Ch 7:37], Basar (A,L), Bosor (Vg), Vravasar (OB); Beth-Gader [1 Ch 2:51], Baithgaidōn (Lxx), Baithgedōr (A), Bēthgeddōr (L), Bethgader (Vg), Vethgedom (OB), etc.

Many inconsistencies with regard to name forms crept into the various translations of the Bible which used the "Septuagint", 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. According to J. Janów, approximately 60% of Berynda's material in "Leksikon 2" is based on the Polyglot.

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 ("Septuagint", "Vulgate", etc.) could have constituted still another reason for not singling out

1) "Tolkovaniia Ἰμε'νν Βιβλιών" v Antve'rpii tipom Izdannaia".

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, Ílí, 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: "Aasthi'r, son of Assu'r, [1 Par 4:6], Aastharî' Leksik has". In the "Septuagint" this name is entered as Asēran, and in "Vulgate" Ahaasthari. 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'b' (Ber), Eexozob (Lxx), Achzib (Vg), Achazib (Onom), Achzib (RSV), "ν το αξαζι'" (OB), [Judg 1:31]; Ax'ε or Ax'a' (Ber), Axar (Lxx), Axan (A), Achan (Vg), Achan (RSV),
[Jos 7:1, 22:20, 1 Par 2:7]; Aximej or Ahumaj (Ber), Axeimej (Lxx, A), Ahumai (Vg), Ahumai (RSV), [1 Par 4:2]; Axio'nom or Axinoa'm (Ber), Ax(e)inaam (Lxx, A, L), Achinoam (Vg), Ahinoam (RSV), [1 S 14:50]; Axrathe'j or Athax (Ber), Axratheios (Lxx, L), Axratheos (A), Athach (Vg), Hathach (RSV), [Est 4:5]; Bra(t) Rľ'xavlb, Heb Aharehel (Ber), adelfou Rľ'xab (Lxx, A), Aharehel (Vg), Aharhel (RSV), "и rozenie brata rľ'xavlia" (OB), [1 Ch 4:8]; Vaa'na or Baa'na (Ber), Baana (Lxx, A, L, Vg, Onom), Baanah (RSV), [2 K 4:2]; Valaa'm or Bala'n (Ber), Balaan (Lxx, A), Balaam (L), Balan (Vg), Bilhan (RSV), [1 Ch 7:10]; Valak (Ber), Balak (Lxx), Bala (Vg), Bela (RSV), [Gen 14:8]; Valasa'n, Belsan (Ber), Balsan (Lxx), Belsan (Vg), [Ezd 2:2]; Valhatlrb, Baa(l)h (Ber), Baalgad (Vg), Baal-Gad (RSV), [Jos 11:17]; Valia'n, Beo(n) (Ber), Beon (Vg, RSV), [Nu 32:3]; Valtara(m) or Beelte(e)m (Ber), Beelteem (Onom), Reum Beelteem (Vg), "Reou(m) valtaram" (OB), Rehum the commander (RSV), [Ezd 4:8]; Varad (Ber), Badad (Vg), Badad (RSV), [Gen 36:35]; Varak;

1) This is not a proper name. Apparently Berynda followed the Onomasticon and "Vulgate", as did the "Ostroh Bible".
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), Bardiamiētes (Lxx), Barsami (A), Beromi (Vg), Bahurim, the (RSV), [2 S 23:31]; Vasa'тъ, Vosorъ (Ber), Basar (A,L), Bosor (Vg), Bezer (RSV), [1 Ch 7:37]; Vasodi'e, Vesōdia (Ber), Badia (Lxx), Basōdia (A), Basidia (L), Besodia (Vg), Besodeiah (RSV), [Neh 3:6]; Veīлъ, Beeri' (Ber), Beēr (A), Beeri (Vg,RSV),[Gen 26:34]; Veīrъ, Beor (Ber), Beōr (Lxx,A,L), Beor (Vg), [Gen 36:32]; Vetvase'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), Bethlebaōth (L), Bethlebaoth (Vg), Beth-Lebaoth (RSV), [Jos 19:6]; Vīthapfu'thъ, Be(th)thafua' (Ber), Beththapfoue (A), Beththaphua (Vg), [Jos 15:53];
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Vosora', Barasa (Ber), Bossora (A), Barasa (Vg), [1 Macc 5:26];
Voso'rub, Besor (Ber), Bosor (Lxx,A,L), Besor (Vg), [1 S 30:9];
Haa't (Ber), Gael (Lxx), Gaar (A), Gaher (Vg), Gahar (RSV),
[1 Ezd 2:47]; Hava'ilb or Habel (Ber), Gabaël (os) (Lxx,A),
Gabelus (Vg), Gabeil (RSV), [Tob 1:17]; Edo'mt, Benennom (m)
(Ber), Ennom (Lxx), Gàbeenom (A), vallis Benennom (Vg),[2 Ch
28:3]; Íkata'n or Egketa'n (Ber), Akkatan (Lxx,A,L), Ekcatan
(Vg, Onom), Hacketan (RSV), Akatan (Onom-Gk)\(^1\), [Ezd 8:12];
Íkók or Hukuka (Ber), Iakana (Lxx), Ikók (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]; Sepföra, Sefora (Ber), Sepföra
(Lxx), Sephora (Vg), Shiprah (RSV), [Gen 1:15]; Kadìm'i'n,
Kadimmîn (Ber), xeimarrous arxaion (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 separate names:"bane et barach", while the "Ostroh Bible" treats

\(^1\) Onom–Gk = Onomasticôn–Greek. Polyglot's Onomasticôn
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 "m", and in the "Vulgate" it is "n". 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 arxaion..."; Vg: "the torrent of Cison dragged their carcasses, the torrent of Cadumim, the torrent of Cison..." (The word cadumim means "ancient").
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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., Ezri'e, Azri'kamъ (Ber), "snъ ezriievъ" (OB), Ezerei (Lxx), Ezrikam (A), Azaricam (Vg), Azaricam siue Azricam (Onom), Azrikam (RSV), [Neh 11:15]; Vi'ra, 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), [Ezē 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]; Axīkaamъ or Axianъ (Ber), Aliam (Vg) in 2 K 23:33 and Eliphal (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'thъ (Ber), Kattath (RSV), Cateth (Vg,Onom), Kattath (Onom-Gk)1; Heva'1ъ (Ber), Ebal (Vg,Onom), Gebēl

1) The Greek and Hebrew form appears in the Onomasticon opposite each entry.
Proper Names in Pamvo Berynda's "Leksikon 2"

(Onom-Gk), Gaibal (Gk), Obal (RSV), [Gen 10:28]; Maadi'a
(Ber), Madia (Vg, Onom), Maadias (Onom-Gk), Maadiah (RSV),
Lxx,A,O,OB omitted; Le'em'b, S(l)ve(n) Bl(b) avedi'du vß Mathu-
ke'im (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)l'y'mß 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 Ïzirß taken from the "Ostroh Bible", the
form Gazirß [2 Ezd 10:20 = Neh 10:20] is placed. In other
versions the name is presented as: Hezir (RSV), Êzeir (Lxx,
A), Azër (L), Hazir (Vg, Onom). Because there is no equivalent
in Greek for the Hebrew "h", Greek versions omit this con-
sonant and Latin versions render it as "h". In Ukrainian,
the Hebrew consonant "h" is pronounced between "x" and "r".
In the above name, Berynda conveys the sound with the Ukrai-
nian " 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 He-
brew, "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'ṃū or HT-(i)vona, S(1), (Ber), Gibbeir (Lxx), Gabim (Vg), Gebim (RSV), [Is 10:31]; Haddelb or Haddīlẓ, S(1), (Ber), Geddel (A,L), Gaddel (Vg), Giddel (RSV) [Ezd 2:47]; or as in the following entry: Hadīrō'ṭhū, wrongly Hadīron which is plural (Ber). There is no indication here that this incorrect form is from the "Ostroh Bible" [2 Par 28:18].

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'ṃb or Navusa'risb, Ra(b)sarī(s) [4 K 18:17, Jer 39]. The first two forms are taken from the "Ostroh Bible".

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

2) "... Ḥadīro(n)", (OB).
the latter from the "Vulgate" or Onomasticon or other sources: 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 "Ostrich Bible" are emended; for example, Ḥō'ry okre(st)nyja or Be'the(r) (Ber), Bether (Mountains of) (RSV), Bether (Vg), "na' hory o'krst(ъ)nyia" (OB) [Song 2:17]; Domę Varuseorī'mlę, Beth-bera (Ber), "i vdomu varuserimlę" (OB), Beth-Birei, Beth-Biri (RSV), Bethberai (Vg) [1 Ch 4:31]; Domę Maš'ę'ny or Beth-Maš'ę'ny (Ber), Beth Meon (RSV), Bethmaon (Vg) [Jer 48:23]; Domę O'nnovę' or Beth-avenę' (Ber), "v domę o'nnovę" (OB), Beth Aven (RSV), Beth-aven (Vg) [Jos 7:2, 1 S 13:5]; Exō'tskij, Ahohi'ę' (Ber), Ekxōx (Lxx), Aōthi (A), Axōxi (L), Ahohite (Vg), Ahohite, The (RSV), exo't(ъ)skij (OB) [1 Ch 27:4]; Įstočnįk’ Asso'rońę' or En-ha'söńę' (Ber), Pėgė'asor (Lxx, A), En-Hazor (RSV), Enhasor (Vg), "iistočnįk’ aso’rońę'" (OB) [Jos 19:37]; Įstočnįk’ Same’söńę' or En-seme’sę' (Ber), Pėgėn Baithsamis (Lxx), (Pe)-gėn Sames (L), Ensemes (Vg), En-Shemesh (RSV) [Jos 18:17];

Kranievo město (here Berynda supplies the cross references: Ha(v)va’tha, Hoa’tha, Holho’tha), kraniovì topos (Gk) [Lk 23:33]; Sre'breně or Xasfia (Ber), "vъ mě’este sre’breně" (OB), Chaspia (Vg), Casiphia (RSV) [Ezd 8:17]; Ščīty Xa(1)dě(j)-skı', Līdy, Līdiı̞ [source] zrı̇ Liudę' (Ber) [Jer 46:9]; Puti’, Lat Sei’ę' (Ber), "u dveriı̞ putı̇" (OB), Sur (gate of) (Vg), Sur (RSV), Sur (Sepyr), Gate of (EB) [2 K 11:6]; Pustośę' 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: Vьsxoʒdenie Akrawɨmь, vsxo(d) Akra'ɭìna. 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'ɭìna" we were unable to locate. (Perhaps a typographical error was incurred by the type setter?) Left translated is also: Do'broe prьstanьšče, (OB), Fair Heavans (RSV) [Ac 27:8]; Искьу'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 "Ostroh 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'v [Judg 1:31], Axzi'f [Jos 19:29], Ax'i'm [Jos 15:44]; and then in the appropriate alphabetical position he enters: Ax'i'm or Axzi'v or Axzi'v [Jos 15:44] and Axzi'f [19:29]; Ax'i'd or Axsa'f [Jos 11:1], and Asa'f [19:25]; Aheze'v or Ahize'v [Nu 1:12], Aheze'v [2:25], Aheze'v [7:66, 10:25 and 1 Par 12:3]; Axima'-v [1 K 14:8], Am'i'm [2 K 15:36]; Axio'nima or Axio'v [1 K 14], Na'xina'v [25:43] and Sxina'v [1 Par 3:1]; Vana'v, Benno'v [1 Ezd 8:33] and Vanui [10:30]; Havetho'v or Habatho'v [Jos 21:23, 19:44]; Havatho'v; Edo'v, Benenno(m) [2 Par 28], Deb'v To'v, and Veneo'v [33:6]; Zava(d) [1 Par 2:36] and Vazathv [11:41], and Zava'th [2 Par 24:26], Azava(d) [33:41], Zavu(th) or Zabu(d) [3 K 4:5] and Zavo'th or Zavo'd [1 Mac 12:31]; Va'a'n or Ba'a'n [2 K 4:2], and Va(a) [23:29], and Va'va'v [3 K 4:12]; Attu'v [1 Ezd 8:2], see Lattu(s); Lattus, Hattus [1 Par 3:22, Neh 10:4, 12:2], see Attus; Leviathan'v, Leviathan'v [4 Ezd 6:49, Job 40:20, Ps 103:26], see Eno(x); Ede'v, see Ede'v (Ede'v, Gen 2) or Ado(n) [Is 37:12,
Annotations and emendations are recorded with reference to other Bibles as well as the "Ostroh Bible". Thus, under the entry Astarō' thə Berynda adds: "... and Astarthə [4 K 23:13], where Astore' thə instead of Astarō' thə should be written..." In this note Berynda corrects the "Ostroh Bible" form ("Asthathə Ídolu"), the "Vulgate", and Onomasticon. Elsewhere, the "Ostroh Bible", "Septuagint", "Vulgate" and Onomasticon is emended in the entry Axazi'ə. In all three versions, Mic 1:14 reads "the houses of lying to deceive" instead of the "houses of Achzib" (RSV). The emendation reads: "čita'ti(s) mae(t) Dō'my Axzi'bovy nazvede'nia byl(I)".

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 suǐ'ī většće byša c(a)remə ..." In his entry Berynda renders this OB form in a somewhat modified form: "Dō'my suǐavětšće' byša".
Berynda cites several [1 K 14:2, 3 K 15:22, 2 Par 16:6]. The Onomasticon entry reads: "Gabaa, l 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', ß(1) Magro'nz, ie(1) Mi'grôn(nz)" 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'sce po(d) sêniiu navexu xo(1)ma ãže v mañd'ñê", instead of "na' rolî' Hava'a", and in 3 K 15:22 "χλήμ" (=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, Œfelb ... [2 Par 27:3], S(1) missing, [33:14], and Œthalb [2 Ezd 3:26]; Œdoui'a, La(t) Œdevia [2 Ezd 10:13], in S(1) three names are missing [8:7]; Œdi'a, Œda'ia ... [1 Par 4:19], in S(1) six names are missing [2 Ezd 9:5]; Œdi'dz' ..., [2 Par 15:1] S(1) has Ada(d) [28:9] Odîrb; Œg'z', ... [Nu 21:33], Slo(v) wrongly Íohb; Œvô'th' ... [Nu 21:10], S(1) Ethb; Aastthî'rţ', ... [1 Par 4:6] Aasthari'
Leksik has; Aasba'j ..., [2 K 23:34] missing in Slavic, Greek
Axasva'; Vahatha'nți ... [Esth 2] this name Lxx did not trans­late and is missing in S(l)v(n); Za'mvrij ..., [Jer 25] in
Slo(v) half of the verse is missing, [Nu 25:14]; Kasisț ... , [Jos
18] Bi(b) Sloven [has] Amekkasi'șț; Le'emm ... [I Par 4:22]
S(l)ve(n) Bi(b) [has] Avedidu vț Mathuke'(i)m; Vonerghi'șț ...,
Banereem according to Hieronymus [Mk 13]; Maadi'a ..., [2 Ezd
12:5] missing in S(l); Tatamī' [Jos 15] missing in Lat; La'ī-
na Ḣ 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 Līva'nți ... name of the mountain,
5 Mos 1:7, in Slavic Bible: "against a grove"; Edemț ...,[Is
37:12] missing in S(l); Voxo'rț, Boxrī ..., note the roughness
in 1 Par 8:39 and and 9:44 of the S(l) Bibli'i; Berynda is
probably referring to the "Ostroh Bible" passage of: "Ase'li-
uže biša prbvence eho 6 s[y]novă. sīiaž e i nema i x t ę ezrikamę..."
In the Knox Version this passage reads "...Asel, who had six
sons, Ezricam, Bocru..." The point in question was the "Ostroh
Bible's" phrase: "prbvence eho" which appears to be an in­
sertion 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
Bochru is translated as "prvoro(d)nyj". The form Bochru is
the "Vulgate's".
made in the entry: "Voštani'mv ...", according to S(l)v(n) king of Bukki ("kniaz voke'rov") , Jos 13, man's name. "In the "Ostroh Bible" it reads: "I t(t) esevona doramo'tha, pomas'fe I voštanimē"; 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'nīb or Ŭ'mamīb or Iana'mīb, Greek, [Gen 36:23, 1 Par 2:26 and 28] three names are written together Ōna'mīb, Seme(j) ī Ia'da, note how Lxx has this". 2 The name combination appears thusly in the "Ostroh Bible": "una(m)sa(m)maēddae'e".

The "Ostroh Bible" is corrected for translating the personal name: "Vb ml're, Beselam(-b) [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 "Vb mī'rē" 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 sice e(st)" (Ber).
eirēnē" ("in peace"). Also corrected is: "Lu'sa or Lai'sa
[Judg 18:27,29], Lais [Jos 19:47] where Lesendanb is incor-
rectly written separately" (Ber). In the "Ostroh Bible" this
passage reads: "i' prozvaša i' Lesenda'nb poimeni dana'". Also,
"Ara'mb, Hebrew Ra(m), [Mt 1:3, Lk 3:33], here Noara'mb is un-
necessarily added" (Ber). The "Ostroh Bible" renders this
passage: "... amīnod'vovb, aramovb, noara'movb, esromovb...
Berynda also corrects the name Aram'v in Ruth 4:19 where the
"Ostroh Bible" incorrectly presents Īara(m) ("esro'm(ŋ)že ro-
di īara'ma" OB); and"Keleve'j, inaccurately taken from Greek
"kai Lebbaios", see Levvē'j"(Ber). Here again the "Ostroh
Bible" is corrected in combining the conjunction "kai" and
the name "Lebbaios". 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'n-
("s[y]nove Lavanovy").

A few inaccurate forms from the "Ostroh Bible" are
left uncorrected; for example: Vlegalb [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],
("vḥ(n)huai" OB); Vagual(ŋ) [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),
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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 "Ostron 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 "Ostron Bible" form of Veth-marɔb Xazvɔtʰb [Jos 19:5] which is recorded in other versions as: Beth-Marcaboth (RSV), Baithmaxereb (Lxx), Baithammarxasbοbθ (A), Bethmarchaboth (Vg), Beth-Marchaboth (Onom), Bethmar-xabοbθ (Onom-Gk). In further explanations to this name, Berynda registers yet another variant from the "Ostron Bible" [1 Par 4:31], namely, Veexarxavo'tb, indicating that this is the same name. In the "Ostron Bible" this name is presented as "Ivo veerxarxavoth". Other versions document this latter form as: Beth-Marcaboth (RSV), Baithmareimοbθ (Lxx), Baith-Marxabοbθ (A) and Beth-Marchaboth (Vg, Onom); or Kafar-sarama' [1 Macc 7:31] which according to the "Vulgate" and RSV is Capharsalama, while the "Septuagint" has Xarfarsarama. Unchanged is also the form Vethakalb, Vethekalb 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].
Dīahethām(-yyyy) [Jos 15:36] which is Adithaim in the "Vulgate".

The entry "Vaxīrḇ. Bero(th) [1 K 9:1]" remains unclear. The form Vaxīrḇ 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, "Aarōn-b [1 Par 6:3] son of Amramb; Aasba'j, son of Maxia'vlob; Aasthi'rb, son of Assurā from Ma'a'ra; Aava'sarāb, son of Elka'nb; Ūvā or Hu'rāb, 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]; Ha'alb, son of Ebed; Voanergis'b [Mk 13], Christ called James and John by this name; Hō'gā [Ezd 38:2 and 39:11, Apos 20:8], son of Iūlāb, in Slav not known whose [son]; Vathdi'a [1 Ezd 10:35], man's name; Haar'rb or Hahe'rb [1 Ezd 2:47], man; Ama'nā [Est 1], name of he(t)[man]; Abēb with "he" at the
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beginning [Gen 4:2], son of Adam; Aganb [Ac 11:28, Apr. 8], name of a prophet"; etc.

Similar explanations are supplied for Biblical geographical names: "Aasa'rn' [Jos 15:42], name of the city of Judah; Avel' b, with "aleph" [1 K 6:18], city twelve miles East of Had' r; there is also a village where Jephthah and Ammonites fought; Vavilōn'b ... 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 Vavilōn'b was destroyed by Darius, king of Media [Ex 13:1]; the third Vavilōn'b, 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'strōtos, -n' [Jn 19:13]; He'enna ... metaphorically, a place near Jerusalem [Mt 18]; Heōn'b, Persians, Nile River [Gen 2]; Hethsīmanī [Ex 28], Apīsāi He-semanī [Mt 26]; Hoa'tha or Īzbo'rnymī kam'y'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'pṭa [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'ma, rather Asaramelb [1 Macc 14:27]; Palestīna, Hebrew Palese, region in Syria where Jerusalem is located; Fu'dt, Futhb or Afrika [Gen 10:6]; Putī', Seī'r'b [4 K 11:6], name of
Names relating in form or meaning are placed in the same entry; for example, "Aleksandria [source], see Dio(s), city in Egypt, and also the name of the woman-martyr, March 20, May 18; Vira, Beer[b [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'm[b [Gen 10:23, 22:21, Nu 23:7 and 1 Par 2:23], see S[bria," (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[b) or Anath[b [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'x[b with "he" [Esth 4] or Atha'x[b 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: "Avel[b with

¹) Should be Judg 3:31.
"aleph" - city twelve miles East of Hadar [1 K 6:18]; Avel with "he" at beginning ... son of Adam [Gen 4:2]; Amô'sţ beginning with "ain" [Amos 1, June 15], (name of a Prophet), and Amô'sţ 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, "Asîrţ spelled with "shen" [Gen 30:13, Jos 17:11 and 19:34, 3 K 4:16], and "Asîrţ spelled with "samech" [1 Par 3:17 and 6:22, Ex 6:24]". Asîrţ 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. Asîrţ 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...
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god [4 K 18:34] and also name of a district near Babylon;
Avađō'nv 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; Amalī'kū metaphorically Anti'xristī; Amμu(n), Jupiter, Egyptian god, [Dec. 7, Sept. 1]; Anu'bej, Egyptian deity, (Anoubi = Anoubis,J.R.);
Astore'thī, Syrian Afrodita; Vaalī ... also called Astoreth ... among Greeks Mars; Verī'thī ... [Judg 9:46]; Vī'īl, Be(l) ... idol of Babylon [Is 46]; He'enna ... metaphor., and place near Jerusalem [Mt 18]; Dia'vōlī, Hebrew rese(f) [Abb 3:5]; Edō'mī, Benennō(m) ... Debrī To'ferī; Leviatha'mī, Leviathanī [4 Ezd 6:49, Job 40:20], metaphor. Satan; Magōg ... [Apoc 20:7]; Messi'a, Greek Xristos; Serafī'mī ... Xerouvī ... [Ezd 2:57]; Veelzevulī [3 K 1:2]; Xeruvi'mī; and also the astrological name Mazuro(f) [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 vanguished 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 calendar names which entered Ukraine via Greek Church influences. For example: Vartholomej, June 11; Varsonouthij, Oct 4; Didim, Jan. 20, Sept. 11; Ioanikij, Nov. 4; Iosaf, Nov. 19; Ioli, 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, Judic 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'stē ... 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'nikē ... 2 Macc 4:34, Ro 16:7, Sept. 6, Augb 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, Eplīstī'mē (Epēstēmē, a martyr), Epiti'mia (fem. of Epitimios), k(1) Euα'hrij (Euagrios), Zōgra'fē (Zōgrafos), Ka'lli(st) (Kallistos), k(1) Pai'sij (Paisios), Ksenē'nē (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'rrij [Aug. 7],
Astrolo'g-b, Athīnovij [1 Macc 15:32], (Athēnobios), Athēno-ge(n) [July 16], (Athēnogenēs), k(1) Athēnodō'ṛ b [Dec. 7], (Athēnodo'rōs), Athēne'e [Ac 17:21], (Athēnaios), k(1) Apo'1- lōs b [Ac 18:20], (Apollōs), Apollō'nij [Dec. 14], (Apollōnios), Areopagīta, (Areopagitēs), Artemi'dōṛ b [Sept. 8], (Artemi- dōros), k(1) Afrodī'sij [June 21], (Afrodisios), Axilleu's b [Jan. 17], (Axilleus), k(1) Axila (Axillas, bishop of Alex- andria, June 17), Axilij [May 15], (Axillios), k(1) Diōdō'r b [Sept.],(Diōdōros), Dioklītia'n b [Sept.2], (Dioklītianos), k(1) Diij [July 19], (Dios), k(1) Diomī'd(ə) [Aug. 16], (Dio- mēdēs), k(1) Dionī'sij [Oct. 3], (Dionysios), Dionī'sia, (Dion- nysia), k(1) Dioskori'd b [May 11], (Dioskoridēs), Diosko'r b [Oct. 13], (Dioskoros), Diogenī's b [Dec. 5], (Diogenēs), k(ž) Dōrothe'a, (Dōrothea), k(1) Dōrothe'j [July 5], (Dōrotheos), Erma'n b [Ro 16:14], (Ermas), Ermi'rr b [July 26], (Ermippos), Ermìas(ž), Ermì's b, Ermē'j, Ermej [Ac 14:12, Nov. 4,5], (Er- mēs), Ermoge'n b [Sept. 1, 2 Ti 1], (Ermogenēs), Zīnā' [Tit 3, 13, June 22], (Zēnas, abbrev. of Zēnodoros), Zīna'id a [June 7], Zīno'vij [Oct. 30], (Zēnobios), k(ž) Zīnoi'd b [Oct. 11], Zī'nōn b [Sept. 3,6], (Zēnōn), Įra'klij [Sept. 26], (Ē- rakleios = Erakleos, Latin Hercules, son of Zeus, the most famous of the Greek heroes), Theognō'st b [Aug. 21], (Theo- gnōstos), Theodulī'a [Feb. 10], Theodul b [Oct. 28], (Theo- doulos), Theodō'ra [Sept. 11], (Theodōra), Theodōrī't b (Theo- dōrētos), Theo'dōṛ b [Sept. 9], (Theodōros), Theodō'sia [May
29], (Theodosia), plus fourteen more with element "theo-";
Thērsos [Dec. 14], (Thyrsos, the thyrsus or Bacchic wand
carried by the devotees of Bacchus), Ierothej [Oct. 4], (Ier-
rotheos), Ierō'nū [Nov. 7], (Ierōn), k(1) Isidō'rū [Feb. 4],
(Isidōros), Ka'stōr [Dec. 18], (Kastōr), Kīrū [Jan. 31],
(Kyros), k(1) Kī'ra, (Kyra, Kyria, fem. of Kyros), Kīria'kū
[Sept. 6], (Kyriakos), Kīria'kia [July 17], (Kyriakē), Kīri'kū
[Jan. 18], (Kyrillos, Kyri'los, Ky'rilos), Kroni(d) [Sept. 13],
(Kronidas), k(1) Mē'na [Dec. 10], (Mēnas, Mēna = Mēnodōros),
Mēnodō'ra [Sept. 10], (Mēnodōra), Mitrodō'ra, (Mētrodōra),
k(1) Mitrofanū [June 4], (Mētrozenos), Nīmfanū, Nīmfa [Col 4],
(Nymfan, prob. from Nymfodōros, or Nymfodotos)2, Nīmfodō'ra
[Sept. 10], (Nymfodōra), Olīmbū, Olīmpū [Nov.], (Olympos),
Olīmpa'da [July 25], (Olympias), Olīmpia, (Olympia), Posidō'nū
[2 Macc 14], (Posidōnios), Pala'dij, (Paladios), k(1) Tara'ssij
[Feb. 25], (Tarassios, Taras son of Poseidon), Ëmenej [2 Ti
2:17], (Ymenaios), Œka'nū [Sept. 12], (Okeanos, the son of
Coelus and Terra), Œrīs'nū [Sept. 10], (Orion, one of the gi-
ants).

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

2) This name appears in two versions in the lexicon:
Nīmfanū 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 practice 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: "Artemida ... Lat Diana, mng. "day" because she is bright like a daylight, and the moon is given

the same name; the name of the goddess or her image in Ephesus, identified with Artemis, the Moon [Ac 19:24]; Afrodit'ta, Lat Ve'nu(s), goddess of love, beauty, greatfullness, pleasures and lust ..; Apo'1lō(n) [1 Macc 3:10] ... also the name of a deity, identified with the sun ("emu pervooobrazno solnce"); Ari'a'dnī .., daughter of Minos, wife of Bacchus - there is also a martyr [Sept. 18]; Apij, name of an idol; Īra, Lat Iu-no, goddess, wife and daughter of Zeus, name of an idol; Dio-nī'sij, Baxus't, god of heathen .. [2 Macc 6]; Dio's't, Ze'us't, Lat Iupite(r), Io'vē(š); OlĪ'mbiij, OlĪ'mbiast [2 Macc 6:2]; Xalkidō'n'p; Palamo'n'p; Zef'T'v; Alektrīo(n); Ale'ktōrō; Amal-theīro(h) [Job 42:13]; Ariενυ le'd'v or Ariopol'b [Ac 17:19]; Arī's'v or Are'a or Are'j or Arō, deity; Axīlō; Hihan'tv; E-xi'dna (sej zvēr [zmi'y], rastlēva'iušć ro' zdśu i prohrī-za'iušć črevo ea', sî'ce hl[ahol]et(ž)sia proīsłođđi'ti na svē'tv); Idōlō, Eidōlō; K'Irosō; Ippokenta'vō; Ierio, Įereō [Ex 30:20]; Ta'rtarā, the lowest place in hell ("adē"); Ūriō'n'p; Zō'diia, twelve heavenly signs ..; Ídro'xooš, vodolē'ia, vo(d)ni(k); Adē; Ai'rō; Azmodë'sōš [Tob 3]; Evmēnī'ḍy, 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 "Ariενυ le'd'v" was copied from the "Ostron 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: "Agiasma, Agiasmo'sb" - the former designates a holy place, and the latter is used with reference to Christ; Agios, O'sios, Panagîs(ς)" - these three name-epithets introduced by Berynda could be applied to man as well as to God and Christ; Aksios; O'n Berynda took from Ro 9:5 (Lxx has Kyrios); KT'riosς ... Hospodî; I[su]S, Gk Sôtî'rîς, Sp[a]sς, [Mt 15]. This same name, lîsousς, which refers to the son of Nun [Nu 13:17, Sept. 1] is presented in a separate entry.

Introduced are also the names: Bohî, and Theosb, as well as X[risto]ς, M[ate]R Th[e]u with the explanation: "Greek mîtîrîς Theou". Elsewhere we have B[ohorodî]ca, Messi'a with the description: "Greek X[risto]ς" [Jan 1:41]; Xristî; Arxistratî(h) [1 K 12:9]; and Anti'xristb, Apolly'ôn, Dia'volb [1 Macc 1:38, Lk 8:12]; Di'emô'nîς, Dê'monskîj, Satana'sb, 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 Araratb";
Asîri'a, (no source stated); Asî'a; Makedo'nia [Ac 16:9], where is annotated that there is a novel by the same name; Sîri'a [Is 9]; Skî'thia, with the reference "see Sracî'nî". Similarly the name of the city, Smî'rna, is presented with the reference "see Staktî"; Sauroma'tia (no source); Frîgia [Ac 2:10]. The entry of the city, Mîra, records that the Latin source registers this name as LI'stra [Ac 27:5] which is incorrect. Similarly in the entry of the Black Sea territory of Po'ntî [Ac 2:9] it is noted that Gen 14 records Elasa'rî. This is the lexicographer's correction of the "Vulgate" and Onomasticon which in Gen 14:1 documents Pontus instead of Ellasar. Additional examples are: Sîraku'sy [Ac 28:12]; Fî'niksî [Ac 11:19]; Ko'rinthî [Ac 18:1]; Kolasa'e [Col 1:2]; Ry'mî [2 Ti 1]; Da'naprîn(û), followed by the Ukrainian form Dnêrîg; all three variants of the island of Rodhos [Ac 21:1] – Ro'donî, Ro'dosî or Ro(d); and Athînî (no source). A problematic situation is created in the entry LI'sia and LI'stra.

1) Elsewhere the entry Sarakî'nî is registered with the instruction "also see Sracî'nî". Sarakî'noi 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 Staktî 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, Afonivna) 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: "Li'sia Ý Li'stra e(l): ro(z)via'zuuičij, ro(z)lučaiučij, 1 M(k) 3,32, Dē(i) 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), Amōnathѣ [Dec 12], k(1) Ašonij (no source), k(1) Anurij (no source), Vī'la or Va'la [Oct. 28], Vukokratѣ [2 Macc 12:19] which, according to Berynda, is the surname of Dōsi'theos; Vēverna (no source); k(ž) Hovde'la [Sept. 29], Hrīme'ntinѣ [Dec. 19], Daousa, a river [1 Ezd 10], Dihestonѣ (no source), Ere'vinthѣ, Zarvīlѣ [Sept. 4], I-rō'axѣ, 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].

example, Kse'nl, Ksenl'ia; Anti'p'b, Antipas [Apoc 2:3, Apr. 11];
Ank'l'ra, Ank'l'ra; k(l) Bohol'p(ə), Gk Theoprep(ι); k(ž) Va-
sili'sa, Vasili'ssa [Nov. 25, Feb. 11]; k(1) Dau'i'dz [Dec.26];
Epa'x, Īpx; Esi'a, Aisi'a [June 7]; Īdölz, Eidölz; Īmar-
me'nī, Eimarme'nī; Īsa'ia or Esa'ias[ Feb. 16, Is 1:1]; In-
di'ktz, Indi'ktiōn [Sept. 1]; Olī'mbīj, Olī'mbiās[ 2 Macc 6:2];
Spartia'nī, Spartiātī' [1 Macc 14:2]; k(l) Atti'k'z, At-
tićeskij [Aug. 20]; Inokentij, La(t): e(1) Athō'os[. 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 Arī'sī also exem-
plifies this: Arī'sī, Are'ā, Are'j, Arī', along with a few
others.

Frequently, the Latin form of a given name is supplied
for common names as well as Greek mythological names. Some-
times the Greek form of the name is entered first, and other
times the Latin form; for example, Bonīfa'tīj, Gk Vonīfa'tīj
[Dec. 19], and – Vonīfatīj, see Bonifacij; k(l) Herman'z, La(t)
Germanus[ May 12]; Ereti'k'; k(l) Pro'B, La(t) Pro'bus[ 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'n'b [Lev II]; Xirovli'v; Koriandra; Koria'nder; Thrida'k; Thri'daks; Ere'vinth; Antifo'ny; Arxima'girk [4 K 25:8]; Vesskia; Akroxo'dron; Anti'doton; ArxisInagog; Arxima'ndrit; Ap[o](s)-[to]l, and others.

Latinized forms of Greek names are also encountered in "Leksikon 2"; for example, Apolliō, Apollō(s) in "Septuagint" [Dec. 8, Mar. 29, 30; ApolInarij, martyr, [July 23]. Apolliō is the Latin form of the Greek Apollōs, and ApolInarij is the Latin form of the Greek Apollō'nios.

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 counterparts.

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.
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]; AkT'la [Ac 18, June 14, Jan. 20, Feb. 13]
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La(t) Akvi'lia; k(ž) AkTli'na [Apr. 7, June 13]; Amplij [Ro 16:8, Oct. 31]; Antonij [Oct. 22, Nov. 7]; Antōni'na [Mar. 1]; Antōni'np [Oct. 22]; Vakx, Vakxo [Oct. 7]; Valleria'n̄p [Nov. 22]; Vi'ktor̄ and Vike'n̄tij, La(t) names; k(1) Vita'ilij, La(t) [Apr. 29]; k(1) Vla'sij [Feb. 11]; Bonifacij; k(ž) Haiania [Sept. 30]; Hai'apn [Dec. 7]; Ha'ie, La(t) [Ac 19, Nov. 5]; k(1) He'rmanc, La(t) Germanus' [May 12]; Dekej; Dome'tij [Oct. 16]; k(1) Dometi(a)n, Domītia(n), La(t) [Jan. 10]; Donat̄ [July 4]; Emīlia'n̄p [Jan. 8, July 18, Aug. 8]; k(1) Ihna'rtij; k(1) Ilariō'n̄p; Inoke'n̄tij, La(t), Gk Atho'os, Ioulia'n̄p, [Sept. 7]; Ioulitta [July 12]; Iu'st̄; Iousti'n̄p, Ioustiniūn̄; Kandī(d), La(t) [Jan. 20]; Kelsi'j, La(t) [Oct. 14]; Kesa'rij [Apr. 20]; Kiesar, La(t) [Mt 22]; Kīnd̄, Kvē(n)tu(s), La(t), [2 Macc 11:34]; Kīntilia'n̄p [Apr. 28]; k(ž) Kikili'a [Nov. 22]; Klaudi'a, La(t) feminine name [2 Ti 4:21, May 18]; k(1) Kod-rat̄, Kodrant̄, La(t) Kvadra'n̄t̄ [Sept. 21]; k(1) Kornī'lij, La(t), [Ac 10:1, Sept. 13]; Kri'skent̄ [July 10]; Kri'sp̄, La(t), [Ac 18:8]; Kua'rt̄, La(t), [Nov. 10]; Kuvīrku'lrij, La(t), [July 3]; Ku'rsor, La(t); Kō'n̄sta, La(t); Kōn̄stanti'n̄p [Oct. 22]; Kōn̄stantit̄j; k(1) Lavren'tij, La(t) [Aug. 10]; k(1) Lo'ggin̄ [Oct. 16]; Loukia'n̄p, La(t) Lucian̄ [Oct. 15]; Lu-killia'n̄p [Jan. 8]; Lukij, La(t) [Ac 13:1]; Lupp̄, La(t), [Aug. 23]; k(1) Mavri'kij; Magistria'n̄p; Maksi'm̄p [Is 11, Jan. 21]; Maksimilia'n̄p [Oct. 22]; Mari'na [July 16]; k(1) Markelt,
Marke'lij [Dec. 18, 29, Aug. 1]; k(l) Markia'nunky [Oct. 20, 30];
Marko; k(l) Martinianb [Oct. 22]; Matro'na [Nov. 9]; Merkurib [Oct. 24], see Ermi(s); Pauelb [Oct. 11]; Paula [Jan. 3];
Paulib [May 18]; Plaki'la [Sept. 14]; Pompeib [Apr. 10]; Pop-
lij, Lat [Ac 28:7]; Pri'skillab, Lat [Ro 16:3]; Prokulib [Apr. 21]; k(l) Pro'vrib, Lat [Oct. 12], k(l) Pro'kib [Nov. 20]; Puplij, Lat, [Mar. 15]; k(l) Riks; Romana; Rō-
mī'1(ν), Rōmu(1), king of Rome [Mar. 15]; Rufia'nũ [Sept. 8];
Ruf 'b [Sept. 8]; k(l) Rōmanũ [Oct. 1, Nov. 8]; k(l) Savi'nũ [Mar. 16]; Sa'nktilb, Lat; Seku'ndb, Lat [Ac 24];
Servulb, Lat; k(l) Serhij [Ac 13:7, Sept. 25]; Silvestrb [Jan. 2];
Silua'nũ (and Seliva'nũ) [2 Cor 1, July 10]; Sxolasti'kũ; Te-
rete'ntij [Oct. 28, Apr. 10]; Tertij, Lat [Ro 16:22, Nov. 10];
Te'rtīllb [Ac 24:1]; Trivu'nũ; k(l) Ouale'ntũ [Feb. 16]; Ou-
alleria'nũ [Sept. 13]; Oualleri'nũ [Oct. 25]; Ouar [Oct. 19];
Lat Varon; Ourva'nũ, Lat [Ro 16:9]; Favstb, Fa'ustb [Sept. 6, Apr. 21]; Fi'stib, Lat [Ac 24:27]; Furtuna'tũ, Fortunatũ,
Lat [1 Cor 16:17]; Auhustũ, Lat, name of the Roman ca-
sar and name of a month; Dukšb; 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, Lat Iuno; Afrodi'ta, Lat Venu(s); Dionī'sij, Baxusũ; Dio'sũ, Zeus,
Lat Iupite(r), Io'vešũ; Īra, Lat Iuno; Kroni(d).

1) Should be Ac 20:4.
PROPER NAMES IN PAMVO BERYNDA'S "LEKSIKON 2"

son of Saturn.; Ammuna, Jupiter, etc.

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

The entry Kastu'lъ, Ka'stορъ [Dec. 18] is somewhat problematic. Kastor is a saint's name, but the origin of the name Kastuli 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: Boholēρъ, 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) 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 practice 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'sь derived from Greek Voris(ς) with the annotation "prince of Rōssia"; Liudmila [Sept. 16]; and Olga, to which is added: "at baptism Elena, July 11". The name Bori'sь was relatively rife among the Eastern Slavs in the XVIth and XVIIth centuries; Liudmila was less popular.

Noteworthy amongst the names whose meanings correspond with those of Greek names is B[o](h)oda(n)nyj, Bohda'nь. In this entry the lexicographer submits: "of the same meaning are the following names: Theo'dōrь, Theo'dōtiь, Theodō'sij, Dō'sithe'j, Dō'rothe(j), Theodēri'tь". 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 XVIIIth century, of 377 names listed (330 men's and 47 women's) only 12 Slavic names are mentioned; i.e., Bohdan, Boris, Vladislav, Vladimír, Vojtex, Kazímer, Stanislav, Bohdana, Liudmila, Miloslava, Svetoslava and Tomíla. (M.V.Biryla, op. cit.)
nally registered in their respective places elsewhere in the lexicon. The anthroponym, Bohda'n'b, 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(l) Boholep(Ṫ). Next to it is presented the corresponding Greek version - Theoprepi(j) [Aug. 22]. The name Boholep(Ṫ) 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)holēpnyj with no given source and only the following explanation: "νε(1)μο'ζοντι νεστο(ς) ν(ς) σοβε' μα'iυčιj i pre(z) sebe' poka'zuučij". Other names of this type are: B(o)hono'snyj (possibly from the Greek Theoforos); Bohatodaro'vnyj (Gk Polydōros); B[o]horačitelb (Gk Theofilos); B[o]hoslo'vź (Gk Theologos); and Bezako'nnlk' (Heb Belial) for which an extensive explanation and statement of its several functions is presented. The Hebrew form Belia'l, Veli'arź and the Greek translation Loimiko'sź is also included with a remark about the omission of this name in Naumź 1:15 in the "Ostroh Bible" and Greek Bibles.

\(^1\)Cf. M.V. Biryla, 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]b; Sy'j, beside which Berynda supplies the Greek form O θ'[n], with the explanation "one who was, is at present and will be forever, God's own title ("azm[esm(b)] sy'j") Ex 3:14, Apoc 1:4, 8, God is eternal, without beginning and end"; B[o]ž[es](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"; Edinoro'dnyj ... "the name of our Lord"; B[oh]hōtvoria'j ... "the name of the Holy Spirit"; and B[oho­rodi]ca.

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

In Novgorod Menology 3, the 17th of September was dedicated to four women saints: Sophia, Faith, Hope and Charity. 4


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

3) Published by Jagić, I. V. in Pamjatniki drevnerusskogo jazyka, I, SPb, 1886.

4) In the West these names became popular as Christian names after the Reformation (XVIIth century). Cf. Withycombe op. cit.
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, Pístis, Elpis and Aga-pē. 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 Liubovy.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, Bohomil²; the ethnonym Klobu’kъ ... Ki’darinъ; and the following planets and constellations: Bli’zneć (the twins in the Zodiac), Te’lęć (Taurus),


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 (Olōiν), Vodole'ia, Vo(d)nī(k) (Idroxoos), and Omračenie (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(z) Dar'īa [Mar. 19]; Axemeni'dv; k(1) Arsak'ij; Olofe'rn; Artakse'rks-(v); Vagōa; Arsak'k; Artakse'rkses. 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 Arsak'k, are derived from Hebrew. The name of the Persian king, Arsak'k (i.e., Arsakes, Arsaces), which is of debatable origin, Berynda attributes to the Greek language.

The lexicon also registers the Old Slavic mythological name Ku'des', Ku'de'snī(k)² explaining it "devil or sorcerer"; Kumīr, "idol" ("īdōl, bolva'vn").

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

²) Taken from Pateri(k) Solove(c), čiud. 22.18; "po ne-kíx(α) po'věstν vα Mo'skυv 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 language. 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, Bielorussian, Serbian, Russian, Czech and Slovak, 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 "Leksikon slavenorosskij" (Ukrains'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. svěřilb).
5) Cf. razloj; ěpah...čex. tobola, kalîta, měšok...
6) Cf. ko'blț, ūli kobelb:kore'cь, méra z(Ţ) Slovakā.
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 "ь" and "ъ" 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 "гъ", "гъ" and "тика", "тика".

Many traces of Bulgarian influence are discerned in the first (1627) edition of the "Leksikon"; for example, "морскаа, золтаа, католическаа, уступцаа, владуслава, bl[a]hoslavna(a), шкалаа, etc.; or: "врачева'ния, иерархия, Каппадокия, Кария, kontroversia, Laodikia, lîturgi'а, M[a]ri'a, Ромели'а", etc. The accepted Church Slavic form of Arav'ia or Arav'ia 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., Іаhia and Exaia; Іаhia and Еллия; and the words "куднаа" on one hand but "оздо'бнаа" on the other. Also, "bl[a]horono'aia, доброславнаа, dostоxvalnaia, Lakedemо'ния, xaritoni'а, po(d)ne'senaia", etc. Bulgarian influence is additionally apparent in the use of the syllable "-гъ-": "затребъвонаа, гръвнаа" and others.
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 (velkyj) jus" was replaced by "u"; the non-iotated "-aa", "-oa", "-ia", with exceptions, was changed to "-iaia", "-oia", "-iia"; "ъ" was replaced by "о" in prefixes; "-ъръ-" was altered to "-еръ-" ("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] vrač, [виномъ] сухнуčij, ksienžic, pianknos(t), xelp-livij, opa(t)rnostъ [bozskaa], obfitostъ, povšexnyj, košulia, mosiu(n)d(z), tesnostъ, rodzaj [virša], valčîl, vodz [vojskovič], frasunokъ, xтивостъ", 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 words and 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. Zyzanij with his grammar of 1596. In his foreword Zyzanij wrote that Slavic books "should not only be read correctly, but should also be written correctly". 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

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1) *Hrammatika slovenska* Στυερ(ν)σεν(ν)α(ν) ισκυ- στα οσμί χαστιχ σλοβα, ί ινγ(ν) ην(σ)ν(ν)οιτ(ν)α, σταταιλεν(ν)α
Lavren(ν)τημτ Ζιζανιντ.

2) "ὑ Hrammaticε, ζτο Ιεστη Hrammatika: Hrammatika Ιεστη, ιζ(ν)νεστ(ν)νοε νεζ(ν)ντστο, ιεζε βλ(ν)ο β[laho]lati i писати". Below this the Church Slavic text is translated into vernacular Ukrainian: "Тол(ν)кованіе. Hra(m)matika iestь pev- (ν)noe vēda(n)e žeby(s)my do(b)re movīli i pisali." (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. The main problem presented by Church Slavic 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 Slavic language, Smotryc'kyj as well as Berynda, strove to re-elevate the "neglected but natural language of our Church" 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 languages.

The Church Slavic language was purified by Smotryc'kyj but to a lesser extent as in the times of St. Cyril and Methodius. The main reason lie 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

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1) Berynda's definition of grammar is similar to that of L. Zyzanij: "Hrammatika: do'broho piša(n)ia i move(n)ia nauka, písme'nnica. Pe'rvое učenie š(t) se(d)mí svobo'dny(x) xudo'žestv(ь)." (Cf. "Leksikon", K., 1961, p. 199.)

2) Žytec'kyj, P., Narys literaturnoji istoriji ukrajins'koj i movy v XVII vici, Ukrajins'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).
With regard to the voiceless vowels "b" and "b", 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 ("b") and soft ("b") endings. Thus, in Berynda, all names ending in a consonant terminate in "b" or "b" 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 "b" and "b" signs if they appeared in the middle of the word; for example, І Veel'meo'na (OB), Veelmеоң (Ber) [Nu 32:38]; Vath(Ъ)daiia (OB), Vathdaia (Ber)[1 Ezd 10:35]; І Axъziflia (OB), Axzifъ (Ber) [Jos 19:29]; Mastharъhui (OB), Masthar-hui (Ber) [1 Ezd 2:2]; Vеesъthra (OB), Veesthra (Ber) [Jos 21:27]; Vъ Vethъvaseiu (OB), Vethvasea (Ber) [1 Macc 9:62]; Vъelъfehorе (OB), Velfeho(r) (Ber) [Deut 4:3]; Verъria (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 "о" and vice-versa, "А" instead of "a", "Ъ" instead of "b", "е" instead of "ě" (this refers to the Bielorussian language, J.R.), "еш" instead of "і". As a result, various letters were introduced in the orthographical system; e.g., "і" in the middle of the words preceeding vowels; the letter "о" 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" (toho'), as well as in some adverbs ("pra-
vednō"). This rule is consistently adhered to by Berynda.Con-
sequently, the letter "ō" appears in prepositions: "ō(t)", "ō"
"ōvě": words that are composed of these prepositions: "ōdrē-
žava'iučij", "ōderržane", "ōpī'luj", "ō(t)da(n)ē", "ōstavle(n-
ia", "ō(t)verženē", "ōbšiavle'nę", "ōrověda'iu", "ōsvěča'iučij";
the genitive plural of nouns: "bolvanō(n)", "stixō'vę", "s[y]-
nō(n)", "Idume'ō(n)", "psalmōvę", "pa'nōv(y)", "věkō(n)", "vō(n)";
the dative plural: "kę po'dvīhō(m)", "dē'monō(m)", "bolva'nōmē", "hра'dovō(m)", "povīžnikō(m)ę"; the nominative plural: "synō-
ve" (but also "synove"), "žīđōvkī", "žīđōve", "persōve", "pa-
nōve", "prorō'cī"; the genitive case of the pronoun "vin"(he): "ehō" (and also "eho" and "moeho") , "svоehō"; some adverbs:
"iakō", "iūnakō"; and other instances: "ō(b)ščīna", "ōbe'šč-
někə", "ō(t)či'zna", "ō(t)cə", "obrazōborecь" (but "īkōngborecъ"), "B[o]žoho", "ōnī", "ō'bra(z)ə", "ōdnō"", "kōnē", "kōlesnī'cē", "rauñoobrazie", etc.

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

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

In the lexicon's afterword, Berynda remarks: "please (especially you typographers), note the difference between "ï", "i", "ï"; "o", "o", "ï"; "th", "t", "f"; "e", "ie", "e"; "ou", "û", "ï". 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 lenghtening 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 (\u2013). Following Smotryc'kyj's example, Berynda places the oxea on every stressed and final closed syllable: Filomela, Timon\u2019, sillogismuiu, Sis\u00efj, Rax\u00ebl, Hadir\u00f2th\u0107, Alm\u00f6na, pan\u0107\u0161t, etc; and the gravis (Gk barys) on open stressed, final syllables: Tatam\u00ed, sxol\u0107, Sav\u00e2, Raf\u0107, borozn\u00e2, 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: hori na; vodka do l\u0107e(n)ia; zel\u00e9zo do sebe; sm\u00e9rt\u0107 svoia \u0107d; c\u017ee se e(st); n\u00e9 pliu n\u00e9 zemliu; bo be em\u0161; o vs\u00e9x; nas\u0161; p\u0107 in\u00e9(x); p\u0107 Di\u00f3d\u00f3ru; etc. The perispomenon, according to Smotryc'kyj, could be placed only on the last or second last accented syllable, containing naturally long vowels "\u0155", "\u0160", "\u0178". The perispomenon is placed on the last syllable when this syllable is closed and soft: p\u017etu, ruko\u017ati. 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 l\u00e9nis" has been omitted.
In the second last syllable, the perispomenon is placed on the long vowels "i", "y", "e" if the last syllable contains the short vowels "o", "e" together with one consonant: bilо, sине, деvo. Berynda omits the perispomenon entirely. Two of the signs utilized to designate stress in Berynda are the oxе and the grave. In addition, Berynda employs yet another designation – the spiritus lenis ('). 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", Өолива and Өолла, follow the "Ostroh Bible", but these are corrected by Berynda; in his afterword: "Also correct the orthography of Өолива and Өолла, erase the second й." Berynda employs the spiritus lenis over initial vowels only; for example, өө, өст, өузерок, өсөба, ө, өзбуңы, ө, өбо, ө, өранаа, өкеап, өнө, өмиа, ө, өлөферн, өлга, өлө, өстреб, өр, etc. In the case of the vowel "ау", the sign is positioned in the middle of the word; for example, өзөө or өзөө.

Other signs manifest in Smotryc'kyj are: spiritus asper (') which in Greek words should be placed above the first vowel (where required), e.g., имн. Berynda does not utilize this symbol but employs the spiritus lenis instead, e.g.,  yahoo, ippoasь, ippoasь, ippoasь. The signs "ieryk", "paieryk" and "soft",...
which are quite similar in written form (ʃ), are also not practised by Berynda. The fourth sign in this category is the contracted sign (˘) which was placed over the short "ı". This sign Berynda employed; for example, k(1) Filagriį̆, ošukanyį̆, pokojį̆, 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'mon (Gk), Samo'nь (Ber); Eu'grafos (Gk), Eugra'fь (Ber); Apollō's (Gk), Apo'llōsь (Ber); Attali'a (Gk), Atta'liя (Ber); Dōro'theos (Gk), Dōrothe'j (Ber); Dio' skoros (Gk), Diosko'rt (Ber); Glykeri'a (Gk), Hlīke'ria (Ber); E'rastos (Gk), Era'stь (Ber); etc.

Berynda also corrected "Ostroh Bible" accents; for example, Solo'monь (OB), Solomō'nь (Ber); Kafarsara'mа (OB), Kafarsaramа' (Ber); Va'la (OB), Valа' (Ber); Vethī'ra (OB), Vethīra' (Ber); "vazuthiia' (OB), Evezuthi'a (Ber); Zīza (OB), Zīza' (Ber); Navusarī'sь (OB), Navusa'risь (Ber); Sźinī'sь (OB), Sźī'nīśь (Ber); Tata'mi (OB), Tatami' (Ber); etc.
Stress was also accorded names in the "Ostroh Bible" where omitted: Axi'a, Vaal'ih'g, Vathfele'lh, Valiada', Ooli-va', 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 "Leksikon" slavenorösskij".

Following Berynda's the Onomasticon entry is supplied.
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), the English translation of the "Vulgate" , "The Holy Bible" (RSV) 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.


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, "Amalī'kū: liu'dū li'-žučij. z(ע) e(ת) i sī(r): liu(d) udaria'iučij. Metafo(r): Anti'xrīstb. Syn Elifa'sa ẓ(t) Thamny zalo'žnīcī. By(t): 36.12. Z(ע) kotro'hō Amalī'kity." And the Onomasticon has: "Amalec, Populus lumbens vel ex Hebr. & Syro populus percutiens. Filius Eliphaz ex Thamna concubina, Gen. 36.21. A quo Amalecitae". To this Berynda added: "metafor[ice]: antixrīstb".

In similar fashion the name of the goddess Artemis is explained: "Artemi'da: prīia(t)na žrītva, īli' cī'la, La(t): Diana, ẓ(t) dnia' nazva'na e(st), dlia toho že mae(t) ia's-[o]n(st) podo(b)nuui dne'vī. Ì m(s)c̣̄ ty(m) ī'mene(m) zovu(t). ìmia' bohī'nē a'bo ḫ'dōla ν(β) Efe'sē, to(j) Artemi'dē prōvo-o'bra(z)no, luna, dēa: 19 za(č): 42 s(x): 24 į 35". The Onomasticon reads: "Diana, Latinum est, et dicta est a die, eo
quod habeat lucem aemulam diei. Nam luna hoc nomine appella-tur. 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'čь, sko'rb(ь), ža'lostь, pla'čь veli'kij, ža'lovane") for the Onomasticon's one ("luctus"). In this entry the expression: "í Avelь, í Vethь maaxу, 4 K 5:29"(should be 4 K 15:29, J.R. is introduced in order to correct the "Ostroh Bible's" documentations as a single word¹. The incorrect "Ostroh Bible"

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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 dymt, abo ma'ro(st) [prepu'tie], a'bo někče'mnost(β). Sy(n) Ada'mlb. By(t) 4.2. Eve'lę ili' Avela: plačę. Imia' mě'stu, 2 Cr(s) 20.15 kotoroe i Avelb, zry' vyšše: ty(l)ko "he" e(st) prida'no do' poruše(n)ia". Here, again, nine synonyms together with the Onomasticon explanation is supplied.

In the entry Aasthi'rę, although not specifically, the "Leksikon" makes reference to Onomasticon: "Aasthi'rę: Bēhu'nę, pose'łę, abo pose'łę na' podvo'dę, hone'c(β), pod-vo'dnykъ, a'bo kvapli'vost(β) ho'rliče, a'bo po'spěx(β) do- svě(d)če'noho, a'bo bratę kotry'j dově'duetsia, a'bo z(γ) Sī'rskohonę i Evre'jskoho, knia'zę horlůčę, a'bo knia(z) vyvě-duiučohosia: sy(n) Assurł i(z) Maar'y. 1 Pa(r) 4,6. Aasthari' Leksik: i'ma(t)". The Onomasticon reads: "Aasthari, 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 (Aasfirę) rather than Greek (Aestharei) or Latin (Aasthari) is employed by the lexicographer. He also supplies more explanations than
ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

Berynda: "Aasba'j: Ufa'iučij v(Ђ) mnē, a'bo bra'ta v(Ђ) ko(lo) ūkruža'iučij: z(Ђ) evre'jskohō i sī'rsko(h), bra't(Ђ) sta'rosti. Sy'nЂ MaaxiavlЂ, 2 Cr(s) 23.34. v(Ђ) Slove(n)sko(m) nē'stł, ellī'nski Axasva"; the Onomasticon: "Aas-bai, Confidens im me, vel frater circumdans: aut Hebraeo & Sy-ro, frater senectutis, filius Machati [source]". Berynda: "Va'tne: žyvo'tЂ, z(Ђ) po(1): bruxt, a'bo terpentī'novoe de-revo, Wa(v): 19"; the Onomasticon: "Betēn, venter, siue tere-binthus. Nomen ciuitatis [source]". Berynda: "Vasema't(Ђ): zē'1(e), korē(n)e, zamēša(n)e smrť'tǐ, a'bo v(Ђ) īmenō(x), By(t) 26"; the Onomasticon: "Basemath, Aromata, vel confusio mortis, aut in desolatione, siue in positione, aut in nomi-nibus [source]". Berynda: "Veelzevul(Ђ): ĩdōlЂ mu'xī, 4 Cr(s) 1.2"; the Onomasticon: "Beel-zebub, Idolum muscae, vel posse­ssor muscae. Nomen idoli Accaronitarum [source]". Berynda: "Veli'Ja, Vasi'liissaž, e(1): care'vaa, krolevaa, Bahalis: v(Ђ) vese(l)iu, nadu'tostī: Ier. 40"; the Onomasticon: "Ba-halis, 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'nu":

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'riačejsia, imia hrađa v(ъ) ple'menî Iu'dinë. 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: "Asan'as: ote'c(ъ) zhromaža'iučij, a'bo ote'cъ vypolina'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', ëli' Anna'sъ: Mordu'iučij, smutiačij, a'bo 6(t)povëda'iučij. N. [source]"; the Onomasticon: "Annas, Affligens, vel humilians, aut respondes. D. Nomen pontificiûs Iudaeorum, soceri Caiphae etiam pontificus [source]". Berynda: "Antipъ, Antip'as: Dlia' vsë(x), a'bo protì(v)ko vsë(m). e(1): ap(k):3.2. s(šč): m(č): A(p): 11"; the Onomasticon: "Antipas, Pro omnibus, vel contra omnes. G. Apoc. 2. d. 13". Berynda: "Aravia: veče'rna, a'bo ve'čerova, a'bo rukoî'mstvõ, a'bo vdia'čno(st), a'bo kru'kъ, a'bo kru'kova, a'bo pu'šča, a'bo verba', a'bo zmëša'na [i Plënia'iuščei, ëli' 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.

Other Onomasticon etymologies are complemented with explanations from other sources or the lexicographer's own. For example, Berynda: "Aaro'n'b: su'diacij, sacuiucij, mnēma'-iučij, zda(n)e svoe' povēda'iučij, a'bo sv'a'riačijsia, va'-diačijsia, a'bo ruka', ta(k)že velî'kostî, vo'jsko eho'. Ìmia mu'ža, 2 Ez(d) 3.7. Iado'n'b, toe(ž), i vla'snîj"; the Onomasticon: "Iadon, Iudicans, aut litigans, vel manus eius. Nomen viri, 2 Esd. 3.b.7". Berynda: "Avâ: zlo'stî, neslušnostî,
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nespravedlī'vostī, nepobo'žno(st). ĭmia' ĭ'dōlu. 4 cr(s): 18. 34,"etc.; the Onomasticon: "Aua, iniquitas. Nomen idoli [source]". Berynda: "Avadō'nb, e(v): Apollī'ō(n), Olothreu'ō(m), e(l): a slove'(n)skī: Hubia'j, ĭlī' pa'huba: vykorenia'iucij, a'bo zatrače(n)ē, propastē, a'bo vypuža'iucij, vyhlažu'iucij, Apo(h) 9.11. Skazī'te(1)nē, Avvādō(n)"; the Onomasticon: "Abadon, Exterminans, vel perditio. Abyssus, Apoc. 9.11". Berynda:"Agā'vī: Svē'tly(j), iasnyj, a'bo o xo'ta, vese'lostb o(t)ca. ĭmia' Prr(o)ka. Đēa(n) 11.28, a(p) 8"; the Onomasticon: "Agabus, Locusta, vel festiuitas patris. Đē Nomen prophetae, Act. 11.d.28 & 21.b.16". Berynda: "Athī'ny: be(z) xo'lma, be(z) pa'horka, be(z) zhromaže(n)ia, a'bo ō(t) Athī'ny, to' e(st), Mēnervy bohī'nē nau(k). e(l): ľīžiaščna v(ā) prem(d)rostī, ĭlī' počten-na v(ā) ra'zumē. Mē'sto Axaiī. Đē(a) 17.16"; the Onomasticon: "Athenae, Sine cumulo, vel ab Athena, id est, Minerva, Minerva. 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 liid e(h)[o], a'bo z(ē) ne'iu, a'bo ma'tī. Na(v) 19.30, ĭ skī(t)-skij pateri'k(ā)"; the Onomasticon: "Amma, Obscurata, siue coperta: aut populus eius, siue cum ea. Ciuitas in tribu Aser Ios. 19.c.30". Berynda: "E'zerb: po'močb, a'bo sē'nī, podvo'-ria, plia'cī, ga'no(k), sa'lia, podsē'nya, meta(f): poča'tok a'bo pri'stu(p) do ka'ždoirē'čī, 1 Par 4"; the Onomasticon: "Adiutorium, siue atrium, 1 Par. 4.17"; and many others.
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 Xerouνυ (Cherub) [1 Esd 2:57 and 2 K 22:11] and Xerouvi'mυ (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: "Xerouνυ: iakoby δίτια', a(b) ia(k)by pomnaža'iučij, a(b) ia(k)by b(η)iuči(j)sia, a(b) pozna(n)ia, a(b) vе'domosti veliko(st). Mu(ž) [source]. Po i'ně(x), xeru'bi(m)". However, the explanation of the name Xeruvi'mυ 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
angels as: "abundance of knowledge" or "shedding of wisdom" and also quotes J. Chrysostomos: "perfection (fulfillment) of wisdom" ["prm(d)ro(st) Íspo(l)ne'na"], and "resting on Cherubim" ["sēdia(j) na xeruvi'mē"], 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 Serafī'mī (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(ב) [Gen 5:22, Apr. 28], is explained as: "God opens" (EB), "beauty" (Fürt 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).
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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). Manôe [Judg 13:7]: "rest" (Young); "rest or present, gift" (EB), "requies, aut munus" (Onom), "rest or gift" (Ber). Íkata' nº, or Ekcetan nº [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' nº: "the descender" (Sm), "flowing down" (With), some derive it from the Syrian word verda "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 Jerome

1: "... 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"

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1) Cf. Onomastica Sacra, containing the name-list of Eusebius and Jerome, (Lagarde, '87, see EB).
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: "łorđanis, Fluuius 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). Veîlz, Beeri' [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). Evezuthi'a, Baziôthi(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'b'b [Judg 1:31]; Berynda explains as: "a lier", "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'mμ or Hi(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'ulμ, Sa'velμ: "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'mμ, Berynda supplies both meanings for the Hebrew word geb: "locust" and "pit". The entry Ïla, 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
not only supplied various synonyms of a given word but also searched for related Hebrew or Aramaic words. The name Nau'mi [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'r, [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 matutinatio, vel vapulatio, aut inanis vacca". Others render: "diligent searcher" (Young), "pitcher of Yahwe" (EB). Sodomy, 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,
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 Slavic language. The name Amō'sb he explains with twelve synonyms: "Amō'sb with 'ale(f)', dolhotrub'lı(v), vĕ'r(n)evė'-de(c) liudi(j), žesto(k), tve'rdyj, tverdyj, krě'po(k), a'bo mu'žny(j), dě(1)ny(j), sī(1)ny(j), mo(c)ny(j), du'ži(j), nedoby'ty(j); "strong" (Young, EB, Sm); "fortis vel robustus" (Onom). Similarly, the entry of the name Solomon: "Solomō'nę, Salomō'nę, mırę, ëlı' smıre'nie (l) skro(m)nyj, spoko'jnyj"; "peaceful" (Sm); "peace" (EB); "pacificus" (Onom). In like manner, he explains Aasthi'ڕă, Nazōrenj, A'ravi, 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, "Avvakum(ъ) il(и) Amvaku'къ Il(и) Abakku'къ: BORDER s'il'nyj, a'bo vspro'ra i'xъ, zapas'nikъ, a'bo òblaplia'iuchij, a'bo šir-me'tь, bědu'iutchij, mě'sto, a'bo sueta', a Ma'ks[i][m] ote(c) vëstania". The first two explanations lexicologist based on the Onomasticon ("luctator, vel amplexans"), the latter was obtained from Maksim Grek's Tlëkovanje imenamь. 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, Elëzavethъ, Ùsusъ, Mariam, Sedekъ, Zaxaria, etc. 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 "Leksisь ... prost". The former registers: "Abram, Pater excelsus", the latter: "priхodentъ". Berynda's entry reads: "Avra'mъ: ote'c(ъ) vyne'slyj, a'bo o[te]- (c)[ъ] vyso'kij, a'bo priše'lec(ъ), prišelnî(k), prixo'denъ ..."

1) Maksim Grek.
3) Leksisь sъ tolkovaniemь slovenskikhь movь prosto, sine anno, included in the Leksys Lavrentija Zyzanija, publ. by the Academy of Sciences of Ukrainian SSR, K., 1964, p. 177-194.
in which he expands upon both sources. Similarly, in comparing the following entries. Anna: "Bl[a]h[o](d)[a]t[b], potě'xa, a'bo la'skavaia, ml(s)rdnaa, mǐ'la(a), v(Ъ)dia'čna(a), liutostî'-vaa, ə(t)počiva'iučaa, daru'iučaa ..." (Ber); "gracios[a], siue misericors, aut requiescens, vel donans"(Onom); "blahodatb" (Leksiš ... prosto). Ierusalîm't: "oba'či(t) doskona'lo(h), a(b) spoko'jnoho [...]. Īna(k) zrě'nie smiře'nia, ī(l) mîrno, a(b) vîde'nie îlî' mî'ra vîde'nie î(l) oběto'vnie" (Ber); "... videbit perfectum, vel pacificum" (Onom); "vîdenie mîra" (Leksiš ... prosto). From "Leksiš ... prosto" Berynda also obtained explanations for the names: Isous' ("sviatb, spastb"), Israî'lt ("zriaj Boha"), and Iōa'nν ("poslanecb ili blaho-
datb hospodnia"). The dictionary (Leksiš ... 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' krve" (Ber); "selo krvi" (Dict. 1282); "ager sanguinis" (Onom). Vavîlôn: "smiæ'tnie, a'bo prostranstvo, a'bo razmě's" (Ber); "smiætenie" (Dict. 1282); "con-
fusio siue commistio" (Onom). Varaxi'a, Varaxias: "sy(n) u-
če'n, dobrorečačij, a(b) poklania'iučij(s) Pa'nu" (Ber); "snb učenb" (Dict. 1282); "benedicens Domino, aut genuflectens Domino" (Onom). Velfaho'r, Veeltheho'r: "N. ko'ža" (Ber);

¹) Rěčь Žîdovskaho iazyka, preložena na Ruskuuiu, ne-
razumno na razumь, і въ Ievanhliхь, і въ Ap(s)lxхь, і въ Psal-
tyri, і въ Parmië і въ pročihъ knihax̆ (Leksiš ... p. 195-197).
"koža" (Dict. 1282). Voso'rz: "plō'tb, tělo" (Ber); "plōth" (Dict. 1282): "munitio, siue oblatio ..." (Onom). Dōī'kō: "frasolvīlv(j), staraiūcij(s), a'bo mia'težə, meta(f): dia'volb" (Ber); "dziavolb" (Dict. 1282); "solicitus, siue anxious, aut piscator" (Onom). Thoma: "dvoiaki(j), [bez(d)na], N. ..."(Ber); "bezdnbna" (Dict. 1282); "geminus ... & Graece didimus appellatur. D." (Onom). Luka': "ev(r), [vĕskrša'aj], samo'mu z(ъ) me'-rtvν(x) vstanbe. La(t): ō(t) svē(t)lostī. N. Ma(n)1 razume(n)" (Ber); "vĕskršaiaj" (Dict. 1282); "Hebraice potest interpretari, ipsi resurrectio vel Latine a luce. D." (Onom). M[a]ria, Īlii Mariam(ъ): "vladušića, Īli H[ospo]ža, Maks (M. Grek,J.R.) theothilak(t) ... po ĭně(x) po(d)ne'senaia, a'bo ho'rkosti more, a(b)o mīrra mo'ria, a(b) naučitelka, z(ъ) sī(r) i e(v): Panī mo'rskaa ..." (Ber); "vladušćia" (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 "Diet. 1282" in the explanations of the following names: Enōxъ ("ponovleniie"), Efremъ ("plodonoseń"), Exidna ("iaščerka"), Ierixōnъ ("sxoženie"), Ioüdea ("įspovėd- nik"), Kīdarъ ("mraκć"), Ma(t)hej ("danyj"), Mīxaǐlъ ("Božiǐ voievoda"), Rafaǐlъ ("duxъ B[ož]i\j"), Ouriǐlъ ("ōhny B[ož]i\j"), and Ier(s)ǐmъ ("vīdenie mira").

1) Manuel Retor.
Many explanations included in "Leksīsɔ ... 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) Avdej ëlî' Audî'j: Rabb  H[ospode]n'b a'bo svë'dok H[ospode]n'b. ša'farb do'mu kro'lia Axâ'va [i(ž) sto' Pr(o)r[o]k krî' i pîta' xlë'bo(m) i vado'iu], etc. [Z Po(d)lë'nnyc. Së'db, bra'da ne ve'lî'ka kruhla, vla'sy ras- trë'palisia, rî'za vo'xrâ, īspodb pra'zelënţ, v(ž) rucë' svî-tokb"].

In addition to the regular explanations of names, cabalistic explanations according to their characters are supplied. For example; "Ada'm(ž): č[o]l[ovi]kţ, a'bo ze'mskj, rudy'j, a pre(z) lîte'ri značî'tţ v(ţ)ve'sb svë'tţ, z Hre'cko-ho, A: Anatoli', Vîsto(k), D: Dîsis, Za'padb, A: A'ritos, Së'verb, 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: Hîpsb, almaz, etc.
At times the lexicographer forwards phraseological expressions along with stylistic remarks such as "metaphorically", "descriptively", "symbolically", "diminutive". For example, "Heenna: meta(f): ðsuž(d)enie ..."; "Amalikъ ... meta(f): Anti'xristъ ..."; "E'zerъ: pomocъ ... meta(f): poča-tok, a'bo pri'stu(p) do ka'ždoi re'či"; 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'rnena, a'bo liu(d) e(h), a'bo z(b) nei, a'bo ma'ti" (Gk amma "a mother", especially mother superior in a convent). Or: "k(l) Ammo'ni (Ammōnios, prob. from Ammōn mng. "a fellow-countryman"(Young), where the Greek and Hebrew explanation of the name is presented: "pěsochny" (Gk ammos "sand"), "liud' folgu'iučij mnē" (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'bo žīva, a'bo živiačia ..." 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

tree, date palm". Berynda explains it: "dolo(n), a'bo pa'lec prēži(j) ō(t) sre(d)ne(h), a(b) vymēne(n)e, peremēnene, a(b) ho'rko(st)";¹ Valathama'rb: "Bolvanb pa'lmmy, dolo'nī, a'bo po(d)mē'tiiučij a'bo ōdrāžovuiučij(j) pa'lmu de'revo, a'bo bolva'nī ō(t)mēne(n)ia";² from Heb Berynda translates Varawv: "sy(n) ō(t)či(j), a'bo nauč'i'telia", and from Latin: "z(τ) La(t) sy(n) zesromoce(n)ia, lo'lr(τ)";³ the Hebrew name Arej (Ara) which Young presents as "strong", Berynda explains: "proklīna'iučij, zlorē'čačij, a'bo vi'diачij", and adds: "z(τ) La(t) o'ltarς" (Lat ara "an altar"); "maledicens, aut videns" (Onom).

Regarding the name Isaa'kb, taken from Gen 17, and the name k(l) 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: "idololum palmae, aut subiiciens, vel possidens palmarbam 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, velignominiaae. D.").
ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

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

The name Aō'dź (Ohad RSV, Aōd Lxx, Ahod Vg,[Gen 46:10, Judg 3:15, 1 Ch 7:10]) and Aō'dź (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'iucij"; the second is explained as: "edno(st), a'bo vesělęe, rado(st), za'hadka, a'bo kone(c), spičasto(st) ka(ž)doį rěči, a'bo supte'lnostb, 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 Syriac, cf. Peshitta, The Syriac Vulgate, 2nd, 3rd century, Vetus Testamentum Syriac, 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 Va-gō'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: "vnutrē'j-šij, vě'rrnyj, navěrnějšyj, upri'jmyj, pyšnyj, po(d)ne'senyj, tělīstyyj. 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'lź (Hattil RSV, Hatil Onon, Attēl Gk [1 Ezd 2:57 = Neh 7:59]) mng. "decaying" (Young), Berynda translates: "hrēxa' zhuka(n)e, hrēxa žalovane, e(1): īmia mu'ža ..." (Gk ate "bewilderment, infatuation, reckless impulse or delusion sent by the gods", also "reckless guilt or sin").\(^2\) The name Hava'tha ņ Var'az-b (Bighta RSV, Bagatha O-nom [Est 1:10])\(^3\) Berynda derives from Heb parats ("press"), "v pra'sē" = "in torculari"(Onom). The name probably comes from Old Persian, bagadatā, 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", gasheh "hard" ("s[ə]lnca tve'rdostb") and go "vomit" ("ōsvēč(e)(n)e blevoti'ny"). From Hebrew, Berynda also etymologizes the name Artakse'rkseb (Arta-Khshatra in Persian) from arta "great" and khshatra "kingdom". His explanation of the name is: "svēčlostb, a'bo prokliatstvo, a'bo zlore'če(n)e, kliatva', mo'včenia a'bo kvaplǐ'vo(st) poklada'iučij, a'bo horiačo(st) veselia. Osoblǐvoe ľmia' Krō-lev Perskίx, ia(k) ľ Ke'sarž, RÝ(m)skίxč ľe'sarō(v)..." (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 Farao'n'b (Gk Farao, Faraon [4 K 23:33]): "rosopo'suiucij, a'bo o(b)nažaiučij, z(Ь) sī(r): mstia'či(j)sia", (Heb parash "be scattered", para "be named, 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 ArsakЬ (Greek Names).

2) It is based on the Onomasticon: "Artaxerxes, Lumen, siue maledictio, silentiu vel festinationem ponens, aut feruon 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 Syriac nutrimentum vel arma" (Onom), "čužolo’žstvo, z(ž) st(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'z'b (Boaz RSV, Boos Lxx, A, Booz L, Vg, Onom [Ruth 2:1]), Berynda explains: "νν krē'posti, a'bo νν kozlē" "in fortitudine, aut in hirco" (Onom) (Heb ba "in", ez "strength", ez "goat"). Modern etymologists translate the name as "fleteness" (Sm), "quickness" (EB), "fleetsness, strength" (Young).

The name of the city Vosora, Barasa (Bosora RSV, Barasa Vg, Onom [1 Macc 5:26]; "ν(ž) nedostatku, ν(ž) bē'hu, ν(ž) do'bre podoba(n)iu" (Ber), "in eqestare, aut filii plasmatio, siue in cursu, vel in beneplacito. D." (Onom), "fortification" (Sm). Vosorō'th'b (Bozkath RSV): "νν frasu'ńku, ν(ž) vylia(n)iu" (Ber), "height" (Young), "rocky height" (Sm). Vēso'rē, Beso(r)
(Besor RSV, Vg, Onom) [1 S 30:9], Berynda explains: "opověda(n)ę
s(1)[va] B[o](ž)ho, a'bo vtéle(n)e, a(b)o v(ř) volě', v(ř)
u'm'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 un­
certain. To this group belongs the name Baanah, or Baana.
Berynda's explanation of the name reads: "Vaa'a'nę or Baa'na:
v ŏ(t)po'vedě, a'bo smutku, a'bo x(ř) spě'venii, a'bo sř(r):
pereprošenе"; 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'rtb (Bidkar RSV, Badekar A, Badacer Vg, Onom) [2
K 9:25], "son of piercing" (EB), "servant of Kar" (Young),
"cleaver (?)" (Webster), Berynda translates: "v(ř) prokolo-
tiu ... a'bo klia'mka zí'mnostı̆, a'bo sa'maa zímno(st) ...",
and the Onomasticon: "in compuctione, 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 Ono-
masticon) treats the name-component ba (in Baana) as mng.
"in", which, according to contemporary scholars, is a contra-
tion for bar mng. "son".
wants; for example, the name Valasa'\(\text{\textnu}\)\(\text{\textnu}\), Belsa he translates: "\(\text{\textnu}(\text{\textnu})\) iazy'\(\text{\textku}\) a'\(\text{\textbo}\) bo \(\text{\textnu}(\text{\textnu})\) uvoč\(\text{\text\textti}\)\(\text{\text\textliu}\), a'\(\text{\textbo}\) stary\(\text{\textj}\) (slonov) zu(\(\text{\textb}\)), z(\(\text{\textnu}\)\(\text{\textnu}\)) si(\(\text{\textr}\)): vypy'tovuiucj\(\text{\textj}\)sia" which is based on the Onomasticon's etymology: "in lingua, aut in detractione, 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: Vahathan\(\text{\textnu}\) (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 (Baalis RSV, Bahalis Onom, Belisa Lxx) [Jer 40:14], Vasaloth, Beslōth (Bazluth RSV, Besluth siue Besloth Onom, Besluth Vg) [1 Ezd 2], Vasa'n\(\text{\textnu}\) (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 Bibliasacra\(\text{\textl}\), 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.  

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'snosti, a'bo svē'tlosti, a'bo nevo'lnikę frasovlivyj, trosklivyj, pečalovǐtyj a'bo činiačij ia'snost(ę)" (Heb negožoth "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).  

In similar fashion Berynda explains ethnonyms and patronyms; for example, "Ammani(t) īli' Ammō'ny: liu(d) a'bo pospo(1)stvo e(h)"; "Vavīlōniane: Zaměšanyi, a'bo změšanyi"  


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); "Exo'tskij, Ahohi'tb: brat' žívyj, a(b) ose(t), a(b) te'rnia 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'və, Aravitynə, 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: "Pamə", "Panskoe" or "Hospodne" (Lord, Master, God), and names with the component El (Ilb, Ber) he presents as "Božee" (God's). For example, Magdaliį'lb, Magdalę-ęľ (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 veli'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", chay (or chayah or chayyah) "living", "alive", "thistle" or "my thorns". Onom: "Frater viuus, 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. "Doktor")
vel festiuitas Domini, siue adornatio vel testimonium aut foedus Domini, vel transiens Dominus"; "en kairois" (A).

Israel (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 paniu'iučij z(β) B[oh]om [I]l' u'm bracket zria' B[oh]a"; k(1) Iṣī'lb (Joel RSV, Ioel Onom)[1 Par 4:35]: "Yahweh is God" (Arndt,Sm,DB), Berynda: "iaiko mo'lnia kra'senţ, a'bo liubo'v B[o]zaia, i(1) načato(k), i(1) nača'lo B[o]žeie, a(b) xo'tiačij a'bo prsiaha'iučij" (Heb vaal "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) sudţia, 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'nnţ, Iōa'nnna, Iōnathanţ, k(1) Isma'īlβ, Ii'sousţ, k(1) Iereme'j, Ieremeia, Is'a'ia or Es'a'iasţ, Êli'j, Ḥospho'nu (Odom: "Praeualelens siue dominans cum Deo").

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 incipientis, 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 "Hospodevi posluslivb" (obedient to God) resembles the explanation of the Arminian Onomasticon, viz. "kīriou Ḩpakoē" (cf. Wutz, op. cit.)
Eliu, Ḩi'ā, Īahī'ā or Exai'ā, Eveǐ'l(∀), Abiī(1), Evezuthī'ā, Baziōthī(a), Rahu'īl, k(1) Natana'īl, Mīxaīl, Matthij, Īsa'īa or Esaías; Īli'j, Eliu; Īahīi'ā or Exaiā; Zaxa'riā, Zaxa'rij; Vethu'li'ā; Varaxīl, Varaxe'lb; Varaxi'ā, Varaxi'as; Axi'ā or Axīiā; Lazār (abbrev. of Eliazar), Sede'kia, etc.

Haddelb (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 Ioasa'f'b, 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 typography of Hebrew names, the element Jah was very likely present. Ka(l)laia (Kallai RSV, Celai Vg, Onom), for example, Berynda renders: "Lehkij, a(b) ho'lo(s) mo(j)", (Heb gal "light", "swift", qol, Aram gal "voice"); Onom: "Leuis, siue torrefactus, aut vox mea"; Young translates the name "Jah is light". Others do not provide a translation. The name Havai'lk, a'bo Ha'bell (Gabael RSV, Gabaelos) Lxx, A, Gabelus Vg, Onom) is similarly rendered: "krē'sē, a'bo hranica, a'bo pohranī-čenē" (Heb habal "border");\(^3\) others: "God has chosen out" (EB),

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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 Naum (Nahum, abbrev. of Heb Nehamyah) can be included, which Berynda renders from nacham, nachash, nachath, i.e., "poko’, m(d)rost, čest, potčši’te(l), a’bo pokutuiučij, a’bo vo(ž) i(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: Ioanikij, Iōaki’m (Neh 12:10), Zevede’j and Vethsaxaria.²

The concept of God’s presence Berynda conveys by "face of God" as in the explanation of the name Manoué (Manouèl, Heb Emmanuel, Immanuel) where we have "līce 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 1(1) Atha’lia", Berynda translates " Hodī’na a’bo čas H[ospode]vi" after the Onomasticon ("Hora, vel tempus Domino").³

1) Iōaki’m (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 Йона, for example, in addition to the explanation: "holubica, holubъ", he also supplies: "пустошацij, a'bo pomnozaiuцij, mnozaiuцij, prilkla'diuцij" (Heb yonah "dove", yanah "destroyer, oppressor"), Raхилъ: "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, Vаре', Barаia is rendered: "stvore(n)e Panskoe"; Onomasticon: "Creatura Domini ..." Others: "Yahwe creates" (EB), "Jah hath created" (DB), "Jah is maker" (Young). Аксия, илъ Аксия Berynda presents as "bra(t) Panskij"; Onom: "Frater Domini"; others: "Jah (Jahwe) is brother" (Young, Gr, EB). Similarly, Іода'пъ, Іисусъ, Манаси'a, etc. Sometimes both methods of explanation are resorted to as in the name Акимелекъ: "bra'tь моj koro'le; a'bo bra(t) korolevskij, a'bo porа'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
Mathusa'1'b, Mathusala: "smerth svoiu posla(1), a'bo smr'ti svoe'1 oru(z)e, z(з) e(v) i sÍ(r): smr'ti 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": "Bet, mnoho ime'nně izobrazuiutsia". For example: Vethara'n'b Berynda translates: "dom'hory' a'bo berem'noi a'bo do(m), a'bo do(m) spěva'iucoho" (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). Vathsami's'b: "dom(ъ) slъnca, z(з) e(v) i sÍ(r): domь nevolstva, a'bo poslu'hi"; 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 vyhnania, z(з) e(v): sÍ(r): domъ vra'cania, bliuvania"; Onom: "Domus liberationis, siue expulsionis: aut ex Hebraeo &
Syro domus vomitis"; "house of escape" (EB); "house of flight" (Sm). The element beth is similarly explained in names: Vethaxare'mb; Vethvasea, Bethbesse; Vethgedo'm(b); Vathi'lb; Vethmarb i Xazv5'tb; Vethsaxari'a; Vethfah0'rb; Vethouli'a; Viththani'a, Bethania; Vithapfu'tb, Be(th)thafu'a; Vith-arabm'b; Vithase'pa, Vethse'ta; Vith-Lee'mb; Vith-Sai'da; Vith-Sanb; and others.

The name of the city Vathou(l), ìlî' 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 names ìenb-Haddi, Ent-Haddi which present day scholars translate "fountain of Gad or Kid" (Young), "fountain of the kid" (EB, DB, Sm). Berynda's etymology: "Kozy' a'bo šća(st)ia zovetōsia".

\(^1\) 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". In other instances, he supplies two different meanings for _En_ (Ain), as in the name _En-dō'rb_: "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'n'b_ [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)-ročistoe, a'bo žrodlo". Others similarly explain it: "eye or spring" (Sm), "the fountain" (EB), "spring" (Gr). The name _Aendörb_ (Endor RSV, Lxx), which according to some scholars should read "without survivors" (EB) and to which the Onomasticon notes "same as En-dor", Berynda explains: "Bezlě'pie" (Heb _ayin_ "without, there is not", _ḥadar_ "beauty, honour") with the note"see E'n-dörb".

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: "Avelb, čre(z) Aef(ə): plačb, skorb(ə), žalostb, plačb veli'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: "Bolvanb". For example, the name Vaelmonb 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(ə) hrēxu'..."³; Valaeno'n, Balanan (Baal-Hanan RSV)[Gen 36:38]: "the lord is gracious" (Young), "Baal has been gracious" (Sm), Berynda explains: "Bolvana laska a'bo darb, a'bo odrzžite(1), derža'vca lasky, a'bo da'ru"; Valha'th(ə), Baa(1)ha(d): "Baal of good fortune" (EB), Berynda explains: "Bolva(n) ščaste a'bo vō'jsko, a'bo po(d)mē'tuiučij a(b)o održava'iučij šča(st)e, z(ə) e(v) i sī(r): bol(1)va'n(ə) rospa'liny"; 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 ōdra-

¹ Berynda similarly explains the name Abelsathi'mb: "the meadow of acacias" (DB), "fiel of acacias" (Gr), Berynda: "plau'čt ternia a'bo uxoženb"; Onom: "Luctus spinarum, siue declinationum, aut praevaricationum". 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."
ži'te(l) umějetnosti". Berynda also correctly explains the names: Veelamő'n'b, Baalhamő'n'b; Veelzevul(t); Veelsephő'n'b; Velaső'r'b; Velfeho(r), Veelfeho(r); and others. The name Baal, such, Berynda renders: "staroda'vny(j), starosvě'cky(j) a(b)oněčo(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: Valaanrb (Balaam RSV)[Jos 13:22], "a pilgrim or lord of the people" (Young), Berynda explains: "davnostb liudej, liudu, a'bo be(z) liu'du, a'bo pož'rtbę, 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'r'b (Balthasar RSV)[Dan 5:12]: "the lord's leader" (Young), "the prince whom Bel favours", "Bel protect his life" (DB), Berynda translates: "vo'los-b holovy', a'bo xlepčučij bohatstva, a'bo ne nosiačij tě'snostě" (Heb saar "hair", otsar "treasury", bala "swallow up", balah "consume")¹. According to Withycombe², no etymology can be offered

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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 ődrźżite(1) smaku, ro'zumu". Onomasticon renders it: "Beelteem, Idolum, siue possessor saporis, vel gustus aut rationis, vel eloquij. Nomen věři ...").

There is lack of uniformity in contemporary translations of Baalis (Bahalis Onom,Ber, Velisa OB, Vasilissa Onom-Gk) [Jer 40:14] and Bildad (Valdadź Ber, Baldad Onom,Lxx,Vg, Veldadź 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(ţ) veseliu, nadustosti" ("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 umīlova'nłe, a'bo cico(k), a'bo vzru'se(n)ia" (Heb belah "old", dod "beloved", "love", dad "breast").

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 inuete-ratus motus, aut absque motu, siue absque dilectione vel ma-milla".
ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

For example: Magdali'י, Magdâl-e'ль (Migdal-el RSV,Onom) [Jos 12:13], Hedo'ר (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 forms and are translated as "double". Berynda was unaware of this, and such place names as Kavsa'י (Kibza'im RSV, Cibsa'im Onom, Kavsa'im(ъ) 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. He similarly renders the name Kariathiarl 'nrb (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 čuiuči(x), z(v) e(v) i sī(r): město nepriatelej" (Onom: "Ciuitas ciuitatum vel oppidorum, aut ciuitas vigilantium, vel ex. Hebraeo & Syro, ciuitas inimicorum...""). And the name k(l) Efre'mъ (Ephrem or Ephraim)[Gen 41:52], which is presented: "the fruitful" (Young,With), "double fruitfulness" (Sm), Berynda: "Uroža'jnyj, plodovy(t), plodono'ser [do'brь služî'te(l) îlí ra'dostny(j)]". His bracketed expla-


2) Berynda follows the Onomasticon's interpretation of these names.
nation is probably derived from Gk eufrōn "cheerful, merry" and eu "well" and frontis "thought, care". Modern scholars regard the name Ephraim as originally a Hebrew appellative mng. "fertile track". According to some etymologists the first understanding of the word was "fair and open", "fertile and well-watered".

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'tlvb, preceding the word Voda, Berynda employs the symbol [û] which he places directly before each word of the explanation: poxule'nia, prerēka'nia, etc. In the explanation of the name k(l) Veniamim'vb, he places a dissimilar symbol [+ ] antecedent to the word synb, and, subsequently, does not reiterate the word; for example, + synb dнij, a'bo + dobrđetelej, a'bo + pravicy, a'bo + horesti ... He additionally employs the sign [ X ] to evade redundancy of the word domb in the entry Vetamulb. Again, for the purpose of omitting this same word (domb) in the explanation Vith-sanb, he introduces a further symbol [ * ]. For the word Bolvanc, 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".
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 xl'b'm which is employed by the "Ostroh Bible" instead of the name Habaa. "N" (absent in the Onomasticon) also appears in Berynda's entry Xevrō'nv, where it probably refers to Berynda's parenthesized explanation ["vǐdě'nie věčnoe"]. The symbol occurs in the entries: Ierusalī'mv, in the explanation; Smī'rna, relating to words "neistlě'nie, trva'lo(st)", likely taken from the "Dict. 1282" ("neistlenie")\textsuperscript{2}; preceding the explanation of the name Velfohor: "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

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1) Here he also introduces the Onomasticon's explanation: "myrrha" [= "ołēe(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.
languages, one can suppose that Berynda was familiar with these tongues, as is revealed in the ensuing entries: "Asirą, pre(z) Sa'ıme(x), zvia'zanyį" ..., (Assir RSV, Asir Lxx, Vg, Aser Onom)[1 Ch 3:17]; "Asirą, pre(z) šiŋę, Bl(s)ve'nestvo", etc., (Asher RSV, Asėr Lxx, Aser Vg, Onom)[Gen 3:13]; "Valа": pre(z) lį(t): he na koncu', zastsrē'laia", etc., (Balah RSV, Bala Lxx, Onom, Vg)[Jos 19:3]; Valа' pre(z) aenę, pozyraučij", etc., (Bela, Bala RSV, Bala Vg, Onom)[Gen 29:29]; "Sarra, čre(z) he na ko(n)cu: Pani, a'bo Kniahinia, čre(z) he(t), Panį vo'nnostį" (Sarah RSV, Sara Onom, Sarra 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., "Avelb, čre(z) Alef(ъ): Plačb", etc.: "Avelb, čere(z) he napoca'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, Ėzeir Lxx, Izī'rъ 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
text of the Onomasticon in the entry "Ierusale"mь, 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. 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: "Ierusale'm, Dicitur quasi id est videbit perfectum vel pacificum". Berynda: "Ier(s)limь, obači(t) doskono(lo)hь, a(b) spoko'jnohь [source]. Ina(k): zre'nie smire'nia, ilь zrënie mërno, a'bo vide'nie mërno, ilь' vidienie mëra, i(l) obëtova'nie. Hr[rihorij] B[o]h[oslo]vь," 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 even though 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), Balōṭḥb (See Evalōṭḥb), 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: Attusb, Havailb, Kattathb, Davrathb, Vokerb, 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, Varlaam, Syin, 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: priia(t)na žrštva. įlī' cé'la, La(t): Diana, ť(t) dnia 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 ("priia(t)na žrštva, įlī cé'la"). A rather extended explanation is also supplied for the mythological name "Afrodi'ta₁, La(t): Venus, bohīnīa mī-lostej, pia(k)nostajej, vdia(ć)nostajej, utē(x) ĭ ro'skoše(j) vsē(x). Taa(ž) de(n)mic(a) gdy' pre(d) slnce(m) ĭde(t), a za nī(m) večernicu zove(t)". Apollī'ţ(n), whose Hebrew equivalent is Abaddōn ("the Destroyer")[Rev 9:11], Berynda explains:"Vy-

1) The Onomasticon does not include this name.
Berynda, as do others, derives the name from Gk apollymi "to destroy utterly, kill, slay or demolish, to lay waste". In the entry Apo'llon [1 Macc 3:10], Berynda merely adds the remark: "e(st) i'mia* I I'dolu emu(z) prvoob'brazn, slnce". In addition to the explanation "barzoči'staa" for the name Aria'dni, he presents the genealogy of this goddess: "Mino'eva co'rika Baxusova žona". Others render the name similarly: "the very holyone" (With), "strongly defending her purity" (Pape), 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'rb: Zevsov otro'kb" and "k(l) Dioskori'd>b: snb Iovǐšo(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 Judas 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 -- Bacchus\(^1\) is treated differently. The former is rendered: "sla'venə, īlī' dvoe'o'strovniəj, a(b)o Bžsko poru'šeny(j)" (Gk dvo "two", nēsos "island", Dio "of Zeus", nyssō "to touch with a sharp point"); the latter: "bo(h) poha'nski(j) [source], bo(h) o(b)ži'rstva".\(^2\) The entry Dio'sb, Ze'usb is left unexplained with only the Latin mythological equivalents being supplied: "La(t) Iupē'te(r), Io'vē(ž)". The entry Apij\(^3\) is simply recorded: "i'mia' i'dōla". Alongside the name Īra (Hera, Ėra Ion.) is noted: "La(t) Iuno, bohi'nia, žona' Di'eva ī dočka'. i'mia' Īdōlu"; the name Axī'lb is rendered "strašno", acknowledging the Eastern Fathers of the Church as source.

The mythological name Xalkidōn\(^4\) is not explained, only the cross reference Anthra'ks is supplied; unexplained is also Palamo(n)\(^5\). However, the names Alektrīo(n), Ale'ktēr, Amaltheīro(h), Ariopagē, Hiha'ntē, Exi'dna, Tartarē and others, as well as astrological names Ōriōn, Zō'diiia, Ídro'xōos,  

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 Theos' cross-referring with the entry B[oh] which reads: "ơ(t) boha(t)va, ơ'že vse-boha(t)ny(j) vsë(x) ơboha'čuićj, B[oh] estь pošliubо[u](d)-
c(se(x) vnë'snî(x) U'mь, po B[o]hoslo(v)ce(x) že, D[u]хь..."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 ÎN [Ro 9:5], where reference is directed to the entry Sy(j) in the first part of the lexicon: "SYJ, O ÎN: to e(st) To(t)
koto'ryj by'lт, й тере'rь e(st), й на' вё'ki bu'деть. [Vlasnyj ti'tulu Bo(z)skij.] Azь esm(ь) syj, Ex 3:14, Apos 1:4,8. B[oh] estь вёčnyj, nema'iucij počatku ni konca". The name KI'rios²

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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.

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

Numerous Greek and Latin names are introduced for Christ: "X[rısto]S, E(L) Me'sia, Pomaza'necь"; in another entry: "Me'ssia, e(l) X[rısto]S: Pomaza'ne(yа)"; "I[ısu]S, e(l): Sö-tıırь: Sp[a]sь ... Ýščelı'telь: uzdorovlia'iučij, Zaxovu'iučij" (= Saviour, Healer, Protector); "SLOVO nazyva'et(yа)sia S[y]n B[o]žij" etc. in which a metaphorical explanation is supplied for the name. The name (epithet) Edı'ınoro'dnyj is additionally entered for Christ with the remark: "the name of our Saviour". Similarly elaborated are the names: Agios, O'sios, Panagıs(yа) etc.

In defining the Holy Spirit, Berynda registers the name B[o]hıtvo'ria'j, remarking: "the name of the Holy Spirit" (Duxь s[via]tyj: B[oh]ь İ'stınnyj), 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[o-horodı]ca" and "MR THU" are supplied with the explanation: "€(l) Mıtırь Theu: M[a]tı B[o]žia".

The lexicologist also provides detailed explanations for such names as: "Anti'xristь, Apolly' ön, Dia'volь, Di'em önь,

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: Theognost'b: B[o]homь pozna'nь, B[o]horazu'me(n); Theodulь, Theoduli'a: B[o]žij ra(ь), poslu'ha B[оh]u; Theodos'ra: B[o]hodarova'nnaa; Theod'orь: B[o]ži(j) da(ь); Theodos'tij: B[o]homь danь. However, Theodos't(ь) is for some reason translated "Bl[a]houxa'nь"; Theolь'p(ь): B[o]homь zva'nь; etc.

1) The name "Diavolь" Berynda examines in two separate entries: i) "diavolь" in the transferred sense ("slanderous, slanderer, devil") and ii) "diavolь", 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.
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:

"Diodor'v: Zevs'v dar; Dioklitia'nv, Bhom' nazva(n)ny(j); k(l) Diomid(z); D'vn(c) ev'tn(k), a'bo Sla'vno svv'eka'te(l); k(l) DionIisij: Slaven' l'I' dvoe'stro(v)ni(j), a(b) Bz(s)ko poru'seny(j); Diosko'v: Zev'sovv otro'k(z); k(l) Dioskori'dv, Sn' IovISO(v); Diogenis'v, Preza'cny(j)".

Another group is composed of names with the element Athene (i.e. Minervae). The name Athino'vij, for example, is rendered by the Latin form "Menervin' Lu'k" (Cf. Onomastican: "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 Athinodor'v(z) Berynda translates: "Mene'rv(n) da(r)", but Athinogen(z) he incorrectly renders: "V(z) Athin'e(x) rozde(n)" instead of "born of Athene". This explanation must have been procured from "Leksis' ... prosto" ("vo athi'nex rozdenb"). For the name of the city of Athi'ny (Athênai, Athens), the lexicologist provides two different explanations: i) "Be(z) xo'1ma, be(z) pa'horka, be(z) zhromaże(n)ia" (Onom: "siue cumulo") where he treats a as a prefix meaning "without"; and ii) "abo ð(t) Athi'ny, to ie(st) Menervy bohî'né nauk. e(l)"
żiaśčna ν(ἡ) premdrostiti, išš počte(n)na v(ἡ) ra'zumē.
Nēsto Axaill (Onom: "... vel ab Athena, id est Minerva, Minerva-
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'ny²
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 goddess 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): "cē'lostē, a(b)
zādorovia da(v)ca", instead of, "gift of Artemis. With reference
to the name Arte'm̄ız (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., Apollīn, k(l)
Apo'llōsē, Apo'llō, ApolInarīj, Berynda, as well as contempo-
rary scholars, derive from Greek apolłymi (or apollyō) "to
destroy, kill, demolish".

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²) No certain explanation of the name is given by
lexicologists. Berynda, most probably, derives the name from
Gk anthōs "to bloom, flower, brilliance"; "the height,
highest pitch".
ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

For Axilъ, 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. Ermanb (Ermas, Hermes) [† Ro 16:14] is translated: "podpo'ra a'bo naušni'ca" (Greek erma "support", ermata "earrings"); Young's explanation: "interpreter". Ermi'sъ, Ermъasъ, Ermij, Erme'j, Erme'j is rendered: "zyskъ, a'bo u-těčka, 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'nnъ(k)"; Pape's translation: "göttlich Ross" or "mit Gott berühmt". Ermoge'nsъ Berynda translates: "ro'ža(j) zy'sku, a(b) utěčka rože(n)ia, a(b) reči'stъ rožde'nie(m)"; Onom: "Hermogenes, Mercurio genitus, aut lucrum generatio, vel refugium generationis. G."; Pape: "dear to the gods". Ermola'j (Ermolaos) Berynda renders: "sila liudi'j: ëli rečištъ liudskij. Ma(ks)."

Names with the element Zēn (gen. Zēnos) such as Zina" (Zēnas, abbrev. of Zenodorus) and Zino'vij, Berynda translates: "žiuvčij" (Gk zaō "to live", metaph. "to be in full life and strength") and "čistožitelь, ëli' živžitelь" 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 rod" and of the latter "Gottleber". The names Zīnai'da, Zī'nonz, Zīnői'da, Berynda leaves unetymologized.

Names comprised of the component Kı̄r (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: " Kı̄ra: Panı̄, a(b) Hospodi(n); Kı̄'ra: Pa'rī; Kı̄riakı̄: Hospodskij. Man(n): Hospoda'recz, Nak's; similarly: Kı̄ri'kia, Kı̄riłł, Kı̄'rios and Kı̄ros.1

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

In the names Mīna and Mīnод̄'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: Pomīnə'te(l), a(b) mē'siače(n)"; and the second: "Mē'-siačny(j) darβ". For the latter Pape provides "gift of Menes" and "child of the moon". In similar manner, Berynda renders the name Iliodɒrβ: "Slńčnyj darβ"; Pape: "sun-man, gift of the sun".

The names Mitrod̄'ra, Mitrop'lia, Mitrofanβ 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. Mitroðora:
"Matī đa'ra, Materni(j) darḇ" [Ber], "gift of mother" [Pape];
Mitropo'lia: "Matī hra'dovō(m)" [Ber], "mother city" [Pape];
Mitrofan'ī: "Materniavle(n)" [Ber], "with the help of deity
shining" [Pape]. The name Isidō'rī Berynda explains: "Zelē'zo
I(1) ra've(n) da'ry", from the Gk sidiros "iron", isos
"equal in number", doron "gift", rather than: "gift of Isis".
Dīmī'trij, in Berynda's translation, reads: "Ze'mle(n),
plo(d) ze'mlny(j), z(1) zbo'ža1, a(b) dwoema'terni(j)"
(commonly explained as an old form of Če mētēr). Berynda
probably derived the name from Gk dēmētriakos "cereal",
dvo "two", and mētēr "mother". EB renders Dēmētrios: "of
or belonging to Demeter".2

Nīmfan'ī, Nīmf, Nīmfodō'ra with the element nymfē
("a bride", "a young wife"), Berynda renders "obliube'nīca"
in the first two examples, and "Neve'stnyj da(r)", in the
latter.

Olimbī, Olimpī, Olimbi'j, Olimb'iasī, Olimpan'ī is
translated: "ō(t) nebesz", "nebesnyj"; Olimpia'la (July 25):
"četverolē'tie"; Olimpia: "Trī'znīšče e'llinskōe'.

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, Posid'ny, Pala'dij, Tarassij, Īmenej, Ūkea'ny, Ūriš'ny, Orest'1, Areopag'1ta 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, Ahathahhel' : "good messenger"; Aga'pij, Aga'pia: "beloved"; Ahhej: "joyful, grateful"; Athana'sij: "immortal"; Aleksij: "helper, defender"; Antigon: "good-natured, affable"; Afthonij: "abundance, freedom from envy"; Vaptz: "baptizer"; Epiti'mia: "honour, punishment"; Ερα'stъ: "grateful, pleasant", etc. Accurately etymologized are also Greek names with the element eu (="well, good"): Eu'nthi'a, Euahrij, Euahria, Euvu'1ъ, Euhenij, Euhenia, Euthi'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)o' brat".

1) Here Berynda expands the explanation of "Leksišь ... prosto" ("uhodnykъ") to "uhodnikъ Б[о]hu".

2) Berynda is fond of synonymous variations, for example, k(1) Euahrij is explained: "Dobrъ lovъ", and k(з) Euahria: "шусливое 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 Κτηρία'κβ, both authors are acknowledged. In connection with these names, Berynda also utilized the "Leksīsβ ... prosto" and "Dict. 1282"; for example, Αλέ'κτρο(n) ("Leksīsβ ... prosto": "πετελβ, πεταλβ"), κ(1) Ανδρο'νικβ ("Leksīsβ ... prosto": "μυζεμβ ποβε- 
dītelβ"), Ακσίος ("Leksīsβ ... prosto": "Ακσίον, δοστοινβ"), Απόλλο'νιγ ("Leksīsβ ... prosto": "hubitelemb"), Αποστολβ ("Leksīsβ ... prosto": "poslannīkβ"), κ(1) Αρσενίγ ("Leksīsβ ... prosto": "Μυζεστυνβ"), Αρξι'πρβ ("Leksīsβ ... prosto": "načalnikβ konemβ, koniušij"), Αρξιστρατβ(β) ("Leksīsβ ... prosto": "voevoda"). From the "Dict. 1282" we have Κιδαρβ ("mrakβ") and Σμίρ'να ("Zmiurna, neįstlėnii"). 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, κ(1) Ανδρεjb is rendered: "Μυζεστυνβ, smē'ly(j), namocnē(j)šij. a(b) rostropmē(j)ši(j), dē(1)nē'(j)šij, a'bo z(β) Ev(r): sī'la".  

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'rzuiucij vo'dy", and then from Greek: "vale'čnyi". ¹

Similar treatment is accorded Aleksa'ndrla: "evre(j)-skî, No. z(ь) 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'p'b (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 vsěx, a'bo protI(v)ko vsěmь" (Gk anti "instead of, in place of, against" and pas "all")²; Anti-pa'(t) r(ь) 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 (Berenike, Berenika, Berenike, Beronikis), a Macedonian form of the Greek Ferenike meaning "bringer of victory"
(Gk _ferein_ "to bring, carry"), Berynda translates: "Tia'žko
zvítia'zstvo" (Gk _barys_ "heavy");\(^1\) Kleopa (Kleopas, short
form of Kleopatros (= "shining through the birth of his
father"),\(^2\) (Pape), is translated: "Xva'la všelia'kaa, a(b)
vsia'koho spo'sobu xva'la" (Gk _kleos_ "fame", _pas_ "all") \(^2\).
The succeeding entry, Kleopat'ra (I Macc 10:57), is more
accurately rendered: "Sla'va ŝtěč'zný a'bo ŝ(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: "Æxpellens 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 lexico:grapher also etymologizes
names whose provenance is unestablished even to-day, e.g.,
k(l) Bori'sz which is rendered: "Ś(t) e(l): Vorī's(z):
Větr(z) s(z) Po(l)noč'" (Gk _boreios_). Pape also derives this

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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).
name from Greek: "one who buries" (Gk oryssos "to dig"; "to bury"; "heavy blow") and Withycombe's explanation is "fight". Other linguists (Brückner, Vasmer, Rudnyč'kyj) etymologize from the Mongolian bogori "little", while Sobolevskij treats the name as a diminutive of Borislavь.

From Greek, Berynda also derives the name Arsa'kь (Arsakēs): "po(d)no'šuiučij tarču, a'b(o) po(d)nes(e)n(e) ta'rčē" (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 Antioxia, for example, Berynda renders as: "za' vo'zь a'bo v(2) mĕ'sto vo'za, a'bo bě'hu, a'bo protī(v)ko vo'zovī; a'bo bě'hovī, ellī(n)ski". The Onomasticon's explanation for the same is: "pro vehiculo, vel currul, id est loco currus: siue contra vehiculum vel currum". Contemporary renderings read:

1) "Elevans scutum, aut elevatio scuti. G." But the name k(l) Arsakij, patriarch of Constantinople, Berynda translates "hardness of the sun" or "lightened vomit", prob. from Heb. or "sun", qasheh "hard", or "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), bolō'tī'sta(a) ... via(z)nučaa, pliuhačaa" (with an extensive description following explanation), Onomasticon: "Limosa, vel coenosa", Pape, Lewis: "a marshy region"; Arara'tb: "Prokliatstvo drža'nţia, kliatva' tre'pet', zlorečě'nje. Z(ţ) e (v) i si(r): prokliatctvo, a'bo svě(t)lostb běhu'čohţ", 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 Īlī' Verrē'a (Berea RSV, Berrhoea Onom, Berroia Gk, Ac 17:10), the Onomasticon translates: "Gravis vel ponderosa", where Berynda presents the much broader explanation: "Tiaţka(a), met[aforiče] ško(d)liva(a) smu'tna(a). Ta(k)że, Povażna(a), Zaćnaa, Nepospoli'taa, abo Vaţna(a)." Smith's and Pape's translation is: "will watered". Kîprî (Kypros, Cyprus) Berynda renders: "xoro'șaa, 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) Kyprîs, f., metaph. of a beautiful girl, a Venus as appellat. "love, passion".
vy'spa [source], e(st) i pë(s) 1, 14 i vë'tvi du'ba, 1 4,13, sëzrë'niie"; Onom: "pulchra, vel pulchritudo. G."; Ko'rinthb: "e(1) nasyče'nbe, a'bo ëzdo'ba", Onom: "Saturitas, vel satie-tas, aut ornamentum. G." ²; Pape: "high city"; also Makedo'ni, Lïstra, Sïraku'sy, Athõnò, etc.

For some names, in addition to regular explanations, Berynda supplies fanciful renderings taken from legendary traditions. For example, Iera'polb: "S[viaš]čennyj hra(d) v Frîgi'î ležašč, do koto'rohô z Ry'mu perenë'sz bë'sz ka'men'ye'lîj za roskaza(n)em(z) s(t) Ave(r)kia epp(s)a Ierapo(l)". ³

Geographic names not to be found in the Bible are also introduced. For example, "Da'naprin(ţ): Dnëpră rëka' [source]", no etymology provided; "Sauroma'tia: iaščuroo'čnâia". ⁴ Skîthi(a) ⁵ Berynda explains: "Tatarska(a) zemlia', z(r) Sracî'nî"; ⁶ Boe'mia is explained: "če'ska(a) 3 dîn' v(ţ)

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 lizzard".

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

6) The name Sracînî Berynda renders: "Turcî, Skî'ithî, Tata're". Sarakênôi, pl., Arraceni (Plin.) derived from the Arabic sh-r-q "east-man" with reference to Egypt and Palestine.
do'l(z) I ši(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) Skīlla, which Berynda explains: "zvēria mo'rsko'e, Ŗ ŝestľ' holovъ pe'sēxъ, a postatb kra'snol nevē'sty. a ņsta'to(k) tē'la iakъ u'žzb, v(4), tē'snomъ mē'scī Žive'tz, hde ī Xa'rīvdis(ţb); and ii) Xarīvdis, explained: "Tē'snoe mo're, hde ia(k) vî'r(ţ) požira'ie(t) liudij ī 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'ktb, La(t) Benedi'ktb: bl(s)ve'nę a'bo derzno've'nie. Manual to(l); Luke:

1) Scylla, a celebrated rock between Itly 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.
iev [vëskrõshaj] ... Ma(n):razume(n); Silve'strë: 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'niij: "s(2)vy'se
da(n)ny(j), a(b) ūskuple'nyj, a(b) vměsto Ḣ'no(h) kuple'ny(j)",
and Ale'ksij: "Posobī'telenb, pomo'sčnī(k)", Berynda exploited
the "Leksis'b ... prosto".² The former explanation was also
utilized to render the name Antōni'in'b ("Na zaměnu druhohō
kuplenyj").

A rather insignificant number of Latin names is encom­
passed by the Onomasticon and some of them such as Akvilia,
Rublij, 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'ktor' Ḣ Vike'ntij, la(t) ĭmena po­
bědī'telb, Maks: zvī'tia(z)ca, zvīitiažītelb".³


2) "Leksišt ... prosto": "vměsto Ḣ'noho kuple'ny(j)";
and "posobītelb".

3) Similarly, one entry embraces the names Līsia and
Līstra: "e(1) 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'uel: "Usta' truby', a'bo spoko'jny(j). Z(ъ) e(v): ï e(1): podo'j liu'dzski(j). La(t): sla'by(j)"; and Luka': "ev(r): [vəskrəša'aj], samo'mu z(ъ) me'rtvy(x) vstanbe. La(t) ð(t) svě(t)lostI, N. Ma(n): razume(n)".¹

In addition to etymologies, names like Ma'rko, Loukia'nz 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: "səvrəše(n)".

Alongside some of the Latin names, Berynda indicates the word from which the name is derived; for example, "Indi'ktb: [no'voe lě'to], prîhla'sie, ìlî' povele'nie ð(t) rečenia Indi'ko: ðpověda'iu, oustavu'iu"; "k(1) Lavrentij: Mnoholiu'den ... z(ъ) la(t): Bo'bkovoyj (La(t): bo lavrus, da'fnî, ie(1): Bo'bkovoye de'revo)"; "Silua'nz (î Seliva'nz) Lě'snyk, dîkij, lěsnyj, borovy'j [si'lva, la(t): Lěsî]"; etc.³

Some of the incorrect explanations of Latin names

¹) Onom: "Hebraice potest interpretari, Ipsi resurrectio, vel Latine a luce. D." Dict. 1282: "vəskrəšaiəj".

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'nь: "MironosI(t)" derived from casia, a tree with an aromatic bark, like cinnomon, instead "of Cassius"; Martinianь, probably meaning "of Martius", Berynda explains "svyšše svědite(l)stvova(n), a(b)o cě(1)", probably from Gk martys "a witness", "whole" or "cured".

Undnown is the source from which Berynda obtained the explanation "čestь" for the name Ihnatij. According to Withycombe, the etymology of this name is unknown.

For some names Berynda offers a two-fold explanation. Lo'gginь, for example, is literally translated: "do(l)hij" (Lat longinus "long") with the added abstract concept: "smyšliaiaa hlubo'ko" (= deeply meditating, thinking thoroughly). Similarly presented are: Seku'nкь: "vto'ryj, a(b) ěčasli'vyj, fortu'nnyj"; Sevǐrь, Severus: "Tia'žekь no'rovy. vysokoumlě'vь, pova'žnyj, okru(t)nyj"2, and others.

Generally, names-appellatives are explained correctly. For example: Vi'kторъ, Vikentij ("pobědī'telь..."), 3 k(1)

1) The Lat dignitas is a possibility.

2) Cf. Hebrew names XevrO'nь where, in addition to the usual explanation, Berynda adds, in brackets, the abstract: "vidě'nie věčnое"; and also Aďdь (I rar 8;7) "supte'lnostь a'bo ostro(st) rozumu".

3) See M. Grek: "Vikto(r) da Vike(n)e, rímska imena ... Įm(s) iedī(n) to(l)kь: Pobedīteli" (Cf. J. Janōw, op. cit., Table I).
ETYMOLOGIES OF PAMVO BERYNDA'S PROPER NAMES

Vita'lij ("živo'tnyj"), Bonifa'cij ("dobrotvo'recь")\(^1\), Herman ("krěpkou'me(n), něme(c)"), k(1) Dometianь, Domita(n) ("do-mašnik"), Do'mna ("Pa'nî"), Do'natь ("darova'nyj"), Kônstantij ("tverdь"), Mari'na ("morskaa"), Köndь, Kvë(n)tu(s) ("pity'yj"), Lu'ppь ("vl'b'kь"), etc.

Some of the incorrectly rendered appellatives include: Dome'tij ("svy'še daro'vanyj", prob. from Gk doma "gift"), and Fa'vstь, Faustь ("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 ïnde i be(z) tlēkova'nia, za sluča'jnoe i nu'ž(d)noe i sko'rostnoe vre'mene ..." (= "and in some places without explanation, because of haste, urgency.

\(^1\) Vonifa'tij is explained "pote'čnikъ".

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, Do-rothej only the latter is rendered; in Ry'mě, k(1) Rōmīl(z), Rōmu(l), Roma'na, k(1) Rōman(z), the first and final is explained; in Rodī, Rodij, Ro'donţ, Ro'dosţ a'bo Ro(d), Rodi'omţ, the first two are etymologized. The name Pa'uelţ is explained, but Paula, Paulinţ remain unrendered; Solomōnţ, Salomōnţ is assigned a meaning while k(ţ) Solomi'a is not; Maksi'mţ is etymologized but Maksimilianţ has no rendering, etc.

Unexplained sometimes are names of uncomplicated provenance such as Hlafira, Elladij, Hlīki'a, Heminia'ntţ, Euα'nthia, Filaretţ, 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, Filologţ, k(ţ) Filoni'la, Fōtinia, and others.

Unrendered is also Berynda's religious name Pa'mvōntţ, as well as names of uncertain origin such as Pathnu'tij, Piōrţ, Holenduxa, k(ţ) Hovde'la, Kastulţ, Ka'stōrţ, and others.

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 *Leksikon slavenorosskij i imen' tłękowanie*, as mentioned in the introduction, was the largest work of the XVIIth 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
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-words 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.
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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. Bulić⁴ and A. Martel.⁵

Berynda's dictionary has retained its scholarly value to the present. Many lexicologists continue to cite it as a

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1) "Alčba: ... holo'dnostь, Peina, esuritio; Ba'horь: Foinikis, šarlatovaа farba, Purpura" etc.


4) Bulić, S. K., Očerk istorii jazykoznaniya v Rossii t. I, SPb, 1904.

5) Martel, A., La langue polonaise dans les pays ruthenes, Ukraine et Russie Blanche, 1569-1667, Lille, 1938.
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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 plenary collection of names in the Eastern Slavic world of that time. In comparing L. V. Biryla'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


²) "Pridvo'rie, zri v' i'menex Xir's'th; Zegra'f', zri Zivop'secь," and others.

³) M. V. Biryla, op. cit.
used personal names in Ukraine to-day. 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

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'mvōn (June 5 and July 18) referring to two different saints, and others.

According to the afterword of the "Leksikon", T. Balaban\(^1\) 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.

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1) "Rečeniiia i Imena Slave'nskaia izbira'ti, akī ne ou su'scu tohda Leksiko'nu, ra'zvē Liubom(d)ra KI(r) Lavre'ntia Ziza'nia..." (Leksikon, p. 243).

2) "Liksikon", Kyjiv, 1961, p. 3.
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The number of Christian names accessible, even in their variant forms and diminutives, were insufficient for use. Many names assumed the function of surnames, 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 XVIIth century in its method of explanation. Methodologically, the lexicologist approached his material as a linguist and onomast indicating, for example, common elements such as "Aen, Betź, Ilź Vźthź" 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, "Spotserežennja nad ukrajins'kymi prizvyščamy XVII v.", Doslidžennja i materialy z ukrajins'koi movy, Tom VI, Maukova dumka, Kyjiv, 1964, pp. 133-145.

2) Cf. V. K. Tredjakovskij's explanations of some names such as: Italia from "dalž (distance), Germania from "xolm" (hill), Skity from "skitat'sja" (roving), Igorź from "igratź" (to play), etc.
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 XVIIth 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 rea 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.
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. Miklošič’s monumental work in the field of Slavic onomastics. 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. Miklošič’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. Miklošič, Die Bildung der Slavischen Personen- und Orts-Namen, Vienna, 1860. (Reprinted in Sammlung Slavischer Lehr- und Handbuecher, ed. A. Leskin et al., Heidelberg, 1927.)
Miklošič's work has scientific merit even to-day.\textsuperscript{1} All later studies in Slavic onomastics were based to a great extent upon Miklošič'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.\textsuperscript{2}

In 1867, M. Moroškin\textsuperscript{3}, a follower of Miklošič, 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. Miklošič'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.


\textsuperscript{2} Humec'ka, L.L., \textit{Narys slovotvorčoji systemy ukrajins'koji aktovoi movy XIV-XV st.}, Akademija Nauk Ukrajins'koji RSR, Kyjiv, 1958, p. 7.

\textsuperscript{3} Moroškin, M., \textit{Slavjanskij imenoslov ili sobranie slavjanskih ličnyx imen v alfavitnom porjadke}, St. Petersburg, 1867 (work not seen by the author).
A significant contribution to the study of onomastics was also made by N. M. Tupikov. 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. Ginken and O. M. Seleščev, and the function of suffixes was dealt with by F. V. Taranovskij and others.

Ukrainian onomastics of that period is represented by four important works: that of M. F. Sumcov, which discussed village nicknames as the basis for surnames; V. Oxrymovyč, who concentrated on nicknames as material for the study of folk traditions and principles of legal practice; I. Franko’s

1) Tupikov, N. M., Zametki k istorii drevnerusskich imen, St. Petersburg, 1892.

2) Ginken, H. H., "Drevnejšie russkie dvuxosnovnye ličnye imena i ix umenšitel'nve", Žywaja starina, kn. IV. 1893.


4) Taranovskij, F. V., "Soobraženija o suffiksax, xodjaščix v sostav zapadnorusskich familij i nazvanij sel i dereven v Belarussii", Filologiceskie zapiski, 1892.


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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. Simovyc 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. Sčerbyna 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) Simovyc, V., "Ukrajins'ki čoloviči jmennja osob no "-no", Zbirnyk komisiji dlja doslidžennja istoriji ukrajins'koji movy, kn. 1, Kyjiv, 1931, p. 87-111.

produced a number of publications and articles covering the period from the XIVth century to the present time. Among them are: A. A. Burjačok, who applies the comparative method to Slavic and non-Slavic languages; L. L. Humec'ka, who wrote on Ukrainian names of the XIVth - XVth centuries; O. V. Tkachenko; Ju. K. Red'ko with a number of articles which appeared in 1966 and an extensive study on contemporary Ukrainian surnames to his credit; and M. V. Fenenko, 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 onomastyky incorporated:


2) Humec'ka, L. L., op cit.


porating articles dealing with Ukrainian and non-Ukrainian nomenclature and Terytorial'ni dialekty i vlasni nazvy. In 1964, a collection of articles titled Ukrajins'ka dialektolohija i onomastyka 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 abroad. 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 namelore and also includes articles or monographs on non-Ukrainian names. Works and articles have been published by: J. B. Rudnyc'kyj, the most active

research in this field; W. Jaszczun\(^1\); E. Borschak\(^2\); M. Borows'kyj\(^3\); S. Hordyns'kyj\(^4\); I. Velyhors'kyj\(^5\); B. Unbegaun\(^6\); W. Kirkonnell\(^7\); C. Meredith Jones\(^8\); and others.

Ph.D. dissertations in this field have also been authored by J. P. Hurs'kyj\(^9\) and Andre de Vencenz\(^10\); and M.A.

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1) Jaszczun, W., "The Term and Name 'Brody'", Onomastica, No. 29, UVAN, Winnipeg, 1965.

2) Borschak, E., "Le noms de famille ukrai


5) Velyhors'kyj, I., "Term and Name 'Canada'", idem, No. 10, 1955.


8) Jones, C. Meredith, "Indian, Pseudo-Indian Place Names in the Canadian West", idem, No. 12, 1956.


10) Andre de Vencenz, "Le nom de famille houtzoule", idem, p. 191-205.
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 in his work:


4) Slipchenko, Wl, Gogol's Proper Names, University of Manitoba, 1966, [Unpublished].

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. Vasmer, 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. Baeklung. 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


2) Baeklung, A., op. cit.
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 SLAVENOROSSKIJ Ė ŠMENЪ TLЪKOVANIE"
OF 1627

by Jaroslav Rozumnyj

Thesis presented to the Faculty of Arts
of the University of Ottawa through the
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fulfillment of the requirements for the
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Ottawa, Canada, 1968
CONCLUSIONS

The appearance of Pamvo Berynda's Leksikon slaveno-
rōsskij i ĭmeně tlĕkovanie 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
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
the time by ideals of the Reformation form the largest group in "Leksidon2". 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,
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, eventhough occasional Latin and Hebrew forms are encountered. In some cases, Western influences in name transcriptions are evident. This primarily relates to the Greek letter "γ" which is sometimes rendered "e" instead of "μ" and "β" which appears as "σ" instead of "π". 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

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.
Aaron (Heb Aharon) [Ex 4:14, 1 Ch 6:3], "Aaron, 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).

Aaronites, literally "of or belonging to Aaron" (Young); "the house of Aaron" (RV).

"Iadon, Iudicans, aut litigans, vel manus eius. Nomen viri" (Onom); Jadon (Vg, RSV), Iadon (Onom). Aaron (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).

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 Virsavi'a (OB) is BorAshan (RSV), Borasan (A), Borsabee (Lxx), Asan (Vg); perhaps same as Ashan [Jos 15:42] according to EB, Young and others. Berynda took the form Virsavi'a as well as Asarbn from OB.

Aasarnb: Dy'm'b, a'bo ku'riači(j)sia, śma' hrada v(-b) ple'-meni Iv'dinē [source] i Asa'n' [source] i Virsavi'a [source] (Ber).

"Asan, Fumus aut fumigans. Nomen civitatis in tribu Iudae [source]" (Onom); Asan (Heb), Asa (Onom-Gk), Asan (Gk) [Jos 15:42]; "smoke" (Young, Sm).

N.B. In 1 S 30:30 Virsavi'a (OB) is BorAshan (RSV), Borasan (A), Borsabee (Lxx), Asan (Vg); perhaps same as Ashan [Jos 15:42] according to EB, Young and others. Berynda took the form Virsavi'a as well as Aasarnb from OB.
"Aasbai, Confidens in me, vel frater circundans: 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".

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".

Aasthl'r-b: Behu'n'b, pose'l-b, a'bo pose'l-b na podvo'dé, honec(ě), podvo'dnık, a'bo kvapli'vost(ь) horličě, a'bo po'spě-x(ь) dosvě(d)če'noho, a'bo bra't'ь kotry'j dově'duetsi, a'bo z(ь) ST'rskoho i Evre'jskoho, knia'zь ho'rličě, a'bo knia'zь vyvě'duiůcohosia [...] Aasthari' Leksik ima(t) (Ber).

"Ahasthari, Cursor vel veredarius, siue festinatio tur-turis, 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), Aseran (Lxx), Asthera (A), Ahasthari (Vg) [l Ch 4:6]; "the courier" (Young).

N.B. EB treats this name as a corruption.

A'bra: Nevo'lnlca, a'bo služe'bnlca [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.


"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 (Aîahuha'îsa).

His explanation is probably derived from Heb avah "to commit iniquity", "to do wrong", "be perverse".


"Abiasaph, siue Abisaph. Pater congruals, siue pater
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'sar'b and Avi- (Avî-) saf'b 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).

Avadô'n'b, e(v): Apollô'ô(n), Olothreu'ô(m), e(1): a slove(n)-skî: Hubia'j, ëli pa'huba: Vykorenia 'iučij, a'bo za-trače(n)je, propast' a'bo vypuža 'iučij, vyhla'žuičij, [source], skazi'ta(1)ně Avadô(n) (Ber).
"Abadon, Exterminans, vel perdition. Abyssus [source]" (Onom); [Apoc 9:11]; "destruction" i.e. "destroyer" (Young, Arndt, Sm and others).
N.B. Berynda's correction of Avadô(n) refers to OB. Name of the ruling angel in hell.

A'vva: ò(t)če, Ta'tu [source] ST'rskI e'st(-b) (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.

Avvako'ôr': Otec'b Hospodenb [source] (Ber).
Berynda's derivation is from abba ("father") and kyries ("Lord, lord, master"). Onomasticon does not include this name.

Avvako'm('b), ilî Amvako'k(ê), ël(î) Abakku'k'ë: Borec'si'lnyj a'bo vsp'o'ra î'x'ë, zapar'snik'ë, a'bo òblaplia'iučij, më'sto a'bo seuta', a Ma'ks(m) [Maksim Grek, J.R.] ootec(ê) vûsta'nîa. Avvâ bo' ote'c't. Ku'm(ê) že, vûsta-nî. Ïmi'a Frr(o)ka [source] (Ber).
"Habacciç, Luctator, vel amplexans. Nomen prophetae [source]" (Onom); Habakkuk, Habacuc, Ambakoum, Ambakoûk [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) Avdôj, ël(î) Audî'j: Rab'b H[ospode]nb, a'bo svëdok H[ospode]nb. Safar' ðo'mu Kro'lia Axa'vâ [ël(î) sto Pr[o]-r(o)k'ë kri' i pi'ta' xlébo(m) i vodo'iu] [source] ë Av- di'a [source]. Pr[o]r(o)k'ë tyž(ê) 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),
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.

**Avedenagō**: Sluha' iasnosti, a'bo svē'tlosti, a'bo nevo'lnikə frasovli'vy(j), trosklî'vyj, pečalovi'tyj, a'bo či'-niači(j) iasnos(ə), ūnia' mu'ža koto'roho ĭ Aza'rie̱iu nazyva'jutə [source] (Ber).

"Abdenago, Seruus claritatis, vel seruus anxius, aut faciens splendorem. Nomen viri qui Ħ 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-sheeth "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.

**Avelb, čre(z) alef(ə): Pla'cę, sko'rb(ə), ža'lostb, pla'cę veli'kij, ža'lova(n)e [... ] ĭ Avelb, ĭ ve' thyma'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.

Avelb, čre(z) He napočatku: Sueta', prožnostb, a'bo dychane, a'bo Sī'srki, pa'ra, a'bo kadžene, dymę, a'bo ma'rnostę
[Prepu'tie], a'bo někše'mnst(ъ). Sy(n) Adamlб [source]. Evelь, ĭl(ъ) Avela: plačь, ľmě' mě' stu [source], ko­
toroe ĭ Avelь, zří vy(š)sře: ty(1)ko He průdano do po-
ruš(ě)nъa (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", "transistorines" (Sm); meaning ob-
scure (With). The current Hebrew understanding of 
Abel (from hebel "breath", "vanity") is disputed. T. 
K. C(heyne) (see EB) feels that something more concreie 
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: Drěznove'pъ [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 com-
memorated on Dec. 5.

**Avě'vlъ: Apr. 1 (Ber).

**k(1) Avi'vlъ: 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, commem-
memorated on Mar. 27.

*Avra'mij: Boha'tъ, Oct. 29, Aug. 21 (Ber).
Abramios, probably Gk form of Heb Abram mg "high fa-
ther" (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 prí-
še'le(c), priše'ln(ъ), prixo'denъ. Sy(n) Tha'ry xal-
de'jči(ъ), [source] (Ber).
"Abram, Pater excelsus. Filius Thare Chaldeus [source " 
(Onom); "pri xo denъ" (Leksißt ... prosto); [Gen 11:31]: 
Abraham, Abramos (Gk); "father of hight" (Young); "exal-
ted father" (Sm); "high father" (EB).
N.B. Abram, the original name of Abraham.

Avraa'mъ: o[te](ъ) mnō'hix [nar'odō(ъ)], Oct. 9 (Ber).
"Abraham, Pater multitudinis. Filius Thare, sic nomi-
natus a Deo, cum prius Abram diceretur, [source]"(Onom).
"οτες μνυμι" (Leksis ... 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'lostЬ o(t)ca. İmia' Pr[o]r(o)ka, [source], Apr- 8 (Ber).
"Agabus, Locusta vel festivitas patris. D.*Nomen prophetae [source]" (Onom); "sviditelъ" (Leksisъ ... 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).

Ahavъ, Ahava: Saranca', a'bo ko'nî(k). İmia' mu'za, [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'1ъ: Bl[a]h[i](j) vě'stnî(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]hopobě'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'bryhъ 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.
Aga'pij: Liubli'mb, Mar. 15, Aug. 22 (Ber).
Agapis, Agapius (Lat); from Gk ἀγαπή "love", especially "brotherly love", "charity".

Aga'pia: Liubli'maa, Apr. 16 (Ber).
Agapē (Gk), "beloved".

Ahhe'j: Vdlačnyj, ve'selyj, Dec. 16 (Ber).
"Aggaeus, Festiuus, siue solennis, vel gyrans" (Onom);
Haggai, Aggaios (Gk); "feaster" (Gr); "festal" (Sm, DB); "festeine" (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.

Ah[e]lj: Vě'stnij(k), Pose(l) oµovē'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, Agia'mos'z: Posviač(n)e (Ber).
agisma, n., i) name of a holy place, sanctuary, heaven, ii) sacred object, iii) sacrament, iv) consecration;
agiasmós, m., sanctity: i) as a divine quality, of Christ, ii) as a human quality, iii) divine name.

Agios, Osio(s), PanagI's(-b): 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 agrios "wild", "savage" or from akratos "simple".
N.B. The name of several Roman women, a Roman martyr, commemorated on June 23.

Adž: Mě'stce koto'roho nězna'emo ně' vǐdǐmo: Temníca [source], ro'vě nema'iučij vody' [source], adž preišpo'dnij: Najnjižsee na' sa'momě spo'dě městce propastnoe, abo Peklo [source], dolů (Ber).
Aděs; in NĚ "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

Ada': Zhromaže(n)e, a'bo ozdo'bna, z(ʔ) ST'rska(h), ḏ(t)da'le-
naa, žena' Isa'vlia [source], Lame'xova [source] (Ber).
"Ada, Coetus, vel congregatio, siue ornata, vel resti-
ficans, aut transiens, vel praeda: aut Syriace, abla-
ta [source]" (Onom). Ada, Adah (Heb), Ada, Adda (Gk),
Ada (Lat); "an ornament" (With); "adornment", "beauty" (Sm);
probably "brightness" (DB); "pleasure" (Young).

ADA'M(ʔ): Člkъ, a'bo ze'mskij, rudy'j, a pre(z) lite'ri zna-
či'tъ v(ʔ)vesь svě'tъ, z Hre'ckoho, A: Anatoli', Vъs-
sto(k). D: DI'sis, Za'padъ. A: A'ритos, Sёverъ. M: Me-
simvri'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 vocauit 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.

Adamantъ: Dia'mentъ, a'bo Tverdy'j, neužýty(j), Alma(z),
mos(k)*: dorohi'j kamenъ, a krovь ko'zlia eho' mia(h)-
ii(ʔ) [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. Ada-
mantos, a place-name (Pape); Adamas, m., name of arche-
typal 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.

z(ʔ) desiatъ (Ber).
"Adonai, Beatus Hieronymus, [source] pro nomine Dei
tetragrammaton, id est quatuor literarum, Adonai trans-
tulit: in aliis autem locis semper interpretatur est
Dominus ..." (Onom); Adonai (Heb), Adônai (Gk); "my Lords"
(Gr).

*) mos(k) = Muscovite (Russian). This term Berynda
uses with the reference to Russian and the Russian language.
*Aendo'r-b: Bezle'pie. Z(r) E'n-dō(r) (Ber).
Berynda translates "without beauty", probably from Heb ayin "without" ("there is not") and hadar "beauty" "honour"; "bezlepica" (Dict ... 1282).
N.B. According to T.K.C. (cf. EB) "at Endor" [Ps 82:10, 11] is a corruption and should be read "without survivors".

"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'osć: Kazl'telb [source] (Ber).
"Asmodaeus, Distructor vel dissipator, aut delicti abundantia, vel peccatum abundans, siue ignem mensurans. D. Nomen daemonis [source]" (Onom); Asmodaues, Asmodaios, Asmodeos, Asmodeus (or Asmodaues), 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), ı̇l(l) Aza': mo(c)no(st), a'bo koz(a) [source] (Ber).
"Aza, Portitudo, 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'r-b: Pomo'cnl(k) [source] (Ber).
"Azor, Adiutor, vel accinctus: aut Syriace, conuersus D. [source]" (Onom); Azor (Heb), Azor (Gk) [Mt 1:14]; "a helper" (Sm, Young).

Aldo'n-b: Solovi'j (Ber).
Aëdōn, f.; "songstress, i.e. the nightingale" (Pape). N.B. The daughter of Pandareos, who was changed into a nightingale.

Aî'r-b: Vêtr, v(č)zdu(x), pově'trće (Ber).
Aēr, deity; "air", the ruler of the kingdom of air, i.e. Satan [Eph 2:2] (Pape, Arndt).

Aîtha'1(č): Pr(s)nō rastu(šć), m[učenj]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 aithalo- "to soil with soot or smoke".
Athali'a, Ž: May 6, zri' Hotholi'a (Ber).
"Athalia, Hora, vel tempus Domino [source]" (Onom);
Athākiah (Heb), Gotholia (Lxx,A,L); see Hotholia.

k(1) Athana'sij: Be(z)szmərətenə, to e(st), besme'rtənyj, Oct.
24, Jan. 4 (Ber).
Athanasiōs (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.

Athena'sia: Be(z)smertime. Ḣəmia prp(d): Oct. 9, Jan. 31 ...(Ber).
Athanasia (Gk), fem. of Athanasios; "immortality" from
Gk athanasia.

Athīno'viːj: Mēnervin'ə Lu'kə, e(1), Ḣəmia mu'žə [source](Ber).
"Athenobius, Minervae arcus. G. Nomen viri [source]"
(Onom);[1 Macc 15:32].

Athīnogen(ə): v(ə) Athī'nex(ə) rozde(n), July 16 (Ber).
Athēnogenēs, m.; "born of Athene"; "vo athīnexə rozə
denə" (Leksisə ... prosto).

k(1) Athinodō'rə: Mēnervi(n) da(r), Dec. 7 (Ber).
Athēnodos (Gk); "gift of Athene".

Athī'ny: Be(z) xo'lima, be(z) pa'horka, be(z) zhromaže(n)ia,
a'bo o(t) Athin'ny, To e(st), Mēne'rvy boh'i'nə nau(k).
E(1): izia(shč) na v(ə) prem[u](d)rosti, Ḣi' poče(n)-
a v(ə) ra'zumə. Mə'sto Axaii [source] (Ber).
"Athenae, Sine cumulo, vel ab Athenae, id est, Minerue,
Minerales. G. Ciuitas Achaiae philosophiae dicata,
studuis 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 Athenes stems from the same root as the word
anthos "the bloom", "flower" and "brilliance" (Lat
ador, adorenus). 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.

Athīne'e: To(t)ə'ze, e(1) [source] (Ber).
"Athenienses, Idem. G. [source]" (Onom); Athēnai'os,
m., "the Athenian" [Ac 17:21].

Athō'n(ə): Hora', ia(z) ni[n]ə h[laho]le(t)siə, s[via]ta(a)
Hora', a'bo s(t) Hory' sa'my(j) ve'rx(ə) (Ber).
A'thōs, m., (Gk); in earlier writers A'θōn; "mount
Athos"; O'ros, n., = Athos, n., Agion Oros, the Holy Mountain (Greek Lexicon).

Ai'n[=] n; oko prez)ro)ristoe abo zr(o(d)lo [source], Ae'n= pohliada(n)e, posmotre'n[=]h [source] Ah'ia [source], Ahino'n[=], (Ber).
"Ain, Oculus, siue fons ... [source]. Eadem vrbs di­citur Aen, iiisdem 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'n[=] n =) Ijon (RSV), Ain (Lxx), Ahion (Vg), [1 K 15: 20]; Ain (Lxx), Nain (A), Aion (Vg), [4 K 15:29]; Iō (Lxx), Ahōn (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(l) Aka'kij: NezlobI'vy(j), pro'sty(j), otvo'ristyj, šče'd­ryj, Sept. 15 [sources] (Ber).
Akakios, m., (Gk), from Gk akakos "innocent", "guile­less".

Akeldama': Selo' krVve [source] (Ber).
"Hacel-dema, Ager sanguinis. Syrum est. [source]" (Onom); Akeldama, Akeldamax, Haceldama; "selo krVvi" (Dict ... 1282); "field of blood" (Gr); from Aram ha­geldema "field of blood" [Mt 27:3 – 16].

Akepse'j: Želē'zo(m), ili v(ț) uspokoe'niu upečeny(j), Dec.11, imia' m(č)nika (Ber).
Akepsimas, m., Acepsimas; Berynda's derivation is probably from Gk ake' 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(ț): z(ț) ulči(n)em(ț) a(1)bo smě'xo(m), liu(b) žar­to(m), besđu'iuc(i), Dec. 7, Nov. 3 (Ber).
Akepsimas (see Akepeiej); the name is probably of Persian origin. SJS has: "Akepsim or Akepsij".

k(l) Aki(n)dT'n-b: Bezbe'dnî(k), ne syj vę běda'xę, toestę, ne bu'dučij v(ț) ža(d)no(m) nebe(z)reče(n)stvę, m(č) Nov. 2, Apr. 20 (Ber).
Akindinos, m., (Gk); "without danger" (Pape), from
Gk a-kindynos "without danger", "free from danger". 
N.B. Martyr in Persia; commemorated on Nov. 2.

**Akuti'ōn: Īmīa' 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'ν) 
ī pro(st) [source], June 14, Jan. 20, Feb. 13. La(t): 
Akvi'lia, ore'1(ν) (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(z) Akīli'nā, Axīli'nā: o'rllīc(a), za blhorē'čie, Aggeli'nā 
h[laho]e't(ς)sia, Apr.7, June 13 (Ber).
Akylina (Gk), Aquilina (Lat), from Lat aquilina, f., 
an eagle".

Ale'ktōr, pštėlv: [ru(th)] a'bo bezbranna(a) dēva, a'bo Pe'rļa 
Krīša(l)na w(ς) kohute' naxo'diačaiasia (Ber).
Alektōr (poet. form of Alektryō'n); "a cock"; "a hus-
band", "consort".

Alektrīo(n): Pève(n), pštėlv [source] (Ber).
Alektryōn; mythol.; "cock", "rooster".

Aleksa'ndrī: Po'moc(b) muže(st)ve'nnaa, vspomožite(1) mužő(ν), 
a'bo podpomož'i'te(1) mužškij, 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, Īmīa' caricī, Apr. 22 (Ber).
Aleksandra, f., (fem. form of Ale'ksandros). A fourth 
century martyr.

Aleksa'ndriā, evre(j)skī No': Hně'vo(m) zapale(n)e, a'bo za-
borone(n)e, a'bo tverdœ, abo podrāžne(n)e, a'bo po(d)-
noše(n)e te'mnostij. Z(ν) e(1): po(d)pomože(n)e mužej, 
mužo(ν): a'bo ratu'no(k) mužškij abo najmocně'jšoš. 
Město su'dō(ν) v(ς) egī'ptē [source] z(r) Dīo(s). Īmīa 
į m(č) ženy', Mar. 20, May 18 (Ber).
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 Aleksandrь.

Aleksandri'о(n), Papa Rǐ(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: Posobbi'telenь, pomо'schnи(k), Nov. 23, Mar. 17, May 20 (Ber).
Ale'ksios, m., (Gk), Alexius (Lat); "helper", "defender" (With); "alekse' - posobitelnь" (Leksisь ... prosto).
N.B. A fifth century Roman saint. More popular in the Eastern than Western Church.

Alǐ(m): pre(z) į, volociu'ha, pre(z) i zē'liu, įmia į ma(k), Aug. 1, (Ber).
Alē'mon, (Gk); "searcher" (Pape), from Gk alē'mon, m., f., "a wanderer", "rover". In his explanation Berynda adds: "spelled with į = "plant" (Gk alimon "a shrubbery plant growing on the seashore"), spelled with į = "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 Alīmь in the Calendar.

Alla'a: Kolbasa', m(č), Mar. 26 (Ber).
Allas, m., (Gk); "a sausage" (Pape), from Gk allas "forced meat", "a sausage" or "black pudding".

Alypios, m., (Gk); "free from anxiety" (Pape), from Gk alypos.
APPENDIX A

Alfe'j: Ţi'siačny(j), a'bo nauč'nyj, a'bo vo(ţ), kniaža', N. [source], Sept. 28 ... (Ber).
"Alphaeus, vel doctus, aut dux. D. Pater Iacobi [source]" (Onom); Alfaios, m., (Gk), Alphaeus (Lat); "leader", "chief" (Young); "changeing" (Sm); Hellenized form of Chalphai "God gives a substitute" (Gr); "meaning uncertain, maybe from the place name Heleph" (EB).

Amali'k: Liudć lizučij. Z(ţ) e(v) i St(r): liud udaria'iui-čij. Metafo(r): Anti'xristţ. Sy(n) elifa'sa 6(t) Tha(m)ny zalo'žnicē [source], z(ţ) kotrōhō Amali'kity (Ber).
"Amalec, Populus lambens: vel ex Hebraeo & Syro, po- pulus percutiens. Filius Eliphez ex Thamna concubina [source]. A quo Amalecitae" (Onom); Amalek (Heb), Amalek (Gk) [Gen 36:12]; "warlike", "dweller in the vale" (Young); Berynda's remark: "metafo(r) Anti'xristţ" 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).

Amalthei'ro(h): Barvički 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 plet-ty, (cf. Andrews).

Ama'n: Smuščaiučiij, zatrvoža'iuiči(j) a'bo ro'stýrκę činia-į(j), a'bo prihowlia'iuiči. imia' 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 uncertain" (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': Prevyšnee [source], zrī Materij (Ber).

Ame'thi(st): Ka'men dorohi(j), ia'ko po'lome(n) ... Zname- nu'etę Ma(t)th'ia [source] (Ber).
Amethyttos; proper name (Pape); from ame'thystos = name of a stone and of a plant; "precious stone".

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Ame'sa, ṭl(I) Amasa': liud folg'u'iuc(i), a(b) liu(d) prino'šuč(i) [source], ṭ Amasa(j) [source], ṭ Amasiia [source] (Ber).

"Amasa, Populus parcens, 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; "(Yahweh) 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".

Ammu(n): iupi'ter, bo(h) po egī(p), Dec. 7, Sept. 1 (Ber).

Ammoun (Gk Ammō'n); Ammun, an anchoret. 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.
k(l) Ammōnij, z(β) Hreč: Pěsočnyj, z(β) e(v): liudť folgu'iu-
cij mně, Sept. 4 (Ber).
Ammō'nios, probably from Ammōn mngr. "a fellow country-
man" (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 fol-
lows the line of thinking of those who connect the
element am* mngr. "uncle", "kinsman" (cf. EB) with this
name. Probably the closest mngr. is "belonging to Am-
mon".

Ammō'nь: Pěso(k): e(l), e(v) [source] (Ber).
Ammōn; "sand", from Gk ammos.
N.B. Perhaps the name of a saint or martyr, possibly
Oct. 4.

Amm'snъ, Īlъ' Ammo(n): [bezbožnyj], sy(n) liu'du moe(h)[o].
Ben-a(m)mi [source] (Ber).
"Ammon [source] vbi primo loco legitur Ammon, legen-
dum Ben-ammı quod interpretatur filius populi mei ..." (Onom); Ammon (Heb), Ammon (Onom-Gk), Ammōn (Amman in
Gen 19:38), the name of a reputed ancestor of Ammoni-
tes is given in Gen 19:38 (Lxx, A, L, Vg). The Heb-
rew text appears to regard the name of the father of
Ammonites, as Ben-ammi, "son of my kinsman" (EB);
"son of my people" (Young).

Amman(y), Īlъ' 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, ř kılıku sxoda(x), stol'ica, 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).
Ampli'j: Lati(n)ski e(st), ō(t) slo'va ro(z)šira'iu. Ro(z)štši- ria'iuiči(j) [source], ap(st): ō(t) Lxx, Oct. 31 (Ber). "Ampliatus, Latinum est, a verbo Amplio, amplias [source]" (Onom); Amplias, abbreviated form of Ampliatus; 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'nu, Amfial'v: more(m) ōkr'uženyj. m(č): Apr. 2, May 18 (Ber). Amfialos, m., (Gk), from Gk amfialos "between two seas".

k(1) Amfīlō'xij: ō(t) dvo'iu rož(d)enž, okolo potle'ny(j), amfī'bo, o'kolo ili'i o'kr̞užt, a lo'xios, potaeno město. m(č), Nov. 23, Mar. 27 (Ber). Amfīlōxios, m., (Gk): "a(n)th!loxI - okolo potaenž" (Leksīs ... prosto); "hiding one" (Winkler, Pape). Berynda's explanation: "ō(t) dvo'iu rož(d)enž" and "potae'no město" is from Gk amfī "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".

*Amōnathb, ũ(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'sb: čre(z) Ale(f), Dolhotr̞̃'pe'lî(v), Vē're(n)vī'de(c) liu-di(j), žesto(k), tve'rđu, tverdyj, kr̞e'po(k), abo mu'žny(j), dē(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'sb, čre(z) Aen'z napočatku, ōtiaža'iuiči(j), ōtiažo'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). Berynda makes a distinction between two different names: Amōs with "ayin", and Amōs with "aleph". The reason for that probably lies in the fact that Greek and Latin Fathers of the Church, being in most cases unacquainted with Hebrew, frequently confused the name of Amōs the Prophet with that of Amoz, Isaiah's father. The Prophet Amōs has no namesake in the Old Testament. The Greek Amōs is used in the Lxx indifferently for Amōs [Amos 1:1] and Amoz [Is 1:1].
Ana'nia: O'blakb Η[ospode]nъ, to estъ, o'bolo(k) pa(n)skij, abo prorokovane pa(n)skoe [source] (Ber).
"Anania, siue Ananias, Nubes Domini, aut diuinatio 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, īlī Hanani'a: Laska pa(n)skaa abo' mlo(o)rde pa(n)skoe abo dar(%) pa(n)ski(j), [source], što i Sreda(x) nar-eče(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', ī(l) Ani': ò(t)pové(d), pō'sn, umordo'vany(j) abo 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(erable) īlī Ana'thb: òtpo've(d), abo smu'tok, abo ubo'stvo [source] a'bo krē'pki j [source] (Ber).
"Anatha, Responsio, siue canticum, aut afflicto, 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(l) Anasta'sij: Věskre'se(n), Dec. 5 (Ber).
Anastasios, m., (Gk); from Gk anastasis, f., "rise", "resurrection". A martyr and saint.

Anastasia: Věskr(s)nie, Oct. 12, Dec. 17 (Ber).
Anastasia, fem. of Anastasios, see above.
N.B. Fourth century martyr.
k(l) 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(l) Andre'j: Mužestve'nč, smě'ly(j), namocně(j)šij, namu(ž)-
ně'jšij, abo rostropně(j)šij, dě(1)ne'jšij, a'bo z(ž) Ev(r): si'la [source], Sept. 6, 20 (Ber).
"Andreas, Virilis, vel fortissimus. G." (Onom); Andreas,
m., from Gk andreios "manly"; "mužestvenč" (Leksisβ ... prosto); "sila" (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'menč,
pro(l): Sept. 4 (Ber).
Andrianť, see Adriană (SJS), Lat Hadrianus, and Gk Adrianos. Berynda derives this name from the Gk andres "manly", "strong". It is possible that Berynda took this name from the Gk Andrión (= andros).

k(l) Andro'nikb: Mužepobědǐ'te(l)nyj, mu(ž) zvítia(ž)ny(j)
abo zvitiažǐ'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), i be'sědy svoi'
měva'iu(t) ..., Novb 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".
Anempodi'stă: Slobo'dnyj, nezaba'vny(j), a'bo nevъzbra'ne(n), Nov. 2 (Ber).
Anempodistas, m., (Gk); from Gk anempodistos "unhindered".

Anepsi'j: Synove'sć, brata'no(k), bra(t) strie(ć)ny(j) a'bo tiute'ćny(j), a'bo sy(n) bra(t)ni(j), a'bo sestri(n)
[source] (Ber).
From Gk anepsios "cousin".

**Animai'sa: m(č)nca [source] (Ber).
Animaisa (Cal); "animating, animated" (Cal); Berynda supplies no etymology.

Anna: Blh(d)ty, potëxa, a'bo la'skavaia, ml(s)rdnaa, ml'la(a)
v(ź)dia'čna(a), liutosti'vaa, ð(t)poči va'iučaa, da-
ru'iucaa [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 mar-
rried Henri of France (1031-1060).

*Anna' Ilî Anna's'ć: Mordu'iučij, smutiačij, a'bo ð(t)povëda'–
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).

Anthraks'b: Karbu'nkuliust, ka'me(n) dorohi(j) na'kštatl(t)
u'lıia horia'čo(h)[o] [source], zr(ı) xalkidō(n) (Ber).
Anthraks, (also proper name); "coal" (Pape).

Anthi'mb: 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".

Anths'b: Cvě(t), Prp(d), Dec. 12 (Ber).
A'nthos, m., (Gk); see above.

k(ž) Anthu'sa: cvětu'sča(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

Anthi'pat'ô: Starosta, namë'snî(k) Burmi'strovô [source] (Ber).
Anty'patos, m., (Gk); "proconsul".

Ani(n): neôbu(z)da'ny(j), vo(1)ny(j), nemole(st)ny(j) [source] (Ber).
Aninas (Gk), Aninus (Lat); "free".

Anîsi'a: Sîvrîše'nie, îl(i) sîveršî'telnîca, doko'na(n)e, po-stupok(ÿ), pilnostь, Dec. 3 (Ber).
Anysi'a, f., (Gk); "accomplishment" (Pape), from Gk anysis (anvë).

Anikî'ta: ne(z)vîtiažo'ny(j), June 27, Aug. 12 (Ber).
Anî'kôtos, m., (Gk); "victorious" (Pape); Gk anikëtos "unconquered".

Ankî'ra, Ahkî'ra: Ko(t)va, ko(t)vïca [source] (Ber).
A'gkyra, Agkyrë, f., (Gk); "anchor".
N.B. City where in 314 a Church Synod took place (SJS).

Anti'go(n): dobro(t)lî'vy(j), be(z)zlo'sti, Oct. 13 (Ber).
Anti'gonos, m., (Gk); "noble" (Pape).
N.B. Name of several Macedonian kings.

*Anti'ph, Antipas: Dlia' vsë(x), a'bo protî(v)ko vsë(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(ß): dlia' o(t)c(a), a(b) protîvko o(t)cu' [source],
Antisto(t), suposta(t) (Ber).
"Antipater, Pro patre, vel contra patrem. G. [source]" (Onom); Antipa'tros, m., (Gk); see Anti'ph.

Anti'xrist'b: Protî'vnyj X[rîst]u, a'bo protîvnîkî X[rîsto]vô (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'oxô, za' vo'zô a'bo v(ÿ)mësto vo'za, abo bë'hu, abo protî(v)ko vo'zovî, abo bë'hovî. e'lih(n)ski [source].
Imia' prp(d)b, Dec. 24 (Ber).
"Antiochus, Idem quod Antiochia. G. [source]" (Onom); Anti'oxos, m., (Gk); "constant" (Pape); "an opponent"
"adversary" (Gr); "the opposer" (DB).
N.B. The name of a number of kings of Syria.

*Antioxia: To(t)že [source], Sept. 1 (Ber).
"Antiochia, Pro vehiculo, vel curru, id est loco currus: 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 Antioxea or Antioxis, f., "constant".

Antioxiene, 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'xii 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) įskuple'nyj, a(b) vmē'sto ĭ'no(h) kuple'nyj, Oct. 22, etc. (Ber).
Antō'nios, m., (Gk), Antonius (Lat); "etymology unknown" (With); Pape derives it from Antō'n, son of Heracles, mng. "Hartung" (= "hardening, tempering"). Camden derives it from Gk anthos "blossom, flower"; "superior" (Cal); "vměsto ĭnoho kupleń" (Leksis'b ... 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 temptations were the favourite subject of medieval art; and St. Antonij of Pečerska Lavra (Kiev).

**k(l) Anu'vej: Bo'ẖ̱ egl'petskij (Ber).
A'noubi = A'nobis, 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(l) Anu'rij: vyso'kij, a'bo ne' zmo'klyj (Ber).

**Antōni'na, Mar. 1, June 9 [source] (Ber).
Antō'rina, (f. of Antoninus - of Antonius). See Antōnij.

**Antōni'nu: Na zamě'nu dru'hohō ku'plen(y(j), Oct. 22, Apr. 20 (Ber).
Antōninos (Gk), Antoninus (Lat); "of Antonius"; "broad", "wide" (Cal).
Appi'Ō(n): o(t)češkij. Appas(τ): rodité(l), July 26 (Ber).

Appiōn (Gk); "of the father", from Gk apfys, term of endearment for father, papa, abba (Heb); similar words are appa = pappa, (for pater).

N.B. Probably from Appius (Lat), Appios (Gk), (diminutive Appiōn).

Aksios: Dosto'yi(n), ho'ďny(j), pova'žny(j) (Ber).

Aksios, m., (Gk); "worthy, deserving" ;"Aksiōn – dostoiš" (Leksisš... prosto).

Ape'llij: Propove'dnI(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) Torhь: ūmia' Ry(n)ku Ry(m)sko(h) ō(t) Appia nē'kor-
toro ho Burni'stra nazva'ny(j): ō(t) kotoro(h) ï Doro'-
ha Appi'a nazva'na estn. a'le Appi'evъ To'rh(ъ) město-
bylo', poblī'zu Ry'mu leža'čee [source] (Ber).

"Appij forum, Hieronymus de locis Hebr. in Actis Apostolorum (...) putat fuisse nomen fori Romani ab Ap-
pio 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'iucij, a'bo zatrača'iucij, a'bo psu'i-
iučij, e(1): [source] (Ber).

"Apollyon, Exterminans, vel perdens, vel destruens. G. [source]" (Onom); Apollyōn, m., (Gk), Abaddon
(Heb) [Rev 9:11]; "the Destroyer" (Arndt); "angel of
destruction" (Pape); "a destroyer" (Sm).

N.B. Angel of the bottomless pit.
Apo'llō(n), [source], June 5, 10, "e(st) īmīa ī'dōlu, emu(ž) prōvō'braznō slnce (Ber).
"Apollonius, Perdens, vel destruens. G. Nomen virum 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'llōsz, [source] (Ber).
"Apollo, Perdens, vel destruens. G. Vir quidam Alexandrinas [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 dissimmated the teaching of Christ.

Apō'llō, Ap[ollō](s): ō(t) Lxx, Dec. 8, Mar. 29, 30 (Ber).
Apollo (Lat form of Apollōs); see Apo'llōsz
N.B. A saint from Alexandria comm. in Eastern Church Dec. 8 and Mar. 30, Western Church Dec. 9 (cf. SJS).

Apōlīna'rij, m(č), July 23 (Ber).
Apollinarios = 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'telb, hubītelnyj, m(č), Dec. 14, July 6, 23 (Ber).
Apollōnios, m., (Gk); for etymology see Apo'llō(n);
"apo(l)onī - hubītelnen" (Leksis: ... prosto).
N.B. Martyr (in Egypt) comm. in Eastern Church Dec. 14, in Western Mar. 8.

Ap[o]s[to]lōb: Pose'lō, posla'ne(c), posla'nni(k), le'ha(t), e(1) [source] (Ber).
"Apostolus, Missus, legatus. G. Sic vocavit Christus quos misit ad predicandum Evangelium suum [source]" (Onom); "Aposto - poslannik" (Leksis: ... 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 holuzb(e) zlo'e vypusčaiučaa, į(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).
A'ravi, Veče'rniñ, a'bo Rukö'jmöve, a'bo vdia'çniñ, a'bo pö'lniñ, a'bo Krukö've, a'bo ve'rby, a'bo rozmëša'nia [source] (Ber).
"Arabes, Vespertini, aut fideiussores, siue suaues, aut campestres, vel corui, aut salices, vel mistiones [source]" (Onom); A'raboi*, Arabian, the gentle appellation 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: Veçerna, a'bo ve'corova, a'bo ruko'mstvo, a'bo vdia'čno(st), a'bo Kru'kë, a'bo Kru'kova, a'bo pu'šca, a'bo verba', a'bo zmëšana [source] i Plënia'iuščei, ili' Sava' [sources] zr(í) 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 Hebrew 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 the name Aravl "forests, desert". He also refers to Ps 72:10 where Sheba (Sava, Ber) is called by Lxx, arabôn, who in Job 1:15 are represented as plunderers. His translation of the name is "taking captive", as in Lxx.

Ara'vë: Ve'černë. 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 applied 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'raboi, could have been wrongly formed from the Gen. pl. Ara'bôn [Ps 71:10] of A'raps (cf. Arndt).
Araviti(n): Veče(nij, a’bo Ruko(m)ca, Ruko’jma, zastu(p)ca, a’bo vđia’čny(j) a’bo po’lny(j, a’bo Kru(k), a’bo verba’, a’bo změ’sanš [source] (Ber).
"Arabs, Vespertinus, aut fideiusor, vel suauis, siue capestris, aut coruus, vel felix, seu mistio [source] (Onom); Arabikos, m., [Neh 2:19]; "an Arabian".
N.B. Under Araviti(n) Berynda also adds "the mixture which corresponds with Jeremiah, where the scribes call Arabians "the mixed people".

Aram: Vyne’slostb, vysō’ko(st), a’bo zvo’diačij, a’bo pro-klia’(c)tvō i(x) [source], 5(t)ca sī(r)skā [source]. 7 Mežurė’čie [source] i zri’ ST’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).

Aram, e(v): Ra(m): Vysot’kij, vyne’slyj, a’bo zametuiucij [sources], tu’ nepotre’bne prida’no Noara’rm [source] (Ber).
"Aram, In Hebraeo, Ram, Filius ... [sources] interpre- tatur 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".

Aram(ţ), Ruth 4:19 Īara(m), skazī’te(1)ně (Ber).
N.B. Corrections here refer to the "Ostroh Bible" text ("esro’m(ţ)že rodi’ Īara’ma").

Ararat: Proklija’tstvo držanšia, kliatva’ tre’peta, zlore-čenš bo’iaznī, z(ţ) e(v) i sī(r) proklija’(c)tvō, a’bo svě’tlostb běhu’čohō [source] i 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
(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 urduh (= highlands); Berynda (and Onom) derives it from Heb arats "to fear, to be afraid; shake terribly, dread", and arar "curse". Armenia ge is the Gk form of Ararat [Is 37:38].

Ardali'ō(n), poma'zany(j), pokro(p)leny(j), Apr. 14 (Ber). Ardalos, m., "dirt(y)" (Pape), from Gk ardaloo "to dirty, soil".

*Arej, īlī' Ara: Prokliina'iučij, zlorě'čačij, a'bo vidiacej, z(ң) 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".

Aret'sha, Are'ta, Aretanъ: Dobrodě'telnyj, cnoota, cnotli'vyj, a'bo milyj, ťi'xij, skro'mny(j), pokor'nyj, 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 arete "moral excellence", "virtue", arestos "pleasing".

Arievъ le'dъ īlī' Arīopagъ: Pa'horokъ ma(r)so(v). e(l): Ari'i'j, Bra'nъ, Paho'sъ, xolmъ, mě'(st)ce vyso'koe [source] (Ber).
"Areopagus, Collis Martis. G. [source]" (Onom); A'reios pagos or Arios pagos or Aρēos pagos; "hill of Ares" (Gr); "Mars' Hill" (Young).
N.B. The name Arievъ le'dъ Berynda took from the OB although this form is found in Sreznevskij's Materialy drenve-russkogo jazyka, Vol. I, i.e. before the XIVth century.

Areopagi'ta, z(ң) 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, īlī' Are'a, īlī' Are'j, īlī' Arъ: Tvo're(c) i sūdě'te(l) ia'rosti, īlī' hně'vu i ubi'jestvu. Īmīa' ī'dōlu
I Planĭ'tē Ma'rsu, emu(ž) prvõob'bra(z)no ia'ro(st), podo'beņ pla'meņiu e(st) ī m(č), Dec. 19 (Ber).
Arēs, Areus, Ares, Arēsos, Arios, or Areioss, (Lat Mars); god of war and slaughter; "murder" (Pape); name of a god and planet (Ber).
N.B. Martyr comm. on Dec. 14.

**Aria'nē: īnia' m(č)nka, Dec. 14 (Ber).
Arianos, m. (Gk); "Eichner" (="like an oak") (Pape), from Gk ariã "oak"; "of a lion" (Cal). Berynda no etymology.

Aria'dne, 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'rx-b: ī(ž)ria(d)ny(j) nača(1)nī(k), a'bo Na(1)lēp-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'pp-b: narocl(t) Ko'nnlkb [sources] (Ber).
Aristippos, m., (Gk); "Bartmer" (= "best horse") (Pape).

k(1) Aristi'on-b: Izria(d)ny(j) s-bvritesi'se(l) (Ber).
Aristippos, m., (Gk); "Bartmer" (= "best horse") (Pape).

Aristokle'j, mč, presvi(t), June 23 (Ber).
Aristoklēs, m., (Gk); "of shining fame" (Pape).

Aristotelē: Ůzria(d)ny(j) sâvrevši'te(l) (Ber).
Aristotelēs, m., (Gk); "the best performer(governer)" (Pape).

k(1) Arka'di(j): dovlē'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" (DEW).
Arkesila'j: Požyte'čnyj, a'bo dovo'lnyj liu'de(m). Ÿimia' fi-
los'o'f(a) (Ber).
Arkesilaos, m., (Gk); "protector of the people" (Pape);
Berynda derives the name from Gk arkeō "be enough",
laos "people".
Arktos, zvē(z)da' ščo me(d)ve'de(m) zovu(t), a'bo vo(z) ne-
be[s]ny(j). Kra'ina 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' i Arara(t) (Ber).
Armenia, f., (Gk); "land of Aram" (Sm). See Ararat.

**Arpī(l): m(č) [source], Mar. 26, May 8 (Ber).
Arpylos (?), from Gk arpażō "to snatch, seize; steal"
(Cal).

*k(l)Arsak'ij: Snica tve'rdostb, a'bo ďsvěče(n)e blevotīny.
Oct. 11 (Ber).
Arsakios, m.; forms of the name according to SJS:
Araski, Arsakili; Arsakēs is an oldpersian name (Pape);
Berynda derives its mng. from Heb or "sun", gasheh
"hard" (Hardness of the sun), and qo "vomit".

*Arsa'k, po(d)no'suiucij ta'rčů, a'bo po(d)nese(n)e ta'rče
e(l) [source] (Ber).
"Arsaces, Eleuans scutum, aut elevatio 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(l)Arse'nij: Tvr̓bdou'me(n), III' muzestve(n), Oct. 28 (Ber).
Arsenios, m., (Gk); "mužestven" (Leksisť ... prosto);
from Gk arrenikos "male", in less attr. form arseni-
kos; "of masculine gender".

Artak'se'rkseš: Svě'tlostb, a'bo prokliatstvo, a'bo zlore-
če(n)e, Kliatva', Mo'včena a'bo kvali'vo(st) po-
klada'uiču, a'bo horia'čo(st) vese'lia. Osobi'l'voe
imia' Krō'le(v) Pe'rski(x), iak i Ke'sar Rī(m)skih,
cē'sarō(v) [source] (Ber).
"Artaxerxes, Lumen, siue maledictio, silentiu vel
festationem ponens, aut ferox laetitiae. Generale
nome est, etc "(Onom); Artakserksēs, m., (Gk form), Persian Arta-Khshattra; 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(ς): Svē(t)lostī a'bo zloреče(n)ia, mo'včē'nье, a'bo kvapli'вость namovlia'iуčij, a'bo horia'вость ro(z)ryva'nia [sources] (Ber).
"Artaxerxes, Luminis siue maledictionis silentium, vel festinationem persuadens, aut fеruor directionis, [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'mь, čě'лu, cělyj, zdoro'вyj, a'bo nenaru'шеныj, a'bo hladkij, priia'tь, č[e](st)nyj, sьwрьšе'нь, e(l), A(p)s: 巯(т) 70 [source] (Ber).
"Arteman, Integer, vel incolumus, 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(l) m(c), Oct. 20 (Ber).
Artemios, m., (Gk); see above.
N.B. Comm. in Eastern and Western Church Oct. 20.

Artemi'da: priia(t)na žržtva, īlī' cě'la, La(t): Diana, ū(t) dnia' nazva'na e(st), dlia toho že mae(t) ia'sno(st) podo(b)nuiu dne'vǐ, ĭ m(s)cь ty(m) ĭ'mene(m) zovu(t), ĭmiа' bohīně a'bo īdоla ν(τ) Efe'sĉ to(j) Artemi'de prvvoō'bra(зв)no lună [source] (Ber).
"Diana, Latinum: & dicta est a die, eo quod habeat lucem aemulam diei. Nam luna hoc nomine appellatur. Nomen deae quam colebant Ephesus [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'lostī, a'bo zdoro'via da(v)ca, Sept. 8 (Ber).
Artemidōros, m., (Gk); "gift of Artemis".
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).

Arterios, from Gk arteria, f., "artery".

Arxaggelos, m., proper name; "chief messenger", from Gk arxaggelos.

Arxilaos: Nača'ln(k) liu(d)skij, a'bo kniažia' liu'du, e(1) [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.

Arxi': Do'lhostb, a'bo zdoro'vbe, a'bo blī(z)na. Imia' naro'du [source] (Ber).
"Archi, Longitudo, aut sanitas, vel cicatrix [source]" (Onom); Arche-
laos; [Jos 16:2]; "the long" (Young); Sm and EB no etymology.

Arxiereu'sb: Pazde' rnlkb. Imia' okto(v): m(s)cu po KĪ'prsku,
(Ber).

Arxippos, m., (Gk); "chief groom" (Young); "master of
the horse" (Sm, Pape).
Appendix A

Arxistratl(h): Na'jvyššij he(t)ma(n) a'bo vo'd(z) vo(j)sko'-vyy(j), a'bo žolné'rstva maisterž žolné'rō(m), a'bo sta'rši(j) Knia'(z) [source] voevo'da [source] (Ber). Arxistrategos, m., "commander in chief" (Lxx); "voevoda, carb" (Leksis)... prosto).

Arxisinagō'g: Knia'(z) s'bo'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 Sošthenēs (cf. Arndt).

Arxite'kton(b): Starši(j) te'slia, a'bo ma(j)ster* te'slski (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 arxitektoneo "to be the architect"; generally "to contrive", Lat "struere". Berynda gives both meanings.

Arxitriklinb: Marša'lo(k), a'bo sta'rosta na vese'liu, ria'da a'bo preložo'ny(j) na(d) potra'vami i napí(t)kami vese'lia. Kniaža' hma'xu otre(x) stō'la(x)β, 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).

ArxitI'p-b: Nača'lny(j) č'brazb, na ArxitI(p) č(t)xo'di(t): Na(to(h) č(t)syla'e(t)sia č(j) č(b)ra(z) [source] (Ber).
From Gk arxe, and typos "form", "model" (rule, order).

k(1) Asa'f-b: Zhromaža'iučij, zbíra'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'rb, pre(z) Same(x), Zvia'zany(j), a'bo do temni'čě posa'-ženy(j); St(r): zakaza'ny(j), sy(n) Iexo'nie(v) [source], Kaa' tho(v) [source], Avisa'flb [source],
Kore'ov [source] (Ber).
"Aser, Vinctus, siue incarceratus: aut Syriace, prohibitus. Heb. Asir ... [source]" (Onom); Assir (RSV); Aser (Onom-Gk), Asir (Lxx, Vg) [1 Ch 3:17], Aser (A), Aser (Vg) [Ex 6:24]; "captive", "prisoner" (EB).

As'irə, pre(z) šiń, Bl[aho](s)[lo]venstvo, a'bo ščasli'vost', ščast'e, fortu'na [sources] (Ber).
"Aser, Beatitudo, siue felicitas ... [sources]" (Onom); Asher (Heb), Asër (Lxx), Aser (Vg); "happy" (Young, Sm, DB). Some connect this name with the name of Assyrian 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: īspravlia'iaj (Ber).
Assyrios, (Asëros, Assëros), Asshur (Heb), Assyrian. Berynda derives from Heb ashar "guide, leader".

Asiri'a: īspravle'nie (Ber).
Assyria, Asshur [Gen 2:14]; "plain, level" (Young); "land, place" (EB), also "land of the god Ashur" (ibid).

Asi'a: Kalį'sta(a), mulĭ'sta(a), bolo'tista(a), via(z)nučaa, pliuha'vaa. Menša(a) ča(st) Asi'i kotra'a za tre'tiu-ius ča(st) svě'ta byva(e)t) rozumě'na: ty'i v(ə) sobě' zamyka'e(t) drža'vy: Frİgi'iu, PamfT'liiu, Kili'kiiu, Liķa'o'niiu, Hala'liiu, Ko'riiu, i i'nši, i Efe'sə, ta'a ū'pro(č) vsxo(d)ne ča'sti kotra'a do Kappado'-kii i St'i'rii postup'ę(t) ū(t)vsiu'du mo're(m) ókru'-žena. Tu'iu rozumě'niu(t) tepe(r) že(s) Tu'rkiiu zove(t), ta'a ča'stostia pomїnae(t) v(ə) dē(a): Ap(s) i 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: Mull'styl ... a'bo bolo(t)nyI, e(l) [source] (Ber).
"Asiani, Limosi, vel coenosı. G. [source]" (Onom); Asianoi (Onom-Gk) [Ac 20:4], Asians.

Aside'į: Přítiaža'telį, a'bo Ka'ně, ra'rohį, a'bo Poliu'iučiι, a(b) či'haičiι na ko(h) N [source] (Ber).
"Assidaei, Milui, vel herodij, aut venantes, vel infidiantes. D. Genus hominum inter Iudaesos, [source]" (Onom); Asidaioi (Onom-Gk). Asidaioi, is a transcription of the Heb hasidim "pious ones, saints". Often used of faithful Israelites in the Psalms (in sing. and pl.). In 1 Mac the name appears as the designation of a society of men zealous for the law [1 Macc 2:42]
and closely connected with scribes [1 Macc 7:12 f.]

*Asklētōdo'tē, Bobko'voho de'reva da'telē, m(č)nkē, 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'žy ma'ly(j) ēdovi'ty(j) [source] a'bo zmia' [source] (Ber).

Asou'rē, īlī' Assu'rē: Čī'haiučij, a'bo šīrmu'iucij, sterehu-čij nakoho', a'bo ščaslī'vy(j), a'bo smo'triačij [source] (Ber).
"Assur, Insidianis, siue beatus, aut aspiciens, vel gradientis [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".

Assur'mē: Čī'haiučiī, a'bo ščaslī'vyī; a'bo pohliada'iucīi, a'bo šīrmu'iucīi, b'ziu'čii(s), liu' (b) sv'a'riačii (s) [source] (Ber).
"Assurim, Insidiantes, siue beati: aut aspicientes, vel gradiens. Filius Dedan filii Ieesan [source]" (Onom); Asshurim (Heb), Assourim, Assourieim, Assouriel [Gen 25:3]; the first born of Dedan; the name is enigmatic (EB); an Arab tribe (Assyria RSV); "mighty ones" (Young).

Assu'rē: Knia(z) ë holova' [source] (Ber).
"Assuerus, Princeps & caput. Pater Darii regis medorum [source]" (Bnom); 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'thē: Če'redy, a'bo boha(t)stva, a'bo či'niačiī vy(š)-pēgova(n)ia, a(b) mo(1)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".
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'im[ source ] bo(h) palesti'nō(v)[ source ] se(h) xvali(l) Solomonōp, Asta'rs[ source ] Asta'rt[ 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, Īlī' Astarōthi'te(s), To(ž), e(d) č(s)[ source ] ī Asta'rhθ[ source ] hde'mē'lo bysia pisa'tǐ Asto-re'θ[b] za' Astarō'th, ȘI[r] Afrodi'ța (Ber).
"Astarothites, Greges, siue tinea 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 (idolu), 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: mīnotau(r)[ source ] a(b) zvē'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'ɡ[b]: zvēždoće'tec[b] (Ber).
Astrologos, m., (Gk); "an astronomer".

Asīgkri(t): neprīstosova'ny(j), nepospolī'ty(j), za(c)ny(j), re(d)ki(j), nepodo(b)ny(j) v(ț) ro(z)su(d)ku e(l)(Ber).
Asygkritos, m., (Gk); "incomparable, conduct beyond compare" (Sm, Pape), from Gk asygkritos.

*Atita': Hrēxa 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 hrēxa 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].
*Atta'lia: skaz'i't(l) Ìta'lia: rozmnoža'iučija, pomnoža'iučija, zmaha'iučija, a'bo vyxovyva'iuči(j), žiivia-či(j), e(l) [source] (Ber).
"Attilia, Augens, vel nutriens. G. Ciuitas Pamphyliae maritima, etc [source]" (Onom); Attilia [Ac 14:25]; "from Attalus" (Sm); "excessive joy, unruliness" (Pape), from Gk atalloon "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'lï: rostúčij, a'bo vyxova'ny(j), e(l) [source], June 5 (Ber).
"Attalus, Auctus siue nutritus. G. Nomen viri [source]" (Onom); Attalos, m. (Gk); "joyful" (Pape); see above.

*Attî'lb: Hrëxa' zhuka(n)e, hrëxa' žal'b, e(l), Ímía 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 rush actions and their results; also, reckless guilt or sin.

Attł: 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'ckij(j), Aug. 20 (Ber).
Attikos, Attic, Athenian; Gk aktē "coast-land" (Pape). N.B. Bishop of Constantinople, successor of St. J. Chrysostomos.

*Attu'sb: hrë(x) osta(v)lia'iuči(j) [source], zr(i) Lattu(s) (Ber); "Hattus, Peccatum dereliquens [source]" (Onom).

**Auhar'b: Aug. 16 (Ber).
Augaros, m., (Gk); from Gk augazō "to view in the clearest light, see distinctly; to appear bright or white".

Auhust(b): La(t) e(st), ō(t) vorožbīsto(h) nazva'nyj, a'bo ō(t) množe'nbia. Prilaha'te(l)nē: Sla'vnjy, za'cnjyj, znameni'tyj, panski(j). Ímía' Ry(m)sko(h) cē'sara [source] e(s)t i m(s)cu to'ez' ŭmía' (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"
(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): rastî'tele(n), Dec. 13 (Ber).
Auksentios, m., (Gk); from *auksanô* and *auksô* "grow, cause to grow, increase" (Pape).
N.B. Martyr in Armenia.

Auki'vi(j): pomnože(n)e v(ə) životě m'aiuči(j) (Ber).
Auksibios, m., (Gk); from *auksibios* "prolonging life".

Autono(m), Samozako'nnîkə, ĭîlî' samozako'nenţ, m(č), Sept. 12 (Ber).
Autonomos, m., (Gk); "living under one's own laws, independent", from *autonomos*.

Afî'ra, a'bo Ha'pfi(m): Loţia, a'bo prîkri'tyi, 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), Happhim (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, ŏkvî'tyj (Ber).
Afthonios, m., (Gk); from *afthonia*, f., "abundance, freedom from envy, hence willingness".

**Afraa'tb: Jan. 29 (Ber).
Afrattos, m., (Gk); from *afrastos* (frazô) "unutterable, strange, marvellous" (Pape).

Afri'ka, zrî' Fu(d) (Ber).
"Aphrica, Nahum 3. b. 9. in Hebraeo est Put, interpre-tatur crassa, vel pinguis, Syrum est. Lxx tanquam appellatiuum esset, trantulerunt hoc nomen ..."(Onom); Fud (Onom-Gk).

**Afrika'nb: 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'skoši sklo(n)ny(j), June 21 (Ber).
Afrodisisos, m., (Gk), Aphrodisius (Lat); "belonging to the goddess of love"; "lovely, amiable" (Pape).

Afrodi'ta, La(t): Ve'n(u)s, bohî'nia mî'lostej, pian(k)nostej,
Afrodite, f., (Gk); Venus (Lat); from afros "foam of the sea"; the goddess of love and beauty; as appellat sexual love, pleasure, lust.

Axa'a'vъ: Bra'tъ 5(t)ce'vskij, a'bo bra'ckij ote'cь [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'iucij, pojmuiucij, uxvatovuicij, ³deržuiucij, rozumuiucij, poseda'iučij, ³šedaiučij, derža'cij, vi'diačij, ba'čačij [source] i 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 Íli' Axazibъ: Kla'mca, klamli'vyj, lha'tъ, kla(m)stvo, a'bo perestava'iucij, a'bo pla'čuči(j), a'bo pla'či(j) edna(k) a'bo pre(d) sia pla'čuči(j) [source] (Ber).
"Achazib, Mendax, mendacium, aut cessans, siue fluens vtique. Nomen vrbiis tribus Aser [source] quae Achzib [source] dicitur" (Onom); Achzib, name of two cities: i) city of Asher [Jos 19:29], Exozob (Lxx), Axzeif (A), Axzeib (L); [Judg 1:31] Achazib (Vg), Asxzei (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" ["... i(ž) Azzi'f(ยา) [source] hle(t)– sia, i Axi'm(ยา) [source] D5'my suivetačče' by's(a) čita'ti(s) ma'ee(t) D5'my Azzi'bovy nazvede'nia by'y(lnya)]. The forms Axazia, Aximъ are taken from OB.

Axai'a: Bo'lëstъ, ža'lostъ, troska' a'bo smu'tokъ. Kra'yna a'bo vy'spa [source] (Ber).
"Achaia, interpretatur dolor vel tristitia. G.[source]" (Onom); Axai'a, f., (Gk); epith. of Demeter, according
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'kē: Bolš'iuičij, 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].

Axar'ē, ļiļ' Axam'ē, skruša'iučij(j), stīraiuičij(j), zatruža'iučij(j), smučaiučij(j), tra'viačij(j), to(l)kuiučij(j) [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', zrī' Aasba'(j) (Ber).

Axieze'rē, ļiļ' Ahiezer'ē, Bratē po(d)pomožē(n)ia, a'bo bra'śkaa po'moč(č) a'bo bra'śko po(d)sē'ńe, me(t)f: bra(t)-skij poča'to(k), a'bo priš'tupē do ka'ždoi reči [source] ī Axieze'rē [source] ī Axieze'rē, skaz(i): [source] (Ber).
"Ahiezer, Frater adiutorij, vel fratris adiutorium. 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'dē: Īsop(v): Per(s). Nov. 3 (Ber).
Aximenidēs, m., from Aximenēs (acc. to some derived from Achaia), the originators of a dynasty of Persian kings and later a proper name.

Axia'fśkē, ļiļ' Axsa'fē: Čaro'vnikē, a'bo pre(d)sia skruša'iučij [source] ī Asa'fē [source] (Ber).
"Achsaph, Veneficus, siue contenersvitique, aut labist-vitique" (Onom); Xasaf (Onom-Gk); Achshaph (Heb), Azeif (Lxx), Axasf (A) [Jos 11:1, 19:25]; one of the unknown sites in the book of Joshua; "sorcery" (EB); "fascination" (Sm). Forms Axia'fśkē and Asa'fē are from OB.

Axie'zerē, ļiļ' Abie'zerē: ote'c(č) po'moč, a'bo ū(t)ce'vskaa po'moč, a'bo po(d)sē'ńe, a'bo o(t)cevskii sēni[source] āvie'ze(r) [source] (Ber).
"Abiezer, Pater adiutorij, siue patris adiutorium, vel pater atrij, aut patris atrium ..." (Onom); Abiezer (Lxx,A,L), [Jos 17:2] lezei (Lxx), Axiezer (A), Abiezer (Vg,L) [1 Ch 7:18]; Abiezer (Lxx) [2 S 23:27]; "father is help" (Gr); "father of help" (Young); "the (divine father is help" (EB).

Axikaa'mb, a'bo Axia'n'b: Bra't(ə) ma'tkî a'bo na'rodu [source] (Ber).
"Ahiam, Frater matris, aut frater gentis: Filius Sara ..." (Onom); Axiam (Onom-Gk), Ahiam (Heb) [2 S 23:33], Amnan (Lxx,A) = 1 Ch 11:35, Axeim (Lxx), Axiam (A,L); "mother's brother" (EB, Young).

Axi'lb: strašno [source] (Ber).

Axi'a, íli' 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'us'b: Pr(p): Jan. 17 (Ber).

Axilleus, m., (Gk); "etymology of the name is obscure" (With); "suffering (aching)" (Pape); St. Achilleus is a third century Viennese apostle.

Axika'mb: Brat'v vstava'iuči(j), a'bo bra't'ı 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(l) 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'db: Bra(t) narőže'nyj, a'bo bra(t) rože'nyj, rodnyj [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'mb, íli' Axzi'b'b, í'l Axzi'ba: Kla'mca, klamlj'vy(j), lha't, a'bo perestava'iučij, a'bo pre(d)sia pla'čuči(j) [source] í Axzi'fb [source] (Ber).
"Achzib, siue Achziba, Mendax, siue cessans, aut fluens utique ..." (Onom); the form Axim which appeared previously as a variation of Achzib, is an OB variant. See Achzib.

Axima'as(ς): Bra't(τ) pora'dy, a'bo bra(t) pora'dnyj, a'bo bra(t) z(ς) de'reva [source]. Ami'xas [source] (Ber).
"Achimmas, Frater confiliij, 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 Amixasς [2 K 15:36] is transferred from OB.

Axime'j, Ἰἱ' Ahuma( jenter): Luka' orlō(ν), a'bo bra'tη vōt[source] (Ber).
"Ahumai, Pratum aquilarum, vel frater aquarum [source]" (Onom); Ahumai (Heb), Axeimei (Lxx,A), Aximai, Axima (L) [1 Ch 4:2]; "heated by Jah" (Young).

Axime'lexb: Brat'b moj Koro'lb, a'bo bra(t) korole'vskij, a'bo pora'dy. Mu(żą) 5(t) synō(v) Ithama(r) [source] (Ber).
"Ahimelech, Frater meus rex, vel frater regis siue confiliij [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, Ἰἱ' Axinoa'μή: Bra'ckaa piankno(st), a'bo vdia'-(e)no(st), a'bo bra't rušania.Žena' Sau'lia [source] D[av]{d} [o] va ilitia(n)ka, Naxina'ma [source] i Sxi-na'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) živē(n)е, a'bo ne'moč(и), a(b) bra(t) zluča'iuč(j) sia [source] (Ber).
"Achisamech, Frater sustentationis vel firmitatis: aut frater coniugens" (Onom); Axisamak (Onom-Gk), Ahisamach (Heb), Ahisaman (Lxx), Achisamech (Vg), Ahisamak (A,F,L) [Ex 31:6]; "the (divine) brother sustains" (EB); "supporting brother" (Young); "brother is sup-
ported" (Sm); "brother has supported" (DB).

**Axisa'r'b**: Brat'k niaža'te, a'bo bra(t) prostova'nia a'bo spě-
va'nia, a'bo bra(t) nesnastkî či'niač(ij), či'haučij 
na koho' [source] (Ber).
"Ahiser, Frater principis, siue frater directionis vel 
catici, aut frater insidians" (Onom); Ahisar (Heb), 
Ahisar (Lxx, A), Ahisar (Vg) [1 K 4:6]; "brother of 
song" (Young); the name is suspicious (EB); "my brother 
has sung" (DB).

**Axito'fel'b**: Bra't'k upadku, a'bo bra(t) nedostaťočnyj, a'bo 
bra(t) hlu'pštva, a'bo reč'či hlu'poį [source] (Ber).
"Achitophel, Frater ruinae, vel frater defectus, aut 
frater insipiditatis, id est rei insigniae" (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).

**Axito'vb**: bra(t) dobroti [source] (Ber).
"Achitob, Frater bonitatis ..." (Onom); Ahitub (Heb), 
Ax(e)itob (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).

**Axio'r'b**: Bra'ckaa svě'tlostb, a'bo bra(t) ohnia'. N. [source] 
(Ber).
"Achior, Fratris lumen, aut frater ignis. D. [source]" 
(Onom); Axiôr (Onom-Gk), Achior (Heb), Ax(e)ior (Lxx, 
A) [Jdth 5:5]; "brother is a light" (Gr); "brother of 
light" (DB).

**Axio(r)**: bra(t) xva'ly, a'bo vy(z)na(n)e [source] (Ber).
"Ahiud, Frater laudis vel confessionis [source]" (Onom); 
Axiôr (Onom-Gk); Ahihud (Heb), Axiôb (A), Axiôr (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.

**Axovô'r'b**: Myš'b, a'bo pokrušo'vuiučij, a'bo gva'ltiačij, stîs-
ka'iučij stu'dniu [source] (Ber).
"Acobor, Mus, vel conterens siue comprimens puteum" 
(Onom); Achbor (Heb), Axobôr (Lxx, A, L) [2 K 22:12,
22:14]; "a mouse" (Young, Sm, EB); "mouse or jerboa" (DB); one of Josiah's messengers.

Axrathe'j, ilî' Atha'xv, pre(z) He: Udarîa'iučîj, a'bo upokoro'i'iučijsia, a'bo po(d)dav'a'nhe [source] Nom'vē'îia, ilî' Atha'xv pre(z) Ain't, hodî'na tvoa', a'bo ča(s) tvo(j) [source] (Ber).

"Athach per he, Percutiens, vel humilians, aut subii-ciens. Nomen Eunuchi [source]" (Onom); Hatach, Hathach (RV), Axrathaisos (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.

Athax'v pre(z) Ain't = 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'nu, a'bo Abra'nu: Pere'jst(h)e, a'bo hνē'vν, a'bo plo'-do(m) ōbtiaže(n)e, a'bo o'bole(k) spēva'nia, z(ν) SÎ(l) zbo'ž(l)e, ŽÎ'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 Dabbon (Lxx); Abaran (Lxx) [1 Ch 6:74]; Elbōn (Lxx) [Jos 19:28], Axran (A, L); "ford, company" (Young); "alliance" (Sm).

Axōr'v: Zameš'anbe [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'dv: Xva'liačij, a'bo vyznavā'iučij [source] i Aō'vth [source] (Ber).

"Ahod, Laudans, siue confitens [source]. Ahod, Idem. Filius Balan [source]" (Onom); Aōd (Onom-Gk); Chad (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 (di-vine) father is glory") cf. EB; Pesh. (the Syriac Vulgate) has ihur [1 Ch 7:10] and abihur [verse 8:6].
Aō'db: e'dno(st), a'bo vesēlhe', ra'do(st), za'hadka, a'bo kone(c), spiča'sto(st) každoi re'či, a'bo supte'lnost, 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, Ĭd (A), Ahod (Vg), Abihud (Pesh) [Gen 46:2 has Ehi]; "union"(Sm); "strong" (Young); [1 Ch 8:6].

Ata'db: Ko'rč, a'bo te'rnia, ternev'i'sko. Mě'sto obo'nu stra-nu Iorda'na, hde' i plač by(l) po Ia'kōvē koto'roe městce poto'm ňa'zvano Plač(č) Ehī'petsk(č) [source]. Tepe(r) Bet-a'ähl: Mě'stce vīrū (Ber).

"Atad, Rhamnus, siue spinctum [source] nunc Beth-agla [source]" (Onom); Atad (Heb); "thorn" (Sm); "thornbush" (Young).

Bezako'nník(č), [Nero'venyj, nespravedli'vyj, be(z)bo'žny(j)] Prevro'tnyj, ōpa'čnyj, zly'j, zlosli'vyj, a'bo be(z) iar'ma': a'bo ne v(č)stupu'iucij. Bere'tsia za dbia'-vola ...[Loimiko'st e(l)] [source] satana' [source] Beli'ah, Veli'arč, Prestu'pkň, a'bo Apoista'ta ... [source] (Ber).

Belial (Heb) mng. moral or material wothlessness, Lat. "homo neglegens legem moralem" (SJS); loimikos (Gk). Another tradition favours the use of Belial as a pro-per name. Belial (Beliar or Berial) was also used for the arch-demon, Satan [Cor 6:15]; also the ones sepa-rated from God, refusing to follow God's commandmen-d or heretics. All of this information is included in Berynda's explanation of the name.

Be'łma: Něčo'hō, a'bo sta'ro(st) zby(t)nīaa. N. ōmia' mě(s)ca [source] (Ber).

"Belma, Nihilum aut vetustas nimia. D. Nomen loci ..." (Onom); Belmen, (Belmāim 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".

Ben'o'ne: syny bō'lēzni moe'a, sy(n) 12 Ia'kōvl, ĭ(ž) Į Ve-niami'n'[source] hle(t)sia, (Ber).

Benoni (Heb) [Gen 35:18]; "son of my sorrow" (Young).

Be'rq, ĭlī Verrē'a: Tia(ž)ka(a), me(t): ško(d)li'va(a) smut-na(a). Ta(k)že Pova(ž)na(a), Za'cnaa, Nepospol'taa, a'bo va'žna(a) e(l): Mě'sto v(č) Makedo'nīi ku hore' Ki'tskoj [source] (Ber).

"Berrhoea, Gravis, vel ponderosa. G. Ciuitas Macedonli ae ad Citorum montum [source]" (Onom), Berroia (Onom-Gk),
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".

**Berianí(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]tš, Š(t) boha(t)stva, ţ'žv vseboha(t)ny(j) vsē(x) ţboha'-čiuuičij. B[oh]tš estō poliubom(d)rce(x) vnē'snič U'mē, po' B[o]hoslo(v)ce(x) že D[u]xv... (Ber).
God; Indo-European root *bhag-* "to allot, assign, apportion" (cf. Rud.,Etym. Dict.).

**B[o]ž(st)vо: Bo'zstvo, a'bo ēpatrnoc(st) bo'zskaa (Ber).
Deity, Divinity.

**B[oh]oda(n)vyj, a'lbo Bohđa'nπ: ţ(t) B[oh]a da'nyj, toe(ž) znacča(t) i ty'ī i'mena: Theo'dōrēz, Theo'dōtē, Theodō'-sij, Theodōri'tb, Docithe'j, Dōrothe(j) oba'če zri na svoi(x) i(m) mēstex(b) (Ber).

**k(1) Boholē'p(τ): e(l): Theopre'pici(j), Aug. 22 (Ber).
Theoprepēs, m., (Gk), from *theoprepēs* "fit for God", "revered", "godly". Berynda introduces Slavicized Gk saint's name.

**B[o]holēpnyj: ve(1)mo'žnostį mēšto(st) v(τ) sobē' ma'iučij į pre(z) sebe' pokaj'zuičij (Ber).
Theoprepēs (Gk), "deo conveniens, divinus" (Lat).

**Bohomī'li̇, ereti'cι̇ [source] (Ber).
A Christian sect among Bulgarians.

**B[o]honō'snyj: mu(ž) B[oh]a v(τ) sobē' ma'iučij (Ber).
Theoforos (Gk); "deum in se ferens" (Lat).

**B[o]horač'i'telb: Pobo'žnyj, B[o]ha miļiučij (Ber).
This seems to be Berynda's Slavic form for Theofilos.

Theotokos (Gk), "deipara, dei genetrix" (Lat), Mother of God.

**B[o]hoslo'vč, uvaža'iučij Ž B[o]hu (Ber).
Theologos (Gk); cognomen of G. Naziazenus and J. Evangelist.
Bohotvoria'j: B[о]hamи čăniačij, nazyva'etšia D[u](x) S(t) (Ber).

Name of the Holy Spirit (Ber).

Blį'znečь, Gk didimos, the Twins in the Zodiac (Ber).

Bohatodaro'vnyj: ščodroblīvyj, Škvītyj (Ber).

This seems to be Berynda's Slavicized name from Gk Polydōros (= richly dowered).

Boe'mi(a), Če'ska(a), 3 dnį v(ž) do'1(ž) i ši(r) (Ber).

Bohemia.

Bonīfa'čij: Dobrotvorečь (Ber), and later adds: Z(ţ) Ellīnska:

Bonifacius (Lat), Bonifatios (Gk). Martyr Tarsi Ciliciae (in Asia Minore).

Bori's'; o(t) e(l): Voris(ţ): Vē'tr(ţ) s(ţ) Po(l)noči

knzь Rŏ'ssii, May 2, 20, July 24 (Ber).

Boris; "fight" (With); "one who buries" (Pape), from Gk oryssо "to dig", "to bury", "heavy blow"; "little" (Bruckner, Vasmer, Rudnyckyj), from Mongolian bogori "little"; diminutive of Borislaw (Sobolevskij, Žyva-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) Rǐ'xavlb, e(v): Aharehe(l), Dru'hoe vo'jsko, a'bo ostan-

točnoe vo'jsko, a'bo i'nšaa bo'lĕštь, a'bo ostanotčna
ža'lostь, 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 frat-
ris ..." (Onom); adelfos rēxal (Onom-Gk), Aharhel (Heb),
adelfou Rēxab (Lxx,A), Aharehel (Vg) [1 Ch 4:8]; "broth-
er 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 gene-
alogy of Judah.

*Vaa'a'ń, a'bo Baa'na, v ŏ(t)po'vědž a'bo smu(t)ku, a'bo v(ţ)

spěva'niu, a'bo śi(r): Perepro'sennь [source] i Vaa(n)
[source] i vva'a'ně [source] ... (Ber).

"Baana, In responsione, siue in afflictione, aut in
cantico: vel Syriace, deprecatio ... [source]" (Onom);
Baannah (Heb), Baana (LxxVg,A,L) [2 K 4:2]; "son of
distress(?)" (DB); "son of grief, patient" (Young).
Vaal'ë: Ba(l)vanš, a'bo panu'iučij, a'bo poddava'iučij, a'bo ődržava'iučij [source] Nevaš(l) kotry(š) i'nače(j) nazyvae(t)šia Astor(th). Zrī Astarō(th). a zažıvave(t)šia za kotry(š) ko(1)ve(š) i'dō(š) [source]. Hre'cši Ma'rsa rozumē'iu(t) [source] eho'že raskopa' Hede-ō'nš [source] i Ve'kra [source] i Va'elš i Va'elš [source] (Ber).

"Baal, Idolum, aut dominans, vel suiciens, aut possi­des. Baal est proprie idolum Sidoniorum [source] quod idolum alter 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.

Vaal'ë: Idoly a'bo panu'iučiš, a'bo po(d)daš'a'iučiš a'bo ődržo'vuičiš [source] i Obražš izvašiš [source]. Vaš(l) skažënš [source] ō(t) kmiš(z) Iu'điš(n), čita-е(t)šia vmešš ož(t) Vašlš Išu'điš(n), to e(st) z(š). Kariath-eharišš [source] (Ber).

"Baalim, Idola, siue dominantes, aut subii ciens 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.

Vaal'ë: Iššy' Baa'li: Bolvaš(n) moj, a'bo panuičiš miniš', a'bo po(d)daš'a'iučiš a'bo ōšiahučiš(š) mia, pošda-iučiš(š) [source] ... (Ber).

"Baal, Idolum meum, siue dominans mihi, aut subi­ciens 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.

Vavšlë, Vaššla: Miašte(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.)

Vavšlënš: Smiatše'nie, a'bo prostranštvo, a'bo razměš'sš: Va­ššlënš dvoiaš'kij ... (Ber).

"Babel, Confusio siue commistio. Nomen ciuitatis [source] quae Stephano Seleucia quoque dicta est. Babylonom esse duplicem ..." (Onom); Babılın (Onom-Gk).
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". Babylon is a Gk form of Heb Babel, which is the form of the native Bab-ili.

Vavīlōnia'ne: Zamēša'nyi, a'bo zmēša'nyi [source] (Ber).
"Babilonij, Confusi, siue commisti [source]" (Onom); Babylonioi, pl., Babylonians; "inhabitants of Babylon"; "sons of Babel" (Young).

Vahatha'n(ς): ν(τ) pra'sē, a'bo po'karmu udēlia'iuči(j), ĭmiā' Eunu'xa [source]. To(h) ĭmeni Lxx ne' prelo(ž)ı, ĭ s(l)v(n) nē(st) (Ber).
"Bagathan, In torculari, aut cibum tribuens. Nomen eunuchi [source]. Hoc nomen Lxx non transiturunt" (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 Gaba-tha (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: ν(τ) tē'ḷe moe(m), liu'b(τ) ν(τ) na'-rodē, z(τ) St(r): νς vnu't(r). ĭmia' mu'ţa [source]. [Sla(v): dvę' zae(ď)no, Mašthar-hu'j, ĭ to skazī(t)] ĭ Vahuai'lz, a'bo Begu(j) [source] ĭ(m) mé'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), Bagouai (A), Begoia (Vg) = 1 Ez 5:8; "happy" (Sm); "happy, or of the people" (Young).

Vagōa: Vnuttrně'jšij, Navěrnějšij, upri'jmeňšij, pyšnějšíj, po(ď)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), Bogoas (RSV); from Pers. bāga "God" (EB); according to Lydd Pers. word said to be = eunouchos; as prop. name: Strabo 15, Plin. N.H. 13. 4. 9; Bagōas (Lxx, A) [Jdth 12:11 ff.].

*Vadekare'tiz: V(τ) prokolotiui (...) a'bo klia'mka zimnosti, a'bo sa'ma(a) zimno(st) [source] (Ber).
"Badacer, In compunctione, siue intrafixione, aut in confessione, siue vectis frigiditatis, vel sola frigiditas. Nomen ducis exercitus lehu [source]" (Onom);
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.

Vaelmonb: Bolvano'vo meška(n)ea, bolvanę z(ę) hręxu', a'bo mae'tno(st) meška(n)ia, óderža(n)ea z(ę) hręxu' [source, Veelmeö'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]; Beelmeön (Lxx, A, L) [Nu 32:38]; Beelmassôn (Lxx) [1 Ch 5:8], Beelmaön (A), Beelmeön (L), Beelmeon (Vg); "lord of the habitation" (Young); "lord of the house" (EB).

N.B. Name of a town built by Reubenites.

* Vaza'nę: vzha'arda, a'bo zlupę(n)ea, a'bo v(ę) olıvę.Evnu(x) [source] (Ber).

"Bazata, Contemptus vel despectus, siue depraedatio, 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 bazanęs "inquiry by torture, torment; severe pain, torment".

*Vathdaia: Samę pa'nę, a'bo zapo'ra, klia(m)ka pa'nska(a), mu(ż) [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.

*Vathoul, I lié Bethu(l): 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'İlz: Snovstvo Bžee, a'bo mę'ra, a'bo pu'šča Bžaa [source] (Ber).

"Bathuel, Filiatio Dei, aut mensura Dei, vel desertum Dei [source]" (Onom); Bathouël (Onom-Gk), Bethuel (Heb),
APPENDIX A

Bathouël (A,L); "man of El" (EB); "abode of God" (Sm); "dweller in God" (Young); son of Nahor [Gen 22:22].

Vathsami's: Do'm(ς) slb'nca, z(ς) e(ς): ἵ ST(ς) do'm(ς) nevο' -
lstva a'bo pošlu'hi [source] hra(d) pre(ζ) Ave(ς)zο-
vo(m) [source] (Ber).
"Beth-Sames, siue Beth-semes, Domus folis: vel ex Heb-
raeo & 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'ths: Do'm(ς) vyzvole(n)ia, a(ς) vyhna(n)ia. Z(ς) e(ς):
ST(ς): Do'm(ς) vra'cania, bliuvania [source] (Ber).
Beth-phalet, siue Beth-phelet, Domus liberationis siue
expulsionis: aut ex Hebraeo & Syro, domus vomitis
[sources]" (Onom); Bēthfaleth (Onom-Gk), Beth-Palet,
Beth-Phaleth (Heb), Bēthphaeleth (A), Beth-
phalet (Vg) [Jos 15:27]; "house of escape" (EB); "House
of flight" (Sm); location of Judah.

*Vakvaka'r: Poro(ς)niaa, tšč(a), a'bo dare(m)noe navēže(n)e,
a'bo ra(n)no(st), a'bo bī(t)e, a'bo někče(m)na(a) ko-
ro'va. I(ς) m(ς) [source] (Ber).
"Baccabar, Vacua, vel inanis visitatio, aut matutina-
tio, vel vapulatio, aut inanis vacca. Viri nomen[source]"
(Onom); Bak-Bak-Kar (Heb), Bakar (Lxx), Baccabar (Vg),
Bakbakar (A,L) [1 Ch 9:15]; "diligent searcher" (Young);
possibly corrupt form of Bakbukiah = "pitcher of Yah-
we" (EB); a Levite who came up from exile.

Vakxi'd: Pšia'nyj, ōpī'lyj, a'bo vino'm. cu'xnuči(j), e(1):
ί(ς) muža [source] ĭ Vakxi'nor [source] (Ber).
"Bacchides, Idem. G. Nomen viri [source]; Bacchenor,
Ebrion, vel vinosus. G." (Onom); Bakxidēs, Bakxēnor
(Onom-Gk); Bakxidēs, also Ba(x)kidēs, Bacchides; "son
of Bacchus"; name of a general of Antiochus IV Epipha-
nes.

Va'kxb, Vakxo: Provožd'a'telb, Oct. 7 (Ber).
Bakchos, m., equivalent of Gk Dionysos; son of Jupiter;
the god of wine (as such also called Liber, the deliv-
erer); metonymic "of wine"; martyr in Syria; commemo-
rated in Eastern and Western Churches Oct. 7.

Vala', Vara', Zapale(n)e, vyčišče(n)e, a'bo ko'rmlia, pa'stvā,
a'bo bydlo kotry(m) ro'bía(t), robótne by'dlo a'bo
hlu'pstvo, a(b) v(ς) ču'jnůsti [source]. Vala': Pre(z)
lī(t): He na' ko(n)cu', Žastarč'laia, zatrvůžo'naa
a'bo stęka'iučij [source], pre(z) Aenź, Požīra'iučij, 
psu'iučij [sources] (Ber).
"Bara, Incendium, siue expugnatio, aut pastus, vel iu-
mentum siue insipientia, vel in vigiliam ...[source]; 
Bala, Inuertata, siue turbata, aut defluens. Nomen 
ciuitatis in tribu Simeon [source]. Ancilla item Rachel 
voxris Iacob [source]; uxor item Neptali [source]; 
Bela, De glutiens, siue destruens. Filius Beniamin[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]; "ten-
der" (Young); "timid, bashful" (Sm), handmaid of Rachel; 
Bela [Gen 4:2]; "consumption" (Young); "that which is 
swallowed up" (EB); Bera (Bala, Bara); "gift" (Young); 
"excellent" (Sm) [Gen 14:2, 36:32, Nu 26:28.

*Valaa'ns: Da'vnostb liude'i, liudu a'bo be(z) liu'du, a'bo 
pozertbe, po(l)kn(e)ne, a(b) zopsova(n)e [source](Ber).
"Balaam, Vetustas populi, vel absque populo, siue 
deuoratio, aut destructio eorum [source]" (Onom); Ba-
laam (Lxx,Vg,A,L)[Jos 13:22]; "a pilgrim or lord of 
the people" (Young); "etymology uncertain" (EB).

Valaa'ns(ł), I(ł) Bala'ns: Zastare'ly(j), zatrvo'żeny(j)[source] 
(Ber).
"Balan, Inueberatus, siue turbatus... [source]" (Onom); 
Bilhan [1Par7:10], Balaan (Lxx,A), Balaam (L), Balan 
(Vg); "tender" (Young); son of Jediael.

Valada'ns: Be(z) pa'nnstva, be(z) ro(z)sudku, a'bo sta'rostb 
rozkazu'iučohol, a(b) su'du, mu(z) [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'ns, Balanan: Bolvana' la'ska a'bo da'rę, a'bo odrźReleased
Valathama'rb:Bolva'nb pal(β)my, dolonī, a'bo podmē'tuuićij a'bo ődrb'žovuićij(j) pa'lmu de'revo, a'bo bolva'nb ő(t)měnienia [source] (Ber).
"Baal-Thanmar, idolum palmae, aut subiiciens, vel possidens palmam arborem, aut idolum commutationis, siue subiiciens aut possidens commutationem..."(Onom); Balal-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'k, ñ(1) Bala': Pozīra'iućij, la'mliućij. hrabd Sigot', takže Sali'ssa, a'bo koro'va tra'vićaa, v(β) s(t) Pi'smě na'zvano [source] (Ber).
"Bala, Deglutiens, siue destruens ..."(Onom); Balak, Balaa (Onom-Gk), Bala (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(β), Bala'k(β): Zažīva'iućij, psu'iućij(j), ñ(1) SI(r) z(β) udaria'iuć(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'k, Vala' il(I) Ba'ra: v(β) zlo'mb, a'bo v(β) tova'rišu, a'bo v(β) vola(n)iu, a'bo v(β) umo've, ca'r(β) sodom-sk(β) [source](Ber).
"Ba'ra, In malo, siue in focio, aut in clamore, vel in pastu, siue in constructione. Rex Sodomae[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', Lebana': Mē'sia(c), ksie(n)ži(c) p(1): bē'laa farba k(d)ālo, ce'hla [source](Ber).
"Lebana, Luna, siue albedo, aut thus, vel later. Nomen viri [source]"(Onom); Balana' (Onom-Gk), Lebanon, Lebana (Heb), Labana (Lxx,A), Lobna (L) [Neh 7:48 = Ezd 2:45]; "whiteness" (Young); "white (?)" (EB); "white" (Sm).
N.B. OB form is Lavanb.

Valasa'n, Belsa(n): v(β) iazy'ku, a'bo v(β) uvoločiteliu, a bo stary'j (slonov) zu'(b), z(β) SI(r): vypytov'iuć(j-sia [source](Ber).
"Belsan, In lingua, aut in detractione, 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".

Valath(३), Baa(l)ha(d): Bolva(n) šča'ṭbe, a'bo vō'jsko, a'bo po(d)mě'tiučij a(b) ōdržava'iučij šča(st)e. z(ž)e(v)į ST(r): bo(l)va'n(ž) rospa'liny [source] (Ber).
"Baal-gad, Idolum fortunae vel felicitatis, seu exercitus: aut subiciens 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 valere "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) ōdrži'nte(l) umee(t)nosi [source] (Ber).
"Baliada, 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(ž) smu'tku, v(ž) ō(t)pově'da(n)iu, z(ž) ST(r): prozba [source] (Ber).
"Beon, In afflictione, vel in responsione, aut in cautico, vel scrutatio earum: aut Syriace, deprecatija 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), ıli Beeltee(m): Bolva(n), a'bo ōdrži'nte(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'rb: vo'losь holovy', a'bo xle'pčučij bohatstva, a'bo
ne nosiačij tě'sností, ne zbíra'iučij skarbř. z(γ) e(v): i sī(r): vyvě'duìući(j)sia ska'rbu [source](Ber).
"Baltassar, Abscondite thesaurizans siue in malleator
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(γ): Do pa'horka, z(γ) Xa(l)dej(s): o'ltarë, vyso'ka(a),
v(γ) smrž̄ṭi[s] [source](Ber).
"Bamoth,Altaria vel excelsa, siue in morte. Nomen val-
lis [source]"(Onom); Bamoth (Heb), Bamōθ (Gk), Bamoth
(Vg) [Nu 21:19]; "high places" (Young); from Chald.
"altars" (Ber); a city.

Vana'ia, Vania, Vanea: Sy(n) pa'nskij, a'bo vyrozumě(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), Benai (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'kə, Benno'i: Budo'va(n)e, a'bo syno'vstvo, a(b) v(γ) meš-
kaniu moe(m), a'bo v(γ) pia'nknosti [source] i Vanuī
[source](Ber).
"Bennoi, Aedificatio, aut filiatio: siue in habitaculo
timo, aut in pulchritudine. Nome viri [source].
Benui (same explanation, J.R.). Nomen viri[source]"
(Onom); Binnui (Heb), Banaia (A,L), Beně (Vg) [Ezd
8:33]; Banou(e)i (A,L), Benni (Vg) [Ezd 10:30]; "a
building up" (EB); "a building" (DB); "familyship"
(Young).

Vanī': Synō've, a(b) budu'iuči[i [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".
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'ptə: Feb. 10 (Ber).
Baptos, from Gk baptizō "dip, immense"; baptistēs "a baptizer".

Vara, Varia, Varii'ite: V(ə) tova'rīstvě, a(b) v(ə) zlo'stǐ, v(ə) pla'ču, a(b) v(ə) ko'rmlǐ, mu(ž) [source](Ber).
"Baria, In societate, siue in malitia, aut in vlulaẗione, aut in pastu. Nomen viri [source]"(Onom); Barea (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); etymology 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) s(t)či(j), a'bo nauči'telia. Z(ə) La(t): sy(n) zesromoče(n)ia, lo'tr(ə) [source](Ber).
"Barabbas, Filius patris vel magistri, aut filius confusionis, velignominiae. D. Nomen insiguis cuiusdam lattonis [source]"(Onom); Barabbas [Mt 27:16]; "father's son" (Young); "son of Abba" (Gr,Sm); "rabbinical master" (EB).

Varad(ə), Badad(ə): opustě'lyj, a(b) pustynnǐ(k), a'bo v(ə) umilova(n)niu [source](Ber).
"Badad, Solitarius, siue in mamilla, vel in dilectione...[source]"(Onom); Barad (Onom-Gk), Bedad(Heb), Barad (Lxx,A,L), Badad (Vg) [Gen 36:35]; "son of A-dad" (Young); "separation" (Sm).

Varakə, Badanə: Zavo'ra, a'bo dru'k(ə) do' dvě'ha(n)ia, a'bo sa(m), a'bo na' sudě [source](Ber).
"Badan, Vectis, vel solus, aut judicio...[source]" (Onom); Bedan (Heb), Barak (Lxx,A,L), Badan (Vg) [1 S 12:11]; "son of judgement" (Young). Badan is probably a false reading for Barak (cf. DB) or Abdon (cf. Sm). Name of a judge in Israel.
APPENDIX A

Vara'k(昳): Bli'skavica, da'mro [source] (Ber).
"Barac, Fulgur, siue in vanum, vel in vacuum [source]
(Onom); Bene-Berak (Heb), Banaibakat (Lxx), Banëbarak
(A,L), bane et barach (Vg) [Jos 19:45]; "sons of
lightning" (Young).

Vara'm(昳), ili'Bahuri(m): Vy'branyi, a'bo molo(d)cii', a'bo
v(昳) dëra(x), v(昳) vo'inöstia(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: Dobrorece(n)e, b[aho](s)[lo]ve(n)stvo, a'bo
kolënopoklone(n)e [source] (Ber).
"Baracha, Benedictio, aut genuflexio [source]"(Onom);
Barachah (Heb), Beracha (Vg), Berxeia (Lxx,Heb), Baraxia
(A,L) [1 Ch 12:3]; "blessing" (Young,EB,DB,Sm).

Varaxi'lb, Varaxelb: Bl[aho](s)[lo]via'ci(j) B[oh]a [source]
(Ber).
"Barachel, Benedictus Deum, aut genuflectus Deo...
[source]"(Onom); Barachel (Heb), Baraxiel [Job 32:2];
"blessed of God" (Young); "God blesses" (EB,DB);
father of Elihu.

Varaxia, Varaxias: Sy(n) učen'ez, dobrore'čači(j), a(b) poklan-
ia'iučij(s) Pa'nu [source](Ber).
"Barachia siue Barachias, Benedicens Domino, aut ge-
nuflectens Domino"[Onom]; Baraxias (Onom-Gk); Bere-
chiah (Heb), Barax(e)ia (Lxx,Heb,A), Barachias (Vg,L)
[Zech 1:1]; "s'y[n]učen'ez" (Dict. 1282); "Yahweh has
blessed" (Gr); "Yahweh blesses" (EB); father of a pro-
phet Zechariah.

Varathro'n'b: Pro'pastb, ṝ(t)xlanb (Ber).
Barathron, n., "a pit" (Pape); a place in Libia; a pit
near Athens into which criminals were thrown (cf.Pape).

Varva'ra: Krē'pka, a(b) Sro'gaa, Dec. 4 (Ber).
Barbara, f.,(Gk); from barbaros "wild, savage, fero-
cious"; "stranger, savage" (Pape); "strange, foreign" (With).

Varvarb: o'bščij, hru'by(j), neukb (Ber).
Barbaros, m., (Gk); "stranger, wild"(Pape).

*Varej, i(l) Adalia: čerpaiučij, a'bo ubo'zstvo, o'bo(lok)
[source](Ber).
"Adalia, Hauriens, siue paupertas: aut nubes, vel integritas 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 impinguatio 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) zavěšučoho vo'dy, a'bo sy(n) ra'dostį [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", kremαω "to hang (up)", vodor "water" (cf. Pape); or Heb talah "to swing, raise; to suspend, hang", mayim "waters".

*Var'i'a: V(τ) zlo(µ), v(τ) vy(ti)u, v(τ) koi'rmli [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) [l Ch 7:30,31]; "unfortunate"(Young) perhaps "prominent" (EB).

Variľsu'sť, ľ(1) Bar-ieu: [z(ť) si(r): sy'nĘ ľmeni'] ško(Ď)-li'vy(j), čornokni(Ž)nš(k), a'bo v(ť) zlo'sti, v(ť) psoťe, 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 sahīr = "sorcerer" (cf. EB,DB).
N.B. A magician at the court of the Roman pro-consul of Cyprus.

*Va'rť Iōna: Sy(n) holubi'cē [source](Ber).
"Bar-iona, Filius columbae, ex Syro & Hebraeo. D. [source]" (Onom); Bar-Jona (Heb), Bar Iona (Iona 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'sť, Verko'sť: Sy(n)ť ō(t)lu'če(n)ia [source](Ber).
"Bercos, Filius concisionis vel separationis. Nomen
viri [source]"(Onom); Barkos (Onom-Gk), Bercos (Vg),
Barkos, Berkos (L) [Ez 2:53]; "party-coloured" (Young);
"painter" (Sm); "son of the god Kos or Kaus" (EB).

Varlaam\'t: Sy(n) bi[a]h\'t, Nov. 16,19 (Ber).
Barlaam, Barlaamos (Gk); etym. uncertain; "son of goods"
(Rud.); born in Antiochia; martyred under Diocletianus.

Varna\'va: sy(n) ut\'\'e\'ni(a) [source] (Ber).
"Barnabas, Filius prophetae, vel filius consolationis,
id est plenus consolatione, aut ad consolandum vale
idoneus. D. [source]"(Onom); Barnabas; "son of en-
couragement" (Gr); "son of consolation" (Arndt,Young).

*Varsa\'va: sy(n) \'obra\'sce\'ni(a) [source], Dec. 12 (Ber).
"Barsabas, Filius reversionis, vel conversionis, aut
alt 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.

*Varsam\'t(\'a), Beromi: Sy\'n\'t te\'plost\'i, a\'bo neho\'dnosti[source]
(Ber).
"Beromi, Filius caloris, vel indignationis, aut puritas,
sue frumentum indignationis, vel fugiens aquam. Heb-
Barhumi. Nomen patrium Barhumites...[source]"(Onom);
Barhumite, the, Bardianeitēs (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(\'a) Varsuno\'thia (Ber).
Pem. of the above name.

Varsime\'j, Vartime\'j: Sy(n) sl\'\'epy(j) [source](Ber).
"Bartimaeus, Beatus Hieronymus dicit corrupte legi scri-
bi autem debere Barsemaeus: quod Syriace interpretatur
filius caecus, vel filius caecitatis. D....[source]"
(Onom); Bartimaiois, 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.
k(1) Varou'x: 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): Nêma(š) xvaly' [source](Ber).  
"Ichabod, Vbi gloria, aut vae gloriae [source]"(Onom);  
Ichabod (Heb), Ouaixaxabôth (Lxx), Ouaixabôth (A),  
Ichabod (Vg) [1 S 4:19]; "where is the glory" (Gr);  
"the glory (i.e. divine glory) is departed from Isra­
el" (EB); "inglorious" (Sm).

Vasalo'th, Besloth: v(τ) tē'nia(x), a'bo v(τ)  
sî(r): v(τ) m[ol][i]tvê [source](Ber).  
"Besluth, siue Besloth, In umbris, aut in assatione:  
vel Syriace, in oratione ...[source]"(Onom); Bazluth,  
Bazlith (Heb); Basaloth (Heb,A), Besluth (Vg); "strip­
ping" (Sm,DB,EB); "asking" (Young).

*Vasa'nъ: V(τ) zu'bê, a(b) v(τ) mo'cî, a(b) v(τ)  
ð(t)mêne(n)iÎu  
a(b) v(τ) spaniu', a(b) v(τ) snê, a(b) zamêša(n)e, sro­
mo'ta, ha(n)ba, z(1)ezî'vo(st), ëlî' stu(d). Kraî'na ð'-  
aga kro'lia [source](Ber).  
"Basan, In dente, siue in ebor: aut in mutatione, vel  
in somno, seu in dormitione: 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'rъ, Vosora: Obro'na, ba'sta, a'bo zbîra(n)e vîna', a(b)  
ð(t)dale(n)e [source](Ber).  
"Bosor, Munitio, vel vindemia, siue ablatio, vel proh­
bitio: 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): zē(1)e, korê(n)e, zamêša(n)e smrâtî, a'bo v(τ)  
imêno(x) [source](Ber).  
"Basemath, Aromata, vel confusio mortis, aut in deso­
latione, siue in positione, aut in nominibus [source]"  
(Onom); Basemath, correctly Basemath (Heb), Basemmath  
[Gen 26:34]; "balm-scented" (Gr); "fragrant" (Young,  
Sm,DB); wife of Esau.

Vasia'nъ: Osnova'nъ, utverze'nъ, krë'rokъ, Oct. 10 (Ber).  
Basianos (Gk), Bassianus (Lat); from basis "base".  
N.B. Name of a monk from Constantinople, comm. Oct. 10.

Vasilij: Ca'rъ, ca'ski(î), Jan. 1, 19, 30; Feb. 1 (Ber).  
Basileios, m., Basilios; from Gk basileios "kingly". 

Vasil'k, To(z), Sept. 1, Oct. 26, Feb. 11 (Ber).
Basilikos, m., "royal". See above.

k(z) Vasil'ksa, Vasil'kss: Car'ka, Nov. 25, Feb. 11 (Ber).
Basilissa, f., (Gk); "queen".

Basiliskos, dim. of Basileus; "petty king".

*Baska'tlvb: Te'sto, rosč'i'na, a'bo kle'c(ź), nudu'to(st), a(ł) v(ź) uti'sku [source](Ber).
"Bascath, Massa, siue inflatio, aut in augustia, vel in effusione. Nomen ciuitatis [source]"(Onom); Bascath (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, vstydlico(st) hne'vu a(b) tepla' [source](Ber).
"Bascama, Confusio, vel erubescentia 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(z) Va'ssa: obraščenie, 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(ź) lodł [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).

**Vasso'j: Mar. 6 (Ber).
Bassoës, Basoës, Basoës, Bassoes; etym. obscure; one of 42 martyrs from Phrygia; comm. Mar. 6.

Vasodi'e, Vesodia: v(ź) tae(m)nicj pa'nskoj, a'bo v(ź) ra'de pa'nskoj, mu(ź) [source](Ber).
"Besodia, In secreto Domini, siue in consilio Domini [source]"(Onom); Besodeiah (Heb), Badia (Lxx), Baso­dia (A);[Neh 3:6]; "given to trust in Jah" (Young);
"in the secret of Jah" (EB).
N.B. One of the repairers of the old gate.

Va'tne: Živo'tn, z(ţ) po(1): bru'xv, 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.

Vaxīr: Bero(th): Pervoro(d)stvo, z(ţ) po(1): pe'rvěsnī, mu(ţ) [source] (Ber).
"Bechorath, Primogenitura, vel primitiae [source]" (Onom); Bexorath (Onom-Gk), Bechorath (Heb,Vg); Bexorath (A), Baxel (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'i: zěnī'ca, a'bo vy'doroženy(j), krívij, a'bo poro'žnij [source] (Ber).
"Bebai, Pupilla, siue concavus aut vacuus [source]" (Onom); Bebai (Heb), Bēbai (Lxx,A), Boksei (L) [Ez 2:11]; "fatherly" (Young); name of a man.

Veelamō'n, Baalhamō'n: Bolva(n) liu'du, panu'iuići(j) liu'-dovi, liudt, posěda'iuići(j) liu'd [source] (Ber).
"Baal-hamon, Idolum populi, aut dominans populo, aut possidens populum" (Onom); Beelamōn (Onom-Gk); Baal-Hamon should be read Baal-Hermon instead of Baal-Hamōn (BB,DB) [Ca 8:11]; "lord of the multitude" (Young,Sm); a place in mount Ephraim.

Veel泽vul(t): Īdōl mu'xti [source] (Ber).
"Beel-zebub, Idolum muscae, vel possessor muscae. Nomen idioli Accarontarum" (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").

Veel泽dō'n, Veelmeō'n: zri' Vaelmo'n.

Veelsepfō'n, Veelsefō'n: Bolva'n vē'tru polno'čnogo, Bolva'n potae'mny(j) ze'rkala, a'bo održi'te(l) polno'čny(j) [source] (Ber).
"Beel-sephon, Idolum Aquilonis, vel idolum occultum speculae, vel possessor Aquilonis vel speculationis aut secreti. Nome loci..." (Onom); Baal-Zephon; most MSS Beelsefōn, but many MSS Beelsefōn, Beelsephon (Vg) [Ex 14:29]; "lord of Typhon" (Young); "lord of..."
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'diazb, a'bo rospovédan[e], a(b) v(п) svě-tlosto e[h][o] [source](Ber).
"Beera, Puteus, siue explanatio vel declaratio: aut in luce eius [source]"(Onom); Beerah (Heb), Beěl(Lxx), Beera (Vg), Bara (L), Beěra (A) [1 Ch 5:6]; "expounder" (Young); "well" (EB).
N.B. A place near the point where Israelites crossed the Red Sea.

Veesthra, Bosra: V(т) čeredě ehō', a'bo v(п) boha'tstvaxъ, a'bo v(п) mo'lī za'kon, v(т) mo'lī špěgova(n)ia [source](Ber).
"Bosra, In grege eius, aut in diuitiis, siue in tinea legis, vel in tinea explorationis. Hebr. Beesthara. [source]" (Onom); Beeshterah (Heb), Bosoran (Lxx), Beethara (A), Bosra (Vg) [Jos 21:27]; "house of Astarteh" (Young,Sm); prob. an abbreviation "house of Astarte" (EB); Levitical city.

Vežkar, Beeri': Stu'dnia, a'bo vyklada'iučij, a'bo v(п) lvě' [source](Ber).
"Beeri, Puteus, siue explanans, aut declarans: vel in luce, siue in leone [source]"(Onom); Beeri (Heb), Beěr (A,D), Baiel (E), Beeri (Vg) [Gen 26:34]; "belonging to the well" (EB).
N.B. Father of Judith.

Vežth, Beor: Zapale'pne [source](Ber).
"Beor, Incendium, vel expurgatio, aut insipiens siue iumentum, vel pastus [source]"(Onom); Beor (Heb), Beor (Lxx,A,L), Beor (Vg) [Gen 36:32]; "burning"(DB, Sm); "shepherd" (Young).
N.B. Father of Bela.

Vethaka'lb, Vetheka'lb: Do'mь zviazova(n)ia, stryže(n)ia, hde' ovčarě žiuu(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.
Vethara'nb: Do'mь hory' a(b) beremē'nnoī, a'bo do(m) spēva'iučo(h) [source] (Ber).
"Beth-aran, Domus montis vel praegnantis, siue domus cantantis, vel praecognizantis" (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, ņdržyi'te(l) kn(z) [source] (Ber).
"Balsalisa, Idolum tertium, aut idolum ducis, vel principis, siue possessor trium, aut possessio du-catus vel principatus [source]" (Onom); Baal-Shalisha (Heb), Baithsar(e)isa (Lxx), Bethsalisa (L), Baal-Salis (Vg) [2 K 4:42]; "lord of Shalisha" (Young, Sm); Ber and Onom from Heb sheshi "third", shalish "prince".
N.B. Town of Judah.

Vethaxare'm('b): Do'mь vinniče, a'bo do'mь roznamь i'xь [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 vine-yard" (Sm).
N.B. Town of Judah.

*Vethvase'a, Bethbe'sse: Domь zesromač(n)ia, a'bo domь vstymь-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(ь)" (EB).
N.B. Village SE of Bethlehem.

Vethgedo'm('b): Do(m) muru, xu'dostи [source] (Ber).
"Beth-gader, Domus muri vel maceriae [source]" (Onom); Beth-Gader (Heb, Vg), Baithgaidon (Lxx), Baithgedor (A), Bethgeddor (L) [1 Ch 2:51]; "walled place" (Young); "house of the wall" (Sm).
N.B. A descendant of Caleb.

"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

Vethīrə'ı, Betbera: Do'm șy'na ehō' do'm șy'na vy'brany(j), do'm șy
č(S)tostī, do'm și't'a [source](Ber).
"Beth-bera, Domus filii eius, siue domus electa, aut
domus puritatis vel frumenti eius...[source]"(Onom);
Beth-Barah (Heb), Baithēra (Lxx,A), Baithēra(L), Beth-
bera (Vg) [Judg 7:24]; "house of the ford" (Sm); "for-
ding place" (Young); the form of the second part of
the name is obscure (EB).

Veththi'a, Vethi'a: Dočka' pa(n)sk(a), mē'ra [source](Ber).
"Bethia, Filia Domini, vel mensura Domini [source]"
(Onom); Bithiah (Heb), Gelia (Lxx), Beththia (A),Beth-
a (Vg) [1 Ch 4:18]; "daughter of Jah" (Young); "wor-
shipper" (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-marθ i xazvō' thə: Do(m) vo'za v(η) čtyrō(x) voznī'kō(x),
a'bo do'm hο'rkostī zhīnu'loī [source] i Veexarxavō'-
thə, to'i(ž) [source] (Ber).
"Beth-Marchaboth, Domus quadrigarum, siue domus ama-
ritudinis extinctae ...[source]"(Onom); Beth-Marca-
both (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(η) pa'miаtī [source](Ber).
"Beth-zachara, Domus memoriae vel recordationis. D.
[source]"(Onom); Beth-Zexariah (Bethzacharam, Bethza-
charias), Beth-zaxaria (A) [1 Mace 6:32 f.]; "remem-
bered by Jehovah" (Sm).
N.B. Site of a battle.

Vethuli'a: Panna Panskaa, a'bo do'm șy rodia'čij pa'na [source]
(Ber).
"Bethulia, Virgo Domini, aut domus parturiens Domini.
D. [source]"(Onom); Bethulia (Heb,Vg), Betyoluа (Lxx,
Heb,A), but also Baitouloua (Lxx,Heb), Baityoluа (Lxx,
Heb,A) [Jdt 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].

Vethfaho'rb: Do(m) pro'pastī [source](Ber).
"Beth-phogor, Domus hiatus, siue domus aperturae [source]"
(Onom); Beth-Peor (Heb), Baithfogor (Lxx,L), Bethphogor
(Vg) [Jos 13:20]; "house of Peor" (Sm); "house of the
opening" (Young).
N.B. Location of Reuben.
*Vethōrō'n-ţː Do'mb hne'vu, a'bo do'm(ţ) vo'lnostī, bē'lostī [source](Ber).
"Beth-horon, Domus irae, siue domus libertatis, aut foraminis, vel albedinis ...[source]"(Onom); Beth-Horon (Heb), Bahōrōn 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'ţː Bolva'nskij plia'cţ, a'bo sē'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" (Young).
N.B. The place where Amnon was killed.

Velda'dţː, Valda'dţː: Staro'e umīlova'ńe, a'bo ci'cok(ţ), 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 hath loved"(EB); "Bel hath loved" (Sm,DB).
N.B. One of Job's three friends; a Shuhite.

Velia'ţː: Slepo'e sve'tlo, a'bo slēpa'ia tēsnota', a'bo da've-no(st) ustav'iucaa, a'bo be(z) povstiahllvosti. Zri Bezako'nnīkţ.

Veli'sa, Vasi'liissa, z(ţ) e(l): Care'va, krole'va, Bahalis: v(ţ) veseliu, nadu'tostl [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'm'ţː, Abelsathi'm'ţː: Plaćţ ternia, a(b) uxože'ńe[source] i Sathi(m) [source](Ber).
"Abel-satim, Luctus spinarum, siue declinationum, aut praearationum. Non procur 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.
Velfeho(r), Veelfeho(r): Ido(l) o(t)xlani [source] a'bo bol-
va'n' opa'dn€(n)e [source], Velfo'ho'r, Veeltheho'r, Ko'ža. N. (Ber).
"Beel-phegor, Ýdolum hiatus vel aperturae. Nomen ido-
li Moabitarnum [source]"(Onom); Baal-Peur (Heb), Beel-
fegor (Lxx,A,L), Beelfegor (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'kţ, La(t) Benedi'ktţ: Bl(s)ve'nţ [source] a'bo der-
znove'nie. Manu(l) to(l) (Ber).
Benedictus, m., (Lat); "blessed"; the founder of the
Benedictine order.

**Venedi'mţ: May 18 (Ber).
Berynda supplies no etymology.

Veneno'nţ [source]. Toe(ž) Edo'mţ.

Veni': Sy(n) mo'j, a(b) rozumě(n)e, z(r): Vani'.

k(1) Veniamin'ţ, Sy'nţ dni'j, a'bo sy'nţ dobrodě'telej, a'bo
sy'nţ praví'cuy, a'bo sy'nţ ho'restï, a'bo sy'nţ o'slij
[source] (Ber), z(ž) e(v): Miniamim'ţ: o praví'cï, a'
bo prihotov'nce praví'cï [source](Ber).
"Beniamin, Filius dextere ...", Eden & Beniamin: le-
gendum ex Hebraeo Miniamin, & interpretatur de dext-
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.

Veniamin(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(ž) plaču', v(ž) nendžë [source](Ber).
"Bauai, In vaе, 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-
ship" (Young); "building up" (Sm).

Venunie: Synò'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'ř: Velì'ki(j) pa'le(c), a(b) v(ž) nǐ(x), Abe(n) boe(n), [source] Ka'me(n) ŏ(t) s[y]na Ruvi(m)lia nazva(n)(Ber).
"Boen , Pollex, siue in eis ... Hebraei dicitur Aben-boen, id est, laps Boen [source]"(Onom); Bohan, Stone of, Baion (Lxx,A), Beon (L), Baan (A), Baam (L) [Jos 15:6]; "stumpy" (Young); perhaps "covering" (DB); "thumb" (Sm).
N.B. A Reubinite after whom a stone has been named.

*Vere'a: Stud(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) [l Mace 9:4]; "well watered" (Sm).

Veri'a, to'ž-b Vari'a.

Verij [source] to(ž) i Veǐ'łt (Ber).

Veri'th: Bu'nt(ž), umo'va, mǐ'rť [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 zvítia'zsto [source] ... (Ber).
"Bernice, Grauis victoria, vel pondus victoriae. G. Nomen viri [source]" (Onom); Bernike (Onom-Gk), Berenike, Berenika, Beronike, Beronikis, Berniky; "bringer of victory"; Berenika is Maced. form of the Gk Ferenike, 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(ž) paxne(n)niu, zamo(k), zri Vara(n) [source] (Ber).
"Baria, Sera, vel vectis, siue fugitivus, aut in odo re ... [source]"(Onom); Bariah (Heb), Beria (A,L), Baria (Vg) [1 Ch 3:22]; "fugitive" (Young); "fleeing" (DB).
N.B. Grandson of Shechaniah.
VERREA (source). ZR(Ber).

Veselei'ly: V(∅) tē'niu B[o]žo(m) (source) (Ber).
"Beseleel, In umbra Dei (source)" (Onom); Bezalel (Heb), Beselel (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.

Vesskia: Luka'vya, nezgra(b)nya (source)(Ber).

Vetamu'l: Dō'mē o(∅)da(n)ē, a'bo do'mē ōstavle(n)ia, a'bo do'mē verbliu'da (source)(Ber).
"Beth-gamul, Domus tetributionis, siue domus ablationis, aut domus cameli (source)"(Onom); Oikos gamol (Onom-Gk), Beth-Gamul (Heb) [Jer 48:23]; "place of the camel"(Young); "place of recompense (?)" (EB).

N.B. Location in Moab.

Vetero'n [source], ZR Vethōrō(n).

Vethfase: Lo(m) rovni'n'y, a(b) do(m) večernij, do(m) verbiny (source) (Ber).
"Beth-araba, Domus planitici, siue domus suavitatis, aut domus fideiusussionis, vel domus vespertina, aut domus falcis (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.

Vethfasīs: Lo(m) rozdēle(n)ia (source) (Ber).
"Beth-pheses, Domus divisionis, vel confractio[nis (source)]" (Onom); Beth-Pazzez (Heb), Bērsafēs (Lxx), Baithfasse (A), Bēthfassēs (L) [Jos 19:21]; "a place of destruction" (Young); "house of separation"(Ber); "house of dispersion" (Sm).

N.B. Location of Issachar.

Vexe'r: Prvoro'dnyj (source) (Ber).
"Becher, Primogenitus, aut primitiae, siue in ariete (source)"(Onom); Becher [Nu 26:35]; "youth, first-born" (Young); "first-born" (EB).
N.B. Son of Ephraim.

Beth-lebaoth, Domus leaenarum, aut domus cordis, litterae, vel signi, siue domus venientibus. Nomen ciuitatis [source] (Onom); Bethlebaioth (Onom-Gk), Beth-Lebaoth; Batharoth (Lxx), Baithalbath (A), Bethlebaoth (L), Bethlebaoth (Vg) [Jos 19:6]; "place of lionesses" (Young); "house of lionesses" (Sm); "abode of lionesses" (EB); Ber and Onom from Heb lehab "heart", OTH "a sign".

N.B. Town in Simeon.

Bethabara, Domus transitus aut irae: vel Syriace, frumenti-fc D. Nomen loci [source] (Onom); Bethabara (Heb), Bethabara [Jn 1:28]; "place of passage" (Young); "house of the ford" (EB, Sm).

N.B. Place E of the Jordan.

Beth-Aven (Heb), Baithau (L), Baithaoun (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.

Beth-hagla, Domus festiuitatis, vel revolutionis eius [source] (Onom); Beth-Hoglah (Heb), Baithaglaam (Lxx), Baithagla (L), Bëthagla (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.

Beth-emec, Domus vallis vel profunditatis [source] (Onom); Beth-Emek (Onom-Gk), Beth-Emek (Heb), Beth-Emek (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.
"Beth-anath, Domus cantici, vel response[nis, 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).

Vithani'a, Bethania: Do'm(商场) posluše'nostv, a'bo udruč'ënia,
smu'tku, do(m) spēva(n)ia, a(b) laski pa(n)skoi[source]
(Ber), a'bo do(m) sla'vy, Kerame(j) v(商场) 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.

Vithapfu'thē, 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), Bethapfoue
(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.

Vith-Aramē: Do'm(y) vyso'kosti, a(b) do'm(商场) beremë'nny(x),
a(b) ho'rë i(x) [source] (Ber).
"Beth-aram, Domus celsitudinis, aut domus praegnan-
tium, vel montium eorum [source]" (Onom); Beth-Haram
(Heb); Betharam (Onom-Gk,A,L) [Jos 13:27]; "house or
place of the height" (Young); "house of the height"
(Sm); prob. "house of Haram" (EB).

Vithase'pa, Vethse'ta: Do'm(商场) zdoro(商场)nosti, do(m) vytiψa-
ne(n)ia, a'bo te'rnia [source] (Ber).
"Beth-seta, Domus deuilationis, aut domus extensionis,
siue domus spinea [source]" (Onom); Beth-Shittah; Beth-
seta (Lxx), Baseetta (A), Baithasetta (L), Bethseta
(Vg) [Judg 7:22]; "place of acacias" (EB); "home of
acacia" (Sm,DB); "place of acacia" (Young).

Vith-Dahōnē: Do'm(商场) zbo'ža [source] (Ber).
"Beth-dagon, Domus frumenti, vel domus pisēis[source]
(Onom); Beth-Dagon, Bēthdagon (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.
Bethesda: Domus effusionis, i. locus ad quem aquae pluuiiales confluebant, D. [source] (Onom); Bethesда (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.

Bethlehem: Domus panis, siue domus belli [source] (Onom); Bethlehem [L 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.

Beth-Saida: Domus frugum vel cibariorum, aut domus venatorum, vel infidiantium, D. [source] (Onom); Beth-Saida, Bethsaida [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).

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), Bethsan (A) [Jos 17:11 and 16]; "house of security" (Young); "house of rest" (Sm).

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).

Beth-sfagia, Bethsfagia: Dom(m) u(st) θ ro'va, hu'by, a(b) do'm(θ) f'ī'g'̩̃ 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).
**Vě'la, ĭlí' Va'la, Oct. 28 (Ber).**

Berynda offers no etymology. Original form difficult to locate.

Vě'lę, Be(l): Starodada'vny(j), starosvě'cky(j), a(b) něčo(h), stěka'iuc'íj, spada'iuc'íj, a'bo letia'čij. Bolva(n) Vavšťô'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".

Vě'ra, Bean'b: Studnia, a(b) vyloženę, 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), Beęra (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.

Věramō(th), Bee(r)rama(th): Studnia, a(b) obiasne'nęe vyso'-kosti, a(b) strělia'nia, ľ(1) v(ľ) svě'tlosti vyso'-kaia [source] (Ber).

"Beer-ramath, Puteus vel declaratio celsitudinis, aut iaculationis, siue in luce excelsa. Urbs [source]" (Onom); Bērrathmoth (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 (Ramoth) of the Negeb", or "Baalah of the well, Ramath of the Negeb" (cf.EB). Berynda joined the word "beer" with the succeeding word "Ramath" instead of the preceding "Baalath". Beer-Ramath was copied by Berynda from the Onomasticon. The acceptable form is Baalath-beer.

Věra'th'b: Studnia, a'bo umo'vy, a(b) či'stostb, či'prisę [source] (Ber).

"Beroth, Putei, siue pacta, vel puritas, aut cupres-sus [source]" (Onom); Beeroth (Heb), Bērōth (Lxx, Heb,A,L) [2 S 4:2]; "wells" (Young).

Verotha', To(ž) e(d): ć(s): Predě(1) Iīl(s)k [source](Ber).
"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".

Berothēi i Virothē, a'bo Beroti'te, Beero(th): Stu'dnē, a(b) vylože'nia, ὅβ[..]iasne(n)ia, v[..] 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).

Virsa'via: Kolo'dia(z) priśia'hī [source] (Ber).
"Ber-sabee, Putens fonsue iuramenti, siue putens saturitatis, aut putens septem, nempeaquarum [source]" (Onom); Beersheba (RSV), Bersabee (Vg) [1 S 3:20]; "the well of the oath" (Gr), or "the well of seven" (Ibidem).
N.B. City of Judah.

Virsavi'a, Betsua: Dēči' si'lna pre(d) vrahi', a(b) dočka' zbave'nia, zawol(n)ia, ma(t)ka Solōmo(n) [source] (Ber).
"Beth-sua, Filia salvationis vel exclamationis[source]" (Onom); Bath-Shua; Bērsabee, Bērsabe; Bethsabee (Vg) [1 Ch 3:5]; "daughter of prosperity" (Young); "daughter of plentitude" (Gr); "daughter of the oath" (EB).
N.B. Mother of Solomon.

*κ(1) Vissariōn, Vissariōn: Po'nyj, hori'styj, a(b) nehrē'-še(n) v[..] vse(m), Nov. 29 (Ber).
Vissariōnos, Lat Bessario (Rud); "impenetrable" (Cal).

Vīsimothv, I Vīsimouthv: Do'm(..) spustoše(n)ia, a(b) do'mt sxova(n)ia, a(b) do'mt mēnova(n)ia [source](Ber).
"Beth-simoth, Domus desolationis, siue domus reposi-tionum, vel nominationum [source]" (Onom); Bēth-simōth (Onom-Gk), Beth-Jeshimoth, Beth-Jesimoth; Bēsiouth (A,L), Betsimoth (Vg) [Jos 12:3];"house of the steppes" (Gr); "house of deserts" (Sm).
N.B. Location on the final stage of the Exodus.

**Vi'vē: Sept. 6 (Ber).
The name could be Bi'bios, m., i.e. Vibius (Vibia, f., name of a Roman gens); poss. Bibos, or Biblos =
Bibulus; Aviv, Sept. 6 (Cal). Viv could be a short form.

*Viizethy: Do'my dolte'hlosti, a(b) zliva(n)ia. Z(n) e(v) i
st(r): do'my cre'va [source] (Ber).
"Beth-zecha, Domus tribulationis, siue domus compen-
dum, aut domus conflationis: vel ex Hebraeo & Syro,
domus vitris. D. [source]" (Onom); Bezeth (Onom-Gk),
Bezeth (Heb), Bēzeth (Lxx,A), Bethzech (Vg)[I Macc
7:19]. The Bacchides encamped and having slain some
deserters and prisoners, threw them into "the great
pit" which was there [I 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.

Vithini'a: popudli'voe pospëše(n)e, upre'jmaia, sì(1)naia, pru-
kosta, krai'na Asi'i me'nsei [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'ktor(y, i Vike'ntij, la(t): īmena', Pobōditel', Ma'ks: zvī-
tia(z)ca, zvītaž'talb, Nov. 11 (Ber).
Victor (Lat), Biktör, Biktoros (Gk), from Lat victor
"conqueror".
Vincentius (Lat), Vincent; Bikentios (Gk); from vin-
cens "conquering"; archdeacon of the bishop of Caesa-
rea.

k(l) Vītalij: la(t) živo'tny(j), Apr. 29 (Ber).
Vitalis, m., (Lat); from vitalis "of or belonging to
life"; Bitalios (Gk); name of a bishop.

**k(l) Vlasij: Feb. 11 (Ber).
Blasiōn, Blasios; Blaesus, Roman cognomen; etymology
is obscure. Blaesus is Lat blaësus "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 XVIth century.
Vlasti, 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.

Belga, Refri<br>gerium, vel confortatio, aut vetustas
vultus [source] (Onom); Belga (Onom-Gk), Bilgah; Be<br>nga (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.

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Vleha(l) is OB form.
Botanim (A), Botaneim (L) [Jos 13:26]; "green almonds" (Gr); "pistachio nuts" (EB); "heights" (Young).
N.B. Town in the N of Gad.

*Voke'rt: Poro'žnij, a'bo rosporoše(n)e, a(b) v(ъ) vyverže(n)i, bliuva(n)i [source] (Ber).
"Bocci, Vacuus, aut dissipatio, siue in vomitu [source]" (Onom); Bukki; Becbecia (Vg), Bakeir (Lxx), Bakkeir(A), 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'asz: 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] Zři Vala pre(z) He'. (Ber).

Von'I'oz: Sy(n) eho' a'bo budova(n)e e(h) a'bo vyrozumě(n)e ehô [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.

Vonifa'tij, Pote'čník. m(č): Zři Bonifa'cij.

Voo'zž: Vč krě'posti, a'bo vč kozlě' [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); "fleetsness" (Sm); "fleetsness, strength" (Young).

*Vori'pět: Sy'n' moj, Šl(̀) čísty(j), a(b) vybra'nyj, a(b) zbo-že moe [source] (Ber).
"Beri, Filius meus, siue purus, vel electus, aut frumentum meum ...[source]" (Onom); Bērei (Onom-Gk), Beri; Sabreii (Lxx), Babi (A), Bērei (L), an Asherite [1 Ch 7:36]; "a well" (DB); "belonging to the well or to a place called Beer" (EB); "expounder" (Young).
*Vosora', Barasa: V(ב) nedostatku, v(ב) bě'hu, abo' v(ב) 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.

*Vosorõ'thь: v(ь) frasu'nku, v(ь) vyHa(n)iu [source]. To(ž) zri' Vaska' thь (Ber).

Voso(rь: Plo't(ь), tě'lo [source] (Ber).
Bosor; father of Balaam; the Greek form of writing Beor [2 Pe 2:15]; or possibly Vosorь, Bosra (Vg), city of Edom.

Vьso'rь, Beso(r): Opověda(n)e s(1) B(ž)ho, a(b) vtěle(n)e, a(b) v(ь) voře', v(ь) mu'ru [source] (Ber).
"Besor, Evangelizatio, 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: xelplivýy [source] (Ber).
"Bugaeus, Iactator. G. [source]" (Onom); Bugaios(Onom-Gk), Agagite, Bougaios (Gk reading); Agag (Ass. agagù "be powerful, vehement, angry") (EB); "high, warlike" (Young); "belonging to Agag".

Vukokra'tь: vlasovi'nka, volosia'nka, Doro(th): h(1) 2, ò Dosithe'i (Ber).
N.B. A surname of Dōsitheos [2 Macc 12:19].

k(1) Vu'koly: volopa'sь, Feb. 6 (Ber).
Boukolos, m., "oxen-shepherd"; bishop of Smyrna.

*Vulь: ro'žay, a'bo lětoro'cl(ь)ka, sta'rostь, stěka'iučij [source] (Ber).
"Bul, Germen, siue vetustas, aut defluens, nomen mensis Octaui, nostro Octobri respondentis [source]" (Onom); Bul, Boul (L), Baad (Lxx, A) [1 K 6:38]; "rain-god" (Young).

Vь mиře, Besela'mь: v pokoj'iu, a(b) v(ь) nahorože(n)iu.
I(м)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

Vēsxoždenie Akravnǐ'm(ть) Vsxo(d) Akrav'linı [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'rř, Boxrį: Prvvooro(d)ny(j), a(b) pr'věstkį, i(l) v(ъ) sko'pę, v(ъ) bara'nę [source] i Prvve'neck(ъ), prvvo-ro(d)ny(j) Boxru [source] nehladkostь zri... s(1) bibli'î (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) Vēra, ǐmi' m(ē)nci, Sept. 7 (Ber).
Pistis (Gk), Fides (Lat). "Filia Sophiae, sorror Spei et Caritatis, Romae sub Hadriano imperatore martyrii mortem subsesse dicitur: Or. 17 Sept., Occ. 1 Aug." (SJS).

Vēverna: Kleōvatoe vapnį'stoe mę"stce. s(m): (Ber).
N.B. No source is supplied by Berynda and the name could not be traced.

Haa'ľb: Ŭ(t)verže'ñęe, ŭbmerzeń(n)e, sy'nę Ave'dōvę [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.

*Naa'řb or Hahe'řb: Kone(c) tepla' a'bo hně'vů, i(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'sę: Nepohoda, a(b) porušē(n)e ... [source]. Haa'tha i Nalaligeia [source] (Ber).
"Gaas, Tempestas, vel commotio. Nomen montis ... [source]" (Onom); Gaash, more accurately Mount, Torrent,
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 Timnath-serah.

Habaa', Ἰ(1) Μαγρόν(β), Ἔ(1) Μι'γρόν(η): Ζ(π) ήο'ρλα, α(β) στρα'χι, α'βο ρο'τη ε(η) [source] ἕδε' τα(κ) ε(στ): Πο(δ) σέ'νινυν αν τεργυμā Ἰ'ζεα ν(τ) Μαγδο'νη, ν(τ) με'στο: Να τολ'η Ηαβα'α, Ἰ ήλ'μα [source] Ἰ Ηαβα'α [source] (Ber).


(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 threshing floor" (Sm); "height" (Gr); "a hill" (Sm,DB); "height, hill" (Young).

N.B. Location of Benjamin.

Habi'mb, α'βο ΗÎ(ι)βονα, σ(1): καλυ'ζε, α'βο σαρα(ν)če, α(β) υσο'κοστι ... [source](Ber).

"Gabim, Cisternae, aut locustae, siue altitudines. Nomen urbis... [source]" (Onom); Gebim (RSV) or Gabin, Gibbeir (Lxx), Gabim (Vg) [Is 10:31]; "the cisterns" (EB); "springs, cisterns, ditches"(Young); "the cisterns" (Gr).

N.B. Location N of Jerusalem.

Havaa'th Hap'horokb, α'βο κε'λιξ(ι), α(β) υσο'καα υδο'να. město [source] (Ber).

"Gabaa'th, Collis, aut calix, siue excelsa hora ..." (Onom); Gibeath (RSV); [2 S 23:29] Gabaeth (Lxx), Ga baath (Vg). It seems to be identical with Gibeath of Saul [1 S 11:4] Gabaatha (A); the gentilic Gibeathite; Gebōtheitēs (Lxx,Heb), Gabaōnites (L), Tabathites (A) occurs once [1 Ch 12:3]; "height" (Young); "mountain", "mountain gange" or "mountain district" (EB).

N.B. Location of Benjamin.

Havaîl'b, α'βο Ηαβελ'b: Κρὲ'ς, α'βο ηραν'ις, α'βο πορανι- če'νε ... [source] (Ber).

"Gabelus, Terminus, vel limes, aut conterminum. 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).
Havvatha: Z da'leka, z(b) vyso'ka, e(l) Litho'strōtos'ē, Litho'strōton'ē: to est' kame(n)mī posta'vleny(j) ... [source] (Ber).
"Gabbatha, Emines, vel excelsum. Graece dicitur lithostrōtos, id est lapidibus stratus ... "(Onom); Gabbatha (Heb) = Lithostrōtos; Aram: "height, back, ridge". The mng. of this word is still disputed.
Some feel it is the Latin gabata "platter" adopted into Aramaic (cf. Arndt); "a platform" (Sm); "pavement" (DB); "eminence" (Gr).
N.B. A place where Pontius Pilate judged Christ.

Havatha, ī Vară'zē: v pra'sē [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.

Havā'n(ē): Pa'horo(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).

Havaō'n'iane, to(ž) [source], Havaōnistēs: to(ž) [source], Pa'horok(ē) mo(j) (Ber).
"Gabaonitae, Idem. [source]" (Onom); Gabaōnistēs, Gabaōnītai (Onom-Gk), Gibeonites, "the inhabitants of Gibeon", oi gabaōn(e)ītai (Lxx,Heb,A,L), Agabōnites (Heb)[2 K 21:2].

*Havetho'n-b, III' Habathō(n): xrebe(t), za'dē, a'bo vynoše-(n)e ehō', a'bo vēia ehō, a'bo vyso'kij da'rē ... [source] (Ber).
"Gabathon, Dorsum, vel elevatio 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'r'b: mu'ž(ē), a'bo mu'žskij, a(b) mo'cnyj, z(b) sī(r): Pē'venē ku'riači(j), prida'to(k), kīlthā'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

"Gabriel, Vir Deus vel Dei, aut fortitudo Dei, vel fortis meus Deus. Nomen angeli [source]" (Onom);
Gabriel, Gabriël; "God has shown himself strong" (Gr, Arndt).

*Ha'hamt ã(1) Haam't: vyvo'diačij ã(x), a'bo vy'jstbe o'ny(x), a(b) kone(c) tepl'a' ... [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.

Hàدب: Kozë'l'b, a'bo ščaslį'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.

*Haddad'b, a'bo Hadgad:b: ščastlıe ščastlıa, a'bo ubra'noe 
vo'jsko. Ĭmia' mé'sca [source]. slave(n): bi(b):
bo'le(j) tekstu tu't'b (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.

Hade'l'b, a'bo Heddi'l'b, s(l): veli'ki(j) a'bo veli'ko(st),
a(b) podo'lok[t [source] (Ber).
"Gaddel, Magnus, siue magnitudo, aut fimbria. Nomen 
viri [source] (Onom); Diddel (RSV), Gedděl (A,L),
Gaddel (Vg) [Ez 2:47]; "God has reared" (EB); "very 
great" (Sm,DB,Young).
N.B. Name of a person.

Hade'rb: mu'r'b, plo't(t) ka'me(n)ny(j), a(b) plo'tᵗ [source]
Hada'ra [source] (Ber).
"Gader, Murus, siue maceria, vel sepes. Ciuitas ...
[source] dicitur Gedera ...
"(Onom); Geder, Gader (A,L,Vg) [Jos 12:13]; "walled" (Young); "wall" or "fortified place" (EB).
N.B. Canaanite royal city.

Hedō'rb, s(x) 58, m(n) č(s) ĭ(1) Antioxi'a, ĭ(1) Sele'vkia,
vyklada'ë(t): óplo(t) [source] ý Nera'ra, ůli' Had-  
dö'r't, ů(m) mě'šca [source], sy(n) Panui{l} [source],  
sy(n) Abigaba'ôn{b} [source], Hedôre(t) [source] (Ber).  
"Gedor, Murus, siue maceria, aut sepes [source] &  
Gador [source]" (Onom); Gedôr (Gedor) (Lxx, A, L); "en-  
closure" (EB); Gederite "an inhabitant of Geder".

Hadô'rth{b}, ska(z), Hadô'r'ôn{b}, m(n) č(s) [source] (Ber).
"Gaderothon, Idem, [source]" (Onom); Gederoth (RSV);  
Gadêrôth (A, L, Onom-Gk), Gaderothon (Vg) [2 Ch 28:18];  
"sheepcotes" (Young).
N.B. Location of Judah. Berynda corrects OB here.

Hadô'rath{t}is{b}, e. č. [source] (Ber).
"Gaderothonites, Idem, [source]" (Onom); Gederathite,  
Gadêrôthi (A, L) [1 Ch 12:4]; "inhabitant of Gederah".

Haddi': Koze'l{b}, a(b) ščaslî'yvj, a(b) pripa'sany{j}, z(ź)  
SI(r): nadrê'zany{j} [source] (Ber).
"Gaddi, Hoedus, siue felix, aut accinctus, vel Sy-  
riace, incisus [source]" (Onom); Gaddi (prob. abbrev.  
of Gaddiel), Gadd(e)i (Lxx&A, L) [Nu 13:11]; "belong-  
ing to fortune" (Young); "my fortune" (DB); "fortu-  
nate" (Sm).
N.B. Son of Susi.

Haddi's{b}: Sto'z{b}, ku'pa, a'bo ščaslî[yj}, a(b) po(d)pa'sa-  
ny(j) mu(ź) [source] (Ber).
"Gaddis, Aceruus, vel congeries, siue felix, vel  
accinctus vir. D. [source]" (Onom); Gaddis; Kaddis,  
Gaddis (Vg) [1 Mace 2:2]; surname of Johanan or John.  
The name probably represents Heb Gaddi [Nu 13:11] =  
"my fortune".

Ha'za: ska'r{b}, bohatstvo, skarbnî'ca, skle'p{b}, estb ty(ź)  
město vě Palesi'ne (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).

Hazôfîla'kia: sosudoxrani'lni{c}(a), skarbnî'ca pospolî'taia,  
skrynia [source]. To(ź) Ha'za (Ber).
"Gazophylacium, Vbi gaza id est thesauri templi ser-  
uabantur, ex Persico & Graeco [source]" (Onom); Ga-  
zofylakeion, n., or Gazofyla'kion (temple of Jerusa-  
lem); "the treasury in Jerusalem" (Vg).

Hai': Ku'pa, hroma'da, sto'h{b}, sto's{b}, a'bo zhromaže(n)e [source]  
(Ber).
"Hai, Aceruus, vel coacervatio [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(ż) Haia'nia, Sept 30 (Ber).
Feminine of Gaianus (or Caianus); from gaudeo "to rejoicce"; Roman praenomen.

**Hai'anņ, Dec. 7 (Ber).
Gaianus (or Caianus), see preceeding entry.

Ha'ie: z(ź) la(t): Pa'nę [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'db: Hromada svědoctva, ŤĽď 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(ł) Halaktī'ōn'b: Mle'ka po'lnę, a'łbo moločnyj, Nov. 5 (Ber).
Galaktiōn, m., "milk" (Pape); from Gk gala, galaktos, n., "milk"; figuratively of elementary Christian instruction; the pure spiritual milk.

*Halha'l-b: Bolva(n) ščastia [source] (Ber).
Baalgad (RSV) [Jos 11:17].

**Hal'i'nia, m(ć)nca, Apr. 16 (Ber).
Galē'ńe, f., (Gk); from galēnē "a calm" (of the sea).

Halilē'a: obro(t)ny(j), nestateńnyj, a'bo ko'lo, a(b) oba-le(n)e, a(b) po'lızkoe [source](Ber).
"Galilaēa, Volubilis, siue volustabilis, aut rota [source]" (Onom); Galilee, Aram.; Galeilaiā (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.

*Hafthoriǐ'mt, Okru'hlosti, a'bo ia'blka [source] (Ber).
"Caphtorim, Sphaerulae vel poma, aut vola vel palma turturum vel exploratorum [source]" (Onom); Caphto-rim (Capthorim), Xafthorieim (Lxx), Capḥhorim (Vg)
*Heva'lı: ku'pa da'vnosti [source] (Ber).
"Ebal, Aceruus vetustatis, aut acerus defluens ...
[source]" (Onom); Gebäl (Onom-Gk), Obal (RSV), Gaibal
[Gen 10:28]; "stone, bare mountain" (Sm).
N.B. The name is probably a miscopied form.

k(1) Hedēnʿn: skruša'ičij, pokruša'ičij, z(ę) sī(r): ī
e(v): ẓ(ṭ)rē'zania nepravostī [source]" (Ber).
"Gedeon, Conterens, vel confregens: aut ex Syro & Hebreo
absissio 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): Oṣužde'nie, potupe(n)e, mu'ka, a'bo ohenb
pekeln(y)(j). Īn(a(h)), O'hnb neuhasa'iščij, žehu'ščij ī
nesvetīa'ščij, mu'ka žehu'šcia ī neusypa'iščia ...
[source] (Ber).
"Geheenna, Vallis deceptionis vel tristitiae sive diiuitiarum: 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'ṭh/b: 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.

Hethsiman: va'lı(t) tu'nostī [source] a'bo hory' veli'k(a).
A pisatī He-sema'nī. īmīa' dolī'ny bli(z) kore(n)e
hory' olī(v): [source] (Ber).
Gethsemane; Gethsemanei; "oil press" (EB); "oive 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, Pěb 27 (Ber).
Gelasios,m., (Gk); "one who laughs" or "funny" (Pape);
from gelasīs.

**Heminia'nv, Sept. 17 (Ber).
Geminianus, (Lat); from geminus "twin-born", "paired",
"double".
k(l) Hena'dij: Bu'duščij, a'bo rož(d)estve'nę, a'bo doblę, 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. "produce".

Henisare'thь: Horo(d) knia'zia [source] (Ber).
"Genesasar, siue Genezareth, Hortus principis, vel protectio principis. D. [source]" (Onom); Gennesaret, Gennesareth; Gennesaret (A), Gennēsar [Lk 5:1]; "garden of the prince", or ("land of") (Sm, Pape, EB).
N.B. Location on the NW shore of the sea of Galila.

Neō'nъ: Pe'rsi, Ni'lъ rēka' [source] (Ber).
Gihon; Geō'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(l) Hera'sǐmь: ĉestnyj, a'bo sta'rčeskij, dosto'jno počte(n) Mar. 4 (Ber).
Gerasimos, m., (Gk); from geras "a gift of honour, prize" (Pape).

**k(l) 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(l) He'rman'b: krepkou'me(n), May 12 (Ber).[ la(t): Germa'nus': Nē'me(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(l) Hero'ntij: Star'mъkь, Apr. 1 (Ber).
Gerontios, m., (Gk); from geronteios "belonging to an old man or old age" (Pape).

k(l) Heō'rhij: Zemlede'lecb, Maks: zemlede'lskij, a'bo ora'čь, roliu' spravu'iučij, Nov. 3 (Ber).
Geōrgios, m., (Gk); "farmer" (Pape); from georgos.

Hiha'ntъ, zri' Ḣspoll'nъ.
Gigantes (pl); Giganteios; "gigantic".
**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".

*Hoar'tha, ïl(i) Êzbo'rnymi Kam'y'kî. Dotkne'nče ehô', a'bo ry-
ka'nče o'nohô: ìmia' mé'stc na dale'ko ò(t) Ier(s)–
li'ma lež'a'çohô [source] né'kotryî Holho'tha rozumê-
iu(t) (Ber).
"Goatha, Tactus eius, aut mugifus eius. Nomen loci
non procul a Ierosolyma distantis [source]. Huc Ly-
ranus Golgotha esse putat." (Onom); Goah (RSV), Goa-
tha (Vg) [Jer 31:39]; "constance" (Young); "lowing"
(Sm); "the Mount of Olives" (EB); instead of proper
name Lxx gives "eks eklektōn līthōn" [Jer 31:39].
N.B. Location near Jerusalem.

** k(ž) Hovde'la, Sept. 29 (Ber).
Hoî'mb: Naro'dl, a'bo poha'ne, i(m) krole'vstva [source], ia-
zy'cî (Ber).
Goiim; Ethnon (A,L); Gentium; Nations; "nations".

Hotho'lia, i(l) Atha'lia, Hody'na a'bo ča' sē H[ospode]vî [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 III' Lobnoe město, la(t): ka(1)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).
(Holinduxi - Marii, Budovnic, p. 80).

Horho'niy: Pru'dkij. N., Dec. 28 (Ber).
Gorgonios, m., (Gk); "terror, fright" (Pape); from
gorgos "grim, fierce, terrible".
**k(1) Ho'rdij, Jan. 3 (Ber).
Gordios, m., "one who offers" (Pape).

Had'rja: pero' do pisania [source] (Ber).
Grafis, f., (according to Pape - proper name); "a stile for writing".

Hrīho'rij: čujnyj, pilnyj, ostrožnyj, a'bo bodrь, ostrou'men Sept. 10 (Ber).
Grēgo'rios, m., (Gk); "awake" ("alert") (Pape).

Huri: pri(s)nora'venъ, Apr. 1 (Ber).
Gouraios (?) ; "newly come (stranger)" (Cal).

**Hrime'ntinъ, Dec. 19 (Ber).

Hō'gъ: Da(x) a'bo lе'tnee sиženъ a'bo nakrī'ty(j). Ímia' Korollin' ma'gŏvъ, ċornoknī(z)nikōvъ ... [source] sy(n) Įsī'lb, slave(n)s): nezna'ti čij [source] (Ber).
"Gog, Tectum vel solarium, siue tegulatum. Nomen regis 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, sorcerer".

Hōla: vstupe(n)е a(b) perestu'pstvo ehō'. Mēsto Idume'ō(ψ) [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)dēle(n)e, podēle(n)e, a'bo v(ъ) ho'rlîči, a'bo špēgova(n)iu, rozmyšlia'niu, z(ъ) st(r): poslē(d)ni(j) [source]. Ímia' hory' (Ber).
"Bether, Divisio, siue in turturte, aut in exploratio-ne, vel conemplatione: 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 preceeding 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.
Dave'rīb: Mē' stce male'nbiasia, a'bo slo'vō, rē'(č), po(d)ver-
že(n)e, z(ă) sī(r) vo'žď [source] (Ber).
"Dabir, Oratorium, siue verbum, aut res, vel subiec-
tio aut Syriace, ductor [source]" (Onom); Debir, Da-
beir, 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); "spea-
ker" (Young).

*Davra' thī: Slovo, liu' bē re' čē, a'bo pčo'ły, a'bo podverže-
(n)e, z(ă) sī(r): vodi'telb [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) Daui'd'ę, Davi'd'ę: [Do'blę ruko'iu, a'bo kro'tostę], vę-
ziuble' 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'lmatę, Slova'kę, Aug. 3 (Ber).
Dalmatis; "ihabitant of Dalmatia".

Dama'skę: učni(e) iazy(k), Theofi(l) ... (Ber).
Damascus, Dammesek (Heb), Damaskos (Gk); the origin
and the mng, of the name unknown (cf. EB).

Damianę: Zlopi'ta' te(1), Oct. 17 (Ber).
Damianos (Gk), Damianus (Lat); probably from Gk dam-
zo "to tame" (With).

Da'naprin(ę): Dně'prę rēka' [source] (Ber).
Danapris, m., later name of Berysthenes. The name
could probably be derived from Iranian word mng.
"water, river" (like Don, Danube).

**Da'nsę, Jan. 16 (Ber).
Danaktę (Cal); Danakt, čtec, mč. 16 ianv. (Budovnic).

k(1) Daniıl'ę: Su'd(ę) B[o]žij [source], Dec. 17 (Ber).
Daniel; Daniělos (Gk) [Dan 1:6]; "God is judge" (Gr).

Da'nę: Su'diači(j), a(b) su(d). Įm mě'sca Do(n) ...[source]
(Ber).
"Dan, Iudicans, siue iudicium ... [source]" (Onom);
Dan[Gen 14:15]: "a judge" (Sm,Young);"judge" i.e.
"deliverer" (EB).
N.B. Name of a place, and fifth son of Jacob.

k(ž) Darī'a: vzyska'iučaa [source], Mar. 19 (Ber).
Dareia, f.; from Persian word mng, "strongest", "victorious"; abbrev. of Gk Dorothea (Vassmer); "searcher" (Ber); probably from Heb darash "to seek, inquire".

*Daisij: Šiplī'vyj, Oct. 21 (Ber).
Dasios, m.; "smoke" (Pape).

Daou'sa: ĪstnostЬ, estestvo', a'bo rože(n)e, rō'dzaj, rēka' [source] (Ber).

Deke'j: Pravl'telb. To(l) Manul(l) (Ber).
Decimus (?); "the tenth".
N.B. Decimus and Septimus were very common Christian names.

Dīaheṭhaîm(ẓ): zhromaže(n)e, zebra(n)e, zbo'rź, a'bo zbo'rź, a'bo svēdo'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).

Dīmî'trij: Ze'mle(n), plod(ă) ze'mlny(j), z(ź) zbo'ža, a(b) dvoema'te(r)ni(j) [source] (Ber).
Dēmētriōs, m., (Gk); "of or belonging to Demeter" (EB); "Cerealis, a Cerere, quam Gentiles deam frumenti putabant" (Onom); Ber from Gk dēmētriakos "cereal", and dvo "two", mētēr "mother".

Dia'vol'b: obolha'telb, zva'dca, razvratnlkb, nepri'iaznb, potva'rca, bliuzně'ř, čortź, e(1) [source] (Ber).
"Diabolus, Criminator siue calumniator, aut accusator. G. [source]" (Onom); Diabolos, m., (Gk); "slanderous, slanderer".

Dia'vol'b, e(v): rese(f): pta(x), plod'mě(n), poxodnia', la(ṃ)-pa, a'bo strēla', s(1) Na'pole [source] (Ber).
"Diabolus, Criminator [source] in Hebraeo, Reseph, & interpretatur volucris, siue flamma, vel lampas, vel sagitta" (Onom); Diabolos, Reseph (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'T'mb: zři' Blízne'cź [source], Sept. 11 (Ber).
Didymos, m., (Gk); "twin"; cognomen of the Apostle Thomas.
k(1) Diij: Sla'venţ, 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) Diodô'r-b: Ze'vsovb da'rg, Sept. 11 (Ber).
Diodôros, m., (Gk); "gift of God" (Pape, Cal).
N.B. Lidd translates the element Dio- "of Zeus", in
all names.

Dioklîtia'nP, B[ô]ho(m) nazva(n)ny(j), Sept. 2 (Ber).
Dioklîtianos, m., (Gk); from kle ô "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) Diomî'd(-b): Dî've(n) sâvē'tni(k), a'bo slavno sâvēšča'-
te(1), Aug. 16 (Ber).
Diomîdês, m., (Gk); "Jove-counseled" (Lidd); "God's
counsel" (Pape).

Dionî'si:j: Slavenţ, ĭli' dvoeo'stro(v)ni(j), a(b) Bţi-
sko poru'šen(y)(j), Oct. 3 (Ber).
"Dionyssius, Diunitus stimulatus vel compunctus. G.
[source]" (Onom); Dionyssos, m., Dionyssius; "of Dio-
nyssos - Bacchus"; "glorious", from dios "excellent",
"noble", or "two-islander", from dyo "two" and nèso
"island", or "divinely touched", from Dio "of Zeus"
and nyssô "to touch" (with a sharp point), "to prick"
(Ber).

Dionî'si:j: Ba'xusb, bo(h) poha'nski(j) [source] a'bo bo(h)
o(b)žîr'stva, pia'nestva (Ber).
Dionyssos, Bakxos, a later name of Dionysus; "Wein-
mann" (Pape).
N.B. Berynda writes this name with a small letter.

Dionî'sia: Miasopu'stî, svia'to Baxusovo. Andro'doni'si(a):
za'pu(st), (Ber).
Dionysia, f.; "of Dionysius" (With).

Dio'să, Ze'usb, la(t) : Iupë'te(r), Io'vè(š) (Ber).
Dios, gen. of Zeus, from obsolete Dis; Lat Jupiter,
Jove.

k(1) Dioskori'd-b, s[y]nP Iovišo(v), May 11 (Ber).
Dioskorîdês, m., or Dioskouridês; Dioskouroi (pl),
twin sons of Zeus and Leda.
Diosko'r-b: Ze'vsovb otro'k(ã), Oct. 13 (Ber).
"Dioscorus, Divina Saturitas, vel diuinum ornamentum. G. Nomen mensis [source]" (Onom); Dioskoros, m., see above.

Dodo'mîn'b: ïlî' Ado'mnimî, Ze'mnî, červonî, a'bo kro'vnî. ìmin'î mëstà [source] (Ber).
"Adommim, Terreni vel rufi, aut sanguinei [source]" (Onom); Adummim (Ascent of), Adammim, Addamein (Lxx), Adomni (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.

Döî'k'b: Frasovli'vy(j), staraiuci(s), a(b) rîbît(v), a'bo mia'tež, meta(f): dia'vol'b [source] (Ber).
"Doeg, Solicitus, siue anxius, aut piscator...[source]" (Onom); Doeg, Đōēk (Gk) [I S 21:7]; "fearful" (Young).
N.B. Chief of Saul's herdsmen.

*Dome'tij: svy'še daro'veny(j), Oct. 16 (Ber).
Domētios, m., Domitios, Domitianus (Lat), from domitius "pertaining to the house".
N.B. The appellation of a Roman gens.

k(1) Dometia(n), Domītia(n): z(2) 1a(t): doma'sšnik, Jan 10 (Ber).
Domitianos; Domētianos is incorrect; Domitianus (Lat); "pertaining to the house".

Do'mna, Pa'nî, Oct. 4 (Ber).
Domna, f., Rom. Domina (Pape), Dominica (With);
Ber: from domina "a mistress, lady"; With: from dominiкус "of the lord".

Domnî'n'b, Panîč'b, Oct. 1 (Ber).
Domininos, Rom. Dominus, "belonging to a lord, master".

k(2) Domnî'ka: Hospoža', Jan. 8 (Ber).
Domnika, contracted form from Rom. Dominica; dominiča "belonging to a lord".

Do'nat'b, Darova'nyj, July 4, (Ber).
Donatos, Donatus (Lat); "given".
N.B. Name of several martyrs and famous schismatics.

Do'nî' Varuseorî'mlî, Beth-bera, Do'nî stvori'telia moe'ho, a'bo domî zdoro(v)e, a'bo tlu'stosti, a'bo vybra(n)e moe ho. Më'sto [source] (Ber).
"Beth-berai, Domus creatoris mei, aut domus sanitatis, vel pinguedinis, vel electionis meae [source]"
Do'm'b Mao'nb, a(b) Beth-Mao'nb, Do'm(ъ) meškania, do'mъ z(ъ) hrëxu', më'sto [source] (Ber).
"Beth-maon, Domus habitatuli, vel domus ex peccato [source]" (Onom); oikos maon (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 Ūnnovb, a'bo Beth-avenъ: Do'mъ nepra'vosti, domъ pro'-žnostи, a'bo ža'lostи, a'bo mu'žestva [source] Vitha(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).

DorÎme'dontъ: Ko'piemъ cr(s)tnu'a, Sept. 19 (Ber).
Dýrymedôn, m.; "ruling with spear" (Cal), from dory (loanword in rabbinic) "spear" in the description of the righteous man's armor.

"Dositheos, Deodatus. G. Nomen ducis [source]"(Onom);
Dositheos, m., (Gk); "gift of God" (Pape), from dosis "gift, giving".

Drusilla, e(l): 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'zdъ: knia'zъ (Ber).

Dôra': Da'rb, a'bo darova'nie, a çre(z) o Dora', z(ъ) e(l): znači(t), sko'ra, lupē'žъ. Zna(j) ro'znostъ o i ō (Ber).
Dôra (Dôra' pl.), f., "gift".

**Dôrothea' (Ber).
Dôrothea, f., (Gk); "gift of God"; appears to be an arbitrary inversion of the name Theôdôra.
N.B. A third century Cappadocian martyr.

Dôrotheos, m., "gift of God".
Di'emônô: Bô'sô, çortô, dê(d) ko (Ber).
Daimôn, m.; "spirit" (daimôn "a god, goddess"; in NT "an evil spirit, a demon, devil") (Lydd).

Dê'monskij: Ço(r) to'vskij bëso(v) ski(j), dê'mon(m) hovêni(e) [source] (Ber).
Daimonikos, "possessed by a demon".

**k(1) Ea'nij, ëmîa' s(t) sta'rec skaî(t)ska (Ber).
Aianos (?) or Aianê(s) (?); "blowing", "waving", "drifting" (cf. Wehling, Pape).

Evalô'th(ê), Balô'th(ê): Po(d) da'nyî, a'bo ûsia'hnenyî, a'bo v(ê) vstu'pê(n)iu [source] (Ber).
"Baloth, Subiectae siue possessae, aut in ascensione [source]" (Onom); Bealoth (RSV), Balôth (A), Baloth (Vg), Balmainan (Lxx); "goddesses" (Gr); "Ladies, mistresses" (Young); "mistresses" (Sm) [Jos 15:24].
N.B. A city in SE Judah, near Salem.

Evezuthî'a, Baziôthi(a): vza'h'arda e(h), a'bo korî'sti e(h), i(1) v(ê) olîvê pa(n)sko(j) [source] (Ber).
"Baziothia, Contemptus vel despectiones eius, siue prædææius: 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.

"Abiel, Pater meus Deus ... [source]" (Onom); Abîïl (Onom-Gk), Abiel, Abeiel (Lxx), Abiel (Vg) [1 S 9:1]; "God is father" (EB, Gr).
N.B. Name of Saul's grandfather.

Eveî'llb, Abeîla: pla'çb [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'rb: Mîna'iucîj, a'bo hnêvô, a'bo beremô'nnaa, z(ê) sî(r) zbo(ê) [source], ô(t) kotre(h) Evre'i na'zvani [source] ovi'd(ê). sy(n) ty(z) E(1) faa(1) [source] (Ber).
"Heber, Transiens, vel transitus, aut ira, seu praegnanus: vel Syriace fruramentum [sources]" (Onom); Eber, also Heber (cf. Young) [1 Par 5:11]; "a shoot" (Young); "the region beyond" (Sm).

Evmenî'dy, mn(ê) ç(s): e'ndzy peke(1)nyî v(ê)më'sto vlo'sô[v] holo(v)ny(z) užô' ma'iu[t] [source] (Ber).
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, Evreǐn(h, Evrean(i, Evrei (?): Priše'lnī(k), prexodnī(k), źič'dovīn [source] ia'ko prēide mo're i Iorda(n), Sofro'nī(j) ier(s): ćǎl'[k] ćǎy(t) Ever-ra sy'na Sa'lóva, ě'že raždělī' Iazy'kō(m) ze'mlu [source] ćǎl' ia'kō Evre'tī tīkęku'etţśia (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).

Ehavaon'h, Havaon'h, a'bo ote(c) pa'horku, a'bo ke'lıxa, a'bo ote(c) xrebta' hrēxu' [source] (Ber).

"Gabaon, Collis, vel calix, aut deorsum, vel elevatio iniquitatis [source]" (Onom); Gibeon (RSV), Gabaon (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" (Ehavaon'h)(possibly el = God). N.B. One of the four cities of the Hivites.

Egī'ptī: Oskorblia'iuoščij, a(b) těsnostī a(b) smu(t)kī. ī(n) vy'spa [source] (Ber).

"Aegyptus, Angustiae, siue tribulationes [source]" (Onom); Egypt, Mizraim (Heb), Aigyptos (Gk), Aegyptus (Lat). The name seems to have been the designation for the capital Memphis - Ha(t) - ka - ptah, cuneiform Hikubta, translated Efaistia = Egypt (cf. EB). The Greek name Aigyptos is of obscure origin. It cannot be derived from any Egyptian or Semitic word or combination of words (cf. DB).

Ehīptian'ynia: utrape'naa [source] (Ber).

"Aegyptia, Angustians, siue tribulans [source]"(Onom); Egyptian, Aigiptias; "inhabitant of Egypt".

*Eda'mł, Al(a(m): Taenmo(st), skry'to(st)ī, a'bo vzha'rda [source] (Ber).

"Alam, Occultatio, seu contemptus [source]" (Onom); Elam (RSV), Elam (A), Ėla (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'mł: zr(i) Ede'nł [Ede'mł Gen 2] ī(1) Ado(n): ro'skoś, a(b) źxolo'da; z(t) sī(r) ča(s) [source] (Ber).
"Eden, Voluptas, siue deliciae: aut Syriace tempus [source]" (Onom); Eden (RSV), Edem (Lxx), Ađom (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(ь), H[ospodь]nаšь s'i'ce narica'etsia: S[y]n B[o]žij Inоčа'dyj, і pr(s-)nyj, ia'κо ò(t) toho' su'sčia sy'j [source] (Ber).

Only-begotten (name of Christ).

Edo'mb, Benenno(m): Sy(n) boha'fstsv(ь) svoi(x), a(b) sy(n) ūšukīva(n)ia, a(b) zasmuče(n)ia [source]. De'brъ To'-ferъ, і'na(к), і Venenō'vь [source] (Ber).

"Ben-ennom, Filius diuitiarum suarum, aut filius decipientis vel contristantis eos. Nomen vallis in tri-bu Beniamin, quae alias Tophet dicitur [source]"(Onom ; Hinnom (Valley of), or Valley of the son of Hinnom, Ennom (Lxx), Gaibenthom [2 Ch 28:3] (Lxx), Gēbeenomm (A), vallis Benenomm (Vg); in 2 Ch 33:6 gē beennom (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'vyy a(b) žlъty(j), a'bo līsova'ty(j) [source]. To(ž) і 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'ilb: Mo'scь 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'zer-b: Po'moc-b, a'bo se'nьl, podvo'ria, plia'cb, ga'no(k), sa'llia, po(d)šč'nьia. Meta(f): poča'to(k), a'bo pri-stu(p) do ka'zdоi re'či [source] (Ber).

"Ezer, Adiutorium, siue atrium [source]" (Onom); Ezer (A) [1 Ch 4:17]; "help" (Young). Berynda adds: metaphor "beginning or starting of every thing".
Ezri'e, Azri'kam: ratu'nêk' povstaiiucoho, a'bo mstia'çofo(s), a'bo mo'cno(st) poro'zniaia [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'n, Bethananb: Do(m) la'skî [source] (Ber).
"Beth-hanan, Domus gratiae siue misericordiae, vel doni [source]" (Onom); Beth-hanan = Elon-beth-hanan, Elom eös Bethlaman (Lxx), Aialom eös Bêthanan (A), in Elon, and in Bethanan (Vg), Elon-Beth-Hanan (RSV); [1 K 4:9]; "oak of the house of grace" (Young); "te-rebirth of the house of grace" (Sm).
N.B. City in Solomon's second district.

Ethe'r, Etherotha: Pro'zba, mltnva [source] (Ber).
"Athal, 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). Ethe-rotha is probably an error of Berynda's source. Etherotha could not be traced as another form of Ether. N.B. Location of Judah.

Ethio'pia, Xu'sb, z(-b) e(v): cornaa, a(b) černî'lo, z(?) e(l); Horia'costb, požalî'vo(st), Murî'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(?): Murî(n), a(b) čo'ryn(j), zapa'lenjy, xotlî-vyj [source] (Ber).
"Aethiopis, 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'mû utîsne'nyj, probî'ty(j) [source] (Ber).
"Beth-maacha, Domus compressa, vel contrita, aut do-mus fixa [source]" (Onom); Beth-maachah, Baitmaxa
(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' Vathsamъ'sъ.

Ekateri'na: Nade'ž(d)a, ï'stì̃n(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), įmīa' uста'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, (īlē 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(l) Ella'dij, May 27 (Ber).
Elladios, m., (Gk); "Hellenic".

Ela'thъ: Ialī'ny, dubia' tverdov, škamě'loe, la'nē, mo'cnosti [source] (Ber).
"Elath, Cerua, siue fortitudo, aut iley, vel quercus [source]" (Onom); Elath, Eloth, Ailath (Lxx)[1 K 9:26]; "palm grove" (Young); "grove" (Sm).

Ela'mъ, ī(l) Ele(m): Prīšeno(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].
Elami'te: Persôve [source] (Ber).
Elamites, Elamitai (Gk) [Ac 2:9]; "the inhabitants of Elam" (Young).

Elamve'p, A(1)ma(th): Ta'emno(st) [source] I Almôna [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; Gemeth (Lxx), Elmethem (A), Almath (Vg); Almon, Gamala (Lxx), Almôn (A), Almon (Vg) [Jos 21:18]; usually Galemeth (Lxx,A), Alamôth (L); "hiding place" (Young); "concealing" (Sm); Almon: "hiding place" (Young); "concealed" (Sm).
N.B. A Levitical city of Benjamin.

"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.

"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.

**Elezvoj: Oct. 23 (Ber).
Elezvoj, king of Ethiopia, martyr, Oct. 24 (Budovníc, p. 82.

Eleutherij: Liuboče'stenp, a'bo nesku're, tšči(v), a'bo vo(i)-ny(j), svobo'dnyj, poče(st)nyj, urođivy(j), šči'ry(j), a'bo state'čnyj, počti'vy(j), Dec. 15 (Ber).
Eleutherios, m., (Gk); "free, free-spirited; freely giving, bountiful", from eleutherios.

Elisa'veth, Elisavet: B[o]h'h prísia'hî, a'bo sy'tostî, 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); Elisabeth, or Elisabet, Elisabetha (Lat), from Heb Elisheba; "God is swearer" or "God has sworn" (With); "God is swearer" (Young).

Elissej: B[o]žeĕ zdoro(v)e, a(b) Bo(h) spasa(a(j) [Istopleten] [source] (Ber).
Elissaios (Gk), Eliseus (Lat), Elisha (Heb)[1 K 19:16]; "God is salvation" (Young, EB).
APPENDIX A

\(k(1)\) Ella'dij: Hre'čînë, May 27 (Ber).
Elladios, m., (Gk); "Hellenic".

Elpidi'forb: Nadeždenose(c), Nov. 2 (Ber).
Elpidiforos, m., (Gk); "one who brings welfare; salvation" (Pape).

Elpi'dij: Nadeždenb, Mar. 7 (Ber).
Elpidios, m., (Gk); "of hope"; from elpis.

Emmanui'ľb: sna'mi B[o]h[ę] [source] (Ber).
"Emmanuel, Nobiscum Deus [source]" (Onom); Emmanuel, or Immanuel, Emmannuēl; "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).

EmTlia'n'b: Razu'men'b, 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'rľb: Stu'dnia, a'bo o'ko rodža'iu, ro'du, a'bo meškania [source] (Ber).
"En-dor, Fons, siue oculus generationis vel habitationis [source]" (Onom); En-dor, Aendōr, Endōron [l S 28:7]; "fountain of Dor" (Young,Sm); "spring of Dor" (DB).
N.B. City of Manasseh in the territory of Issachar.

Energia'n'b: Di(j)stvo [source] (Ber).
Berynda derives from energēs "effective, active, powerful".

Enō'sb čl(ę), zapamiatā'lyj [source] (Ber).
Enosh, Enōs (Gk) [Gen 4:26]; "man" (Gr); "mortal" (Young).
N.B. Son of Seth and grandson of Adam.

Enōx'b: ū(t)da'ny(j), nauče'ny(j), obyča'jny(j) a(b)[ponovle-nie] [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.

Eparx'b, Iparx'b, Sator, per: starosta, uriadník nad pově'ton, preložo'nyj nad kraińoui, to(z) i vooe'da[source] (Ber).
Eparxos, m., (Gk); "count, earl", prop, name (cf. Pa- pe); from eparxō "to rule".

*Epafras's*: Pē'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 e p a f r i d zō "foam up"; Same as Onomasticon: "spumans". N.B. Name of a companion of St. Paul.

Epafrōdit'tē: źxendo'žnyj, vdia'čnyj [source] (Ber).
"Epaphroditus, Venustus, siue iucundus [source]" (Onom); Epafrōditōs, m., (Gk). See Epafras's.

Epēnet'tē, Epēnet'tē: xvale'bnýj, e(l) [source] (Ber).
"Epaphroditus, Laudabilis. G. [source]" (Onom); Epafroditos, m., (Gk). See Epafro's.

Epistē'mī: xudo'žestvo (Ber).
Epistē'mē; "Wiesicke" (Pape), from Gk epistē'mē "ac- quaintance with (a matter), understanding, skill, ex- perience". N.B. A martyr commemorated Nov.5.

Epima'x'b: raltnik(y) si'tlen(y), Oct. 31 (Ber).
Epimaxos, m., (Gk); "in battle guarding (protecting)" (Pape); from Gk epimaxos "equipped for battle".

Epita'k(t): preložo'ny(t) 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 vína' pē'niažnaañ, a'bo kara(n)ē, a'bo da'rē, zapla'ta (Ber).
Prob. fem. of Epitimios; "honoured (man)" (Pape); from epitimia : i) punishment, penalty ii) honour (gift, recognition).

Epitro'p-b: poveli'telb [source] (Ber).
Epitropos, m., (Gk); from epitropos (loanw. in rabb. "governor", "procurator", "guardian".

Epifaneia (Gk), prob. fem. of Epifanios; from epi- faneia, f., "appearing, appearance, manifestation"
(of God, of Christ, or of demons); epifania (no pl) "the baptism of Jesus"; and "the Nativity", "Christmas".

Epifa'nij: ðébbiavlënþ, ëlì' sla'vnjyj, Zacnyj, May 12 (Ber).
Epifanios, m., (Gk); "splendid", "glorious", from epifanēs.

Epixari'a: vsè(m) liu'baa, Sept. 27 (Ber).
Epixaris, f., (Gk); "pleasing, agreeable, charming", from Gk epixaris.

Era'zmù: Liu'byj, Feb. 24 (Ber).
Erazmus, m., Erasmos (Gk); "beloved, amiable" (Pape), from erasmios.

Eral'stì: Mìly(j), vdiac'ny(j), pric'mny(j), rosko'šnyj, 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'vinthù: hre'čka [source] (Ber).
Erebinthinos (as an adjective) applies to worthless things; erebinthos, m., or erebinthion, n., "pea". Erebinthinos Dionysos (cf. Pape).

Ereti'kù, Hereti'kù: Ka'cerb, o(t)sce'pèncb Io(t) pa'sty'ria svo'èho Io(t) ve'ry pravo'sla'vnoi (Ber); Gk eretikos "of or for rowers or rowing".

Eretici su(t) i'že B[o]zia ve'ry o(t)niu(d) ocuzdive'sia [source] Ber). See above.

Erma'nù: podpo'ra, a'bo naušnî'c(a), e(l) [source] (Ber).
"Hermes, Mercurius, aut lucum, 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).

Ermìppù: reci'stì ko'nnì(k), July 26 (Ber).
Ermippos, m., (Gk); "gottlich Ross, mit Gott beruhmt" (Pape).

Ermì's(ê), Ermì'as(ê), Ermì'j: zyskù, a'bo utè'čka, a(b) re-čî(st), slove'senb, e(l) [source], Ermë'j, Eme'j,
Nov. 4, May 31 (Ber).
Hermes, Ermeōs (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.

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 lucris 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, īli' recišt yiu'dskij, Maks, July 26 (Ber).
Ermolao's, m., (Gk); "strength (support) of the people", "speaker (messenger) of the people".

Erō'dij: Pta'x yu' podo'ben y bo'cianu, ži'et na vodnī'st(y)x mē'stce(x), toj i orla' zabīva'et i za'edā'et(y) [source] (Ber).
Erō'd ios, 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: ži'znb, žyvo'tb, a'bo ži'va, a'bo žīvia'čia, vyspiatn La(t): Aue, ra'dujsia. Pe'ršāia nve'st stvo'renaia ī(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); "life, life-giving" (Young); "life" (Sm).

Euahhe'lst b: Blhově'stnikb, a'bo do'brj pověda'čb (Ber).
Euagrios, 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) Euahri'j: Do'brj lo'v b (Ber).
Euagrios, m., (Gk); "Beutner" (Beute "booty") (Pape).
Berynda derives from Gk euagros "lucky in the chase, blessed with success".

k(ž) Euahria: ščaslivoe pojma(n)e (Ber).
Fem. of Euagrios; etym. see Euahrij.

Euvela: do'brjyj 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'dnaia, Dec. 13 (Ber).
Eugenios, m., (Gk); "noble" (Pape).
N.B. There are four popes by this name.

Eugraf'f: Dobrop'sec, Dec. 1 (Ber).
Eugrafos, m., (Gk); "Schonding" i.e. "schen Gemalde" (Pape); Ber from eugrafēs "well-painted, writing well".

Eudoki'a: Blhovole'nje, Mar. 30 (Ber).
Eudokia, f., (Gk); from eudokia "good will, from good will".

Eudoki'm: Blhoisku'sen', ili' blhoispyta'tel', 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'ven'je, Sept. 6 (Ber).
Eudoksios, m., (Gk); from eudoksos. See above.
N.B. Bishop from Antiochia.

Eudoksi'a: Dobroslav'njaia (Ber).
Eudoksia, f., (Gk); from eudoksia. See above.

Euthmi'a: Dostoxxva'lnaia, abo dobroslavnaia, Nov. 19 (Ber).
Eufemia, f., (Gk); "of good repute, honour" (Pape);
from eufemia.

Euthmij: Vese'ljiy, oxo'tnyj, a'bo blhodu'šen', Jan. 20 (Ber).
Euthymos, m., (Gk); from euthymos "kind, generous; of good cheer".
Eukratēs, m., (Gk); "through power (might) shining" (Pape); from eu "greatness", and kratos "strength, might".

Eulogios, m., (Gk); "praising" (Pape); from eulogia "praise, blessing".

Eume'nēs, m., (Gk); "benevolent, kind" (Gr,Pape).

Eunike, f., (Gk); Eunice; "victorious, triumphant" (Pape); from eu "well", and nike "victory".

Euodios, m., (Gk); Ber and Pape from euodia "a good journey" (a prosperous journey).

Euōdus, m., (Gk); "zur See stark" (Pape); Ber from eu "well" and ploos or contracted pious, m., "voyage", "navigation"; euploos "good for sailing, fair" (Lidd).

Eupraksia, f., (Gk); "successful, lucky" (Pape); from eupraksia = eupragia, f., "well-doing, welfare, success".

Euprepēs, m., (Gk); from euprepēs "looking well".
Eusebion, m., (Gk); "pious, devout" (Pape); from eu-
sebēs.

**Eusebion, Aug. 1 (Ber).
Evsevon, mč. (Budovnič, p. 81).

Eusta'tij: Ístīnenę, tve'rdę, a'bo krě'pcę į do'brę stoia(j)
Sept. 20 (Ber).
Eustathios, m., (Gk); "stable, firm" (Pape,With);
from eustathēs "tranquil, stable".

Eusto'lias, že(n): pe(n)kne prī(b)ra'na(a), Nov. 9 (Ber).
Eustolion, f., (Gk); "beautiful gown" (Schonrock) (Pa-
pe); from eustalia (eustalos) "apparel".

Eustra'tij: Blhų vo'ínų, a'bo do'brę vošnstvu'iaj, Dec. 13
(Ber).
Eustratios, m., (Gk); "with good army" (mit guten He-
ere) (Pape); "good warrior" (Cal).

Eutrop'ij: Blhosbraze(n), blhonrave(n), Mar. 3 (Ber).
Euthropios, m., (Gk); "cunning, comic(al) man" (listi-
ger, possierlicher Mensch) (Pape); "of good manners" (Cal); from eu "well" and "tropos "manner, way, kind,
way of life, conduct, character".

Eut'xia: ščasli'vaa, Sept. 4 (Ber).
Eutypsy, f., (Gk); "fortunate" (Pape); from Gk eu
"well", tyxē "fortune".

Eutyxion, m., (Gk); "with good army" (mit guten He-
eere) (Pape); see Eutys-
xia.

Eutyxij: Blhočasli'vę, Apr, 6 (Ber).
Eutypios, m., (Gk); "fortunate" (Pape); see Eutys-
xia.

Eufimi'a: Blhosla'vna(a), Sept. 16 (Ber).
Eufemia, f., (Gk); "of good repute".

Eufrasija, f., (Gk); "joyous" (Pape); from eufrasia
"good cheer".

Eufro'sina: Ra'dostę, a'lbo, Eufrō'sinia, Eufrō'sinia, dobrov
vese'lie, Sept. 25 (Ber).
Eufrosyne, Eufrisyna, f., (Gk); "cheerful" (Pape);
from eufrosyne "cheer, gladness".

N.B. Berynda employs "ś" in the name.
Eufrosi(n): ra'dost' prinosia'či(j), May 15 (Ber).
Eufrosynos, m., (Gk); "joyous" (Pape, Cal).

Euxarí(st): Mí'lyj, vese'lyj, vdiačny(j) (Ber).
Euxaristos, m., (Gk); "thankful" (Pape); from euxari-stos "winning, agreeable, pleasant, grateful".

EufI'xij: Bihodu'še(n), smě(1), Sept. 7 (Ber).
Eupsyxios, m., (Gk); "joyful, courageous"; from eu-psyxeō "be glad, have courage".

**Efívi'ia [source], Efívı, Efívovb (Ber).
Probably fem. of Efěbos; "youth, young man" (Pape).
Berynda offers no explanation only the source [2 Mace 4:9], where efěbeion (a place for youth to exercise themselves) is an architectural term. Gk efěbos (a youth who is 18 years of age) is also used of "a young girl".

Efíme'rej: Nede'lni(k), po(p), cer(z)nl(k) (Ber).
Berynda explains the name from Gk efímerios "parochial priest, officiating priest".

Eftha'd"b: Prosvesce'nie (Ber).
Possibly Jephthah, (Heb) Jeftha (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 pozite'čnaia, a(b) rostu'čaia, žo-na [source]. Zri Víthlee'mę, (Ber).
"Ephratha, Vbertas, siue frugifera, vel crescens aut incinerata [source]" (Onom); Ephrathah 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'mę: Uroža'jnyj, plodov(ı), plodonoseń, [do'br' služ'i'te(l) i(1) ra'dostny(j)] [source] (Ber).
"Ephraim, Frugifer, aut crescens ... [source and description]" (Onom); Ephrem, or Ephraim (Heb), Efraim (Gk) [Gen 41:12]; "the fruitful" (Young, With); "double fruitfullness" (Sm). Berynda also adds, in brackets, an explanation taken from Gk eufrōn "cheerful, merry", and probably from eu "well" and frontis (?) "thought, care".

Exi'dna: Iaščorka, z(r) zmi'j ... [source] (Ber).
Exidna, loanword in rabbinical, "viper", usually of poisonous snake; daughter of Tartaros and Ge; metaphor of treacherous wife or friend; earlier, only as a proper name of a monster, daughter of Callirhoe (cf. Lidd).

Exō'tskij, Ahohi'tē: bra'tē žīvyj, a(b) ose(t), a(b) te'rnia moe' [source] (Ber).
"Ahohites, Frater viusus, aut tribulus vel spina mea [source]" (Onom); Axōxéi (Onom-Gk), Ahohite, The, Ekxōx (Lxx), Āōthi (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'posaženy(j) [source] i Vaza'thē [source] i Azava(d) [source] i Zavu(th) a(b) Zabu(d) [source] i Za(v)de'i a(b) Zabade'ī m(n) ċ(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, Zabouth (Lxx), Zabout (A), Zaxour (L) [1 K 4:5]; "given" (Sm); "endowed" (Young).

Zavulō'nē: Meška(n)e, a(b) meškaičij [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'nskij, a'bo vsia'kij, a(b) be'stit a(b) di'koe zvēria', a(b) ōsvēčia'ričij, a'bo z(ī) sī(r): ō(t)stupu'iučij [source] (Ber).
"Ziza, Vniuersalis, vel omnimodus, seu bestia, vel fe ara 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): či'sty(j), a'bo ia'sny(j), sī(r) sprav'edli'vy(j) [source], i Za(k)xē(j), Za(k)xe'j: usprav'edlivia'iučij [source] (Ber).
"Zacchait, 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: Spēva'ičij, a'bo loza' vi'nnaia, a'bo lētorosľb,
a'bo utiatia', a(b) pre'ze(n)e [source] [v s(l): po(1) s(x) ně'stn] [source] (Ber).
"Zambr, Cantans, vel psallens, seu vitis, vel palmes aut amputatio vel praescissio [source] scribe ubique Zamri" (Onom); Zimri; Zambr (Vg), omitted in Lxx [Jer 25:25]; "celebrated" (Young).

Zami'ra, a s(l): Samari'as, spěva(n)e, pě'snka, a(b) ro'sčka, a(b) ma'tica [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'diacij, a(b) vsxo'dnij, a'bo sve'tlostb [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.

**Zarv'I'b: Sept. 4 (Ber).

Zaxa'ria, Zaxa'rij: Pa'mia(t) [Bžia] H[ospod]nia, a'bo pamia(t) nearzori'maa, sla'va nearzorimaa (prob. neozorimaa, J.x.), a(b) mu'(ž)nij pa'nskij [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: Vě'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'mb, a(b) Zamra'nъ: spěva'k, a'bo spěva'nъe [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

Zef'rin: Vě(tru) ď(t) za'xodu (Ber).
Zefyros, m., (Gk); "west" (Pape).

Zi'vb: Vo'lk [source] (Ber).
"Zeb, Lupus [source]" (Onom); Zeeb, Zēb (Gk); "wolf" (Young, Sm, EB).

Zilō'tb: Revni'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).

Zina': zi'iučij, e(1) [source] (Ber).
"Zenas, Vienus. 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").

**Zinaida, June 7 (Ber).

Zino'vij: čistoži'telb, ili' živžitelb, Oct. 30 (Ber).
Zēnobios, m., (Gk); "living God's life" (Gottleber) (Pape).

**Zi'nōnb, Sept. 6, 3, Mar. 3, Apr. 5 (Ber).
Zēnōn, m., (Gk).

k(1) Zōti'kub, Sept. 13, vše(m) edl(n) t(l) (Ber).
Zōtikos, m., (Gk); from zōtikos "fit for giving" or "maintaining life", "full of life".

Zōi'lb: Mar. 3, živo'te(n), žl'zne(n), zlvotisc-b. N. Maks (Ber).
Zoilos; Zoe; "life"; used by Alexandrian Jews as a translation of the name Eve, and later used by Greeks as a Christian name.

**Zinōi'da, Oct. 11 (Ber).

Zi'na, a'bo Ziza'j, a'bo Ziza': čužolo'žstvo, z(ř) sī(r): tuče(n)e, a'bo zbro'ia [source] (Ber).
"Zina, Formicatio: 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'fub: Ty'i usta', z(ř) sī(r): fa(1)š(ř), 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)
Jos 15:24: uncertain, perhaps a corruption (EB); "refining place" (Young).

*kl Zorovave'lb: ὁ(τ)dale'nyj ὁ(τ) zesromoce(n)ia [source] (Ber).
"Zorobabel, Alienus a confusione, aut aliena vel extranea confusio, siue extranea commistio, aut dispersio confusionis vel commissionis, seu circulus commistionis vel confusionis [source]" (Onom); Zerubbabel; Zorobabelos, Zorobabel: "begotten in Babylon" (EB); "born in Babel" (Sm); "shoot of Babylon" (Young).

Zōgra'fē, zri' živopi'secē.
Zōgrafos, m., (Gk) "a painter" (Pape).

**Zō'ls'ēt, Dec. 18, May 2 (Ber).
Zōēs, m., (Gk); from zōē "life" (opposite to thanatos "death").

Zō'dia, 12 znakī' nb(s)nyj, na 12 kru'haxb nb(s)nyx bu'dučy (Ber).
Zōdion, n., (Gk); "the signs of the Zodiac" (twelve heavenly signs).

**kl Zō'simē, Aug. 4, Sept. 27, Jan. 4 (Ber).
Zōsimos, m., (Gk); "fresh" (Pape); "sign of life" (Call)
Zōsimos (zaō) "capable of life" (Lat vitalis).

Īahia, īī Exai'a: Bra'tē pa'nskij, mu'Žē [source] (Ber).
Jehiel; Ieē (Lxx), Eieē (A, L), Jehiel (Vg) [1 Ez 10: 21]; "God is living" (Young); "God lives" (EB); "may El live" (DB); "may God live" (Sm).

Īgemō'nē: Preložo'nyj, to'zhē zri' Epa'rxē, ī Knia'zē [source] (Ber).
Egōmen, m., (Gk); "prince" (Pape).

Īhu'menē: vo'zhē, a'bo pre(d)sta'tē(1) (Ber).
Egōmenos, m., (Gk); "leader" (Pape).

Īdōlē, Eidōlē, e(1) [source], z(r) Kumī(r) [source] Īdōložrē-tvie, Īdōložrēj: ofērova(n)e bolva'nōmē (Ber).
Eidōlon, n., (Gk); "image", "idol", "false god".

Īdōlosluži'tēls: Bolvoxva(l)ca, a'bo bolva'nōm nevo'lnī(k), liu(b)znevo'leny(j) (Ber).
Eidōlolatres, m., (Gk); "idolator".

Mu(z) [source] (Ber).
"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, BB).
N.B. A son of Heman.

*Ịen-Ḥaddī, En-Ḥaddī: Kozy' a'bo ščastia zove't'sia. İasaḥa-thama're [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), Engađđ(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.

İzî'rë, Gazîrë: Vē'rēv: z(ı) sī(r): nave'rnenyj, ĭma' mu'za [source] (Ber).
"Hazir, Porcus: aut Syriacae, convenerus vel reuversus Nomen viri [source]" (Onom); Hezir (RSV), Ezeir (Lxx A), Azer (L), Hazir (Vg) [Neh 10:20]; "returning home" (Young); "boar" (EB); "swine" (Sm); "boar or apple" (DB).
N.B. One of the chiefs that sealed the covenant with Nehemiah.

İkata'nı, İili' E'kceta'nı: 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]; "thelittle one" (Young,EB); "the smallest one" (DB).
N.B. The father of Jahanan.

İkono'mı, z(ı) stroi'telë, ĭ domostroǐ'telë (Ber).
Oikonomos, m., (Gk); from oikonomos "one who manages a household" (Pape); proper name (Pape).

İkō'kë, İili' Huku'ka: vyrëza(n)e, a'bo za'konı, a'bo založeni prava ... z(r) Hako'kë (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.

İkono'ma'xı, obrazobo'rec, ĭkōnobo'rec [source] (Ber).
From Gk eikon-maxos "warring against images".

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īlā', īlī' E'lia, iy(l) Ol'a'st: ia'pərtovoe derēvo a(b) du'b'ē, mo'cno(st), a(b) zlo're'cne, a'bo prısia'ha, to e(st) rosk'a'zovania: a(b) STr(r): B[oh]ē ... [source] (Ber).
"Ela, Ilex vel quercus, siue fortitudo: aut maledictio, vel iuramentu, scilicet impercationis: aut Syriace, Deus ... [source] ..." (Onom); Olas, Ėla (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'ktōrē, īlos: e(l): Slnce (Ber).
Elektōr, m., (Gk); "the beaming sun"; from Ėlios "the sun". [Ēlios, proper name (Pape)].

īlirī'kē: Slova'kē, z(ē) la(t): Da'lma'ta, z(ē) česka Ha'r'vat (Ber).
Illyrikos, m., (Gk); "belonging to Illiricum", the district across the Adriatic Sea.

īlī'a: Bžiia krē'post, Sept. 13. B[oh]ē Pa'n'ē, a'bo mo'cnyj pa'n'ē ... [source] (Ber).
"Eliā, Deus Dominus, aut fortis Dominus [source]" (Onom); Elijah (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).

"Eliu, Deus meus ipse, aut fortitudo ipsius [source]" (Onom); Elihu (RSV), Eliou (A,L), Eleiou (Lxx), Elīu (Vg), Eīli (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.

īliodo'rē: Slncnyj da'rē, Maks (Ber).
Ēliodoros, m., (Gk); "sun-man or gift of the sun" (Pape).

īra, la(t): Iu'no, bohī'nia, żona' Di'eva i doćka'. Īmia' Ī-dōlu (Ber).
Era, Ion. Ėrē, 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 = Ėrakleon; "of Hercules", Lat Hercules; son of Zeus, the most famous of the Greek heroes; the name means "Hera's glory".
**Irakle'în(n), Dec. 2 (Ber).
Eraklammôn, similar to Eraklamos.

Írî'naa: Mî'rna, a(b) pok'o'j, May 5 (Ber).
Érinë = Eirënë; "peace" (Pape).

Írîna'rxs: Mî'ra naċalnî(k), Nov' 28 (Ber).
Eirēnarxos, m., (Gk); from eirēnarxos "chief of police, police captain, a magistrate of imperial times".

Írîne'j: Mî'rny(j), spoko'jny(j), Aug. 22 (Ber).
Eirēnaios, Irenaeus; "peaceful" (Pape).

Írō'axs: Polbo'ţnyx [source] (Ber).

*Irōdi'ôn: Spēva(n)e iuno'ny, e(1) [source], Apr. 8 (Ber).
Erōdiôn (a relative of St. Paul, Ro 16:11]; "of hero" (Pape); "Iunonis vel dominaticis cantilena" (Onom); Ber and Onom from: ēra "Juno", ōdē "song"; others from: ēros "hero"; Lat "dominicus". In Homer ēros is a title of honour.

Irōdî: [ţela'telenţ] koţu(x), xvala', a'bo hora' xva'ly, py-xi', z(ţ) si(r): smo(k) ohni'styj. N. [source] (Ber).
"Herodes, Pellis gloria, vel pellibus gloriæ vel arrogantiae: aut Syriace, draco ignitus. D. [source]" (Onom); Erōdēs, m., Herod [Lk 1:3]; "hero" (Pape); "hero-like" (Sm).
N.B. Son of Antipater, procurator of Judea.

Īs'iaa, īlî' Es'iasţ: Zbave'nxe Pa'nskoe, a'bo Sp[a]s[y H[ospod]enę, Feb. 16 [source] (Ber).
"Esaias, Solus Domini [source]" (Onom); Isaiah (RSV), Esaias [Isa 1:1]; "God (is) helper" (With, Young); "help of Yahwe or Yahwe helps" (EB); "Jehovah is salvation" (Sm, DB).

Īsav, īlî' Esav: Sb'ov'č, a'bo ĉi'niačij, a(b) ro'biačij, a'bo mo'îl ehō' ... [source] ĝi'že ĝ Edo(m) [source] nazyva'et'sia. (Ber).
"Esau, Faciens vel operans, aut tinea eius ... [source] qui Edom [source] dicitur" (Onom); Esau (RSV), Esau (Lxx, A, L) [Gen 25:1] "hairy", "the shaggy" (EB); "hairy" (With, Pape); "hated by God" (Arndt); "hirsute, hairy" (Young); thw 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.
Ísku'st: Pokušené, usilované, pokosto'va(n)e, kuše(n)e, do-
svědče(n)e. Imia' městca koto'ro ty(z) poxule'niem
byva'et' na'zvano [source] (Ber).
"Tentatio, Nomen loci, quod & Iurgium dicitur [source]
Vide Massa" (Onom); Massah (Heb), Peiramos (Gk),temp-
ation; as a place name in Ex 17:7 etc.

Ístočnıkř Assô'rovř, a'bo En-ha'söř: žrodlo a'bo o'ko sê'nij,
a'bo stu'dně, sê'no a'bo zê(1)e ... [source] (Ber).
"En-hasor, Fons siue oculus atrii vel vestibuli, aut
fontis foem vel herba [source]" (Onom); En-Hazor
(RSV), Pêgê Asor (Lxx,A), En-hasor (Vg) [Jos 19:37];
"fount of Hazor" (Sm); "spring of Hazor" (DB);"foun-
tain of the village" (Young).
N.B. A fenced city in Naphtali.

Ístočnıkř Samešôvř, a'bo En-seme'sť: žrodlo a'bo o'ko slnca,
a'bo z(β) e(v): i sî(r): stu'dnia a'bo o'ko slu'žby
a(b) uslухova(n)ia, i(m) mě(st)ca [source] (Ber).
"En-semes, Fons siue oculus Solis, aut ex Hebraeo &
Syro, fons siue oculus ministerii vel famulatus [source]"
(Onom); En-Shemesh (RSV), Pêgên Baithamis (Lxx),
(Pe)gên Same (L), Ensemes (Vg) [Jos 18:17]; "spring
of the sun" (Gr).
N.B. Location E of Jerusalem.

Íš'xij; Be(z)mo(l)vnî(k), mo(l)ćalî(v) [source] (Ber).
Esyxios, m., (Gk); "quiet" (Pape), from Esyxios.

Thavô'rř: vy'brane, a(b) či'sto(st), z(β) sî(r): skru'xa,a'bo
prelama(n)e [source] (Ber).
"Thabor, Electio, siue puritas: aut Syriace, contri-
tio vel contractio [source]" (Onom); Tabor (RSV), Tha-
bôr [Jer 46:18, Psa 88:13]; derivation of the name
unknown. For the Semitic derivation some suggest dabr
"mountain"; older etymology bethor "house of light":
among Arabs, Tabor means"mountain", "height" (Young).

k(1) Thaddě'j: zrî' Kelev[e(j), Apr. 21 (Ber).
"Thaddaeus, Laudans, siue confitens. D ... quiibidem
iuxta lectionem Graecam dicitur Lebbaeus [source]"
(Onom); Thaddaios, Thaddaeus [Mt 10:3, Mk 3:18];from
Syrian "breast" (Young); "female breast" - very doubt-
ful; 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.
Thala'ssij: Mo'rskij, Maks (Ber).
Thalassios, m., (Gk); "of the sea" (Pape); from thalassa "sea".

Thalelē'j: cvětušči masli'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) mnē' [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'r'b: dolo(n), a(b) pa'le(c) prěši(j) ř(t) sre(d)ne(h), a(b) vyměne(n)e, a(b) ho'rkо(st)[source] (Ber).
"Thamar, Palma, vel dactylus, siue commutatio vel permutatio, aut amaritudo"...(Onom); Tamar (RSV), Thamar (Nom-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.

*ThasI', a 'bo Assu'ri: Bl(s)ve(n)stvo, a(b) posmotre(n)e, oblI(c)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, Bhomь 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'stě: B[o]homь po'znanь, b[o]horazu'menь, Aug. 21 (Ber).
Theognōstos, m., from theognōstos "known of God".

Theodoulē, f., (Gk); from theo-doulos "servant of God".

Theodoulos, m., "servant of God".

Theodōra: B[o]hodarova(n)naa, Sept. 11 (Ber).
Theodōra, f., "given by God".

Theodōrī'tb: B[o]homь darova'nь (Ber).
Theodōrētos, m., "given by God"; from theodōritos.
Theodoros, m., (Gk); from theodoros "God's gift".

Theodosia, f., (Gk); "divinely given"; from theodosia.

Theodotios, m., (Gk); "given by God".

*Theodot's: Blhouxa'n-p [source], Feb. 19 (Ber).

Theodotos, m., (Gk); "given by God" (Pape).

Theoktistos, m., (Gk); "created by God"; from theoktistos.

Theokleitos, m., (Gk); "called of God"; from theokleitos.

Theoleptos, m., (Gk); "seized by God"; from theoleptos.

Theologos, m., (Gk); "one who speaks of God"; from theologos. Surname especially given to Gregorius from Nazianz and St. John.

Theopemptos, m., (Gk); "sent by God".

Theopropos, m., (Gk); "meet for a god"; from theopropes.

Theos, Beot. Thios or Sios, Dor. Theus, in Lxx and NT: thee, God, or Gods, mng. the Deity.

Theosthrikos, m., (Gk); "supported by God"; from theosthrikos.

Theofanés, m., (Gk); "shining with God" (Pape).

Theofylaktos, m., (Gk); "divinely guarded"; from
Theofilaktos.

Theofilos, m., (Gk): "beloved of God".

Therapō'nt(ə): Rabъ uho'dnî(k), May 27 (Ber).
From Gk therapeuō "to serve, please".

Thermā'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.

Thessalō'nīkъ, Thessalō'nīkъ, Thessalončy(k) ĭ mno(ž): č(s) (Ber).
"Thessalonicensis, Dei victoria, aut situs siue positiō alterius victoriae" (Onom); Thessalonikeus, m., Thessalonikeis, pl.; "inhabitant(s) of Thessalonica."

Theō'na': B[o]hт, Jan. 5 (Ber).
Theōnas, m., (Gk); from theos "god".

Thīka'ra: No'žna, po(x)vy, pu'zdro [proim: stohorca ĭ(ž) s'sta'vi m(1):] (Ber); thēkarion "sheath".

Thō'ma': Dvoia'kij [bez(d)na], N. [source], to(z) t(1) zri' Didi'm-т (Ber).
"Thomas, Geminus ... & Graece didymus appellatur.D." (Onom); Thōmas (Aram); Didymos (Gk); "twin"; "bezdan" (Dict. 1282).

Thī'rūs: Že'zlъ, vē'tvb, Dec. 14 (Ber).
Thyrsos, m., (Gk); "the thyrsos or Bacchic wand carried by the devotees of Bacchus"; from thyrsos.

Iado'pъ: zri' Aarōnъ, (Ber).

Iakō'vъ, e(v): Zapīna'te(1)ь, 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".
** Ia'melekh, Oct. 22, (Ber).
Jamlech; Amalēk (A) [1 Ch 4:34]; "Jah rules" (Young);
"God gives dominion" (EB).

**Iannua'rīj: s(šč) m(č), Apr. 21 (Ber).
Iannouarios, and Ianoarios; "door keeper" (Pape, Cal).

Ia'ssōnī: őzdorovia'iucij(j), a'bo lē'čačij, e(1) [source],
Mnasōnī: py'ta(č), a'bo ra'čačisja, a'bo v(š)spomīna'iucij e(1) (Ber).
"Iason, Sanans, vel medicans. G. [source], Graece Mnason, id est, indagatur, aut spondens, vel reminiscens. G." (Onom); Jacon (RSV), (Ε)iasōn, a name of Grecian origin in frequent use among the Jews as a substitute for the Jewish-Greek Łesous; in Ac 21:16 is Mnason and Bohairic version has Iasoni for Mnasoni in Ac 21:16; "healing" (Pape).

Iafe'tb, Iafe'th-b: Pia'vnkny(j). Rozšire'nie, a'bo rasprostranenie, 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 rejected by Dillman); "enlargement" (Sm); "the extender of fair" (Young); "the extender" (With).
N.B. Name of one of Noah's sons.

Iaxi'nū: Ne(x) utverđi(t), umocni(t), a'bo mo'cny(m) č(t)da(st)
[source] e(st) i sto'ltp iia'kumt [source], ispravljenie [source] i oakľ'm [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-xoun, Lxx, L); "founding" (Young); "he doth establish" (Sm); "he (God) establishes" (EB).

k(1) Ihna'tiij: če'stib, 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'lō: vy'spa meš'kania, a'bo běda meškaniu, z(č) e(ν):
I st(r): hno'iu, a'bo hno'ev[i [source] a'bo[pla'ča krē'postb] (Ber).
Iezabel, Insula habitaculi, vel vae habitaculo; aut ex Hebraeo & Syro, insula sterquilinii, vel vae sterquillinio [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'k: ia'strebb, Oct. 28 (Ber).
Ier'akos, m., (Gk); "hawk".

Iera'pol: Sšče'nnyj hra(d) v(t) Frīgi'i ležašč, do koto'reně z Ry'mu pereně'st bě'st ka'meně ve'lij za' roskaza'nem(t) s(t) Ave(r)ka epp(s)a Ierapo(l) (Ber).
Ierapolis, f., (Gk), Hierapolis; "priestly city".

K(1) Ieremej, Iereměja: vyso'ko(st) Panska(a), a(b) vyvyš(y)ša'jučij pa'na [source] (Ber).
"Ieremia, 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, Йерео: Kassia [source] (Ber).

Ierixo'n'b: luna', a(b) m(s)cть, a'bo za'pa(x) eho' [source] vĕ-sxozde'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 (yārēāh)" (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".

Ierothe'j: òsšče'n(t) Bha ìlî' òsšče'n(t) Bhu, Oct, 4 (Ber).
Ierotheos, m., (Gk); from ierothytos "devoted or sacrificed to a divinity".

Ier'în'b: Stilišče, crko(v), Nov. 7 (Ber).
Ierōn, m., (Gk); "holy" (Pape); Ber from ieron "temple".

Ierousali'm'b, a vla'sne Asaramel'îl, blhoslav'nstvo liu'du Bžeho, a(b) [ste(ž)ka] slé'(d) obrěža(n)ia. N. [source], Ier(sl)i'm'b, oba'či(t) doskonalo(h), a(b) spo'knoho [source], īna(k): zrě'nie smire'nia, ī(1) mī'rnio, a(b) vīde'nie mī'rno īlî' mī'ra, ī(1) obětova'nie mī'ra
"Jerusalem, Dicitur quasi [...] id est, videbit perfectum vel pacificum. [...] Hebraei Jerusalem dicunt, Chaldaei Jerusalem, quos imitati sunt Lxx vbique scribentes Ierusolyma, Ierusalæm, Latini converterut æ in e longu ..." (Onom); Ierosolyma, Ierusalæm, Jerusalem; Vg from Lxx: Ierusale, 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'čë a'bo trva'iučij, a'bo da'rę [prp(d)bnostъ] [source] (Ber).
Jesse (RSV), Iessai, Iessaios [Is 11:10]; "Jah exists" (Young); "wealthy" (Sm); Etymology and meaning doubtful (DB); "wealthy" (Genesius); "El hears" contracted form from Ishmael (EB).

Iesous, Saviour, Sōter; sōtēr was used as a title of honour for deserving men.

IĪsousb: Pānˈ zbaˈiˈtelˌ, synˈ Nauɪ. Ausɪˈzź preˈže naricaˈshe(s) [source] (Ber).
Joshua (RSV), Iesous, ang Jehoshua, Ausē (= Hoshea the son of Nun Joshua) [Nu 13:17]; "Yahwe is deliverance" (EB); "Jehovah is salvation" (Gr, Sm, DB); "Jah saves" (With).

Iktiˈnb: Kāˈnia [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.

Ilaˈrij: Vesˈoˈlyj, June 12 (Ber).
Ilarios, m., (Gk); "cheerful"; from ilaros.

k(l) Ilariɔnˈ: Tiˈxostenˈ, tiˈxomɨˈrenˈ, slaˈdokˈ noˈrovo(m), Oct. 21 (Ber).
Ilariōn, m., (Gk), Hilarius (Lat); "cheerful" (With, Pape), from hilaris. Berynda derives from ilaos (ilaros) "gracious, kindly, gentle".

Indiˈktb, Indiˈktiɔn: [noˈvoe lʲeˈto] prihlasie, ìlíˈ poveleˈnie, ð(t) rečeˈnia indiˈko: ðpovédəˈiu, oustavuˈiu, Sept. 1 (Ber).
Inoke'ntij, Lat: e(l): Atho'osb, nepovi'nenb, nepovi'ninkb (Ber).
Inokentios, Innocentius; "innocent".

Iorda'nb: reka' ro(z)sudku, a'bo vskaza'nia, a'bo poruče(n)e su'du, a(b)oustupe'nia, z(r) e(v): i sii(r): pa'nov(ъ) rozsu'dku, a'bo nisxodia(шč), [source] o(t)ze'vščia dvо(x) rо'kб: lor(ъ), i Da'nб, nazyva'etšia (Ber).
"Iordanisb Fluuius iudicii, aut demonstratio, vel pro­jectio iudicii, siue descensio: aut ex Syro & Hebraeo, lebes iudicii. Fluuius Iudaeae, [source] qui ab Heb­raeis sic dicitur quasi [...], id est, a Dan defluens, defluit enim a Dan [source] eximiae dulcedinis, Soli­no Paneadis"(etc)(Onom); Jordan (RSV), Iordanēs, -anos; "the descender" (Sm); "flowing down" (With); most prob­ably of Semitic origin: yarda (Syr) "a lake"; wārada (Aram) "to go down to water" (of cattle); wīrdun "wa­tering place", "ford". Arabic name for the Jordan means "the watering place" or "the ford". The deriva­tion 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(l) 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: Ispoveda'nie, a(b) xvalene(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 Iudeian'b: Žy'db vyzna'veca. Z(r) Eure'j.
Ioudaios, Jewish, the Jew.

*Ioulia'nb: zë'lб tia'žkou'menb, ho'rko vу u'me îmia'šči, Sept. 7 (Ber).
Julianus (Lat), Ioulianos (Gk), name of a Roman gens, prob. derived from Gk iooulos "downy"; "curly" (Krause); "curly" (Pape).

*Iouli'tta: Izvne' les'ti, July 12 (Ber).
Julitta, Ioulitte; "wooly head" (?) (Pape).

Iu'stb: Pravedenb (Ber).
Iustus, Ioustos, from Lat Justus; "just".
Iousti‘nb, Ioustinia‘nb: pravdyvyj (Ber).
Justinus, Iostinos; Justinianus, Iostinianos; from justus "just".

Ippolī‘tb: kone‘c, razdrēšītelb, svobodītelb, Aug. 10 (Ber).
Ippolytus, Hippolytus; "letting horses loose" (With);
"rider" (Pape); Ber from vpolyo "to loose from under
the yoke".

Ippodro°m‘t, Ippodromiē: Mēstce hde‘ria ko‘nmi vytēka‘iut‘,
a(b) do ko‘la ho‘nia(t)[source] a(b) kō‘nē ikōlesni‘-
cē utē‘čutsia [source] (Ber).
Ippodromos, m., (Gk); from ippodromos "a chariot-road,
a race-course"; the word also means "a light horseman".
Proper name.

Ippokenta‘vr‘b: po‘l θloveka i pol θ konia [source] (Ber).
Ippokentauros, m., (Gk); mythological; from ippoken-
tauros "a hourse-centaur".

Iros‘b: Ubō‘hij, me‘ndīkō [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‘kb: Ra‘dostb, smē‘x‘b [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 "cheer-
ful or friendly one" (EB).

*k(1) Isa‘kij: Ravno vra‘č, Apr. 27 (Ber).
Isakios, m., a Heb name, similar to Isakos = Isaak;
see above; Ber from isos "like, equal".

*k(1) Isido‘r‘b: želē‘zo i(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
doron "gift".

Iskari‘ot(ό): mu(ž) pohē‘beli, zabī(t)ia, a(b) vyhna‘nia,a(b)
smrē‘ti [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 "assa-
sin", "bandit", "false one" (Arndt); "a man of Kerioth"
(from Ishkerioth) (EB).
Ishmael; Ismaēl, Ismaēlos, Ismael; "God hears" (Gr);
"may God hear" (Sm); "El hears" (EB); "God heareth;"
"may God hear" (DB).

Isra'īl: Premaha'iucij a'bo panu'iucij z(ъ) B[oh]omъ [source]
[Iīb 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[sla]iltian'i'нъ, zrī' Ezraitī'sъ.(Ber).

Issaxa'rt, Isaxa'rt: 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).

Iōakimъ, Iōahínъ: Panskoe prihotova'nъ, panskaa mo'cno(st)
[source] (Ber).
"Ioachin, Domini preparatio, siue Domini firmitas
[source]" (Onom); Jehoiakim (RSV), Iōakeim (Lxx,A,L),
Joachin (Vg) [4 K 24:6]; "Jah sets up" (Young); "Jah
raiseth up" (EB,DB,Sm).
N.B. The name given by Pharaoh to Eliakim.

Iōaki'mъ: zn'o'yu vsta'iucij, a(b) potverža'iucij, a(b) vyba-
vlia'iucij [source] [skmъ'bъ molia'sča(s)] (Ber).
"Ioacim, Nehem 12:10. Resurgens, siue confirmans, aut
vindicans" (Onom); Iōakeim (Onom-Gk), Joaakim (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 potveržēne, 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'nъ: Pa'nskij da'rъ [source] (Ber).
"Jonathan, Domini donum ... [source]" (Onom); Jonathan
(RSV), Iōnathan, Iōnathas [Jūdg 18:30]; "Jehovah hath
given" (Sm); "Yahwe gives" (EB); "Jah gave" (With).
Iōanī'kij: Bľh(d)ť po'lnź, Nov. 4 (Ber).
Iōannēkios, "Jehovah is gracious" (Sm); "conquering with grace" (Cal).

Iōa'nnna: Pa'nskaia la'ska, pa'nskij da(r), pa'nskoe mǐlōse'dbbe, 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'nnę, e(v) H(v) poslu'ślę, la'skałyj, a'bo daru'-iučij, a'bo pobo'žnyj, a(b) ml śrdnyj. [bľh(d)ť Hnīa] Ap(s)l bra(t) Ia'kšvöl [source] Kr(s)tlę [source](Ber).
"Johannes, Idem. D. Nomen Apostoli [source]" (Onom); Johanan (Heb), Iōannēs, m., (Gk), Johannes (Lat) [Mt 4:21]; "poslanecb Iii blahodatb hospodnia" (Leksisb...prosto); "God's grace" (Pape); "Jah is gracious" (Wyth);

**Iōasaf, Nov. 19 (Ber).
Ioasaf; Josaphat, Iōsafat; Josaphat, abbrev. of Jehoshaphat; "Yahwe judges" (EB).

k(1) Iō'vę: Tve'rdę, liubia'j B[oh]a a(b) bolę'-iučij, a(b) vz-dyxa'iucij, te'rpiačij ne'priaznį [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).

*κ(1) Iōi'łb: Iako mo'lnia kra'senę, a'bo liubo'vę Bżaa, ı(1) načatok, ı(1) nača'lo Bžee, a(b) xo'tiačij, a'bo pri-siaha'iucij [source], Oct. 20 (Ber).
"Ioel, Volens, siue incipientis, aut iurans ... [source]" (Onom); Joel, Iōəl; [1 Par 4:25]; "Yahweh is God" (Sm, Arndt,DB).

Iō'na: holubica, holubę, pustošačij a'bo pomnoža'iučij, mno'-žačij, priklada'iučij [source], Sept. 18 (Ber).
Jonah, Iōna, Iōnas; "dove" (With,EB); Ber also from Heb vanah "to destroy".

Iōsafa(t): Pa(n) sudbią, a(b) pa(n)skij su(d)[source] osuže'-ny(j) a(b) osuze(n)e [source] (Ber).
"Josaphat, Dominus iudex, vel Domini iudicio [source] Josaphat, 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) Iōsi'ľę: Pomnože(n)e, a'bo preložo'nyj [source] (Ber).
"Ioseph, Augmentum, vel praefectus [source]" (Onom); Joseph, Iōsēf, Íōsēpos; [Gen 30:24]; "the increaser" (With); "may he add" (Sm); "may (God) add" (DB).

Kaa'thē: zhroma'že(n)e, a(b) zmoršče(n)e a(b) stolče(n)e [source] to(ž) m(n); č(s) Kaathi'te, i(1) S't'īm 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).

Kavsai'mē: zhromaž(e)n(e) [source] (Ber).
Kibzaim; Kabsa'im (A), Cıbsa'im (Vg)[Jos 21:22];"double gathering" (Young); "two heaps" (Sm).

Kavsei'1ē: zhromaž(e)n(e) Bžee [source] (Ber).
Kabseel, Baiseleel (Lxx), Kastheēl (A), Cabseel (Vg) [Jos 15:21]; "God gathers" (Young); "whom (God) collects" (EB).

Kadimē'mē, Kadimēnē: st'a'rij, pe'ršij, vsxo'dnij, a(b) n'i'zkoštī 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'sē: Stiī, stobi'vo(st) [source] (Ber).
Kadesh, Kadēs, Kadēs; "holy" (Young,EB).

*Kaiifa': vypyt'a'te(1) my'sleny(j), a(b) vymě'tuičij z(ž) u'stě, i(1) vyverže(n)e u'stě [source] (Ber).
"Caiphas, Investigator, vel sagax seu vomensore, aut vomitus oris. D."(Onom); Caiphas, Kai fas [Mt 26:3]; "depression" (Young).

Ka'inē: stiaža'nie, ĭlî' za'vi(st), i(1) revnoobra'zie, preškvr'n(e)n, sproti'vni(k) B[oh]u, a(b) ŏdrža(n)e [source] (Ber).
"Cain, Possessio, vel possessus [source]"(Onom); Cain, Kain [Gen 4:1]; "acquisition" (Young).

Kainanē: Drža'mca, a(b) kupe'c't, a'bo frasu'iüčijsia, 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.
Kalivī(t): Ku'şčnik, kolybnī(k) (=one who lives in a tent, or a hut) (Ber).

Kalistenb, Kalisthenb: xoros'śsa mo'c, a'bo vdia'ćnaa potu'ź-no(st) [source], Sept. 4 (Ber).
Kallistēnos, Kallisthenēs, Kallistēs; from kalos "beautiful", sthenos "strength, might".

Ka(l)lai'a: 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).

Kallima'b: Dobr' bo'rec(Ber).
Kallimaxos, m., (Gk), from kallimaxos "fighting nobly"; "shining in battle" (Pape).

Kallinikb: Dobropobē(d)nik, īl(ī) dobropolē'dī'tel, July 28, (Ber).
Kallinikos, m., (Gk); "with glorious victory", from kallinikos; "glorious in victory" (Pape).

Ka'lli(st): predobrē(j)ši(j), na'jlēpşi(j) (Ber).
Kallistos, m., (Gk); "most beautiful", superl. of kalos.

Kallistra(t): Dobr' vońp, īlī' dobr' pu'tnık, Sept. 27 (Ber).
Kallistratos, m., (Gk); "good soldier".

Kalli'sta: Prelu'čšaa, Sept. 1 (Ber).
Kalliste, f., (Gk), Kallista; "the best".

Kalodo'ta: Dobroda'te(l)naa, Sept. 6 (Ber).
Kalodota (?); "good giver".

Kamili'tij, Kamila'r'b: Pastux' verbliu'dōv [source] (Ber).
From kameli'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).

Kemuel [Gen 22:21]; "God stands or rises" (Young).

Kana'j, Kana: żarlī'vo(st), a(b) narēka(n)e a(b) trosti'na [source] (Ber).
Kanah; Kana (Gk) and Kanai [Jos 19:28, Jn 2:1];"a reed or possession" (Young); "reeds (?)" (EB).
Kana'tha: Kupo'va(n)e a'bo narëka(n)e [source](Ber).
Kenath; Kaanath, Kanath, Kaath [Nu 32:42]; "possession" (Young).
N.B. A city of Bashan.

Kananî(t): Kanane'jč(ı), žarlî'vy(j), a(b) za'vîstnyj [source] (Ber).
Cananite, Kananîtēs [Mt 10:4]; "man from Cana"; "Cana-
eus, 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: ūderžo(v)uiučij, a(b) kupe'cь, a'bo frasu'iučijsia
a'bo hneždo [source](Ber).
Canâce, Kandâkē [Ac 8:27]; title of the queen of E-
thiopia. Not a personal name but that of a dynasty of
Ethiopian queens.

Kandî(d), la(t): bē'la, svē'telę [source] (Ber).
Candidus, (Lat), Kandidos (Gk); "white" (With).

*Kappado'kia: okru'hlostî, a'bo ia(b)ka, a(b) rozšīrė'ńę 
[source](Ber).
"Cappadoces, In Hebraeo est Caphtorim, & interpretatur
Sphaerulae, siue poma, aut vola, vel palma turturum
vel exploratorum [source]; Cappadocia, Idem ..."(Onom);
Kappadōkia, acc. to some Ḥvaspadakhjm, "land of good
horses", Persian or Assyrian Katpadhuka. Through pho-
netic similarity was wrongly identified by translators
of Lxx with Caphtor.
N.B. Region in the centre of Asia Minor.

Kapernau'mtъ: ro'lia poku'ty, a(b) mō'stö, do(m), selo' potę-
šenia, a(b) ubla'hane pokutuiučoho [source](Ber).
Capernaum, Kapernaoum; "place of consolation"(Hesychius);
"village of Nahum" (Young).

**Kapetoli'naj_ Oct. 27 (Ber).
Kapetolina (Kapetōlion, for Lat Capitolium); "of or
belonging to Capitolium.

k(1) Kapitő(n), sî'rē(č) knia'zь, varia(ž)skî(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.
Kartha'νb: město a'bo vzyva(n)e, a(b) čiita(n)e, a(b) zǐ(m)no-
da'iuči [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 kar(a) (poet. form for kefalē) "the head or top of anything".
N.B. Region in the SW of Asia Minor.

Kariathiarí'mb: město mé(st), a(b) mě'sto ču'iuči(x), z(ь) e(r)
į sǐ(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 [Ezō 2:25]; "city of forests" (Gr); "two cities" or place of a city" (EB).
N.B. City of the Gibeonite tetrapolis.

Kari'nb ï(1) Kareǐ(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.

Kari'nb k(1) Kariō'nb: orē'xb, e(l), Dec. 5 (Ber).
Kariōn, m., "a little Carian", mythol. soldier; later
a common name of slaves.

Karki'nb: Rā'k-b, e(st) ty(z) i stru'r(ь) ta(k) nazwa'ny(j),
z(r)i gaggre'na (Ber).
Karkinos, m.,; "a crab".

*Karmelb: pozna(n)e ōbrē'za(n)ia, zri to(z) i Xīrmelb[sourc]
(e)(Ber).
"Carmelus, Idem. Carmelus mons; Carmel, Cognitio circum-
cissionis, vel agnus circumcisus aut teneritudo illa
segetum, vel coccinus. Ciuitas. Vide Charmwl"(Onom);
Carmel, Karmēlos [Jer 46:18]; "the garden-land" (EB);
"fruitful place" (Young).

Karmēlб, 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); Rachal (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(ь) e(l) i(m) oboro'ny [source](Ber).
"Carnion, Cornu. G. [source]"(Onom); Carnaim, Karmain,
Karnion (Gk form of Heb Carnaim)[2 Macc 12:21]; "two horns".
Ka'rp: ovo(c), a(b) plodovi' ty(j) [source] (Ber). "Carpus, Fructus, vel fructuosus. G. [source]"(Onom); 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(l)e blhouxa(n)noe v(ţ) Ara'viţ (Ber).
Kasia, f., "a spice" (or rich with spices) (Pape).
N.B. Among other names, an island in Ister.

*Kasia'n: mīronosī(t), Feb. 29 (Ber).
Cassianus (Lat), Kasianos (Gk), a name of a Roman gen;
"empty" (hollow, uninhabited) (Cal); etymology uncertain;
Cassianus, adj. of Cassius.

Kasi'm: hody'na, a(b) ča(s) kniaža'či(j), a'bo tepe'ty kniaža' [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's: sēče(n)e, a(b) kone'cb [source] Bī(b) slove(n): Amek-
Kasī's (Ber).
"Casis, Concisio, aut finis [source]"(Onom); Keziz
(Emek-keziz), Valley of Keziz, Amekasīs (Lxx); Vale-
Casis (Vg)[Jos 18:21]; "border" (Young).
N.B. A valley and city of Benjamin.

*Kassia, Kasi'a: Oso'by ro'ţaj [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'ter: cī'na, bē'lo e olvo (Ber).
Kassitēras, Kasitēras, m.; "tin" (Pape).
N.B. Surname of Theodotus.

Ka'spin: srē'brnaa, a(b) xtī'vo(st), z(ţ) sī(r): vstydlǐ'vest [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", "bashfullness").

**Kastu'l, Ka'ștōr, Dec. 18 (Ber).
Prob. from Lat Castulonensis, "of Castulo"; Lat castus
"morally pure, guiltless".
N.B. Lat Castulo, a town in Hispania Tarraconensis, now the village Cazlona.

Ka'stôr, Dec 18 (Ber); (from the preceding entry, J.R.)
kastôr; "pure" (Cal); "shining" (Pape).
N.B. Kastôr, son of Zeus and Leda, brother of Pollux.
Kastu'lô is very probably from Kastôlos (="rusty, rusted").

Katava'sia: Pokro'vų. N. (Ber).
Ka'tabasios, m.; epithet of Apollo, who was protecting those returning home; Gk katabasia = katabasis "a going down, way down, descent".

*Katta' th(¥): te'sknost(¥), 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' pokolio, 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'i: iahly', iarîna' e(1); pri'stanb 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'sb: s[yia]tobli'veostb [source] (Ber).
Kedesh [Jos 15:23]; "holy" (Young, EB).
N.B. A city of Judah.

Kedrô'nô poto'kô: stru'mënb zatmë'nya [source] (Ber).
Kidron, the Brook, mentioned once in AV as Cedron [2 K 15]; "turbid" (Young); "the brook of the cedars" (EB); "black, turbid" (Genesius); "ravine of the dark (trees); "the torrent valley" (EB).

Kela'j:rozvia'zuuiči(j), a(b) sëku'čij, a'bo perebîtše' eho' [source] (Ber).
Keilah, Keeila (Gk) [Jos 15:44]; "enclosed" (Young).

Keleve'j, ska'zi(t): ò(t) e(1): kai Levva'ios. zrî' Levvēj (Ber).
N.B. The etymology of both names (Lebboeus and Thaddeus) is obscure.
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'vistb, a'bo õderža'nье bo'lestiti [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).

*Kentina'r'b, Kendi'narе: zasl'o'na kuxe'(n)na [source](Ber).
Kentenarios, Lat Centenarius (one who possesses one hundred sestertia).

Kera's'tb: ha'dyna rohataa (Ber).
Kerastēs, m.; "horned" (Pape); from kerastēs "horned"; as Subst. "a horned serpent"; as proper name Cerastas; 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).

Kiesar'b, La(t): cē'sarъ, vy'poro'to(k) o(t) vyporotia' ma(t)kī z(t) života' nazva(n) e(s)k, a(b) o(t) ku'derō(v), a'bo vlo'sō(v) i(l) kō(s) s(t) kotry'misia urodi'�, a'bo żę' żo(l)tyi mē(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 flēce or head of hair); "caesius" (= bluish-gray) (cf. With).

Kī'da'rь: čornostb, a'bo mra'kь a(b) smu'tokь ... [source](Ber).
"Cedar, Nigredo, aut tristitia [source]" (Onom); [Gen 25:13]; "mrakтъ" (Dict. 1282); Kedar; Kēdar; "to be turbid" or "black" (DB).
N.B. One of the sons of Ishmael.

Kī'ndь, Kvē(n)tu(s): pia'ty(j), 1(t) [source](Ber).
Quintus (Lat), Kointos (Lxx), Quintus (Vg)[2 Macc 11:34]; "fifth".

Kīntilia'nь: piatera'kij, Apr. 28 (Ber).
Quintilianus, m., "of or belonging to a Qintilius"; name of a Roman gens; from Lat quintus "fifth".
Kīrī'kē: .getMinutes(stī, M(n)(M.Retor, J.R.), July 15(Ber).
Kērykos, m., from Gk κηρύχος "herald".

Kīsi'vy: rostruxa'nīy [source] (Ber).
Kissios (?), Cissian, "of or from Cissia, in Persia;
Kissia iēleministria: "a woman who sings a wild or ef-
feminite lament"; kīssāō "to crave for strange food,
of pregnant women"; "rostruxany" pl. of rostruxa "a
woman of light morals" (public woman).

Kī'fa: sī(r): Petrē, e(l): Kamen(b), me(t): tverdōstī [source]
Ta'kē by'īlē nazva'nuj Si'mōn(b) (Ber).
Kēfas, Cēphas, Aram;[Jn 1:42]; "rock".

**K(ū) 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) 5(t)vīva'iūcā [source] (Ber).
Kilikia, Cilicia; "vagrant life" (Pape).
N.B. A province in the SE corner of Asia Minor.

Ki'sē: tverdyj a(b) solo'ma, a'bo ohorčy'nesć, městce dlia'
ŏhorkō'v [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'ssē: bliu'sčē ... [source] (Ber).
Kissos, m., (Gk) [2 Macc 6:7]; "ivy".
N.B. Name of a deity, place and person.

Kīparēsē: cyprīsovoe derevo [source] (Ber).
Kyparissos, m., (Gk); "a timber tree in Greece".
N.B. Place name, mythological and proper name.

Kīpria'nē: plo'dōz rē'ūlē, Oct. 2 (Ber).
Kyprianos, m., Cyprianus (Lat); "of Cyprus" (With);
"copper" (Pape); "ripe fruit" (Cal); from kyprizō
"to bloom"; kyprïsmos "to bloom of the olive or vine".

Kī'rgē: xorō'saa, pia'knaa, a'bo pia'kno(st), e(l): vyspa
[source] I vē'tvi du'ba [source] sōzrē'nīe (Ber).
"Cyprus, Pulchra, vil pulchritudo. G.[source]"(Onom);
Kypros, m., Cyprus; Kypris, metaph. of a beautiful girl,
a Venus; as appellative: "love", "passion" [Ac 11:19].
KT'r: a'bo Hospodý(n), Jan. 31 (Ber).
Kyro, 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) KT'ra: (should be k(ž) KT'ra, J.R.) Pa'ní (Ber).
Kyra, Kyria; fem. of Kyros; rare and late as a proper name.

Kiri'nea: stěna' a'bo tra'm(₃), a'bo ží'mno(st), zaběže'ně a'bo hotovle'ně [source]. [slo(v) ně(st)] [source] (Ber).
"Cyrene, Paries, siue trabes, aut frigiditas, vel ocurrus ... [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.

Kirá'k: Hospodskij, Ma(n): Hospoda'rec, Ma(ks), Sept, 6 (Ber).
Kyriakos, m.; "of Lord", "belonging to the Lord".

Kirá'kia: H[oJ(s)[poJdniaia, July 7 (Ber).
Kyriakè, fem. from Kyriakos.

Kiri'lla: počte'nž, ílī' ma(l) hospodý'nž, Jan. 18 (Ber).
Kyrillos, Kyrilos, m., "little master" (Pape); from kyrios (With).

K't'rios: H[ospo]db (Ber).
Kyrios, m., "Lord": i) in relation to Christ ii) proper name (Pape).

K't'rios: 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'ma. 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(l): Ho'los'b fraktova'ny(j) a'bo pla(c)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'l: sla'ven sčvětní(k), Ma(ks) (Ber).
Kleoboulos, m., "famous counsellor".
Kleoni(k): sla'ven pobědî'te(l), Mar. 3 (Ber).
Kleonikos, m., "glorious victor".

*Kleo'pa, e(l): xvala' všel'ia'kaa, a(b) vsia'koho sposobu xva'-la [source] (Ber).
"Cleophas, In Graeco Cleopas, & interpretatur gloria
omnis, vel omnimoda gloria. G. [source]" (Nom);
Cleopas, Kleopas, short form of Kleopatros "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 čtj'izny a'bo čt(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).

Kleodî'myb: sla'ven' na'rod'b (Ber).
Kleodêmós, m.; "glorious people", from kleos "fame",
dêmós "people".

Kli'me'ntb, [source], Ki'darin'b (Ber).
Klidaritai, Ounnoi (pl.); "head-dressed" (?) (Pape);
from kidarí "a Persian head dress".

Kni'da: Loboda'. Ro'zaj zê(l)ia koto'roe vyčiš'čaet(β) ... [source] (Ber).
"Cnidus, Atriplex, genus herbae purgativaevel laxatiu-
ae ... [source]" (Onom); Knidos (Onom-Gk), Knidos,
Cnidos [l Macc 15:23]; from knídë "a nettle; sea-nettle"
N.B. A city on Cape Crio in the extreme SW of Asia
Minor.

K(l) Kodrâ'ty, Kodra'ntb: kvadra'ntb La(t)děla'telb, a'bo mé-
lica, a(b) čtverouho'lenb, čty'ri pě'niažê, liad(z)-
ka(a), po(l)hro'ša po(l)skoe, Ma(ks), Sept. 21, Mar.10,
May 7 (Ber).
Kodratos, Kodorântês, m., Quadratus, from Lat quadrans
"quadrans, penny"; "a fourth part".

Ko'kkinb: zernko, šarla'tb, pa'volok(a). s(1) z(r): črž(v)lê(h)
y ba(h)rianič(a) (Ber).
Kokkos, (or Kokkiôn); "scarlat" (Pape).
Kolasa'e: kara'nbe, a'bo ôsuže'nbe na skara'nbe [source](Ber).
"Colossae, Punitio vel supplicium. G....[source]"(Onom);
Kolassaï (Onom-Gk), pl. 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'lpos: nia'dro, ô(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'nōn: Nar. 5 (Ber).
Ko'nōn = Kōnōn, m., "hasting one" (Cal), from Gk konēo "to hasten, make haste".

Ko'prij: hno'empə, ko'pro(s): hno'iščë, a(b) ka(1): Kopronï(m) hnoëimenï(t), Ma(ks) (Ber).
Koprios, m., from Gk kopros "dung, manure".

Ko'rinthə: e(1): nasyč'e'nbe, a'bo ôzdo'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 zri'telî: to(ž) m(n) č(s) [source], zri'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 perdivx.
Core, Caluus vel caluitium, siue glacies vel gelu...
[source]"(Onom); Korah (RSV), Kore (Lxx,A,L); the
legendary progenitor of a Levitical guild, the Korahites, Korhites (AV), oi kor(e)itai (Lxx,A), oi Korë-
noi (L), Korah, Korahite, Korahites [1 Ch 9:19,31];
"baldness"(Sm), "ice(?)"(EB); "baldness" (Young).

k(1) Korni'li(j), La(t): roh¬, rohat(ł) [source], sept. 13(Ber).
Kornëlios, Cornelius, [Ac 10:1]:"a horn", from cornu
(With).
N.B. A first Gentile to be converted to Christianity.

Kosma, Kozma: mirb, į(1) ukrasîte(1), Oct. 12 (Ber).
Kosmas, m., from kosmeô "to make beautiful"; "world".
N.B. One of the two supposed martyrs(Kosmos & Damianos).
Ko'smnîkî, svê'ckij, ĭîlî' Ko'zmî(k) (Ber).
Kosmikos (?); "secular".

Kotî'la, Kotî'la [source] ku'bo(k) (Ber).
Kotylas, m., "cup" (Pape); from kotylas "anything hollow"; "cup".

Kra'nievo mē'sto: hde 1bô(v) po(l)no, z(r) Ha(v)va'tha, Hoa'tha, Ho(l)ho'tha [source] (Ber).
This is a translation from Gk kraniou topos, "the place that is called Skull", a translation of Golgotha [Lk 23:33].

Kri'nî: Lelê'a, a(b) cvē(t) [source] (Ber).
Krinîn; "lily" or "flower". It is mentioned in Mt 6:28 and Lk 12:27 as an extremely beautiful flower; a proper name (Pape).

Kri(t): e(l) miasnâ'a, a(b) miasî'stâa [source] (Ber).
"Creta, Carnea vel carnalis. G. [source]" (Onom); Krê'tê, f., Crete [Ac 27:7]; Ber derives from kreas "meat", "flesh"; krê'ss, Dor for kreas; "meat" (Et.M.); according to some: "virgin".

Kri(t)stii, a(b) cethî'm'b: stîra'iucij, a(b) zo'loto. sî(r) i e(v): zbê'hlo(st) mo'ria [source] (Ber).
"Cethim, Conterentes, siue contritio maris, aut diademâ, siue aurum, vel tintunctura: aut ex Syro & Hebreae coacennatio 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.

Kripî'îa: panto'fe(l) [source] (Ber).
From Gk krêpis "a kind of man's boot, a half-boot".

Kri'skentî: ro'stučij, July 10(Ber).
Crescens (Lat), Kriskîs (Gk), from cresco "to grow", "to arise", "to come forth".

Kri'spî: kuderia'vy(j), La(t) [source] (Ber).
Krispos (Gk), Crispus (Lat); from Lat crispus "curled", "crisped"; "Crispus, Latinum est [source]"(Onom).

Kronî(d): Kro'nô(v), to e(st) Satu'rno(v) sy(n), Sept. 13 (Ber).
Kronidês (Kronidas); patronymic: "son of Cronos" i.e., Zeus; Kronos = Lat Saturnus; "son of Saturnus".
Kua'rṭ, La(t): četve'rṭy(j), Nov. 10 (Ber).

Quartus (Lat), Kouartos (Gk); "fourth".

Kuvíkula'rij, La(t): poste'lní(k) crṿ, poko'evyj, July 3 (Ber).

Cubicularius; "a chamber-servant".

Ku'des'b, Kude'sny(k) [source]. Co'rṭ(z), ɪ̞l̞ ě' čaro'vní(k), po'ně'kíx(̣) po'věstí ṿ(̣) Moskvé narí'čeṭia (Ber).

Kumí'ň: Ídóḷ, bolva'ň (Ber).

Ku'rsor'b, L(t): Posla'neg(̣), skorote'ča (Ber).

Cursor; a surname of L. Papirius; Lat cursor "a runner", "a courier".

Kö'nsta: La(t): tve'rḍ, kré'po(k) (Ber).

Könstas, (once Kōnsta); Constans, a Roman proper name consto "to stand together", "to stand firm".

Könstanti'ṇ, toe(z), Oct. 22 (Ber).

Konstantinos, Constantinus; "constant", "firm".

Kōnsta'ntij: Krěpčašij (Ber).

Konstantios, Konstantios, Constantius; "of or pertaining to constant".

Lava'ň: bě'lyj, a'bo ce'hla [source] (Ber).

"Laban, Albus, vel candidus, aut later ...[source]" (Onom); Laban (ṚṢV), 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'tḥ, I(1) Lobna: mě'siac(̣), a(b) bě'losṭ, a(b) ka-dí'lo [source]. To(ž) t(1) Ĭ Le'vna (Ber).

Shihor-Libanath; Seiôn (Lxx), S(e)iőr (A,L), kai Labanath; Sihor et Labananath (Vg) [Jos 19:26]. The ancients, including Eusebious and Jerome (incl. Berynda) distinguished 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-Libanath 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).

Laurentius, Laurentios; "of Laurentium" (the name of a city); prob. ultimately derived from laurus "a bay tree" (With).

La'zarb: komu' pom'o'čnī(k) e(st) B[o]h, a'bo ia'kō mrtvī svia'-zanī, 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 lazarō to lay out for burial".

La'īnā i Lova'ia [source] [u La(t): nēs(t), z(r) e(1): Lxx tl]...(Ber).

Lai'sa: lvīca [source] (Ber).
"Laïsa, Leena. Urbs...[source]" (Onom); Laïshah (RSV), Laïsa, Leïs, Leïs [Is 10:30]; "lion" (Sm,EB).

*Lakedēmo'nīia, e(1): ozero dia'vol'skoe, a(b) stu'dnia šašč'-iuči(x) [source] (Ber).
"Lacedaemones, Lacus daemonum, vel puteus, insanientium. G. [source]" (Onom); Lakedaîmonia, Lakaidaimonioi (A), mentioned only once in Lxx [2 Macc 5:9], elsewhere always Spartiatai ("Spartans") is used; "city of luck" (Pape).

Lame'xīb: ubo'hij, a(b) udareny(j), a'bo srōdcz znevo'leneo [source] (Ber).
"Lamech, Pauper, vel humiliatus, aut percussus [source]" (Onom); Lamæch, Lamæx (Gk) also Lamæxos [Gen 4:18]; "overthrower", "wild man" (Young); according to EB the name cannot be explained from any Semitic language.

Lampa'da, zrī svēšča', Lampa(d), July 5 (Ber).
Lampadas, m., from Gk lampas "lamp", "torch".

Laodi'kia, e(1) liu(d) sprave(d)i'vy(j) [source] (Ber).
"Laodicea, Populus iustus. G....[source]" (Onom); Laodikeia, Laodike; city prob. founded by Antiochus II, and named after his wife Laodike (DB); from Gk lao-dikos "tried by the people".

*Lasten(ə), Lasthen(ə), e(1): 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.
Lattus, Hattus [source] nepra'vo'st) ōt(t)bēha'iuči(j) z(ri) 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).

Lapidōr: 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': polī'čok(ς) [source] (Ber).
Lehi (RSV), Leu(e)i (Lxx,A), Lexeii (L), Lechi (Vg) [Judg 15:9]; "jawbone" (EB, Young).
N.B. Name of a city.

*Laxī's: xo'diačij, a(b) ūdučij vsta(1), a(b) tobē' 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'mb, Leviathanb: zlu'ce(n)e, a(b) tova'rīstvo svoe', a'bo sobē' samo'mu poda'ny(j) [source], vē(1) ry'ba mo'rska(a), dra'kō(n) e(1): zmia' [source] ... ca(r) n(τ) voda'x(t) su'ščimt. Me(t): ša'tanb (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 vanquished in the creation; great water animal (Young).

k(1) Le'vē: ca'rēb, o'bra(z)ne, liu(t), Feb. 30 (Ber).
Leo, Leōn (Gk); "lion".

*Levnē(j) [source] nazva'ny(j) [ōt(t) proxože(n)ia, N.] Thaddē(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'nb [source], tma', vo'jsko ... [source](Ber).
Legion, Legeō'n (Lat legio) [Lk 8:30] ("what is thy name? And he said Legion").
Le'emb: xle'b-b, a(b) bi'tva [source] v(-b) s(l)ve(n) bi(b): Avedi'du v(-b) mathuke'i(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: bē'l-b, Dec. 14 (Ber).
Leukios; from leukos "bright, shining, white".

Leoni'db: ma'l-b le'vokb (Ber).
Leōnidas; "little lion".

k(ž) Leoni'da: ma'l levokb (Ber).
Fem. from Leonidas.

Leōnikb: lvē'j, e(l), Feb. 18 (Ber).
Leonidas, m., "of or belonging to lion".

Liva'k(ž), 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.

Liva'nb: be'mj, a(b) kadi'lo, a(b) srēca prīsposobē(n)e.
I(m) horē' [source], x(ž) slo(v) bi(b): suprotivō dubra'vvy [source] ... [source] (Ber).
"Libanus, Albus, vel candidus, aut thus, vel cordis filatio [source]" (Onom); Lebanon, Libanos, Antilibanos [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).
"Linus, Rete, vel retiaculum. G. [source]" (Onom);
Linos, Linus [2 Tim 4:21]; "a fish-net"; from Gk lincn.

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(l): sta'vţ, 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); Lykaonia, Lyca-
onia [Ac 14:6]; from lykos "wolf" (Pape).
N.B. A province in the interior of Asia Minor.

Lī'ra: skrîpî'ca (Ber).
Lyra; "a lute".
N.B. A name of place and person.

Līsa'nia: razvia'zuuičij frasu'nok, a(b) uveseliat'iuičij [source] (Ber).
"Lysanias, Dissoluens tristitiam. G. [source]" (Onom);
Lysanias [Lk 3:1]; "that drives away sorrow" (Sm).
N.B. Personal name.

Lī'sia, î Lī'stra e(l): ro(z)via'zuuičij, ro(z)luča'iuičij [source] (Ber).
"Lysias, Dissoluens, Princeps ... [source]";
Lystra, Dissoluens. G. Nomen ciuitatis in Lycaonia [source]" (Onom); Lysias (Vg), a Syrian general[l Macc
3:32]; from lysis "release".
Lystra; Lystran [Ac 14:6,21; 16:1], city in Lycaonia;
etymology obscure.

k(l) Lo'ggin'b: smyslia'ia hlubo'ko, a'bo do(l)hij, Oct. 16
(Ber).
Logginos, Longinus; a Roman surname; a Grecian philo-
sopher, minister of Zenobia, who was put to death by
Aurelian; "long".

Logothet'ý: slovopoło(z)nikb, raxmithb, pî'sarb raxova'nbía
î uvaža'nbía (Ber).
Logothetes, m., "the chancellor" (Pape).

k(l) Luka': ev(r): [vûskršaaj] samo'mu z(ž) me'rtvy(x) vstanâ;
La(t): ò(t) svê(t)losti. N. Ma(n): razu'me(n),Oct. 18 Ber.)
"Lucas, Hebrew potest interpretari ipsi resurrectionem 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).

Loukias'p: čudens', imia'(mu'ža) i(ž) v(ž) de'n'laughter nedelnyj pri po'ldn'uro'di(v)šo(h)sia. Lat'in'ski, Lucia'n's, to' est(ž) světloia'vle'p' N., Oct. 15 (Ber).

Loukianos, Lucianus; etymology uncertain (With).

**Lukillia'n'p, Jan. 8 (Ber).

Loukilianos, Lucillianus; a diminutive derivative of Lat Lucius, rather than of Lucilius, which was the name of Roman plebeian gens (With).

Lu'kij: ř(t) svět(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'pp'b: la(t): vřě'k'b, Aug. 23 (Ber).

Lupus, Louppos; "wolf"; from lupus.

N.B. A surname in the gens Rutilia.

Lu'sa, a(b) Lai's'b: le'v [source], Da'n'b, to(ž) s(x): La'is[b [source], hde' zle' vy'drukovan e(st), Lesen'da'n'b, mé'lo by'ti rozdě'lné, ta(k): prozva'sa Da'n'b samo'e Lese'm'b, e(ž)e voeva'sa. [source], Ami's'b, i Selimo'n's [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)tě, Sept. 17 (Ber).

From Gk Agapē; "love".

Liudmī'la: priemnna liude(m), Sept. 16 (Ber).

Ludmila; "pleasant to people"; Czech queen.

Liu'd'b, a'bo Loudě: naroženě, řiř' rožaj [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.
Liudīm, Ludiīm, m(m): č(s)[source] (Ber).
"Ludim, Idem [source](Onom); Ludim [Gen 10:13]; name of a people mentioned in connection with Egipt.

Līdy', Līdiʾy, a(b) Xa(1)dēʾy: to(z) [source](Ber).
Lydians (AV), Lydiō (Lxx,Heb,A).

Līdīʾ [source] i Līdīaʾne [source] [s(1): bo(l):], [source], Līʾdīʾ [source], Līdīʾa. Zrīʾ Līʾda (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.

Liuza', Luzaʾ: mīgda(l) de'revo, a(b) ṣ(t)ē'xa(n)e, a(b) sklo-ne(n)e[source] Ulimaus [source] (Ber).
"Luza, Amygdalus, siue discessio, vel declinatio..." (Onom); 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).

Lūiʾda, e(l): lēʾpšaa [source]. (Ber).
"Lois, Melhor. G.[source]" (Onom); Lōis, Lois [2 Ti 1:5]; "pleasant, dear" (Pape); "agreeable" (Sm).
N.B. Grandmother of Timothy.

Lōʾtḥāʾ: o bvıne'nyj, a'bo zvia'zanyj, a'bo őkrytyj, a'bo žīvı'-ca doroha'a, koto'raa nazyva'etsia sta'kti. S[y]n-b Aran [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.

Lōʾtanʾ: toe(z) [source] (Ber).
"Lotan, Idem [source]" (Onom); Lotan, Lōtan (Lxx,A,L) [Gen 36:20]; "a covering" (Young,Sm).

Naaheʾj, Maaṣiʾj: oboro'na, a'bo u'fno(st) v(y) Pa'nu[source] (Ber).
"Maaśias, [source] interpretatur protectio siue cons-fidetia Domini [source]" (Onom); Maaseiah, Mahseiah (RV), Maaṣaiou (Lxx), Maaṣaiou [Jer 32:12], Maaṣaiou, Maxaiou (Heb) [51:59], Maaςias; "work of God" (DB,EB); "work of Jehovah" (Sm); "Jah is refuge" (Young).
N.B. The grandfather of Baruch.
Maadi'a: s[via]to H[ospod]ne [source], s(1) nē(st) (Ber).
"Madia, Solennitas, vel festiuitas Domini, siue adorning vel testimonia aut foedus Domini, vel transiers Dominus ... [source]" (Onom); Maadiah (RSV), Maadias (L), Madia (Vg) (omitted in Lxx,A,Heb) [Neh 12:5], in v. 17 Maadiah, "en kairois" (A); "Jah is ornament" (Young); probably a corruption (EB).
N.B. A priest who returned from Babylon with Zerubbabel.

Ma'alō: po'lnost(ə), napolnen′ye [source] (Ber).
"Mello, Plentitudo, vel repletio [source]" (Onom); Maalō (Onom-Gk), Millo (RSV), Maallōn (A), Bēthmaalōn (Lxx), Mello (Vg) [Juçg 9:6]: "a filling up" (Sm); "the fill" (DB); "fullness" (Young).
N.B. A fortification near Shechem.

Ma'vrb: čerňb, (Ber).
Mauros; "black one" (Pape).

k(ž) Ma'vra: same (Ber).
Maura, fem. of Mauros.
N.B. A martyr, comm. May 3.

k(l) Navri'kij: černia'vyj (Ber).
Mauricius (Mauritius); "a Moor" (With).

"Magdal-el, Turris siue magnitudo Dei ... [source]" (Onom); Magdal-el, Megalareim (Lxx), Magdaliēōram(A), .magdaliē (L)[Jos 19:38]; "tower of God" (Young,DB, Sm); "tower of God (?)" (EB).
N.B. Name of a city.

Magdalinya: 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'n'b: uria(d)nī(k) učtlski(j) (Ber).
Magistrianos, Lat magistrianus (adj. of magister) "of or caused by a master or teacher"; proper name (Pape).

Magō'g-b: zakriva'iučij, a'bo rostoplen(y)(j). Sy(n) iafe(t) ẞ(1) to(h) Tata're, perve(ź) Magō'gī zva'nī [source](Ber).
"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); Nagôg, indecl. Magog, mentioned with Gog (Gôg) 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.

Nadia'mâb, Nadianâb: su'dâb, su'diači(j), a(b) sva(r) [source] (Ber).
"Nadian, Iudicium vel iudicans, siue litigans, aut obiurgans [source]" (Onom); Midian [Gen 25:2]; "strife" (Sm), "contention" (Young).
N.B. A son of Abraham.

Iazo'ra, a(b) Merō(z): tae'mnâo(st), vy'sxlo(st) [source] (Ber).
"Meroz, Secretum vel macies [source]" (Onom); Meroz, mērōz (Lxx), Meroz (Vg), Mazôr (A), Marôr (L)[Judg 5:23]; "to take refuge" (EB); "refuge" (Sm).

Nazuro(f), [source], u la(t) 12 znamen(j) (Ber).
Mazzaroth, Mazourôth (Lxx,A,L) [2 K 23:5]; "twelve signs", "twelve signs of Zodiac" (Sm).

*Matu'salôb, Mathusaîlôb: sme'rtî svoe'î zhada'iučij, a(b) sme'rtî svoia a'dâb a'bo hro'bôb [source] (Ber).
"Mathusaæl, Mortem suam postulans, aut mortis sua infernum 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'îb, Mathusa'la: sme'rtî svoiu' posla(l), a(b) smrg'tî svoe'î oru(ž)e, z(ı) e(v) i sı(r): smrg'tî lu(p)[source] (Ber).
"Mathusala, Mortem suam misit, aut mortis suae arma: vel ex Hebraeo & Syro mortem suam spolians, vel mortis spoliu [source]" (Onom); Methuselah, Mathusala (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: blâže'ňa, Sept. 6 (Ber).
Makarios; "blessed", from Gk makarios.

MakedÔ'̱thôb, Makelô'̱thôb: crkvy, a'bo zhromaže(n)ia [source] (Ber).
"Maceloth, Ecclesiae, vel coetus, aut congregations"
(Onom); Makhelot (Maceloth), Makeloth (Lxx,A,F), Makedoth (L) [Nu 33:25]; "assemblies" (Young); "congregations" (DB).
N.B. Stopping place on the Exodus.

Makedonia, e(l): vyne'sla(a), a(b) prevy šaiučaa, Po'věstb [source] (Ber).
"Macedonia, Excelsa, vel eminens. G. [source]" (Onom);
Nakedonia, 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'iščij, z(a) e(l): voiu'ičij. N. [source](Ber).
"Machabaeus, Percutiens. Graece vero, pugnator. D. [source]" (Onom); Makkabaíos, Nachabeus (Vg)[I Macc 2:4]; "the hammer" (Sm); "the Hammerer" (EB).

Makella: motyka [source] (Ber).
Makella; from Gk makella "a pickaxe (with a point)"
N.B. Town in W Sicily (?).

Nakri'na, dolhou'mma, do(l)ha(a), July 19 (Ber).
Makrina, Macrina (Lat); from makros "long".

Malka'j: koro'lb, a'bo krole'vstb a'bo ra'jca. N. [source] (Ber).
"Malchus, Rex, vel regnum, aut consiliarus. 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) Mammant(ə), l(t) pe'rs(ə) a(b) cɨ(c)ka, Sept. 2 (Ber).
Mamas, Mamantos; "breast", from Lat mamma.
N.B. Roman saint and martyr.

**k(ə) Mame'lxtha: Oct. 5 (Ber).
Mamelfa (Cal).

Namōna: pě'niazə, 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.
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'ty(e) (Ber).
"Manasse, siue Manasses, Oblitus, aut obliuio [source]"
(Onom); Manasseh (RSV), Manassēs (Gk); "one who causes
to forget" (EB); "making to forget" (Gr).

Mandrago'ra: po'krykъ [source] (Ber).
Mandragramas (deity); "found mandrakes in the field
(a narcotic plant)" [Gen 30:14].

Manuí'lъ: lîce' B[o]žee, June 17 (Ber).
Emmanuel, Nobiscum Deus [source]" (Onom); Emmanuël
(Onom-Gk), Nanouël, Heb Emmanuel, Immanuel; "with us
(is) God" (EB); "God (is) with us" (Young).
N.B. Emmanuel is a symbolic name.

Manōe: ō(t)počine(n)ε a(b) da'rъ [source] (Ber).
"Manue, Requies, aut munus... [source]" (Onom); Manōe
(Onom-Gk), Manoah (RSV), Gk Manōe [Judg 13:7]; "rest"
(Young); "rest" or "to present gift" (EB).

Maksi'мъ: sla'venъ, a(b) z(-b) 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(l): 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'iva, Ĭ popeče'nie, a(b) vzyva'iučaa, a(b) narē-
ka'iuciaa, z(ъ) sp(r) pa'nъ, a(b) nauč'telka. N.
[source] (Ber).
"Martha, Prorocans, 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, III'Maria'm(-b): vladu'sca, III'H[ospital]a. Ma(ks:
theothila'k(t): I kera(m): tavro(m), a Hr B(h)s(l)
Dša. Po Ĭnǐ(x) po(d)ne'senaia, a(b) ho'rkostī mo're
a(b) mîr'ra moria, a(b) naučītelka moria, z(č) sī(r)
i e(v): pa'nî mo'rska(a), ŵ(m) pr(s) b(c) [source]
[i Ex 15:20,21, s(1) bi(b): nē(st)] [source] (Ber).

"Maria, Exaltata, vel amaritudinis mare, aut myrrha
maris siue doctrinx, vel magistra maris: aut ex Syro &
Hebraeo, domina maris ... Nomen item Virginis quae
Christum tuit 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).

"Marian, 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 doubt-
ful.

N.B. St, Marina of Alexandria was a martyr venerated
in the Greek Church.

* * *k(l) Marke'lę, Marke'lii: Dec. 18, 29, Aug. 1 (Ber).

Marcellus, Markellos, diminutive of Marcus; "man of
war" (Pape).

k(l) Markia'nę: pomysli'te(l), ŵmia' nota'ri(a), to' e(st)
p'sara, Oct. 20, 30 (Ber).

Marcianus, Markianos; "a thinker" (Ber).

*Na'rko: [stvr̚eš(e(n)], uhla'ženy(j), vygla(n)co'vany(j), ŏ(t)
rž̆' vy'terty(j), Dec. 18, e(st) i k(l): Mar. 9 ...
(Ber).

"Marcus, Limatus, vel fricatus, aut expolitus, id est
a rubignine abstersus. D. [source]" (Onom); Markos
(Onom-Gk), Marcus, Markos, Mark; prob. derived from
the name of the god Mars (With).

k(l) Martinia'nę: svyšesvědīte(l)stvova(n), a(b) cē(l),
Oct. 22 (Ber).

Martinianus, Martinianos; "of Mars".

k(l) Martī'rej: ĭspově'dnǐk, ĭlį' svědītelstve'nnǐk, Oct. 25
(Ber).
APPENDIX A

Martyrios; "witness" (Pape).

Matriej, ἱλί' Metri', La(t), ἱλί' Amattari', e(l): do'jžč, a'bo storo'ža, albo viaze(n)e [source] (Ber).
"Metri, Pluuia, siue custodia, vel carcer [source]" (Onom): Amattari (Onom-Gk), Matri, The Matriites (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'ny, Nattha'ny: da'rț, a'bo be'dra, a'bo sme'rtę i'xę.
Z(r) sI(r): očeękıv(a)nę, a(b) nadę'ia [source] (Ber).
"Matthew, Donum, vel lumbus, siue mors eorum: aut Syriace, expectatio, vel spes [source]" (Onom): Mattan, Nathan (Lxx,A,L) [2 Ch 23:17]. His full name was probably Mattan-baal ("gift of Baal"); Nathan (Lxx,A), Mathian (Lxx) [Jer 38:1]; "gift" (Sm,DB).
N.B. Father of Shephatiah.

k(l) Ma'tthe'j: da'nyj, darovanyj [source] (Ber).
"Mattheaues, Donatus. D. ... [source]" (Onom); Matthaios, Matthaios, Hellenized Heb Matthan; a contraction Mattathias (Sm) = "gift of Jehovah" (ibidem); the mng. of Matthais is uncertain; "man" (Grimm); "gift" (Pape).

Ma(t)hi'j: da'rț pa'nskij. N. [source] (Ber).
"Mathias, Donum Domini. D. [source]" (Onom); Matthias, abbrev. of Mattathias [Ac 1:23]; "gift of Jehovah" (With,Sm).

Matrona: učtivaa nevë'sta, pa'nę, hospodynia, ḣ(1) prë'vaa mati, Nov. 9 (Ber).
Matrona, Lat Matrona; from Lat matrona "a married woman, wife, hostess".

**Me'dimnę: Sept. 6 (Ber).
Medimnos; from medimnos "corn-measure"; "bushel".

Metho'dij: nauče'nę xì'trosti, n(ę) ko'rotčę u'čačij, May 11 (Ber).
Methodios; "man of art" (Pape).

Melan'ia: črë'na lće(m), črëně'iuiščaa(s), Dec. 31 (Ber).
Melanë; "black" (Pape).

Meli'tų, e(l): me'do(m) tekučaa [source] (Ber).
"Melite, Melliflua. G. [source]" (Onom); Melite;[Ac 25:1]; "sweet" (Pape); from meli "honey".
APPENDIX A

Mele'tij: poučů'telenž, Jan. 12 (Ber).
Meletios; "educating"; from Gk meletē "meditation", "study".

Melxisedek(ζ): ca'řb pra'vdy [source] (Ber).
"Melchisedec, Rex justitiae [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.

Merkouri(j): Oct. 24, propověda(n)ny(j), z(r) Erme(s) (Ber).
Merkourios, Mercurius = Ermēs, Hermes; "herald, messenger"; "a mercibus dictus est: quia meruturae Deus putabatur a Gentibus, Latinum est" (Onom).

Merra: pri'kraa, a(b) ho're(st) [source] (Ber).
"Mara, Amara, vel amaritude. Quinta Israelitarum manco fuit: illu enim Noysses proiectio ligno, amaras aquas in dulces vertit [source]" (Onom); Pikria (Onom-Gk), Narah; Merra (Lxx,A,L) [Ex 15:23]; "bitter" (Young); "bitterness" (Sm).
N.B. The first station of Israel.

Messi'a, e(1): Xristos: pomaza'neg (-b) [source] (Ber).
"MESSIAS, Vnctus. Graece autem dicitur Christus"(Onom); Messiah (sometimes Messias); "the Anointed One".


Michael, Mixael, Mixaēlos [Dn 10:13, 21]; "the protector of gods" (Gr); "Božil voievoda" (Dict. 1282).

Mixaí'lž: B[o]žij voevo'da, i(1) H[ospode]ně voevoda. Ímía' Ahhla [source] i Pr[e][p[o](d)[o]bna(h) näl'i'na, July 12, i ř[ny]x različně ... (Ber).
Michael, Mixaēl, Mixaēlos [Dn 10:13, 21]; "the protector of gods" (Gr); "Božil voievoda" (Dict. 1282).

Mixaí'lž: kto(ž) ia(k) Ḅ[oh]ž, a(b) poko'ra, a(b) ubo'zstvo Ḅ[o]žee, a(b) udare ne Ḅ[o]žee, a'bo udariu'iuičij Ḅ[oh]ž, Skazi'telne į, vmesto 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 [zu 13:13]; "who is like God"; Michael is a popular corruption of Jerahmeel (EB).

k(1) Mīn: pomínate(1), a(b) mě'siače(n), Dec. 10 (Ber).
Mēnas, Mēna = Mēnodōros; from mēnē "the moon".

Mīnodō'ra: měsiačny(j) da'řb, Sept. 10 (Ber).
Mēnodōra; "gift of Menes" also "child of the moon"(Pape).
Mitropo'lia: maiti hra'dovoh (Ber).
Metropolis; "mother city" (Pape).
N.B. The proper name of several cities (e.g. in Thes-saly).

k(1) Mitrofanb: materoiavle(n), June 4 (Ber).
Mëetrofanes, m.; "with the help of deity shining" or 
"with the help of mater ton theon shining" (Pape).

*Nil'i't(p): cervo'na, a(b) zo(l)taa [source] (Ber).
"Miletum, Zabra, vel coccinea. G. [source]" (Onom):
Lilëton (Onom-Gk), Nîlîtos, f.; "the yew" (Pape);
from milos. Berynda derives from miltos "red earth". 
N.B. A seaport in Asia Minor.

*Misai'l: kotry(j) požada'ny(j), a(b) pozy'chenyj, a(b) kto' 
požada'iucij [source] (Ber).
"Nisael, Quis postulatus aut commodatus? Siue quis 
postulans aut commodans? siue abstulit Deus, vel recessit 
[source]" (Onom); Nîsaël (Onom-Gk), Mishael; Misaelos; 
[Dan 1:8]; "who is what God is" (Young,EB); "who is 
like God" or "who is what God is" (DB).

*Mixea: ubo'hij, a(b) pokor'nyj, po'dly, a(b) udaria'iucij 
[source] (Ber).
"Micha, Pauper, vel humilis, aut percutiens vel per-
cussus, siue quis hic? id est in hoc loco: siue aquae 
hic ... [source]" (Onom); Miçah (Lxx, 
A,L) [2 Par 24:20]; "who is like Jehovah" (DB,Sm); 
"who is like the great God" (EB).

Mna's'b: hriv'vna srë'bra [source] (Ber).
"Mna, Libra, talentum ..." (Onom); Mîna (Onom-Gk); 
Mnasëon [Lk 19:13]; "mark" (Pape); from mna, a Gk 
monastery unit = 100 drachmas.
N.B. Christian from Cyprus.

Mol'xb: kroliu'ucij, a(b) ra'dca. çre(z) o: knia'zv [source] 
(Ber).
"Moloch, Regnans aut consiliarus" (Onom); Molech, 
Moloch, Molox [4 K 23:10]; "counsellor", "king" (Young); 
"ruler", "king" (EB,Sm).

Musiki'j: spëva'ks, ïhra'cë (Ber).
Musikios; "musician" or "artist" (Pape).

Nî'ra, e(1): xvoro'sti, a(b) pru'tv ma'sti paxnu'cëi[source], 
u La(t): Li'stra, (Ber).
"Lystra [source] in Graeco scribitur Myra, & interpre-
tatur virgultum odoriferum. G. [source]" (Onom);
**Mī'rōnṭ, Aug. 17 (Ber).**
Nyrōn; "adorning himself with salve" (Pape).

Mōki'j: zavi'decə, May 11 (Ber).
Mōkiōs; "a mocker" (Pape); "foolish (God's fool)" (Cal).

K(1) Mōisi'j, i(1) Mōīse'j: prītia'hneny(j), a(b) prīnia'ty(j),
i(1) vy'sluxan(ə) z(ə) vody'[source], Sept.4, June 28 (Ber).
"Noyses, Attractus vel assumptus, subaudi de aquis...
[source]" (Onom); Mōysēs, Mōysēs, Moses, Nosheh (Heb)
[Ex 2:10]; popular etymology from mashah "drawn from
water"; from Coptic mo "water" and uṣa "rescued"(EB);
etymology of the name is disputable.

Navkli'ʁb: sty'rnī(k) korabe'lnyj (Ber).
Nauklēs; "seamen", "man of the sea"; from Gk nauklēros.

Nazare'th, Nazare'tb: posvia'čenaia, a'bo vy'lučenaia. Pre(z)
ci'di, stere'ženaia, kvī'tnučaia, a'bo lē'toroslō
[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).

Nazer'aj: ə(t)luče'nyj, a(b) koruno'vanyj, a(b) posvia'čenyj,
pre(z) ca'di, sto'ro(ž) a(b) kvē'tt, a(b) lē'toro'slob
(Ber).
"Nazaraeus, Separatus, siue coronatus, aut sancti-
ficatus [source]"; Nazaraeus, Matt 2.9 Idem: vel per
cede custos siue flos, aut virgultum. D.[source]"(O-
om); Nazōraios, Nazoraean, Nazarine, a designation
of Jesus in Mt, Lk, Jn, Ac, while Mk has Nazarēnos;
"separated" (Young); "a native of Nazarene".

Nau'ī: potomstvo, Abo ro'zaj, a(b) sy'nį, a(b) vē'čnyj, a(b)
pozosta'lyj, z(ə) 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);
Nun, Joshua's father, Lxx in many passages renders Naue, in 1 Ch 7:27 Noum; "fish" (Sm); "continuation" (Young).

"Nathnael, Donum Dei [source]" (Onom); Nathanael, Nathanae[λ], Nathanae[λ]os [2 Par 3:5]: "God has given" (Gr); "gift of God" (With).
N.B. Name of one of the apostles.

Nau'm: poko'j, m(d)rostь, čestь, potěši'telь, a'bo poku'tu-liučij, a(b) vo(ž) i(x) b(ž)(s)tve'nnij, Dec. 1, [source] (Ber).
"Nahum, Consolator, siue poenitens, aut dactor eorum [source]" (Onom); Nahum, abb. of Nehamyah, "Yahweh consols" (Gr); Na'oumos, Naou'mos, in NT Naoum; "comforter" (Young).
N.B. Name of a minor prophet.

Nefit'ь: novorožde'nnij, Ылъ novoro'slenъ, Jan. 21 (Ber).
Neofytos; "newborn" (Pape); from Gk neofytos "newly planted", fig.: "newly planted in the Christian Church".

**k(1) Ne'stōrъ: Oct. 27 (Ber)
Nestōr; "one who returned home" (Pape); "swimmer" (Cal).

k(1) Nika'ndrь: pobě'dnyj mu(ž), Nov. 4 (Ber).
Nikandros; "conqueror" (Pape).

k(1) Nika'n̄ōrь, e(l): zvi'tia(ž)ca, ï(1) pobě'da muže'mu, mu-žej, poběž(d)a'a, July 28, [source] (Ber).
Nikanor; "conqueror" (Pape).

k(1) Niki'ta: pobědi'ťelь, Apr. 15 (Ber).
Niketēs; "a conqueror".

Niki'forь: pobědo'no sь, Feb. 9 (Ber).
Nikeforos; "bringing victory", "conquering".

k(1) Nikodi'mь: e(v): Si'horь: nevi(n)nyj krьve'. e(l) zvi'tie- 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'la: e(l), 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).
K(l) Ni'kōn: pobě'dniště, Nov. 7 (Ber).
Nikōn: "victory" (Pape).

Nikopolē: pobě'di'telnyj hra(d), zví'tiazstva město, zví'tiаz-
   noe město [source] (Ber).
   "Nicopolis, Victoriae ciuitas, vel victoriosa ciui-
   tas [source]" (Onom); Nikopolis; "victorious city".

Nineu'i'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".

Noem'i': cu'dnaa, a(b) ozdo'bnaa, a(b) meška(n)e [source]
   (Ber).
   "Noema, Pulchra, siue decora aut mouens valda [source]
   [source]" (Onom); Naamah, Noemi (A), Noem (Vg) [Gen 4:22];
   "pleasant" (DB,EB,Sm).

Noemmi'n'b, Noem'i': to(z) [source] (Ber).
   "Pulchra, siue decora [source]" (Onom); Noomi (Onom-
   Gk); Noami, better Noomi; Nōemein (Lxx) [Ruth 1:2];
   "pleasant" (Sm).

Nīmfan'b, Nīmfα, e(1): obliube'nica [source] (Ber).
   "Nymphα, Sponsa. G. [source]" (Onom); Nymfan[Col 4:15];
   "sacred to the Huses" (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
   Nymφē, 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)pocine(n)e [source] (Ber).
   "Noe, Cassano, vel requies ... [source]" (Onom);
   Noah, Noe; Nōe [Gen 5:29]; "rest" (With,Sm,DB).

Ksanthippa: ry'ža ko'nica, ź(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: teće(n)e, a(b) teku'čij tepe'rə, a(b)
   si(r) prodava(n)e a'bo kupova(n)e, mu(ž) [source]
   (Ber).
"Zabina, Fluxus, vel fluxus nunc: aut Syriace, venditio, vel emptio [source]" (Onom); Zebina (RSV), Zabina (Lxx), Ksebeni (L), Zabina (Vg) [1 Ez 10:43]; "bought" (EB); "acquired" (Sm); "purchase" (Young).

N.B. One of the sons of Nebo.

Kse'nì, Ksenìa: stra'nna, a'bo strannprìe(m)stvo, liu'dcko(st), učî(n)no(st) protî(v) postoro'nnym', poda'rkî, Jan. 24 (Ber).

kse'ne; "guest" (visitor) (Pape).

Ksenefônt: stra(n)ne mu(ź), Jan. 26 (Ber).

Ksenofônteios, 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'x: strannoprie'mnyj (Ber).

Ksenodoxos; "one who receives stranger".

Ksenô'n-p: bohodélé'naia ïzba', Maks (Ber).

kse'non; "guest" (Pape).

O'lga, v(ź) s(t) kre(šč): Ële'na, July 11 (Ber).

Olga; of Scandinavian origin; from Norse Helgi, Helga "holy".

*Olofe'rn'b: mo'cy(n) he'ntma(n), z(ź) e(v), i sî(r): knia(z) voe(m) caria' navxo(d): [source] (Ber).

"Holofernes, Portis dux, ex Hebraeo et Syro. D.[source]" (Onom); Olofêrnes (Onom-Gk), Olofernês, m., Orofernês; Persian name; according to Wincler (cf. EB) Holofernes = Osnapar (Ašur-bani-pal) ashrur "black", bani "built", pali "wonderful"; if Olofernês is the original form, olo- will be Gk "destroying" and fernês 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.

Olîmbê, Olîmpê: ð(t) n[e]b[e]sî, Nov. 10 (Ber).

Olympos; "from heaven".

Oî'mbij, Oî'mbias-b: 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].
Olympa'nb [source], to'ez (Ber).
"Olympias, [source]. IΔem. In Graeco Olympan" (Onom);

Olimpiada: četverolě'tie, July 25 (Ber).
Olympias, f., "glorifying heaven" (Cal).
N.B. Name of a Greek saint.

Olimpia: trǐ'znỳščě e'lĭnskoe ... [source] (Ber).
Olympia, pl., the Olympic games, or games in honour
of Olympian Zeus.

Onahrb: di'kij ose'lź, živo'tno podo'bnoe lo'siu [source](Ber).
Onargos, m.; from onargos "the wildass" (Pape).

Oni'simb, e(1): požito'čnyj, po'lezenź, polzova'tele(n), Feb.
15, [source] (Ber).
"Onesimus, Utīlis. G. [source]" (Onom): Onēsimos,
[Col 4:9]; "useful".
N.B. Name of a slave of Philemon.

Onisifo'rt, e(1): poži'tokź prino'siačij [source], Sept. 7
(Ber).
"Onesiphorus, Utīlitatem afferens. G. [source]"(Onom);
Onēsiforos, m.; "bringing advantage".

Oni'amb: mo'cnostź pa'nskaia, a'bo lodźia'. 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'vrź: Kita'vrusź, zvě(r) ọ(t) holovy' ia'kť člove'kź,
a ọ(t) no'hź ose'lź [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'frij: June 12 (Ber).
Onofris, Onnofris, Onōfrios; prob. Coptic, evidenced
in Egypt, then in its present form Hellenized. Etymo-
logy obscure.

Ooliva': sē'nī, a(b) namē'tź moj v(ţ) ne'j, a(b) ia'sno(st)
moia' v(ţ) ne'j [source] (Ber).
"Ooliba, Tabernaculum, vel tentorium 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].
Oolla': sê'nî a'bo na'me(t), a(b) ia'snost' eho'. Samare'a. Ilîb [source] (Ber).
"Oola, Tabernaculum, vel tentorium, siue splendor eus [source]\" (Onom); Oolla (Onom-Gk), Aholah, corr. O-holah; Oola (Lxx), Oolla, Olla; Oolla (Vg) [Ezek 23:] ; "her own tent" (Young).
N.B. A symbolic name for Samaria and the ten tribes.

Ore'st'b: uho'dñik'b B[oh]u, Nov. 10 (Ber).
Orestōs, m.; "mountaineer" (Pape), (appellat. = oreitōs "a mountaineer"; "uhodñixb" (Leksis... prosto).

O ÔN [source] ñ vêncê' Sp[a]sovo(m), z(r) Sy(j).
0 õn; Kyrios (Lxx); Adonai, Lord.

Paghal'b, Pagkal'b: prekra'snyj (Ber).
Pagkalos; "all beautiful" (Pape).

Pagkratij: vsekri'pok, m(n). vše'mi vladē'a(j), ilî ődolēvala, July 9 (Ber).
Pagkratios, m.; "all-powerful".

**Pathnu'tij, May 1 (Ber).
Pafnoutios, m., etymology uncertain.

**l(l) 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'n'b (Ber).
Palamôn, prob. Palaimôn = Palemon, name of a sea-god

*Palaki'da: podlo'žnica [source] (Ber).
Plakida (?), f., Lat Placida; "Breitung" (?) (Pape).

Pales'tî'na: pokroplenece, po'pelo(m) a(b) po'roxo(m), a(b) upa'do(k) prilo'ženy(j), a(b) dvoia'kij, a(b) upa'(d) ku na'poj, a(b) upa'(v) priučij. e(v): Pelese (Krain Strīi v(z) kotive(j) Ier(s)î(m). Filištîmî to(ž) t(1): ve(1) li(č) [source]. Liu'de kotry(x) tolko'v-nici Allofî'lü(s), to' e(st) čužoze(m)cam(i) zovu(t)

s(l): inopleme(n)nici [source] (Ber).
"Palaesthina, Conspersa scilicet cinere vel pulvere siue ruina apposita, vel ruina duplex, aut ruinae potus, vel cecidit bibens [source]" (Onom); Palaisinē (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, bē(d)žē(n)e, zbîva(n)esia [source](Ber). Palaistra, f.: (daughter of Pandokos) also name of a female slave; from palaistra (palaestra) "wrestling school", metaph. "any school".

**Pamvōn, m(č)nikę, June 5 (Ber). Pambōs; "going or visiting everywhere" (Cal).

k(1) PANVŌN(z), July 18, Nitriį žį'te(l) (Ber). See preceding name.

Pamfil'i'a: vsia' umi'lovanaia, a(b) liu'biačaa, e(l) [source](Ber). Pamfylia, f.; "beloved of all".
N.B. A provine in the southern part of Asia Minor [Ac 2:10].

Pamfi'1a: vsć(m) mi'ly(j), vsedru'že(n), čre(z) ĭ, vsedköl'enyj, Feb. 16 (Ber). Pamfilios, m.: "beloved of all"; Pamfyllos, m., "of every tribe" (Ber).

Pantale'oń, m.; "able; in everything like a lion"(Pape).

Panteleimōn(n): vseml(s)tīvę (Ber). Panteleēmōn, m.; "all merciful".

Pa'pa: ta'to, ote'c(ζ), ĭ(m) m(č), Sept. 14, Mar. 15, June 3, zri' v(β) reč̆niix(ζ) (Ber). Papas; "father".

**Papī'la, Papi'1a: ímia' dia'konā, Oct. 13 (Ber). Papylos, m.; diminutive from papas = pappas. See preceding name.

Para'klītę: utěši'te(l), potěši'te(l), a'bo prě'zvany(j) e(l) [source] (Ber).
Christ is designated as paraklētos "Christ who intercedes for us". The word means: "mediator, intercessor, advocatus".

Paraske'via, e(ž) i pia'tka, prp(d): July 26, i 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: terpli've ve trva'iuči(j), Nov. 5 (Ber).
Paramonos, m.; "steadfast" (constant); from Gk paramonos.

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)tvennǐkъ, Feb. 7 (Ber).
Partheneios; "chaste man".

Parthia'ne: z(b) tatarska, utěka'iučii, a(b) vyvola(n)cì, kraǐna [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. A.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, Permanens G. Nomen diaconi [source](Onom);[Ac 6:5];"faithful" (Sm); "remaining faithful" (Pape).

Patapij: nepotknove'nъ, Dec. 8 (Ber).
Patrios (?); 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

1) Patermuthi'j: ō(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'vē, Patrō'va: e(l); ō(t)či'styj, Nov. 5 (Ber).
   "Patroba, Paternalis. G. ... [source]"(Onom); Patrobas,
   m., short form of Patrobios [Ro 16:14]; "father's life"
   (Vaterleben) (Pape).

1) Paxo'mij: to(st) ple'čima, May 15 (Ber).
   Paxo'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 paxon
   name of an Egyptian month.

*Pa'tmos"b, e(l); smerte'lnoe [source] (Ber).
   "Patmos, Lethalis, vel mortifera. G. [source]"(Onom);
   Patmos [Apoc 1:9]; "crib" (Pape), from patnē = fatne
   "a manger, crib".
   N.B. A small rocky island in the Aegean Sea, famous
   as the place where John and had revelation. A place
   of banishment for the Romans.

Pa'xonb: eh(p); maj m(s)cь [source](Ber).
   Paxōn [3 Macc 6:38], the ninth Egyptian solar month;
   also name of a person.

Pa'uelb: usta' truby', a'bo spoko'jny(j), z(-b) e(v): ĵ e(l):
   pokoj 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 conflanies.
   Constat tamen aut Graecam esse vocem, & quietum sonaie
   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".

**Paulinb: May 18 (Ber).
   Paulinus, Paulinos; "smaller" (Pape).
   N.B. A fourth century martyr.
Pelahi’a: bli’žica, puči’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.

Pentap’oře, e(l): pia’tī me’st(ŋ) [source] (Ber).
“Pentapōs, Quinque ciuitatum ... G. [source]” (Onom) Pentapolis; “the territory of) five cities” (Gr); [Gen 19:24].

*Pentefri’j: Afri’ckij vo’l̪ę, z(ŋ) sī(r) i e(v): ko’rmnyj by’k̪ [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) piatdesi(t)nica (Ber).
Pentēkostē, f.; “fiftieth” (Pape).
N.B. In England Pentecost was used as a Christian name from the beginning of the XIIIth century and continued until the XVIIth century; used for men and women (cf. With).

Pe’rhamb, e(l): vysokostb [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; [Apost 1:11]; “citadel, berg” (Sm).

Perhia, e(l): ba’rzo ze’rnyk, ze’rny [source] (Ber).
“Perge, Valde terrestris. G. [source]” (Onom); Perge (Onom-Gk), Perge, Perga [Ac 13:13]; “earthy” (Sm).
N.B. A city in Pamphilia.

Pe’rse, Pe’rse, Persia: la’mliučij, a(b) dėliačij, a(b) kopy’-to, a(b) gyr’fį [source]. Meidį, Méidi: to(ž) ve(l̪) i(ž): [source] (Ber).
“Persis, Frangens, siue diuidens, aut unguła[sourse]” (Onom); Persis (Persia proper), Persai (Persae; in Old Persian Parsa); Persia = Persea; Persē [Ez 27:10, 2 Par 36:20]; “Recke” = “valiant knight, hero”, from recken "to stretch, to flatter” (Pape).

Persi’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.
"Persepolis, Persae ciuitas. G. [source]" (Onom);
Persaipolis; [2 Nacc 9:2]: "a city of Persia".
N.B. Capital of Persia proper.

Pe'trē: oро'ka Ø(t) oро'kī, June 25, 29, Aug. 24, zří' Ký'fa (Ber).
"Petrus, Saxum, vel petra [source]" (Onom); Petros, m.; "stone", a translation of Aramaic Cephas.

Pe'talonē: lī(st) zele'ny(j) z(ᵋ) de'reva ro(z)māi'to(h), blia'xa iaka(a) byl(a) u Arxiere(a) (Ber).
Petalos, m.; "leaf" (Pape), proper name (Idem).

**Pīthagō'ri, īmia' filoso(f) [source] (Ber).
Pythagoras, m.; "divine" or "with the help of deity conquering" (Pape).

k(1) Pītiru'nē: Pagko'smij, Nov. 29 (Ber).
Pēti'rous (?), m.; "Schorf (?)" (Pape); pagkosmios "common to all the world".

Pīthēkū: ko't'ь morškij, ma(1)³a, ko(č)koda'nę, ūbezia'na [source] (Ber).
Pīthēkos, m.; "ape" (Pape), a name of a king of Barbarians (Idem). In 1 K 10:22 "ape" (name of the animal).

Pikri'da: podoro'žnǐk (Ber).
Pikris (?); "bitter lettuce, a kind of salad; a plant that blooms all the year round". Ber: "ripple-grass".

Pila't(ᵋ): via'žučij a(b) zvia'za ny(j) [source] (Ber).
"Pilatus, Constringens vel constrictus. [source]" (Onom); Pilatus, Filatos, a Roman surname; "armed with the spear" (Sm); some explain "wearing the pilleus" or "felt cap of the manumitted slave" (cf. EB).

Pi'mīnē, Pi'menē: ra'sty(r), Aug. 7 (Ber).
Poimēn (Piminis, Pymenis), Gk poi'mēn "a herdsman", metaph. "a shepherd (of the people)"; "a shepherd" (Pape, Cal).

**Pi'st(ᵋ): Aug. 21 (Ber).
Pistos, m.; "faithful" (Pape).

**k(1) Pi'o'ř (Ber).
Pi'ōr, nu; etymology obscure.
N.B. Hermit in Egypt.
k(1) Pîgâ'sîj, krînî'čny(j), źerelo'vy(j), Nov. 2 (Ber).
Pegasios, m.; "spring (of water)", "fountain", from Gr. pege.

Pî'ro: u'helb ohni'styj [source] (Ber).
"Pyrrhus, Flauus rubens [source]" (Onom); Pyrros, Pyrrhus [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'tônࣗ: prostre'tb, a'bo širo'kû [source], Nov. 18(Ber).
Platôn, Plato or Platon; "broad" (With); from platos "breadth, width", fig. "broad tables of your heart".

Polî'e'leosࣘ: mnôhoml(s)tîvy(j) (Ber).
Polyeleos (?); "a very merciful"; from polyeleos.

Polî'e'uktî: mnôhomlïtve(n), Jan. 9 (Ber).
Polyeuiktos; from polyeuiktos "much-wished-for, much-desired".

Polî'ka'rpî: mnôhoplô'de(n), Feb. 23 (Ber).
Polykarpos, Polycarp; "fruitful".
N.B. Bishop of Smyrna, died as a martyr 155 or 166 A.D.

Polîxro'nîj: mnôholë'te(n) (Ber).
Polyxronios, m.; from polyxronios "existing a long time".

**Pompi'j: Apr. 10 (Ber).
Pompios, Roman Pompejus; "luxurious", "magnificent" (Cal).

Po'ntî: mo're, e(1) [source], e(v) Elasa'rb: ź(t)nô'siačij B[oh]z, a(b) ź(t)nese(n)e B[oh]ũ, a(b) ź(t)stu'iučij ź(t) B[oh]a. Krai'na Azi'î k(û) mo'riu Evksin-skому 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".

Pontianî'n: z(û) Po'ntu krai'ny Asîjiskoî [source] (Ber).
"Ponticus, Ex Ponto regione Asiae [source]" (Onom); Pontikos, [Ac 18:2]; "from Pontus, a native of Pontus".
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 (meteōrika) "to raise to a height"; metaph. "to lift up", "elevate" (esp. with false hopes)(cf. Pape); "the high land" (Young).

ST'rofīni'kissa, ST'rofīnissa, e(l): prītia'hnenoe čer̲vōnē'niassia, a(b) prītia'hne(n)e šarla'tnnoe [source] (Ber).
"Syrophoënissa, Attracta rudebo, vel attractio purpurae. G. [source]" (Onom); Syrophoinikissa, f., the Syrophoenician woman (masc. Syrophoiniks), an inhabitant of Syrophoenicia, a district which was called so because Phoenicia belonged to the province of Syria (Foinikē Syria); foiniks "purple, purple-red").

ST'rē, a(b) Su'rē: mū'rē, a(b) vo'lē, a(b) pohliada'iučij, ST'rē nazyva'etsia [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.

ST'rē, e(l): prītiaha'iučij, a'bo prītiahe(n)e, pēšči'sty̲į na moru mē'sca, ba'rzο stra'śny̲į i(ž) do se'be poryva'iut(t) bli(z) mo'ra ehīpe(t)skaho [source] (Ber).
"Syrtis, Attrahebs, 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'nē, Sualē: li'sē, a(b) ste(ž)ka, a(b) pia(st), a(b) ho'rstē, horbēstka [source] (Ber).
"Suai, Vulpes, aut semita siue pugnus aut pugillus [source]" (Onom); Shual (RSV), Soula (Lxx), Soual (A), Souan (L), Suial (Vg) [1 Ch 7:36]; "jackel" (Young,Sm).

Suvaî(1), Suuvi(1): naverne(n)e B[o]ž̲̅e, a(b) nevo'lia B[o]-ž̲̅aa, a'bo sidēn̲̅e stol'ica B[o]ž̲̅aa [source] i S̲̅uvaî(1) [source] (Ber).
"Subael, Conversio Dei, siue captiuitas Dei, aut sede Dei [source]" (Onom); Shu̲bael (RSV), Šoubāel (Lxx,A), Šoubiel (L), Subaël (Vg)[1 Ch 24:20]; "return, God" (EB).
N.B. Name of a descendant of Levi.
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.3. A Roman praenomen.

PorfI'rij: bahria(n), ro've(n), íl'ë'ë'në, šarla'tny(j),
Nov. 9, Feb. 16 (Ber).
Porfyrios, m.; from porfyreos "purple in colour".

Posido'n-b: nap'i'to(k) da'iučij [source] (Ber).
"Posidonius, Potum praebens. [source]"(Onom); Posidô'ni
nios, Posidonius (Lat Neptunus); Berynda from Gk posis:
"drinking, the act of drinking".
N.B. One of Nicanor's ambassadors to Judas the Maccabe
[2 Nacc 14:19].

k(1) Pota'pij: koestra'n-b (Ber).
Po'dapos (?); from Gk podapos "from what country".

Poti'rë: čâša, ku'bo(k), ke'li(x) (Ber).
From Gk poterion "a drinking cup"; "wine-cup".

Pri'skilla la(t): staraa', staroda'vnna [source] (Ber).
"Priscilla, Latinum est. i. antiqua [source]"(Onom); Priskilla, Rom. Priscilla, dem. of Priska [Ro 16:3];
"former" (With); "ancient" (Sm).

**Prokulë: Apr. 21 (Ber).
Prokoulos, m., Lat Proculus; Roman surname; procul
(procello) "to drive away"; "far away" (Cal).

k(1) Pro'vñ: predvodî'tel, la(t) Probus: ìsku'senñ, Oct. 12
(Ber).
Probos, Probus; "honest" (Cal); from probus "honest,
honourable, excellent".

k(1) Pro'klë: sla'venñ, Nov. 20 (Ber).
Proklos, Proculus; "farliving" (Pape); "named before­
hand" (Cal).

k(ž) rrokla, Oct. 27 (Ber).
Fem. of Proklos. See above.

k(1) Proko'pij: presêče(n), presêatele(n), Feb. 27 (Ber).
Prokopios; "making normal progress" (Cal); "one who
helps himself and others make advancement" (Pape);
prokopê "progress, furtherance".
APPENDIX A

k(l) Prota'sij: predči(n)nyj, Oct. 14 (Ber).
Protasios, Protasius; doubtful etymology (With); Ber prob. from protasso "determine, allot (beforehand)".

Pro te'rij: pervě'jšij, Feb. 28 (Ber).
Proterios; from Gk proteros "earlier" (of time), "superior" (of rank).

Pro'xor'b, e(l): pr-bvostra'nni(k), M(n): pr-volîčni(k), la'cnîy, a(b) hoto'vyj, pe'rvyj v(č) ta'ncî, a(b) na krylosë, Feb. 10 (Ber).
"Prochorus, Expeditus, vel facilis, aut promptus vel paratus. G. [source]" (Onom); Proxoros; "dancer" (Pape); "leader of the chorus" (Sm).

Ptolemaida, e(l): valeč'naa [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'ržuičij vo'dy. Z(č) e(l) valeč'nyî. Ta(k)šia zva'li kro'le egî(r): iak i Artakserkses [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'dyb, L(t): vstyda'iucji(j)sia [source], Apr. 15 (Ber).
"Pudens, Latinum est. Nomen viri. [source]" (Onom); Poudës, Pudens (Lat) [2 Ti 4:22]; from pudeo "to feel shame" (Ber).
N.B. Roman personal name. An unknown Christian.

Pu'plij, La(t): pospolî'ty(j), Mar. 15 (Ber).
"Publius, Latinum est [source]. Nomen viri."(Onom); Pouplios, Publius (Lat); "public".

Putî' L(t): Seî'rb: ð(č)stu'plen, îmîa' vra'tb [source](Ber)
"Sur [source]. Recessio siue rebellio. Nomen parte in templo Solomonis." (Onom); Sur (Seyr), (Gate of) [2 K 11:6]; an unexplained riddle in a doubtful text (EB);
"turning aside", "entrance" (Young).

Pustoš'b, i(l) Erma': skaže(n)e, a(b) prokliat(e), a(b) sê'tb, a(b) ð(č)da'noe ščo' B[ob]u [source] (Ber).
"Horma, Destructio, siue anathema, aut rete vel reticulum, siue dedicatum aut consecratum. f. Deo"(Onom).
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).

Ra'v'a, a(b) Raha'v'a, prostranstvo, širo'kaa, a(b) ulîca [source] (Ber).
"Raab, Superba, aut fortis, vel tumultuanus [source]" (Cnom); 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).

Naa'vb, a(b) Raha'b-b, prostranstvo, siro'kaa, a(b) ulîca [source] (Ber).
"Raab, Superba, aut fortis, vel tumultuanus [source]" (Cnom); 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).

N.B. The woman in Jericho who received and concealed the two spies.

"Labbi, Magister [source]" (Onom); Rabbouni, Rabbi: my Lord, my Master; Jesus is also addressed thusly in Mk 10:51, and Jn 20:16.

Ravosa'n'b, I(l) Navusa'risβ, Ra(b)sarî(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), Rapsesis (L) [2 K 18:17]; Nabousareis (Lxx), Rabsaris (Vg), Navusarisβ (OB) [Jer 39:3]; Raveosâβ (OB) [2 K 18:17]; "head of the eunuchs" (Young);

Ravu'la: učî'telnyj, Ma(n): Ri(t) (Ber).
N.B. This form Berynda took from M. Retor.

"Raguel, Pastor Dei, aut amicus Dei, vel confractio Dei [source]" (Onom); Reuel (RSV), Ragouël (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.
Ra'ka: poro'žnij, a(b) porozniučij. N. Z(-b) sī(r): Ty (ukorī'-
znvy slo'vė), z la(t): na' [source]. Zakonoprestu'pnyj
[source]. Ihra'iuščij [source], meta(f): bla'ze(n),
ne'ndzny(j), hoło'ta, hulta'j, lo'trė, i proč (Ber).
Eaca ("whosoever shall say to his brother, Raća, shall
be in danger...") (Vg)[Mt 5:22].

Ra'kka: trunna [Ara(k)ka, ska(z): Ty](Ber).

Ra'mna: ku'(st) terny'vy(j), zri' Bode'ne(c) (Ber).
This is desputable. Berynda could have treated this
either as a botanical term from Gk ramnos, a kind of
"pricky shrub" and supplied his form with fem. ending
("a"), or as a fem. name of Ramnos ("thorn bush")
(cf. Pape); "Ramnot -- òstrohatoie drévo" (Dict. 1282).

Ramo'th: vi'diacij smertb, a'bo smotre(n)e na sme'rtb, a(b)
vyso'kost'i [source] (Ber).
"Ramoth, [sources]. Videns mortem, vel intuitus mortis,
vel altitudines [source]"(Onom); Ramath (Onom-Gk),
Ramothis-Gilead, otherwise Ramoth in Gilead [Dt 4:43],
Rammoth (A); "heights (of Gilead)" (EB); "heights"
(Gr).
N.B. Levitical city of Gilead in Gad, same as Ramoth-
Gilead.

Rafa': lëkarstvo a(b) lë'karrt, a(b) ő(t) počine(n)e, a(b)
o'lbrinž [source] kotry(j) zove(t)sia Nīxī'm[b] [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) Raža'lb: [D[u]xę B[o]žij], lëka'rstvo B[o]žee [source]
(Ber).
"Raphael, Medicina Dei [source]" (Onom); Raphael (RSV),
Rafael [1 Par 26:7]; "d[u]xę B[ož]įj" (Dict. 1282);
"God heals" (EB); "healing of the Lord" (With).

Raxi'lb: ovca' [source], me(t) Vi(th)lee(m) (Ber).
"Rachel, Quis. Filia Laban ..." [source](Onom);
Rachel (RSV), Raxel [Gen 29:9]; "ewē"(With,EBSm).
N.B. Name of the wife of Jacob.

Reve'kka: uhodo'vannaa, a(b) zapertoe sprotive(n)e [source]
(Ber).
"Rebecca, Saginata, siue impinguata, aut contentio
obtusa, vel contentio impedita [source]" (Onom);
Rebekah (RSV), Rebekka, Rebecca [Gen 22:23] (Ber). "noose" (With); "cord" (EB); "flattering" (Young); "ensnarer" (Sm).

Revō'n̄b fare's'b, Remmonb fare's'b; iabluka rozđele(n)e, a(b) vyso'kostį rozđele(n)e [source] (Ber).
"Remmon-phres, Nali granati diuisio, aut malum granatum diuisio[s] [source] (Onom); Rimmon Fares (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'nrb, a(b) vymovle(n)e, a(b) ščo(s) zlo'e, a(b) tova'ri(st)vo něia'koe [source] (Ber).
"Regma, Idem quod Reema. Filius Chus [source].
Reema, Tonitrum, 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'm̄b: mo'cnaa, a'bo potu'žnaa, a(b) potre'bnaa, e(l)[source] me'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) Ri'ksb: kro'lb (Ber).
Rēks, Lat Rex; "king" (With).
N.B. Surname in the gens Marcia.

Rodī, [Rodij], ro'ža [source] (Ber).
"Rhōde, 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 Rhod(o), rhodos (f.). It was borne by a daughter of Poseidon.

Ro'donb, Ro'dosb, a(b) Ro(d): [source], vy'spa (Ber).
"Rhodus, Rosa. G. ... [source]" (Onom); Rodos (Onom-Gk), Rodos; Rhodēs [Ac 21:1]; "rosy" (Sm).
N.B. The isle of Rhodes in the Aegean Sea.

**Rodionb: a(p) 5(t) 70, Nov. 10 (Ber).
Rodion, m.; "rose" (Pape).

**Roma'na, ź(m) (Ber).
Romana, fem. of Romanus; "of Rome".
k(1) Rōmī' l(ν), Rōmu(1) kro(1) rīmski(j), Sept. 6, Mar. 15 (Ber).
Rōmy'los, m., Romulus, dim. of Rome; "strong" (Pape).

k(1) Ruvī' nβ, Ruvī'mβ: vi'diači( j) s[ y ]na, viđēnia sy'nβ, 
priž(t)re'nia sy'nβ [source] (Ber).
"Ruben, Videns filium, siue vedete filium, vel visio 
filii, aut visionis filius [Gen 29.32]" (Onom); Roubēn 
(Onom-Gk), Reuben (RSV), Roubēn, Roubēn, Roubēm 
[Gen 29:32]; "behold a son" (Young, Sm); etymology 
quite uncertain (DB).
N.B. Oldest son of Jacob.

*Ruth successors: nakо' rmlenaa, a' bo upo' enaa [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'nβ: ruda' vy( j), Sept. 8 (Ber).
"Rufus, Latinum est [source]" (Onom); Rufianus; 
"red" (Pape).

Ru'fβ, lisova'ty( j), żolta'vy( j), Sept. 8 (Ber).
Roufes, Rufus; "red, reddish" (DB).

*Rōhī(1): noha' a(b) sī(r): zvy'ča( j) [source] (Ber).
"Rōgel, Pes, siue pedes tris, aut explorans, vel delator, 
siue accusator: aut Syriace, consuendo [source]"(Onom); 
Rōgēl (Onom-Gk), En-Rōgel, (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'nβ: krēpo' kβ, krē' pkij, Oct. 1, Nov. 18 (Ber).
"Romanus, Valens siue potens, aut robustus. G. [source]" 
(Onom); Rōmanos, Romanus; "belonging to Rome".

Rōme'lia: vyso' kostβ 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'sβ: holova', verxβ, počatok( k), vyso' ko(st) [source] (Ber).
"Ros, Caput, vertex, summitas siue principium[source]" 
(Onom); Rōsh (RSV), Rōs (A,L); "head" (Sm, Young); 
[Gen 46:21].
Sava' čre(z) ši(n): naverne(n)e, nevo'lia, a(b) sivi'zna, a(b) zmordovane. Sy(n) Rehma'no(v) [source] ů(t) toho' mě - sto krole'vskoe Ethio'piǐ Imia' vzia'lo [source](Ber).

"Saba, Conversio, siue captiuitas, aut canitiae, 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'vwa, Apr. 24 (Ber). (= Sabbas).

N.B. This name is in the same entry as Sava'.

Sava', čre(z) sa'mex: okru'ze(n)e, a'bo phia'nyj, z(ź) sī(r) sta'recy, stary'j [source] Sava' i Evi'la (= Seba and Havilah, J.R.)[source], Sī'na (form of Seba in one of the manuscripts, J.R.), ů(t) to(l) Save'I, zri' Pšenia'iušče(i), i 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: rovnina', a(b) pobo'znost('b), cno'ta, a(b) po-klada'iuci(j) [source] i Po'le care'vo [source] i Udo(1) Sa'vi(n) (Ber).

"Saue, Plauitis, 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) ŏ(t)poč'ynok, a(b) perestava(n)e [source] (Ber).

"Sebthai, Sabbathum, siue requies, vel cessatio [source]" (Onom); Sabaththaios (OnomGk), Shabbethai (RSV), Sephtai (Vg), Sabathai (Lxx), Sabatthaios (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'thž, vo'jska, veli(k): lī(č): a'bo žolně'rstva, a(b) mōči, mō'cnostī [source] (Ber).

"Sabaōth, Exercitus, p.n. siue militiae, aut fortitu- dānes [source]" (Onom); Sabaōth (Onom-Gk), Sabaōth = Heb Zebaoth [Ro 9:29]; "hosts" (Young); "Yahweh or Lord of the Armies, Lord of Hosts" (Arndt).
k(l) Savi'nž: krë'pkij, Na(n), Mar. 16 (Ber).
Sabinos, Rom. Sabinus; "strong".

Sa'ulb, Sa'velb: va'za'nyj, a(b) uda'nyj, a(b) pohre'benyj [source], June 17 (Ber).
"Saul, Postulatus, siue commodatus, aut fouea, siue sepulchru, vel infernus [source]
Saulus (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'ï: sprave(d)li'vyï [...] si(r) peretiatyï, a(b) ŏ(t)-
šćepe(n)cë [source] (Ber).
"Sadducaeai, 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".

**Sadõ'ňt, Cct. 19 (Ber).
Sadok (ג) = Gk form of Zadok; "just" (Sm).
N.B. Cal has martyr Sadok, not Sadothb under Cct. 19.

Sali'mb: doko'nanaa,vy'polnena(a), doskona'la(a), po' Lxx
to(l): pokø'j [source] (Ber).
"Salem, Consummata, perfecta, completa. Lxx interpretat
pacem [source]"
(Saml; Salêm (Onom-Gk), Salem
or rather Shalem [Gen 14:18], Salêm, supposed to be
Jerusalem, same as Salim; "summit" (Young); "peace"
(Sm).
N.B. The city of Melchizedek.

Samaria'ne: sto'rožove, a(b) diamentovyï, a'bo terno'vyï,
a(b) dro(ž)čë, a(b) drožčɪ'styj [source] (Ber).
"Samaritani, Custodes, vel adamaniti, siue spinosi,
aut faeces, vel faeculentī [source]" (Onom);
Sameritai [Lk 9:52, 2 Ez 4:2]; "inhabitans of the district
of Samareia"; "outlook" (EB); "watch mountain" (DB);
"watch" (Young).

Samarian'ňt, 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'ňt, Samo's'b: pěšči'sta(a), e(l) [source], vy'spa (Ber).
"Samus, Arenosa. G." (Onom); Samos (Onom-Gk), [Ac 20:
15, 1 Macc 15:23]; "height" (EB).
*k(1) Samō'ny: iarostnyj [source], Nov. 15 (Ber).
Samōn, m.; "heap (great number)" (Pape); "great number" (Cal).

Samu'l$: polo'ženyj ō(t) Boha, a'bo įmia' ehō, [source], Feb. 16 (Ber).
"Samuel, Positus a Deo, aut nomes eius a Deo [source]" (Onom); Samuel; Samuél [1 S 1:20]; "heard of God" (Young); from Heb Shemuel "name of God" (Gr), (Genesis).

Sampsō'ny: sl'bnce eho', a'bo įmenį povtore(n)e, malo'e slo-(n)cse, 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'ntulzę, la(t): sviatī'šć (Ber).
From Lat sanctus "holy".

Sapfi'ra: povēda'iučaia, līčačaia, z(į) sī(r): pia(n)knaia. N. [source] (Ber).
"Sapphira, Natrans, vel numerans, aut libraria vel literaria; aut Syriace, formosa. D. "(Onom); Sapfira, Sapphira, Sapfeire [Ac 5:1]; "sapphire" (Young); "beautiful".

Sa'ra, Sara$: pa'ni moia', a(b), kniah'iln'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'ni, a'bo kniah'inia,[source]; čre(z) het: pa'ni vo'nnosti [source] (Ber).
"Sara, Domina, vel princeps. Vxor Abraham, [source], ... Sarai" (Onom); Šarah, Sarra [Gen 17:15]; "princess".

Sara'a, Sara$: mia'so, tē'lo kre'vno(st), a(b) kva'sź, a(b) osta'to(k) [source] (Ber).
"Sara, siue Saraa [source], Lepra, aut scabies" (Onom); Zorah (Zarah, Zoreah), Sarath (Lxx), Sarraa (A,Vg) [Jos 19:41]; "hornet" (EB); "prominent, wasp" (Young).
N.B. Name of a city.
Sarakī'ni: tu'rći. Tö(z) zrī' sra(c)īnī (Ber).
Sarakēnīoi, pl. of the Saracens, a people of Arabia felix.
N.B. Berynda call these people "Turks".

*Sarvi'lzb: Oct. 28 (Ber).

Satana'szb, ū(t)stu'pnī(k), z(ᵣ) Navē(t) (Ber).
"Satan, Contrarius, vel adversarius; Satanas, Idem" (Onom); Satanas, Satan; "the Adversary, the Enemy of God"; "the hater, accuser".

Sauroma'tīa: iaścroo'čnaia (Ber).
Sarma = 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'lzb: potrobova'nyj, žada'nyj a(b) do' požitku naleža'čij, a'bo do' lzb, a(b) hro'bţ, a(b) peklo, a(b) podspodnōsteb [source] (Ber).
"Saul, Postulatus, siue commodatus, aut fouea, siue sepulchru, vel infernus ... [source]" (Onom); Saul, Shaul; Saol, Saulos [Gen 36:37]; "asked" (Young); "asked for" (With).

Saxa'rzb: zpla'ta, a(b) da'rb [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'stb: ca'rb (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'nzb: poče'steńb, čestǐ dosto'ınb, Dec. 18 (Ber).
Sebastianos, Sebastianus; " venerable" (With); "man of Sebastia".

Sevirg, Severus, 1(t) tia'ţekb no'rovy, vysokouml'ięb, pova'žnyj, okru(t)nyj, Sept. 8 (Ber).
Seuēros, Severus; from severus "serious, grave, strict, stern, severe".

Seviria'nzb, Sevirian zb, Sept. 9 (Ber).
Seuērianos, Severianus; "severe" (o'krutnyj) (Ber).
Sede'k'â: pra'vde, 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: spravedlî'vyj pa'nskij, a(b) spravedlî'vostь panskaа [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)â, la(t): vto'ryj, a(b) ščasly'vyj, fortu'nnyj [source] (Ber).
"Secundus, Latinum est."(Onom); Secundus, Sekoundos; "second" or "fortunate".

k(1) Sele'ukâ, Sele'ukij: Sept 13, vzru'šenyj a(b) potovče-nyj, a(b) xvě'iuičijsia, 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'šenaia, a(b) potovčenaia, a(b) xvěiuičaiasia [source] (Ber).
"Seleucia, Commota, vel conquassata, aut fluctuans. G. [source]" (Onom); Seleucia, Seleucia [l Macc 11:8]; the port city of Antioch in Syria. For etymology see preceding entry.

*Selmej: šata moia. ï(l) ba'rva [source] (Ber).
"Selmai, Vestis mea [source]" (Onom); Selmei (Onom-Gk), Shalmai; Salamei (Lxx), Selmei (A), Selmai(Vg) [Neh 7:48]; "Yah is recompenser" (Young); the name suggests foreign origin (EB).

Semi'dalb: tolokno' [source] (Ber).
Semidalis; from Gk semidalis "the finest wheaten flour"; surname of one Parasite (Pape).

Semida'l'inn: totb šče e'stb s(τ) cu'dnoi pytlo'vanoi muky. Semidalis; for etymology see preceding name.

Sepfõra, Sefõ'ra: xoro'šaia, pia'knaa, krasnaa, urodlî'vaa a(b) truba', z(τ) sî(r) do'bre či'níačaia, a(b) do-brotb či'níačaia [source] (Ber).
"Sephora, Pulchra, aut tuba: vel Syriace beneficiens; vel bonitas [source]" (Onom); Shiprah; Sepfõra (Lxx, Sephora (Vg),[Gen 1:15]; "beauty" (Young); "to be beautiful" (DB); "brightness" (Sm).
Seraphin, 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.

Seraphim: pożiha'tele, i1i sźhriva'telie [source], ohne'mb ria'ščaia usta, i(1) palia'ščii, ili' ra'zuma umno że'nie, i(1) prm(d)rosti razlia'nje (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.

Servulə, la(t): ma'lyj ra'b' (Ber).
Servulus, dim. of servus "young slave, servant-lad".

*k(1) Serhij, e(l) sëtₐ, a(b) sëtis₆ko, i(l) sla'venž [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".

Silver, a(b) Sabert: naděa, otuxa, a(b) žito, zbožye [source] (Ber).
"Saber, Contractio, 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/.

Sīhorț, Sīhorț, a(b) Zohorț: mala'a , Z(r) Vala(k).
"Segor, Parua (Gen 14:8 dicitur Bala)" (Onom); Sīgor (Onom-Gk),

Sī'th: polo'ženyj, poslanyj, položi(l), 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'mb: įmia, pro'zviško, ta(k)že slava, dostojnostę, a'bo vě'sť, pověst, a(b) poklada'iuči, postavlia'iuči,
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) dē'lno(st), a(b) o'lěně, a(b) lè'dź, o'krut(y) [source] (Ber).
"Siba, Exercitus, vel militia, aut fortitudo, vel cerus, 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'rź, Sika'rij: mužobo'jca, razbo'jnıkź, mo'rdyzź [source] (Ber).
Sikarios, Sicarius [Ac 21:38]; "dagger man", "assassin". N.B. Most radical group among Jews hostile to Rome.

Silę, e(l): usmo'truučij, a(b) obača'iucij [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).

Silvestrź: Ma(n): sla'ven(y), 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'nź (ič Seliva'nź) lě'sni(k), dź'kij, lě'snyj, borovy'j, [si'lva, la(t): lě'šę] [source], July 10 (Ber).
"Siluanus, Latinum est, a silua" (Onom); Silouanos, Silvanus, from silva "wood", "forest", "woodland".

Silōa'mź: posla'nyj, a(b) ho'lb, a(b) ūružže, z(ź) sī(r) o(b)dīra'iuc(i) [source] (Ber).
"Siloe, Missus, vel mittens, aut ramus, aut arma s. missilia: aut Syriace spolians vel spoliatus [source]" (Onom); Silōam (Onom-Gk), Silōamź, Siloam, Shiloah [Is 8:6]; "sending forth" (Young); "sent" (Sm).

k(ł) Si'mōnź: slu'xaiucij, 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).
*Sira'xъ*: пишь, шебета, къика узб, або пяна бра'ту, а(b) да'р' поб'нж. N. [source] (Ber).
Sirach, Sibilus, aut canticum fratri, vel munus va­
cuum. D. [source]" (Onom); Sirah, Sirach, Seirax ;
"turning aside" (Young).

*Sisōj*: сме'ынъ, July 6 (Ber).
"Sisai, senarius, vel sextus, siue gaudens" (Onom);
Sisois (prob. Heb Sheshai); "free", "noble" (Younng);
"sixth" (Cal).

Sire'nу*: дь'ын мо'рскй, do po'iasa sta'нъ пания'нскй, a
da'l'oj ri'б'й [source] (Ber).
Syren (Gk seirēn) in Gk & Rom mythology one of several
sea-nymphs; a mermaid.

Sixa'rъ*: замкне, або подкоге, а(b) упивасия, а(b)
заплата [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*: ра'ма, а(b) чаш'ъ, а(b) ра'ноe вандрована[е]
[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*: rozlo'инъ, rozria'енъ, rosprav'ленъ, a'бо нахото'въ
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 assim­i­lated to a Gk form as if derived from skeuos "vessel
or implement of any kind"; skeuazo "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 sceava "left-handed person".

Skī'θъ*: тата'ринъ [source] (Ber).
"Scythae, Coriarii, vel cerdones. Sunt qüi interpre­
tantur poculuses vacantes, quod skīthos genus sit po­
culi. G. [source]" (Onom); Skīthai (Onom-Gk), Skythē,
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
of the damned. See Skytopolite.

Skythskij: tatarskij, sKî(th)s(k) [source] (Ber).
Scythikos; Scythian; of persons with a ruddy complexion.

Skythia: tata(r)ska(a) ze(m)lia, z(r) sracï'nî (Ber).
Scythia; "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.

Scylla, zvëria' mo'rskoæ, õ ñëstî holo'vë, a po'statë kra'snoï nevë'sty, a òsta'to(k) tê'la iakë u'zhë, v(ë) tê'snomò më'sçi žive'të, hë' i xa'rîvdi(s). to'estë, tê'snoë mo're hde iak(ï) vi(r) požira'e(t) korâble' [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.

Skî'mme(n), le'vë molody(j), ditia' lvovo (Ber).
Skymnos; "young animal", "a cub", "whelp", esp."lion's whelp"; also of men and women in poets.

Skytopolite, Skîthstii hražda'ne, e(1): Tata're, sko'rami a(b) reme'niami ba'viaiiia meš'ca'ne [source](Ber).
"Scythopolitae, Coriarii ciues. G. [source]" (Onom);
Skîtopolitai (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, nedve'dokb , 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(z)sia S[y]n B[o]zij, dlia to'hô i'žbi ia'kë slovo naše õ(t) uma' ro'dîtbsia be(z) terplî'vostî, i be(z) rozdële(n)ia ... (see "Leksikon'b", p. 116).
The Word (Son of God, Christ).

Smaragdos, Zmaragdos; smaragdos "emerald" (Pape: personal name).
Smilaks, bliu(šč), ō'př(x), sřpletae(t)sia dre'veu [source] (Ber).
Smilaks; from smilaks "bind weed" (proper name).

Smyrna: neistlě'nie, trva'lo(st). N, a(b) olě(č) pa'xnučij, e(st) i dre'vo v(č) Ara'vič z(č) neho' so'kř paxnučij reč'en'ž (zři) stakti' [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"; "neistlěnīie" (Dict. 1282).

Sodomě, Sodoma: tae'mnica i(x), a(b) vš(p)no il' piata', ta(k)že' kone(c) ka'ždol reč'či, a'bo vsia'koe kamě'nše kumurova(n)iu i'x' [source] (Ber).
"Sodoma, secretum eorum, siue calx, aut caementum eorum ..." (Onom); Sodom, Sodoma [Gen 10:19, 19:1]; "burning" (Sm); "place of lime" (Young).

Soloměně, Saloměně: mířě, i(č) směř'nie i(č) skro(m)nyj, spoj'o'nychyj [source] (Ber).
"Salomon, Pacificus ...[source]" (Onom); Salomën (Onom-Gk), [2 K 5:15]; "peaceful" (Sm); "piece" (EB).

**k(z) Solomoni'a [source], Aug. 1 (Ber).
Soloměnis; for etymology see above.

Somfomfa'ni(x): věde(c) sůkrove(n)nyj, Ma(n) (Ber).
Psonthofaněx, Heb indeclinable; "one who sees the secrets".

Sofi'a: mu'dro(st), premudro(st), Sept. 17 (Ber).
Sofia; "wisdom".

k(č) Sofoni'a, tae(m)nica pa'nskaa, a(b) sto'rož na(š) pa'ně, a(b) vě'tř po(č)no'čnyj pa(n)skij, a(b) kro'to(k) i(č) posěščen'ie h[ospod]ne, i(č) razuměva'ajsůkrove'nněj [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).

Sovikb, Sobekt: přírovna'ny(j) dare(m)nostǐ, sī(r): ōpu'ščen'nyj [source] (Ber).
"Sobec, Aequiparatus vanitati, vel appositus vacuitati vel dissipationi, aut vana evacuatione: vel Syriæae, derelictus [source]" (Onom); Shobek, Sōbek, Sobec (Vg) [Neh 10:24]; "free" (Young); "forsaker" (Sm).
Sō'zōn: spasa'iaj, a(b) izbavia'iučij [source] (Ber).
Sōzōn (or Sōsōn), from sōzō "save, keep from harm";
"saving", "protecting" (Pape).

Sōzō'ntb, Sōzōn: spase'na(č), spasi'te(č), Sept. 7 (Ber).
Sōsōn; "saved", "saver".

Sōste'ntb: izbavi'.tel' možnij a(b) mo'cnyj, tve'rdyj, nedoby'-
ty(j), na tě'lē potu(ž)ny(j), e(č) [source] (Ber).
"Sosthenes, Salvator potens, vel robustus G. [source]"
(Onom); Sōstenēs, Sōsthenēs [Ac 18:17]; "of sound
strength" (Sm).
N.B. Leader of a synagogue in Corinth.

Sōs: zdoro'vyj, Apr. 21 (Ber).
Sōs; "well, healthy" (Pape).

Sōsi'patr: spasa'ia(j) ř(t)ca, a(b) izbavia'iučij ř(t)ca,
a'bo zdoro(č)je ř(t)ca [source], Aug. 10, Apr. 28 (Ber).
"Sosipater, Saluans patrem, vel salus patris G. [source]"
(Onom); Sōsipatros, Sōsipater [Ro 16:21]; "saviour of
his father" (Sm); "protector, taking care of his
father" (Pape).

k(č) Sōfronij: cėlomu'drnyj, č(st)no žiwy'j, Mar. 11 (Ber).
Sōfronios; "of sound mind"; from sōfroneō "be of
sound mind".

Spartianī', Spartiatī': vsē'ianyj, a'bo sē'iučij, e(č) [source]
(Ber).
Spartiatai, pl. of Spartiatēs; Spartoi, "the Sown-men",
those who sprang from the gragon's teeth sown by Cadmus.

k(č) Spīrīdōn: molnieno'secb, Dec. 12, Oct. 31 (Ber).
Spyridōn; "basket" (Pape), from spyris "large basket";
Berynda derives it from Gk pyros (spyros is Syracusan
form) "lightning".

Srāči'ni: Tu'rci, Skī'thi, Tata're (Ber).

Srē'brenē, a(b) Xa'svia: srē'brnaa, a(b) xtī'vo(st), z(č) sī(r):
vst(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'leekb ba'rzo pa'xnu-
čij z(č) mī'rry vytisneny(j) [source] (Ber).
Staktē; "aromatic oil"; fem. name (Pape).
Sta'mna: vëdro' [source] (Ber).
Fem. of Stamnos; "a jar" (Pape).

Sta'xij e(1): ko'lo(s) [source], Oct. 31 (Ber).
"Stachys, Spica. G. [source]" (Onom); StaxÎs, Stachys; [Ro 16:9]; from staxys "head or ear (of grain)".

STEFA[N], e(1): dian'ma, koro'na, vëne'sê, Oct. 28, Nov. 28, Dec. 27 (Ber).
Stefanos; "wreath, crown"; "Corona, vel coronatus" (Onom).

Ste'mma, i Stefa'nida, to(z) (Ber).
Stefanida, Stemma; same etymology.

Stefani'n, to'ežê. Ta(k)žë, velî'ko(st) liude'j o'kolo sto-
iači(x), a(b) krê(s) kru(h), a(b) vênce(m) o(z)do(b)-
lena(a) [source] (Ber).
Stefanas, short form of Stefanëforos(?); "Stefana, Co-
ronata" (Onom). To his previous etymology (see Stefan)
Berynda also adds: "many (people) standing in a circle",
"decorated with a wreath" (stefanëforos "Wearing a
a crown"), stefanoo "to be surrounded".

Strati'hê: žolnë'rskij voevô'da, pa'nê, hetmanêt, česárê, vo(z) [source] (Ber).
Stratêgos, m.; from stratêgos, originally general;
preator, chief magistrate; highest official of the
Roman colony.

Stratilatë: polko'vnikêt, hetmanêt, voevoda [source] (Ber).
Stratëlates; "a leader of an army".

Strato'nikêt: vo'ino(m) pobë'da (Ber).
Stratonicos, m., "conqueror, victor" (Pape).

**Strato'nêt: Sept. 9 (Ber).
Stratôn, m., "militant" (Pape).

SIGkliti'kêt: bola're(m) v'vedenyj (Ber).
Synklêtikos (= Sygklêtikos), m., "counsellor" (Pape).

k(z) SIGklitiki'a: senato'rk(a) (Ber).
Fem. of Sygklêtikos.

SI'dêt, a(b) So'di: rëka' [source] (Ber).
"Sodi, Flumen [source]" (Onom); Sud (RSV) Soud, Sodi
[Bar 1:4]; "river" of Babylon (DB).

Si'komôrêt: plonnaa fi'ga (Ber).
From Gk sykomoreaa "the fig mulbery tree". Proper name(?).
STkofantę: lha'rf, potva(r)ca ia'bednikt. Z(r) śu'tę (Ber).
Sykofantes, m., from sykofantes "a false accuser, slanderer".

**STła, Imia' 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.

STlomę, STlō: rozvia'zuivčij, a'bo rozzuva'iučij, a(b) poko'j a(b) obři'to(st), z(ź) sī(r) ošukanyj [source] (Ber).
"Silo, Dissolvens, vel discalceans, seu pax, aut abundantia: aut Syriac illusus vel decipiens [source] (Onom); Shiloh (RSV), Sêlôm, Sêlō (Lxx), Silo (Vg) [Jos 21:2]; "place of rest" (Sm); DB, EB, Young give no etymology.

STmma'xę: spospę'śnikt (Ber).
Symmaxos, m., "helper" (Pape); from Gk symmaxeō "to fight at someone's side, help, assist".

k(1) STMEONę: slu'xaiučij, a'bo vysluxe(n)e [source] (Ber).
"Simeon, Audiens vel exauditio ... [source]" (Onom); [Gen 29:33]; Symeon; from Heb Shimeon "hearkening" (With); "hearing" (Sm).

STna'pę: horći'ca (Ber).
From Gk sinapi "mustard".

STnese'j: ra'zuma İspolne'ę (Ber).
Synesios, m., "wise man" (Pape); from synesis "intelligence; insight, understanding".

STnți'xia, e(1): rozmovlia'iučia, a'bo hadaiučia, ledaščo mo'viačia sa(ź) kī'mę [source] (Ber).
"Syntyche, Colloquens, vel confabulans ... [source]" (Onom); Syntyxe, Syntyche [Phil 4:2]; from syntyxyanō "come together with, meet, join". N.B. A Christian woman in Philippi.

*STraku'sy, e(1): prítiaha'iučij gva'ltomę [source] (Ber).
"Syracusae, Attraheus violenter. G. [source]"(Onom); Syrakmusai, 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.

STri'a: vspaně'laia [source] (Ber).
"Syria, Hebraice dicitur Aram & interpretatur excelsa
Sulami'tina: spoko'jnaa, a(b) doskona'la(a), a(b) ó(t)dava'-
iiča(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).

Sumantian'y'nia, Sunantian'y'nia: spia'ca(a), a(b) ó(t)měnia-
niuča, a(b) poro'žněe někčemmoe spa(n)ě, a(b) povo-
rane, a(b) poščaščenye spania [source] (Ber).
"Sunamitis, Dormiens, vel mutata aut vana dormitio,
vel iteratio aut secundatio dormitionis [source]"
(Onom); Shunammites, 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: lelē'a, a(b) ro'ža, a(b) vese'lbei, 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'k'x: ško'lni(k), a(b) nau'kli piľnu'iučij, filosofof,
N. (Ber).
Sxolastikos, m., "of or belonging to a school, sxolastic".

Sva'k', Šobax': sě'tisko, a'bo bal'ias, a(b) zaprovaže(n)ě
vřě) nevo(1)stvo, a(b) naverne(n)ě tvoe': sǐ(r):
holubi'ne(c), holubni(k) [source] (Ber).
"Sobach, Rete, vel ratiaculum, aut cancellus, vel
captuiitas siue conversio tua: aut Syriace, columna-
rium [source]" (Onom); Shobach (RSV); Sobak; Sobach
(Vg) [2 S 10:16]; "expansion" (Young); "one who pours
out" (Sm).

Sbi'nisṭ, a(b) Siǐ'nǐ: ko'r(č) ožǐ'novy(j): sǐ(r): nepriatat-
stvo [source] (Ber).
"Syene, Rubus: vel Syriace, inimicitia [source]" (Onom);
Syene; Syěně, Heb Sewene, Syene (Vg), Syěně (Onom-Gk)
[Ez 29:10]; no safe etymology of the name is possible.
N.B. The ancient Egyptians wrote Swn, Swnw.
Taveī'lb: do'bry(j) B[o]h[z] [source] (Ber).
"Tabeel, Bonus Deus [source]" (Onom); Tabeal; Tabeel [1 Ez 4]; "God is good".

Tavith'A', sī(r): la'n(ə)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) [o(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; Tabelai, Tabelias, Tabeel [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(l) Tar'a'ssi:j: zturbo'vanyj, vzrušo'ny(j), prestrašo'ny(j), Feb. 25 (Ber).
Tarasios, m., (Taras, son of Poseidon); Berynda derives from Gk tarasso "shake together, stir up; disturb".

k(l) Ta'rax'b: smuščenie, Ma(ks): vre'va zaměša(n)e, zgěel(k) a(b) zva'da, Oct. 12 (Ber).
Taraxos,m., from taraxos "mental agitation, consternation".

Ata'rax'b: spoko'jnyj, tį'xij (Ber).
Ataraxos, m., "peaceful"; proper name (?)..

Tars'b, 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 22:23] was born in Tarsus; tarsos "wing" or "feather"; a feather which fell from the wing of Pegasus.

Ta'tarəz: na'jnižšee městce v(ə) Adě, į(1) skre'že(t) zu'bnyj, naryca'emyj Ta'tarəz, eho(ž) sa(m) satana trepe'sče(t), thika'ta, M(1) po(l)no(sč) [source] (Ber).
Tartaros, m., Lat Tartarus, the infernal regions. Tartarus, a term for "hell".

Tatami'[source] u la(t) ně(st) (Ber).
Tatam; Tagam (Lxx), Tatami (A); missing in Vg [Jos 15:59]; etymology obscure.
N.B. Location of Jušah.
Tatia'na: povelî'telnîca, Jan. 12 (Ber).
Tatiana; "lady (sovereign)".

* Tafe'mha, a(b) Tho'fe(th): bu'benţ, žurave(l), kolo'vro(t), a(b) ŏšuka(n)e, a(b) rosprostîra(n)e [source] (Ber).
"Thopheth, Tympanum, vel seductio ... [source]" (Onom); Thopheth, 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'i: ō(t)kryte u'fnostî, a(b) oboro'ny, a(b) potaemnoe ufa(n)e [source] (Ber).
"Taphnes, siue Taphnis, Operimentum confidetiae 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: roždâaa, May 8 (Ber).
Tekousa, f., tiktō "to bring into the world" (of the mother, "to bring forth"); "one who bore".

Te'lec'b: plane'ta [source] (Ber).
Taurus; Bull.

Teremî'ntha: rovnîna', a(b) nîžîna' [source]. Zrî' î Terevi'nthî. (Ber).
Terebinth (Valley of the) = Elah (Valley of) [Gen 19:6]; "valley of the terebinth".
N.B. Valley SW of Jerusalem.

Tere'ntij: hlubokou'menţ, 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'rtîllb: fa'lšë ŏznajmu'iučij, vymy'sly, zdra'dy ŕpovêda'-iučij, kla(m)ca, lha'rb, a(b) di'(v)ny(j), špe(t)ny(;), škara'dyj, fore'mny(j), ri'torî, ponaša'te(l) Pa'vla Ap[po]st'olâ [source] (Ber).
"Tertullus, Falsa annuntians, vel mendax, aut monstru-sus. G. [source]" (Onom); Tertyllus; 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.

Tefathb, Tafethb: 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: slępy(j) a(b) slępota'[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" (samvā) (cf. EB).

Timothe'j: če'st(b) B[o]ža(a), B[o]ho(m) počte(n), a(b) do-rohi'j B[oh]u [source] (Ber).
"Timotheus, Honor Dei, vel honorans Deum, aut pretiosus Deo. G. [source]" (Onom); Timotheos, Timoteus, Timothy; from Gk timotheos "honouring God"; "honourer 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 time "price, value; honour" and laos "the people".

Ti'monb: 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'tb, 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).
TI' rōn, 1(t): molody(j) žo'lnērē (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").

TI' ran: kar'iučij knia(z), ŏkrunt(t)ne panu'iučij, a(b) mu-či'te(l) [source] (Ber).
"Tyranus, Imperas, vel princeps. G. [source]"(Onom); Tyrannus, an Ephesian in whose hall Paul lectured [Ac 19:9]; from Gk tyrannōs "despotic ruler".

*TI' rō: šde'rinka(n), a(b) ďbleže(n)e [source] (Ber).
"Tyrus, Hebraice dicitur Sor, & interpretatur tribulatio, siue angustia vel obsidio, aut vinculum, vel colligatio, seu psalmatio, aut fortitudo, aut petra [source]" (Onom); Tyre, Tyrus, Tyros [Ps 87:4]; "a rock".

TIxi'kō: [polučite(l)] prida'ny(j), prihožuiči(j)sia [source] (Ber).
"Tychicus, Casualis, vel contingens. G. [source]" (Onom); Tyxikos, Tychicus [Ac 20:4, Col 4:7]; "fateful" (Sm).

TI'xōn: to'ež, črež o, podobno, z(ž) trafu'nku, June 16 (Ber).
Tyxōn, m.; "fortune", from Gk tyxe; Tyxē, the goddess of chance.

**Tragkyli'ın: Dec. 18 (Ber).
Tragkyllōn, m., from Lat tranquilitas (tua) "Your serenity" (Your serene Highness); "quietness, stillness; a calm".

Trivu'n: tī'siaščnik (Ber).
Tribounos, m., from tribunus meton. "a chieften, commander, tribune".

Trista't(ǐ): vož, knia(z) na(d) kniazë, bu'dučij pri bo'ku krole'vskom(Þ), a'bo stoia'čij proti(v) trī(x)[source] (Ber).
One of three higheft nobles of a country next to the king (Tristatai, Tristatae); "leader".

Trixî'n: vlasiank', Apr. 20 (Ber).
Trixinos, m., "of hair" (Cal: Theodor Trixinī). N.B. Surname of Theodoros.

Trīfō'n: uživa'iuči(j) ro'skošy(j), Ŷ(l) priemlia'j dni
APPENDIX A

bl[al]hī [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'mā: pītate(1), Sept. 19 (Ber).
Trofimos, Trophymus; from Gk trofimos "nourishing,
nutritious".
N.B. An Asian Christian from Ephesus.

**k(1) Ouale'ntū, Feb. 16 (Ber).
Oualentinos, m., Balentinos, Lat Valentinus; from
valens "strong, healthy".

**Oualleria'nū, Sept. 13 (Ber).
Ouallarionos, m., Valerianus, "of or belonging to Va­
erius"; "manly" (Cal).

**Oualleri'nū, Oct. 25 (Ber).
Ouarū: poko'en(ū), Oct. 19, l(t): Varo(n): pe'str(ū) (Ber).
Ouaros, "bent; knock-kneed" from varus (from cvarus),
bent"; "peaceful"; Varus, a surname.

Ouafrišā, a(b) Efre'e: prīōdeže(n)c, a(b) be're(h) zloslī'vo(h)
a(b) tova'riṣa a(b) zlo'mano(h) (Ber).
"Ephree, Cooperimentum iniqui vel socii aut confracti,
siue portus iniqui vel socii aut contracti [source]"
(Onom); Hophra, Ouafre, Afre; 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.); "Afree
furo alienus sive vita dissipata atque discissa"
(Jerome).
N.B. A king of Egypt.

Oui'lb: albo B[oh]ā, a(b) a(l)bo mo'cny(j), a(b) pra'hnuči(j),
a(b) požada'iuičj 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(l), ska(z): u slav(n):] krē'po(st), a(b) hlu'pstvo,
a(b) ne'hli [source] stu'dnia (Ber).
"Vlai, Fortitudo, vel stultitia, aut forsitan. Nomen
fontis..." (Onom); Ulai, Oulai (Lxx), the word for
"river"; in Dan 8:2 Ubal is given instead of Ulai.
N.B. Name of a river flowing to the E of Susa.

Oula'mъ: podsē(n)e, a(b) ga'nokъ, a'bo mo'cnošťъ, a(b) hlup-stvo i(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'nъ, l(t): měscki(j), ŏbyča(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'i: xvale'nia, a(b) vyzna(n)e, a(b) vola(n)e [source], z(r) Ŏrъ. (Ber).
"Heddai, Laudatio, siue confessio, aut clamor [source]"
(Onom); Hiddai (RSV), Aduoi, 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'rъ, s(l)v(n): So'rъ: o'hnъ, a(b) svě'tlo, svě'tlostъ[source]
mě'sto xalde'ō(v) [s(l): něštъ], to(z) to(l) (Ber).
"Vr, Ignis, vel lumen, aut lux [source]\" (onom); xōra
Our (Onom-Gk), Ur of the Chaldees, xōra tōn xaldaïōn
(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, Uurei, Ouri (A) [1 Ch 2:20]; "enlighted".

Ouriš'ì: o'hnъ B[o]žij, a(b) svě'tlo B[o]žee, a(b) svě'tlostъ
"Vriel, Ignis Dei, aut lumen Dei, siue lux Dei [source]\" 
(Onom); Uriel (RSV), Ouriel [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).

Ousъ: ra'da, a(b) de'revo: s(l):r: zmy(š)leny(j) [source] Ө'sъ
i Oksъ [source] Xu'sъ [source] [s(l): něštъ],(Ber).
Uz (RSV), Ŭs (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.
Iakinthos: ka'men' mnŏhoci'nny(j) Rŏ'sskĭ, In'xont', July 18
(Ber).
Ya'kinthos, Yaki'nthos, m., from vakinthos "precious
stone".
N.B. Born in Asia Minor. According to tradition, he
received his name from an angel.

İderikō(v), Gİdröpiķō(v), ṭıpuxlyj [source] (Ber).
Yđrōpiķos; "dropsical".
N.B. Proper name (?)

İdro'xoos: vodorĕ'ia, vo(d)nĭ(k) (Ber).
Ydroxoos, m., "the waterpourer"; name of the constel-
ation; Aquarius.

İmenej, e(1): sti(x) vese(l)ny(j). Mu(ž) ṭ(t)stupnĭkъ vĕry
[Xrĭsto]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.

İpa'tij: dosto'i(n), na'jvyššy(j) sudia vyso'kij a(b) verxo'r-
nyj, Mar. 31 (Ber).
Ypatios, m., from Gk ṭpatoς (Lat summus), "the highest,
upper-most" (epith. of Zeus) (Ber).

İperexij: preĭmĕaj (Ber).
İperexios, m., from Gk ṭperexō "to hold over", "to
be above".

*Fa'vst*b, Faust*b: prezo'rstvo, Sept. 6, Apr. 21 (Ber).
Faustus, m., Lat faustus "fortunate", "lucky"; "con-
tempt" (Ber).
N.B. The name of the third c. Roman martyr.

**k(ž) Faiha: May 18 (Ber).
Faina, f., from Gk faino "shine", "to give light".

**Falari'd[b [source] (Ber).
Falaris, m., Phalaris, from falaris "coot", "canary
grass".

**Fale'kb, Fale'hTb: [source] (Ber).
"Phaleg, Diuisio [source]" (Onom); Falek (Onom-Gk),
Peleg; Falek (also Falek, Faleg, Falex) [Gen 10:25];
"division" (Young, Sm, EB).

Falki'dii: za'ko(n) [source] (Ber).
Falcidius, Roman gentile name; lex Falcidia is named
after one of them.

**Fanos**

iasnyj, a(b) svě'tnyj, me(t): za'cny(j), sla'vnyj, znamenytyj, e(st) îmia' mu'ža pověďa'iučo(h) ščo'-ko(l)ve(k) (Ber).

Fanos; from Gk fanos (contr. from faeinos) "light", "bright", "joyous"; "torch".

**Faraô'n**

rosporo'suiuci(i), a(b) o(b)naza'iuci(j), z(-b) sT(r): mstia'či(j)sia [source] (Ber).

"Pharao, Dissipans, vel discooperiens, aut nudans: vel Syriace, vindicans [source]" (Onom); Faraô, Faraôn, 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's**

čre(z) ši(n), šlia'xtl(c), a'bo rozđel'liaiuči(j), a(b) vyklada'iuči(j), a'bo poka'zuiucij [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.

**Farmakias**

m., from Gk farmakeuo "mix poison, practice magic".

**Farmuthij**

(vzy'jde Farmu'thie o(t) zde' suscl(x), podobia'sia Farmu'thu m(s)cu, î'že e(st) Apri(l) 11 î(m) m(ć) (Ber).

From Farmouthi, Egyptian name of a month (Macedonian: Ksanthikos).

**Feuro'nia**

lestnokuple'na, Oct. 28 (Ber).

Febrônia, f.
**Filagrij: Feb. 9 (Ber).
Filagrios, m., from Gk filagros "fond of the country".

Filarxín, Filarxis: liub'ite(l) knia'ži(j) [source] (Ber).
"Philarches, Amator principis. G. [source]" (Onom);
Filarxos, m., from Gk filarxos "fond of rule" or
"power", "ambitious".

Filistěi, Filistei [source], z(r) Palesti'na, (Ber).

Filiks'b, Feli'ks'b: ščasli'vy(j), fortu(n)ny(j), bl[aho](s)-[lo]ve'nnjy [source] (Ber).
Fëliks, Felix; from Lat felix "happy".
N.B. A Roman surname.

Fil'niks'b: finl'kovoe de'revo, l iahoda' e(h), a(b) daktl'lo-
voe de'revo l ovo(c) e(h). Ta(k)že krva'vaa, čirvo'ansa,
bruna(t)na(a) a(b) bahro'vaa fa'rba, a'bo ma'stē,
ča(st) Sî'rīi ħde' Sî'ādo(n) i Tī(r) ...." (Ber).
"Phoenix, siue Phoenicia, Rubea, vel puppurea, aut
palma, scilicet, arbor. G. ..." (Onom); Foiniks,
Phoenix [Ac 11:19]; foiniks "the palm-tree", "the
date-palm".

Fil'sk'y: liu(d)ski(j) ska'rb'b [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 (?).

Fil'st'b, l(t): za'cny(j), vese'ly(j), sviaty(j) (Ber).
Fëstos, Festus; from Lat festus "solemn", "joyful",
"holy"[Ac 24:27].
N.B. A Roman surname.

Fia'la: kac'ia nakšta(lt) ča'šē, a(b) ku'bka, sudī'na do
kadže(n)ia, ku'bo(k), a'bo rostruxan'b (Ber).
Fialē, f., "bottle" (Pape); from phiala = fialē
"broad, shallow drinking-vessel".

Fia'l'b: rostruxa'n'b [source] (Ber).
Fialis or Fialos, m., "a person of light morals".
N.B. Berynda translates the name: "rostruxa'n'b". The
fem. form is "rostrux'xa" = "public woman" (ill-famed).
See B. Hrincenko, Ukrainian-Russian Dictionary; word
found around Xarkiv.

Fia'n'b: peremē'na u'stē, a(b) velī'ko(st), a(b) rozšire(n)e
[source] (Ber).
"Phison, Oris mutatio, siue multitudo, aut extansio.
Magnum Indiae flumen est e paradiso fluens" (Onom).
Pishon (RSV), Pison (AV), Phison (Vg), F(e)isön (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.

Filimŏnъ: vězliuble(n), Nov. 22, Dec. 14 (Ber).
Filēmŏn, m., "beloved"; from filēma "a kiss" (as a symbol of Christian love).

Filī(t), e(l): mǐly(j), vđia'čny(j), prye(m)ny(j), rosko'šny(j), liubvi' dosto'ǐ(m) [source] (Ber).
"Philetus, Amabilis. G. [source]" (Onom); Filētōs, Philetus; from filētōs "to be loved", "worthy of love".
N.B. Philetus, an otherwise unknown heretic, mentioned with Hymenaeus [2 Ti 2:17].

Fili'ppъ: koneliu'bec-b, Oct. 11, Nov. 14 (Ber).
"Philippus, Bellicosus vel amator equorum. G." (Onom); Filippos, m., "lover of horses" (Sm).

Filoho'nъ: rodīteleliu'becb, Dec. 20 (Ber).
Filōgonos, m., Philogonus; from filogonos "lover of one's children".

Filome'la: solovi(j) (Ber).
Filomēla, f., Filomēlē; from Gk filomēla, Ion. filo-mēlē, "the nightingale".

Filoteos, 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").
Filoso'fò: liubomu'dre(c), mu'dryì, koxa'iucjisìa v(ò) m[u]-
(d)r[ò]stì, mudroliu'be(ò) (Ber).
Filosofos, m., "lover of wisdom".

Filoro'mò: rymlenoliu'bec (Ber).
Filorōmos, m., "a friend or fond of Romans".

Filokse'nò: striannoliu'bec (Ber).
Filoksenos, m., "hospitalable" or "one who loves strangers".

F(1) Filu'menò: liubì'mò, Nov. 29 (Ber).
Filoumenos, m., "beloved"; from filos "friend", menos 
"power" (With).

Flavia'nò, 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" (With).

Fle'vì: ží'ly, ží'lišča (Ber).

Fleho'ntò: palia'ščè, Apr. 8 (Ber).
Flegën, m., Phlegon; "burning" (Andrews); from fleggö 
"to burn", "be burned".

Flòrè: cvè'tenò, Apr. 18 (Ber).
Flōros; Florus; "flowery".

Fo'rosò, Fa'rosò: bloxa' a(b) koma'rgò, a(b) plo(d) mo'levè 
[source] i Fare'sò [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).

**Frīgenī'pò, a(b) Fri'ks(ò) [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.

Frīgia: suxa'a a(b) palaiuća(a) [source] (Ber).
"Phrygia, Sicca, vel ardens. G. [source]" (Onom); 
Frygia, f., Phrygia; [Ac 2:10]; from frygò "to roast", 
or "fry"; frygōs "dry".

Furtuna'tò, Fortuna'tò, l(t): ščasi'vyj [source] (Ber).
Fortounatos, Fortunatus; from fortuna "lucky";
Fortuna, the goddess of fate, luck.

*Fu'db, Fu'th: īlì' Afri'ka, sī(r): tolstaa, a'bo sy'taa [source] (Ber).
"Aphrēca [source] in Hebraeo est Put: et interpretatur crassā, vel pinguis. Syrum est [source]" (Onom); Put, Phut, Foud, name of an African nation, Lxx Foud, in 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'ven'b, Sept. 21, July 22 (Ber).
 Fōkas, m.; from fōkē "a seal" (Sreznevskij); Ber: "famous".

Fō'tij: svē'ten'b, a(b) molnosvē'tel'b, īlī' prosvēš'e'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".

*Xaldē'a: iako'by čo'rtī, a(b) iako'by rozbo(j)nīcī, a(b) iako'by cī(c)ki, a'bo iako'by roō'lē [source] (Ber).
 "Chaldaea, Quasi demones, aut quasi deprecatores, vel quasi mamillae, aut quasi agrī [source]" (Onom); Xaldaia; Chaldaea [Es 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".

Xaldē'jski, zri šči'ty (Ber).

Xalkidō'n'b: to(ž) z(r) į 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'm'b: 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).
*Xanaa'nž: kupe(c) a(b) handliu'vnǐ(k) a'bo stɛrty(j) a(b) zlo'many(j) a(b) do(b)re ọ(t)pověda'iuči j a'bo do(b)re mordu'iuči j [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).

Xα'osβ: probas(t), a(b) zmeša'naa, a'bo kraǐ'na, a(b) mate'ria vse(h) svě'ta (Ber).
Xαos, 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 světiaščě t a(b) rado-stosiatelenź, Feb. 10 (Ber).
Xaralambios (?), Xaralampios (?); from Gk xara "a person or thing that causes joy", lampas "lamp, light, torch"; "shining with joy" (Ber).

Xariti'nα: bl[a]h[o](d)[a]ti po(l)na, 1(1) ra'do(s)tη (Ber).
Xaris, f., "full of grace" or "joy".

k(ž) Xaritonioa: bl[a]h[o](d)[a]tnaa (Ber).
Xaritonia (?); from xaritō "bestow favour upon"; "bless", "to grace".

Xari'tōnβ: ra'deutsia sebē', a(b) blh(d)tej íspo(l)ne'nβ, Sept. 9, 28 (Ber).
Xariton, m.; see above.

XarTydist: tě' snoe mo're, hde' ia(k) vi'r(z) požira'e(t) liudij ĩ korabľ'.
Xarybdis, f., a dangerous whirlpool on the coast of Sicily; generally "whirlpool", "gulf"; metaph.: of a rapacious person.

Xevro'nβ: tova'řiststvo, uča'sni(c)stvo a(b) prīstamně a(b) zaklínα(n)je a(b) za'vǐ(s). N. [source]. [živěš'nie vě(č)noe.] (Ber).
"Hebron, Societas, siue participatio, vel adhaesio, aut incantatio, vel liuor [source]" (Onom); Hebron; Xebrōn [1 Macc 5:65]; "league" (EB); "association" (BB); "alliance" (Sm); "ford, company" (Young).
N.B. A very ancient city in the S of Canaan.

Xeremō'nβ: edinora'doste(n), Oct. 4, Aug. 16 (Ber).
Xerymōnos, m.; "joyful" (Cal); Ber: from Gk xara "joy", "joyful" (Cal).
monos "alone, only".

Xerouvס: iakoby dîtia, a(b) iakoby pomnaža'iučij, a(b) ia(ka)y b'(z)iu'či(js)iä, a(b) pozna(n)ia, a(b) v'é'domostî ve-li'ko(st), mu(ž) [source]. Po i'ně(x), xeru'bi(m) (Ber).
"Cherub, Quasi puer, vel quasi multiplicans, aut quasi pugnant, 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: Xeroubein, -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 į'li įlī'tie pr[e]m[u]-d(rosti), Dionī'si(js) ... ņ[e]b[e][s]no(m) s[via]-scēnnoa(č)[a]llj i(l) pr[e]m[u](d)ro(st) ĭspō(l)ne'na. Z la(t) u(st) ņ(t) 6 dne(v)ca, sēdia(js) na' xeruvi'mъ: sirē(č) e'že vē ĭspō(l)ne'na ĭ pr[e][m[u](d)rosti po-čīva'a(js). (Ber).
Here Berynda bases his explanation of the word Cherubim entirely on Patristic explanations.
"Cherubim, Idem. p.n. [source]" (Onom).

XirovlI'vb: xorka'vyj. N. (Ber).
Proper name (?) .

*Xirme'llъ, Xarmelъ: bara'no(k) ūbrēza'nyaia, bara'no(k) ūbrēz- zanyj, a'b'o mo'lodo(st) o'naa zbo'žlia, a(b) edva(b)-ny(j) [source] ĭ Omarme'lъ, a(b) Karmelъ(t) [source] ĭ Karmī(l)skaa [source]. Zr(i) to(z) i Karmel(l).
"Carmel, cognitio circumcisionis, vel agnus circumcisionis, 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: snē'žnaa, ž: Apr. 16 (Ber).
Xionē, f., from xioni'zō "to be covered with snow".
Xito'n'b: košu'lia, a(b) kaba'tz, supte(l)noe a to'nkoe odē'(n)e: Zr(i) srači'c(a) (Ber).
Xitōn, m., from xitōn "tunic, shirt".

Xime'ra: koza' spe'redu le(v), a z(ă)za'du zmi'j, a vsered'i-nē xi'mera [source] (Ber).
Ximaira, Chimaera, f., literally "a goat"; a fabulous monster in Lycia.

Xlamī'da: iu'pka, deliu'rka [source]. Zrī xlia'mīsē. (Ber).
Xlamydia, f., is another name for the island Delos.

Xōrī'vē: pu'sca, a(b) zo(p)sō'va(n)e a(b) vy'sxlo(st), a(b) me(c) [ho're] [source] (Ber).
"Horeb, Desertum vel solitudo, siue destructio, aut siccitas vel gladius [source]" (Onom); Horeb (Mount).
Xōreb (Lxx); the mountain where law was given; "waste" (Young); "desert" (Sm); "drought", "glowing(heat)" (EB); "muddy" (Genesius).

Xristo'S, e(l): Mesia, Pomaza'neč (Ber).
Xristos, m., the Anointed One, the Christ.

Xristī: pomaza(n)niī, ca'rie, ă Iere'i i Prorō'ci nazyva'iut-sia (Ber).
The Anointed ones.

Xrī'santh-b: Zlarocve'tenb, zla'tyj cvē'tb, Oct. 17, Mar. 19 (Ber).
Xrysanthos, m., from Gk xrysanthes "with flower of gold".

Xrī'sogon'b: zlatoro(z)de'nē, Dec. 22 (Ber).
Xrysogonos, m., from Gk xrysogonos "born or begotten of gold".

Xrī'sostum'b: zlatou'st-b (Ber).
Xrysostomos, m., "of golden mouth".

Xristodu'lē: Xristou'vē ra'b (Ber).
Xristodoulos, m., "slave of Christ".

Xristoforē: xri[z](s)tono'sec(ă), 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(ă), a(b) skvaplia'iuči(j)sia, a(b) mo(1)ča'či(j) [source]. Druhn D[a]v[i](d)[o]vč (Ber).
"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".

Χοσι'η: mu'riŋb (a) co(r)nyj [source] i Xo'sb [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.

Σχ'τυ xa(l)dē(j)skî, Lîdy, Lîdiî, narože(n)e, a'bo rō(d), roža(j) pokolē'nia. Na'rō(d) (t) Louda nazv(a)n [source]. Zri Liu'dă (Ber).
Lydians, a people of Africa (see Lud, Ludim, Jer 46:9). Berynda's entry is "Chaldean shields" -- from OB: "... išlemy deržaše šč'îty xalde'îskî vse'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.

Psalme, Psal'm: pě'nie, pě'snka, Êhra(n)e na' ĭnstrume(n)tē a(b) spē'venaa pě(s) (Ber).
Psalmos, m., a person from Athens (Pape); "singing", "song".

Psimmî'fț: ble'jvasʹ, fa'rbă e(st) farbova'tî lîce' [source] (Ber).
Psimythion or Psimmythion.

Ővî'dă, û(1) Ave(d): nevo(l)nī(k) [source] (Ber).
"Obed, Seruus, vel operarius [source]" (Onom); Abed (Onom-Gk), sym A've'dovă (OB), Obed, Œβĕd; Obed (Vg) [Judg 9:27]: "serving" (Young,Sm); "servant" (EB).

Ővô'țhă: bubo'nki, a(b) ŏ(t)ceve, a(b) pra(h)nē'nia [source] s(1) E'thă [source] (Ber).
"Oboth, Pythones, siue vtres, aut patres, vel desi- deria [source]" (Onom); Oboth; Ōbŏth [Nu 21:10]; "hollows" (Young); "water-skins" (Sm).

Ő'gă: plia'co(k) a(b) kola(č) a(b) našměvî(s)ko sī(r): zade(r)-žany(j) a(b) peresk'o'ženy(j)[source] [slo(v): i ū'he,
ska(z):] (Ber).
"Og, Subcineritus, panis vel torta, aut subsannatio vel Syriace, detentus, aut impeditus [source]" (Onom).
Og [Nu 21:33, Dt 3:1]. Og was regarded as an unusually large giant; "long-necked", "giant" (Young).

Odi'd: po(d)pira'iuči(j), a(b) de(r)žači(j), a(b) podno'siačij [source] (Ber); ada(d) [source] (Ber).
"Oded, Substentans, vel tenens, aut erigens [source]" (Onom); Oded; Óděd, Adad [2 Ch 15:1 and 2 Ch 28:9]; "aiding" (Young); "restoring" (Sm).

N.B. Name of two people.

Odi'a, Ōda'ia: xvala' pa(n)skaa, a'bo vyzna'nia [source], [source. s(l) 6 i'me'n̓p̓ nëstb] (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).

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.

Okean'b^vsesve'tnee mo're , m(c), Sept. 12 (Ber).
Okeanos, m., the great sea that encompasses the land, the ocean; personified as a deity, the son of Óoelus and Terra; father of the rivers and nymphs.

Om'a'n b a(b) Ōn'mb, 1l̓l̓ Iana'mb, e(l): xoro'ba, a(b) mo(c)-no(st) a(b) zlo(st) i(x) ... [source] ... una(m)sam ma i edda[ tri i'meni v(s)ku'pe, Ōna'mb, Seme(j), i Ia'da. Zna(j) Lxx t(l) a'sče si'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 Ūnan, A Ūnam); "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.

Omar, Dicens, vel loquens, siue amarus vel exaltans.
[source]" (Onom); Omar, Ōmar (Lxx,A,L), Gen 36:11 Oman; "mountaineer" (Young); "eloquent, talkative" (Sm); perhaps "eloquent" (DB).

Ōrī'və: kru'kə, a(b) slo(d)kij, a(b) rukujma, a(b) zamē'šu-iičij, a(b) veče(r)nij [source] (Ber).
"Oreb, Coruus, vel suuais, aut fideissor, vel commiscens, 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'nə, (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'rə: hora' a(b) počina'iuiči(j), vyvo'diači(j) a(b) oka'zuičij [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.

ōrə: a(b) Hu'rə, vo(1)no(st), a(b) bē'lo(st) a(b) dēra' ... [source] (Ber).
"Hur, Libertas, siue albedo, aut foramen [source]" (Onom); Hur (RSV), Ōrə [Gen 46:12]; Onan, Aunan (Lxx) [1 Ch 11:32] Hurai, Our(e)i (Lxx, A); "free, noble" (Young).

Ōsa'nna: zba(n) prošu', a(b) sp[a]s[i] nī'nē [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).

Ōsīa': sp[a]si'telb, a(b) sp[a]se'nīe [a(b) spa'[sa]em(ə), il(ı) xran'i-te(l) a(b) b(ə)iania'a(j)] ... [source] (Ber).
"Osee, Saluator, aut salus [source]" (Onom); Hosea, abbrev. of Heb Hoshayah; Ōsē' (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.
Ofe'lb: veža', a(b) te'mno(st) a(b) mhlα' [source] [s(l) ně(st)] [source] Otha'l'b. (Ber).
"Ophel, Turris, aut obscuritas, vel nebula [source]" (Onom); Ophel; Ofal, Ofal, Ofel [2 Par 27:3]; "hill" (Sm); "stronghold, tower, hill" (EB); "swelling or bulge" (DB); "high place" (Young).

Oť'rb: prevy(š)ša'iuči(j), a(b) pozosta'ly(j) [source] (Ber).
"Othir, Excellens, siue residuus, aut remanens [source]" (Onom); Hothir, Ōthērei, Ėthei (Lxx), Ōtheir (L), Othir (Vg) [1 Ch 25:4]; "abundance" (Young).
N.B. Thirteenth son of Heman.

Ooli'j: perepro'suiuci(j), a(b) očeko'vuičij, počina'iučij, ža'luuičij, a(b) bra(t) mině' [source], ta(k)že pīši Ooliva'. (Ber).
"Oholi, Iđem (i.e. Oholai, Deprecans, vel expectans, aut incipiēns, vel doles, siue frater mihi)" (Onom); Aḥlai; 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".

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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."

Avigailvns Hunnaeus S. Theologiae professor Regius.

CORNELIVS REYNERI GOUDANUS, S. THELOGIAE professor Ordinarius.
APPENDIX B

Letters from Rev. W. Sharanevych, Toronto, Canada, concerning the contemporary Berynda families in Poručyn, Ukrainian S.S.R.


"... 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..."
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
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 Septyc'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.
... Poručyn is 17 kilometres from Berežany. Bohdan Lepkyj's father was the parish priest of Poručyn and Bohdan [Sharandevych ? 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. Paraskevija, 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 are 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 moories 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 ..."
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This is the third edition of the Leksikon slavenorosskij 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 palaeographic 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.


The article concerns itself with an analysis of the "Leksikon" and some facts relating to Berynda's biography. This work was unattainable.


The author illustrates the significance of the works of Berynda in Ukraine, Russia and Bielorussia; the influence of the Renaissance on the ornamentation in Berynda's publications; and the lexicographer's direct and indirect participation in the various publications of the Pečersk Monastery in Kiev.

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Kyjiv, 1945.

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An analysis of the Ukrainian stress in Berynda's "Leksikon".


The article discusses some of Berynda's etymologies. A list of Berynda's source abbreviations along with their full form is also supplied.


The author compares the 1627 and 1653 editions of the "Leksikon" pointing some of the differences in the two publications.
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This is a report on the paper J. Janów delivered at the Committee on Slavic Studies of the Polish Academy of Sciences. The author points out the ties between Berynda's "Leksikon" and Western European scholarship, especially with the Onomasticon of the Polyglot of Antwerp of 1569-1573.


A review of the paper by J. Janów on the ties between the etymologies in Berynda's "Leksikon" and the etymologies of M. Grek and M. Retor presented at the Session of the Polish Academy of Sciences.

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The article is concerned with the non-Slavic lexical impact on P. Berynda's lexicon.


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Žurnalъ Ministerstva Narodnogo Prosvieščenija, 1838,

No XIX, p. 567-568.
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Mention is made of Berynda's selling of books in 1616.


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Mardarie, Monk, of Cozia, Lexicon Slavoromanesc din 1649 (prescurtat după al lui Berinda), etc. 1900, 8° Ac 734/19.

Berynda's "Leksikon" served as the basis for this dictionary.


Bibliographical information on P. Berynda.


A description of XVI-XVIII century books written in Cyrillic located in the Ukrainian State Public Library of the Academy of Arts and Sciences in Kiev. Bibliography of Berynda's works.

Berynda, Pamva, Na Roždestvo Hospoda Boha i Spasa našego Isusa Xrysta vërše dla utěxi pravoslavnym xristianom
BIBLIOGRAPHY

L'viv, Brats'ka drudarnja, 1616, 16 nenum. arkušiv.

Verses by P. Berynda published in L'viv in 1616.

______, Leksikonъ Slavenorосskij, i Іменъ Тлъкованіе, Pровое Тпомъ Ізображисія, V(і) Kinoviі S(t) Ve(l):
Čudotvornя Lavry Pečerskia, Тščaniemъ, вѣдѣниемъ вѣ і іздѣ-
veniemъ малѣішахо въ Иеромѣнaseх Pamvy Beryndy PrõtosIggela
Thronu Ierusaliмskoho, Kyjiv, 1627, 4 stor. + 475 стовп. +
476-477 stor.

"Leksikon" also includes a panegyric verse by Taras-
sij Zemka on the coat of arms of Dmytro and Danylo Balaban.

______, Leksikonъ slavenorосskij (іменъ tlъkovanie),
vseчестным оtcем, kір Pamvoiu Beryndoiu, protosIthhelom fromu
ierusalимskoho zhromaženyj .., Kutein, 1653, 4 + 324 pp.

The second edition of P. Berynda's "Leksikon" with
a foreword by the Abbot of the Kutein Monastery, Іoіь Tru-
cevyч.

Anthologion s bohom sъderžaj cerkovную слуžбу Іz-
brannyх sviatyh на вебь hod ..., Kyjiv, drukarnja Kиеvo-
Pečers'koji Lavry, 1619, 16 + 1048 pp.

Includes a foreword by Elesej Pleteneч'kij. The trans-
lation from Greek was rendered by Iov Borec'kij, Zaxarija
Kопystens'kij and Pamvo Berynda. The afterword was authored
by Berynda.

Nomokanon, іли zakonnoe pravylo ..., Kyjiv, Drukar-
BIBLIOGRAPHY

nja Kyjevo-Pečers'koji Lavry, 1620, 4 + 140 pp.

Foreword by P. Berynda.

Iže v sviatyx otca našeho Ioanna Zlatoustaho arxiepiskopa Konstantinahrada patriarxi vselenskaho besědy na 14 poslanij sviatoho apostola Pavla ..., Kyjiv, Drukarnja Kyjevo-Pečers'koji Lavry, 1623, 34 p.t. 3202 stovp.

The translation from Greek is by Kuprian, a monk-priest from Ostroh. It was improved upon by Lavrentij Zyzanj, Zaxarija Kopystens'kyj and Pamvo Berynda. Some copies of this publication contain a dedication to Stepan Četvertyns'kyj from Zaxarija Kopystens'kyj, others, a verse-dedication to Fedir Kopystens'kyj from Pamvo Berynda and verses by Stefan Berynda.

Triodion sî est tripës nec sviatoi velikoï četyrdesiatnîci ot ellînskaho ïzslëdован bhahoslavlëniem i tščaniem prepodobnaho i pravoslavnaho otca kîr Zaxariî Kopîstenskoho..., Kyjiv, Drukarnja Kyjevo-Pečers'koji Lavry, 1627, 2 ark. nenum. + 802 pp.

Tarassij Zemka rendered the translation from Greek. The foreword is by Zaxarija Kopystens'kyj and the afterword by Pamvo Berynda.

Imnolohiia, sî est pësneslovie ..., Kyjiv, Drukarnja Kyjivo-Pečers'koji Lavry, 1630, 6 nenum. ark.

This hymn collection includes a panegyric-acrostic to Petro Mohyla signed by ten persons, among them, P. Berynda.
BIBLIOGRAPHY


An account of the first publications by the Kyjevo-Peěrsk printing house.


Chapter IV (p. 70-107) discusses Kievo-Pečersk's activity in printing along with Pamvo Berynda's participation and contribution.

References

Onomasticon (Hebraea, Chaldaea, Graeca et Latina nomina virorum, mulierum ... locorum, etc.) of the Biblia sacra, Hebraice, Chaldaice, Graece & Latine, Edited by Benedictus Arias Montanus, Printed by Ch. Plantinus: Antverpiae, 1569 [1571]-73, fol. 6. h. 4-11.

The Polyglot's Onomasticon was one P. Berynda's main sources. It was considered the most critical edition of the Bible of the time.

Biblia sîrčč knïhy vetxaho i novaho zavêta, po iazy-
BIBLIOGRAPHY

ku slovensku, Ostroh, 1581.

The first complete Bible in Church Slavic. One of Berynda's main sources in compiling his "Leksikon". A copy from Metropolitan Ilarion's library, Winnipeg, Canada, was utilized. Part of the Book of Genesis was missing.


Diligently compared with the Hebrew, Greek, and other editions in diverse languages. The Old Testament was first published by the English College at Douay, A.D. 1609 and the New Testament was first published by the English College at Rheims, A.D. 1582. With annotations, references, and an historical and chronological table.


The 1611 version was translated from the original tongues. It was revised 1881-1885 and 1901. Compared with the most ancient authorities and revised 1952.

BIBLIOGRAPHY

Analytical Concordance to the Bible, by Robert Young, LL. D., Funk and Wagnalls Company, New York, sine anno.

Twentieth American edition, revised throughout, sixth printing. The proper names of persons and places are included with the literal meaning of each, as far as can be at present ascertained. Their proper syllables are also marked and accented according to the principles of Hebrew and Greek the accent being placed on the last or on the second last syllable of the word.


A list of all the place names mentioned in the Old and New Testaments is included.


A study of ancient Onomasticons.

A Church Slavic-Ukrainian Dictionary of the XVIth century.

A dictionary included in a manuscript of 1282.

A first printed Church Slavic-Ukrainian dictionary. One of Berynda's main sources.

This dictionary of names is based on materials of XVI-XVIII centuries in Bielorussia.

The dictionary lists the most frequently used personal names in contemporary Ukraine.
BIBLIOGRAPHY


The formation of Slavic personal and geographic names.


The origin and etymologies of the names are supplied.


The etymology and provenance of Greek names.


A Dictionary of the Church Slavic language.
BIBLIOGRAPHY


Xolmskij Pravoslavnyj Kalendar (for the year 1885) 240 pp.
# ABBREVIATIONS

<table>
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<tr>
<th>Abbreviation</th>
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<td>A</td>
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<td>abbreviation</td>
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<td>Ass</td>
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<td>Ch</td>
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<td>Cheyne</td>
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<td>contr</td>
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<td>Codex Cottonianus Geneseos (Swete, Vol. I, p. XXIII)</td>
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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
Gen - Genesis (a book of the Bible)
Gk - Greek
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)
ABBREVIATIONS

Lagarde - Lagarde, de, Librorum Veteris Testamenti Canoniciorum, Pars Prior Graece, Gottingae, 1883.

Lat - Latin


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 (Biblia sîrčč knîhy vetxaho ľ novaho zavêta, po jazyku 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


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)


Sa - Samuel (a book of the Bible)


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


voc - vocative

ABBREVIATIONS

Young - *Analytical Concordance to the Bible*, by Robert Young, Funk and Wagnals Company, New York, sine anno.
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TABLE I

TRANSLITERATION OF LETTERS USED IN "LEKSIKON"
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### TABLE III

**TRANSLITERATION OF GREEK ALPHABET**

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ABSTRACT

The purpose of this thesis was to examine the material of the onomasticon part ("Leksikon 2") of Pamvo Berynda's Leksikon slavenorosskij i imen' tl'zkovanie 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
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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 namelore. 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.
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.

*Leksikon slavenorosskij i imen' tvl'kovanie* 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 Slavic languages of the beginning of the XVIIth century.