

# Hebrew Names and Name Authority in Library Catalogs

by

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## Abstract

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Because of the differences in alphabets, entering Hebrew names and words in English works has always been a challenge. The Hebrew Bible (*Tanakh*) is the source for many names both in American, Jewish and European society. This work examines given names, starting with theophoric names in the Bible, then continues with other names from the Bible and contemporary sources. The list of theophoric names is comprehensive. The other names are chosen from library catalogs and the personal records of the author. Hebrew names present challenges because of the variety of pronunciations. The same name is transliterated differently for a writer in Yiddish and Hebrew, but Yiddish names are not covered in this document. Family names are included only as they relate to the study of given names. One chapter deals with why Jacob and Joseph start with "J." Transliteration tables from many sources are included for comparison purposes. Because parents may give any name they desire, there can be no absolute rules for using Hebrew names in English (or Latin character) library catalogs. When the cataloger can not find the Latin letter version of a name that the author prefers, the cataloger uses the rules for systematic Romanization. Through the use of rules and the understanding of the history of orthography, a library research can find the materials needed.

Advisor: Rabbi Dr. Harvey Well.

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Scholarship is a long and difficult course and does have a cost. If you found this useful I would appreciate a token of your appreciation for the work involved. You may send a donation in my name to Congregation **Kehilath Jacob Beth Samuel**, 3701 West Devon, Chicago, IL 60659 or directly to me at 6617 N Mozart, Chicago, IL 60645. Suggested donation is \$20.

Thank you.

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## Table of contents

Acknowledgements	4
Forward	5
Introduction	6
Chapter 1 Names and their Importance	7
Origins of Hebrew	7
Power of Names	8
Linguistic Proofs	8
Chapter 2 Hebrew names in the Tanakh	10
Names for God	10
YHVH	10
Elohim	12
Classification of Personal names	14
Table 1: Names that end in יהוסי	14
Table 2: Names that end in אל	19
Table 3: Names Prefixed with	20
Table 4:	
Chapter 3 Post Biblical and Contemporary Hebrew names	42
Names from Aramaic	42
Chapter 4 Family names	
Chapter 5 What is name authority?	
Name authority	
Reasons to need name authority	
Chapter 6 Transliteration and transcription for Hebrew	
Chapter 7 Examples of names in catalogs	
Chapter 8 Conclusions	
Bibliography	
Appendix 1 Early Phoenician and Samaritan Alphabet Chart	
Appendix 2 Rules for transliteration and name entry	
Anglo-American Rules revision 2 rules for Hebrew names (pre-1978)	
<i>Encyclopedia Judaica</i> rules	
Index	

Notice: This dissertation includes the name of God in English and Hebrew letters and two or more letters from the Hebrew name. This document should be treated with the respect due any holy document containing *Shmot* (שמות).

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Over the course of my life many teachers have shaped my thought processes. There are too many people who helped me to list here all by name. They range from relatives, friends, teachers, colleagues, authors of the books and articles I read, students, and casual acquaintances. Some people helped me understand diverse points of view. Some people supported my ideas and others never understood one academic idea or theory I told them. One person just had a knack of giving me words of encouragement when I needed them the most. I have many friends and acquaintances who are very bright and understand many areas of knowledge. They helped me clarify ideas and think more clearly.

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## Forward

For over 30 years I let the dream of getting a doctorate simmer in my thoughts. It has taken me over thirty years of learning, hoping and thinking to come up with a topic for my dissertation. For six years I worked on the idea of examining the gifted personality in *Tanakh*. I did research on the nature of giftedness and tried to relate the ideas to Biblical characters. This idea came to me as a result of needing to learn more about my son's situation. I did a lot of research and wrote 15 pages before the idea and enthusiasm fizzled. There was a long period that I did nothing. When I started teaching library school students I realized that I need to complete doctorate on a topic more connected to libraries. My earlier ideas were not related to my

current teaching responsibilities or interests. I bugged all my friends and colleagues with conversations about topics. I thank them for putting up with all my discussions and questions. Finally the week of January 17, 2004, when we read *parashat Shemot*, the *parasha* convinced me of the perfect topic. The book of *Shemot* starts: "These are the names of the Children of Israel" **וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל** Names have always interested me. I keep records of names for genealogical and other reasons. While preparing to teach the course on beginning cataloging, name authority was one topic I prepared a lecture about. Name authority is the system for keeping track of names in library catalogs. Name authority is something few non-catalogers understand, yet the application of the principles has wide applications to any organization that needs to keep records of people. The idea for my research was born. I had an idea close to my heart and within my expertise to complete in a reasonable period.

## Introduction

Names have always fascinated me. From the moment I learned that people are more sensitive to sound of their own names than any other word I was hooked on the psychological nature of names. When I learned about the etymology and sources of names, I was hooked on the meanings of names. In high school while learning German I compiled a list of American names that come from German words. Most of the names on the list could be considered Jewish names because they are also Yiddish words. Since we frequently name babies after ancestors, the study of names is important in the study of family history and genealogy.

After examining what I have been thinking and writing about during my career, I decided to write about names. Many people<sup>1</sup> have written about names from a genealogical perspective. There are many books<sup>2</sup> of names to help parents name babies. But I could find no one examining the etymological and linguistic roots of Hebrew names as they relate to current orthography and library catalogs.

In the Jewish tradition we say that each person has three names, the one given by their parents, the one people call them, and the name they make for themselves. The problem for a researcher is to differentiate between those names. Anyone who deals with large numbers of names, whether they are a business dealing with customers or a librarian cataloging books, needs to make sure the names fit the person they are dealing with. Some people such as those in security and law enforcement need to be sure of identity. I heard on the news that law enforcement agencies who maintain watch lists have a problem with transliterations of names in non-Roman characters. These agencies have no rules for choosing a form of a name or for systematic Romanization. These are operations that librarian catalogers do every day. The establishment of the form of a name entry is based on precedent, the name the person uses, and rules for the language of the person's county of origin. This is all part of name authority.

I start out with the etymology of names from a linguistic view including the history of names and sources of the meaning of names. Hebrew names from the Biblical, Talmud and contemporary periods are examined. Family names are discussed and all this is background for the examination of Hebrew and Jewish name authority in libraries that use *Anglo-American Cataloging Rules* revision 2.

This study is limited to Hebrew given names. This is not a comprehensive study of all Jewish names. Jewish names from non-Jewish sources unless they date from Biblical times. Yiddish names are not included in this study. Many names used by Jews have Yiddish, Greek, European, or English sources. These names may be used to call people to the Torah and in Jewish legal documents, but they are not part of this study. Jews often have Hebrew legal names and secular names. Secular names in Europe were sometimes in Yiddish. Some of these "secular" names have become Jewish legal names for contemporary Jews. Some names with foreign roots in the Tanakh are included because they have become popular Hebrew names. Some names with Aramaic roots that appear in the Talmud and are used today are included in this study. This study is mostly concerned with first, given names. Last names are not part of the same linguistic tradition as given names and family names. Last names have more flexibility and range of language sources than first names. Originally last names were most often chosen by adults for themselves. Adults often change their last names. Married

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<sup>1</sup> For example : Benzion Kaganoff and Dan Rottenberg.

<sup>2</sup> For example : Alfred Kolatch.

women take their husband's names. Very few adults change their given names. Most Jews outside of Israel do not have last names based on Hebrew roots. The exceptions are patronymic names based on Biblical names.

Catalogs from major research universities, major Judaica collections and national libraries were examined.

## **Chapter 1**

### **Names and Their Importance**

#### **Origins of Hebrew**

The mysteries of origins have never ceased to fascinate us. Origins are always important to understand the how and why of our existence. The idea that Hebrew was the original language and the only language comes from Genesis 11:1 **הָאָרֶץ שְׁפָה אֶחָת וּדְבָרִים אֶחָדִים-וְיָהִי כָל** . (All the earth had the same language and words.) Targum Yerushalmi on the verse says that this one language was **בלשון קדושא** . (in the holy language) This view was not only a Jewish point of view, but was widely held in the Christian world. In September 1797 a child of about 11 or 12 was seized by three sportsmen who saw him naked, gathering acorns and roots. The wild boy became known as Victor or the wild boy of Aveyron. There were some people who expected him to speak Hebrew. Victor was dirty, inarticulate and fought anyone who tried to help. His case became an experiment in learning language for his teacher, Dr. Jean-Marc-Gaspard Itard. Victor could understand speech and identify speech sounds. He could respond to the sounds of movement, but not to a distant human voice. Dr. Itard tried to teach him vowels and later used a game to teach him written words. Victor learned to read a large number of words, but never grasped the skill needed to read phrases or sentences. Despite gifted and talented teachers, the boy never learned language or other ways of society. Dr. Itard was convinced the child was performing to his limits of his intelligence and that limit was sub-normal.

Victor could make the sounds (phonemes) of language. His hearing was normal, but he had no examples of human speech. Phonemes are the smallest units of sound; morphemes are the smallest units of meaning. They are the building blocks of language, which is symbolic thought. The first sounds humans made were imitations of the sounds of nature. These grunts were the first morphemes. The descendants of those words are onomatopoeic words such as bang, swish, gong, gurgle in English and **גונג , צלצל , בקבוק , גרגור**, in Hebrew.

*Feral* is the term for children apparently raised away from human contact. Since the 1600s, about 40 cases of feral children have become widely known and documented. The ones who were able to learn to speak were the one who had human contact before the age of two. The most recent case was a young boy, John Ssabunnya, who was reared by apes in the jungles of Uganda, living with a colony of African Green monkeys. John was born in the mid 1980s. At the age of two, three, or four, after witnessing his mother's murder by his own father, the boy ran away to the jungle. He was adopted by a local colony of African Green monkeys. The boy learnt their mannerisms, became adept at climbing trees and lived on a diet of fruit, nuts, roots and berries for the next three or four years. When he was finally found in 1991 and cleaned up, he was recognized by local villagers. After several years of intense schooling he learned to speak and was able to tell his story.

These examples prove that hearing human sounds and language is required for the acquisition of language skills. The also explains why deaf child can never fully speak with the same intonation and fluency as hearing children. Deaf children have all the vocal abilities of hearing children, but the example of nuance, intonation and example are never present.

## Power of Names

In Genesis 2:19-20 Adam gives all the beasts and birds names. In Genesis 3:20 Adam names his wife, חַוָּה Eve. This was a power over the world that God granted Adam. The act of naming gives the namer a kind of magical power. When parents name a child, they choose a name that will fit the child. Adam named his wife, *Hava*, meaning life.

Even though I can not find a scientific experiment to prove this, a person is more sensitive to hearing his/her own name than any other word. I tried this experiment in a casual setting and it points to being true. People have stated that it seems to be true for them. In interviews with people with names that are also common spoken words (i.e. Yisrael or Barukh) they stated that when someone says a sound close to their names they listen to see if they are being called. One "*Barukh*" knew from the tone of voice the difference between his name and the beginning word of a blessing.

Among the sources for names are names in nature (such as names based on animals), names containing God's name (Daniel, Michael, Samuel), names from common words (Hannah, Dina, Abba) and names that are diminutives, derivatives, pet forms, or language transformations of other names (for example Danny comes from Daniel and Mary comes from Miriam.)

## Linguistic Proofs

There is no irrefutable scientific experiment based proof for linguistic theories. Evidence for the development of language is gathered from old writings, differences and similarities among languages, language in isolated groups, understandings of the physiology of making phonemes, and understanding of history, sociology, and psychology. A correct hypothesis can not be proved; only incorrect hypotheses can be disproved. Since audio recordings from ancient times do not exist we can only speculate on how sounds have evolved. Nothing stated in this document is certain. I present the best evidence and make my analysis, but no one knows when new evidence will show errors in my work. Language is the result of meaning attached to sounds and writing. I have learned from the writing of Dr. John Gray<sup>3</sup> the words one person says have different meanings in the head of the listener. His talks a lot about the gender differences in language, but really the implications of research for linguistics is that gesture, verbiage, and tone of voice are important for the meaning and interpretations of conversations. Written words give the researcher only a small percentage of the information a language researcher would want. Some of the sounds can be guessed from how words rhyme in poetry.

## Why Study Given Names?

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<sup>3</sup> See his Mars/Venus books. *Men are from Mars; women are from Venus* and others.



This study is focusing on given names because they are the personal names from one's parents. Personal names have existed from the time of the very first, man, Adam. Parents choose names for personal or family reasons. They are more limiting than family or last names. Parents choose names that sound "nice," honor one's ancestors, or have a quality that the parents would like to have emulated. Family names have more diverse sources than personal names. In an effort to make their choice special parents choose unusual spellings or search sources such as the Tanakh to find inspiration. Many family names have different meaning for Jews and non-Jews. For example *Katz* for German speakers means *cat*. For Jews *Katz* is an acronym for *kohen tzedek*. *Kessler* as a German name is someone who makes kettles or a coppersmith. As a Jewish name it is a patronymic from the Hebrew *Yekutiel*. *Kessel* was a nickname for *Yekutiel*; hence *Kessler* means, "descendent of Kessel." The English name, Cooper comes from the maker or seller of barrels, wine casks, or tubs. Cooperman is the helper or servant of the master cooper. For Jews and Germans *Cooper* and *Copperman* derive from *Kupfer* ("copper") meaning *coppersmith*. *Wahl* in German and Yiddish names means *choice* or *election* while in Polish it means *ox*.

Given names are easier to trace their sources. The vast majority of Hebrew names have origins in the Tanakh. Other names such as Moses, Alexander, and Esther. come from the surrounding cultures. Some names such as Akiva, Rabba, and Abba come from Aramaic and are mentioned in the Talmud. Modern Israeli names come from contemporary Hebrew words and their derivatives i.e. nicknames, pet names and diminutives of previous names. For example Joe, Yossi, or Joey from Yoseph and Sam, Sammy, Shmuli, Shimu, and Shep from Shmu'el.

Hereditary family names were enacted by law over long period of time. It was not until January 1, 1935 that a Turkish law went into effect making the use of family names compulsory. In Western Europe laws were passed in the 18<sup>th</sup> and early 19<sup>th</sup> century to require the use of family names. In 1787 Emperor Joseph II issued an edict ordering the Jews of Galicia and Bucovina to adopt family names. July 20, 1908 Napoleon decreed that all Jews in his empire were required to have family names. In 1845 Russian Jews were finally required to take permanent family names even though the process began in 1821.

## Chapter 2

### Names in the Tanakh

#### Names for God

Many Biblical and modern personal names contain the name of God by the use of two or more letters from one of the Hebrew names of God or use of a name connected to the attributes of God. This suggests that humans, created in the image of God, attempt to put a bit of God in the newborn. The Hebrew names for God do not always translate precisely into English partly because the name of God in Hebrew is closely connected with the religion, history, and nationality of the Jewish people. In English expressions such as, “Oh God!”, “My God!” and “God be with you,” the concept is the G – O – D is the representation of the personal name. We are addressing God directly by using the word G – O – D. In Hebrew both from a theological and linguistic point of view the names for God address attributes of God. The phrase, “הוא אלהים” hu elohim (Y is God) is meaningless in modern English. ‘Elohim is the “office of divinity.” An analogous express in English is, “Jack Goldberg is the rabbi.” You may still call, “rabbi” and Jack Goldberg will answer, but “rabbi” is the name of the office. In the human world, another person may occupy the office of rabbi. In the divine world, Y always has been and always will be God. The divinity and personal aspects of God’s names are integral to understanding the history of human and divine names.

This study is concerned with names of God that set precedence for Hebrew names. Those names are **YHVH**, **‘el**, and **‘elohim** [אלהים, אל, הוה-הי] Names describing qualities such as “redeemer, Lord of hosts, and Man of War” are not part of this study.

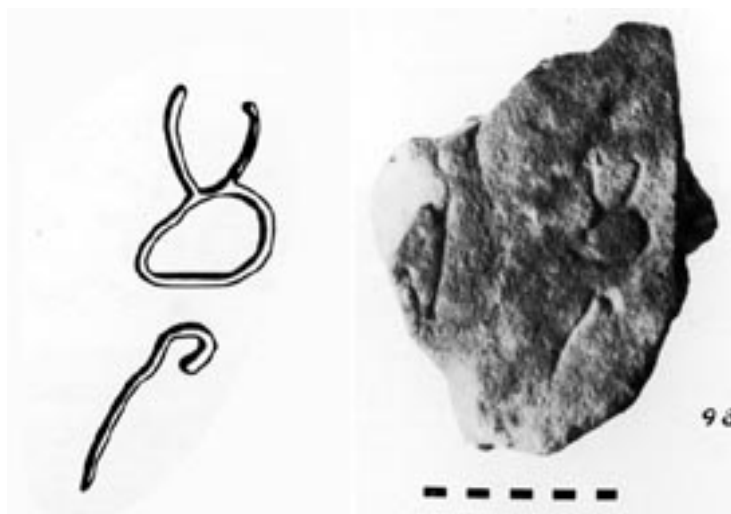
#### YHVH

Hebrew personal names, including the names of God, are more than mere distinguishing titles or labels. The names used for God represents the conception of the Divine nature or character or the relation of God to the people. The name represents the Deity as He is known to worshipers and stands for all attributes which are revealed to them through His activity. A new manifestation of His interest or care may give rise to a new name. An old name may acquire a new connotation or significance through new experiences of sacred relationships. Names for people represent qualities and attributes of that person.

The poetic and mythological texts, which came to light in the excavations of Ras Shamra-Ugarit in the years 1930, 1931, and 1933, refer to the Canaanite pantheon. Baal was the god of fertility.<sup>4</sup> ‘El was the head of the pantheon and recognized as the god of all Canaanite peoples.

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<sup>4</sup> See Judges 6:25-32 for the story of Gideon tearing down the alter of Baal. Baal worship was a wide spread rival to Judaism in Biblical times. Prophets and kings fought against the pagan rituals of Baal worship. King Ethball of the Phoenicians served Baal as mentioned in 1Kings 17:31. For some reason “Bel” is sometimes used in English translations of Canaanite stories.



Yamm is the master of the sea.

In this picture from the collection of Prof. Benjamin Sass and found in the web site : <http://as3.lib.byu.edu/~imaging/negev/Names.html> אל[el] is present as a single word in the ancient script. This inscription is from about 1500 BCE. Since the date of the Exodus is not exactly clear in our time frame, this inscription would roughly match the time of the Exodus. The script would likely be what Moses used for the Torah. In later texts (for example Habbakuk) from the Dead Sea Scrolls the name of God is written in the script of the First Temple period even though the rest of the text was in a contemporary script.

From a corpus of over one hundred inscriptions with the Yod – Heh [יה] or other forms of the tetragrammaton the scribes wrote the letters in archaic script. Since most of the inscriptions of these ancient dwellers were religious, their language was viewed as a carrier of sacred knowledge and such a language has a conservative preference for archaic forms. That is, God's name should be written in the script used by Moses. When explaining God's names it is difficult to separate the theological from the linguistic, grammatical, or sociological aspects. The tetragrammaton or שם יהוה Hebrew represent the personal name of God. The four letters ה-ו-ה-י, the four letter<sup>5</sup> of the personal or private name of God are never written casually or taken in vain. When two letters of the name are used (such as yod-yod [יִי] or yod-heh [יְה]) they imply that the writer meant the full name of God. In the inscriptions the picture of a ram is connected with both Yah and 'El.

Perhaps there is a connection between the sound made by a ram and its Hebrew name 'ayil [אֵיל] [yod between the aleph-lamed? Also perhaps there is a connection between the ram and the name of God since אֵיל is connected to the name of God?

Eliezer Berkovits<sup>6</sup> says that the Hebrew words associated with God are difficult to translate. In his *Man and God* he lets the Hebrew stand as an appreciation of the original whenever possible. When the limitations language did not allow that he uses a "Y" to present the four letters of God's name when writing about the concept or philosophy of God and YHWH when dealing with the uniqueness and personal closeness to God. He does not put the letters in bold or italics. This method works for a book of theology, but is not satisfactory for a work dealing with linguistics and

<sup>5</sup> See the Ten Commandments in Exodus 20:7. While many explain this commandment means not use God's name falsely in an oath; others say it means never to use God's name in way not connected to a higher purpose. In the Talmud Pesachim 50a it is stated that in the world to come the tetragrammaton and its pronunciation will be one. ת אבל לעולם "ף דל"י ונקרא באל"ד ה"לא כעולם הזה העולם הבא העולם הזה נכתב ניו. הבא כולו אחד...

<sup>6</sup> In *Man and God* pages 9, 11-21.

orthography. I will use the letters in bold face when dealing with the letters or orthography of God's name "Y" in plain type face if writing about any other aspect of the personal nature of God.

There is a separation of the name of God from God's attributes. When Moses is at the burning bush in chapter 3 of Exodus talking directly to God, he is skeptical. Y first identifies himself with history, "the God of your father, the God of Abraham ..." <sup>7</sup> Moses was afraid but still wanted a better way of referring to Y. Moses said that the Israelites would not believe he was sent by God without a name. God says to Moses that His name is: Eheyeh-Asher-Eheyeh. <sup>8</sup> Moses is then commanded to tell the Children of Israel Y the God of their fathers ... has sent him and "This shall be My name forever." <sup>9</sup> God is telling Moses and the Children of Israel his personal name.

What does it mean to be able to call God by His name? Berkovits says that this and other phrases referring to God such as "Y is a man of war, Y is His name" <sup>10</sup> are mysterious. Berkovits suggests that Y is a man of war because Y, his name and Y is equated with war. This contradicts narrow interpretations of God's name.

In some places "the name, Y" or "Your name" means giving glory or reputation. Psalm 8:2 and 10 says : "How majestic is Your name throughout the earth. " If the universe is the creation of God and Man is the image of God, it is logical that parents would want a piece of God's name in their children to always remind them of the glory of God. Another reason to use a form of God's name in naming your child is that the spoken name is equivalent to having the divine presence, power, or glory in your family all the time. Since God's name excites emotions of love, joy, and praise (Ps. 5:11; 7:17; 9:2; 20:1, 7) parents want those emotions toward their children. Berkovits, the theologian, explains the meaning of God's name in the terms of glory, redemption, and honor, while the linguist wants to understand how the names enter the language and thought of the people.

The tetragrammaton (**YHVH**) occurs about 6823 times in the Tanakh. It is sometimes represented in English as "Jehovah," but this is philologically impossible. <sup>11</sup> **YHVH** appears to be the third person singular imperfect "kal" of the verb. This explanation agrees with the meaning of the name given in Ex. 3:14, where God is represented as speaking using the first person-"I am." The idea of life is intimately connected with the name YHVH from early times. He is the living God, the source and author of life, as contrasted with the lifeless gods of the heathen.

## Elohim

Elohim (אלהים) is a plural form though commonly accompanied with a singular verb or adjective. This is, most probably, to be explained as a majestic or royal plural. Compare to the similar use of

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<sup>7</sup> Verse 6. אלהי אברהם, אנכי אלהי אביך ...

<sup>8</sup> The JPS English translation leaves these words untranslated in the main text. A footnote adds that the usual translation is either "I am who I am," "I am that I am," or "I will be what I will be." The **YHVH** is associated with the root הוה meaning "to be." An archaic form of the root is הוה probably meaning "to blow" or "to breathe."

<sup>9</sup> יאשיהו 3:15. זכה שמי לעולם וזה זכרי לדור דור.

<sup>10</sup> Exodus 15:3. יאשיהו מלחמה י שמו

<sup>11</sup> This form was introduced by Christian theologians in about 1560, but universally disregarded by Jews. This pronunciation comes from the vowels of the **YHVH** in the "kere" and the consonants of the "kitib" Those vowels were inserted by the Masorites to avoid the name's pronunciation. See the article in *the Jewish Encyclopedia* "Jehovah," for more details. Sometimes the Greek translation of the Bible uses ΠΙΠΙ for **YHVH** and sometimes uses Κνρτοζ [Kristos.]

plurals of "ba'al" (master) and "adon" (lord). The singular, Eloah (אלוה), is comparatively rare, occurring only in poetry and late prose (in Job, 41 times).

The word El (אל) appears in Assyrian (ilu), Ugaritic and Phoenician, as well as in Hebrew, as an ordinary name of their "god." It is found also in Aramaic, Arabic, and Ethiopic, as in Hebrew, as an element in proper names. It is used in both the singular and plural, both for other gods and for the God of Israel. As a name of God, however, it is used chiefly in poetry and prophetic discourse, rarely in prose, and then usually with some epithet attached, as "a jealous God." Other examples of its use with some attribute or epithet are: El 'Elyon (אל עליון "most high God"), El Shaddai (אל שדי "God Almighty"), El 'Olam (אל עולם "everlasting God"), El hai (אל חי "living God"), El Elohe Israel (אל אלוה ישראל "God, the God of Israel"), El Gibbor (אל גיבור "Hero God"). The root aleph-lamed-hey אלה is assumed to be the root of אל, אלוה, אלוהים, 'elo, 'eloha, and 'elohim but this is uncertain. According to Brown, Driver, Briggs, W. Genenius says that אל and אלהים are distinct forms. אלהים is from the root אלה meaning "to go to and fro in awe." Other explanations suggest the meaning as "to lead," or "to be in front" as in the object of reverence. The suggestions that אל has the root אלה meaning strong is questionable since the segol vowel under the aleph is short.

The derivation of this name from the Hebrew root אלה, "to be strong," is extremely doubtful since a similar root has been explained from the Arabic as meaning "to be in front," "to be foremost," "to lead," "to rule," which would give the meaning "leader," "lord." The initial vowel in 'El was originally short, as seen in such proper names as Elkanah, Elihu, and in the Assyrian "ilu," is strong evidence against this derivation. Because of the connection to the Canaanite god, 'el I speculate the meaning is connected to the concept of "strong." However, it is necessary to admit that the root, original source, and meaning are not known with certainty.

A big question concerns why there are multiple names for God. In the pre-Israelite, Canaan pantheon 'El is the supreme god. 'El is the leader and intermediary between the people and other gods. This parallels the use of the word 'El and 'Elohim. Chapter 18 of Kings throws the most light on the phrase, **ki Y hu ha-Elohim** ה הוא האלהים-ו כי יה (that H', He is the God)<sup>12</sup>

Eliyahu confronts all the people and asks: "If Y is God, how long will you keep hopping between two opinions? If Y is God, follow him!" Why do we need to know Y is 'El? (Kings 18: 21<sup>13</sup>) This kind of translation is misleading. Even using the English word, "God" is difficult in this discussion. Relying on the English translation the reader gets the idea that the people are wondering if Y is God. This notion is not in the Hebrew text. After the Exodus and revelation at Sinai the people knew that Y is the one and only God. "*ha-elohim*" has another kind of meaning here. The answer is in the formulation of Eliyahu's question, "If Y is God, follow him!" "*Ha-Elohim*" is the one to follow. This parallels the Canaanite god, 'El who is the leader. The god who leads is the one we follow. Eliyahu tells the prophets of Baal in verse 24 "You will then invoke your god by name, and I will invoke Y by name. Let us agree the god who responds with fire is the God."

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<sup>12</sup> This translation is temporary. The following paragraphs explain the whole meaning and the process for figuring out that meaning.

<sup>13</sup> ה האלהים-ו-ה-י-שתי הסעפים אם-מתי אתם פסחים על-עד ...

I will invoke Y by name. Let us agree the god who responds with fire is the God.” Berkovits explains that the god of the prophets of Baal are in search of an ‘elohim to serve their needs. Thus in *Tanakh* Y is our *Elohim*; Y is one, but the word “**elohim**” not the only messenger.

## Classification of Personal names

The majority of the names in the *Tanakh* originate from the Hebrew language. Over half of the 2800 names in the Bible are personal names associated with only one Biblical character. For example, there is only one Abraham and one David in the *Tanakh*. Only about 5% of the names found in the *Tanakh* are used today.

Biblical names are organized into these categories and sub-categories<sup>14</sup>

1. Theophoric names with God's name either as a prefix or suffix.
  - Names with letters of the tetragrammaton (i.e. יהוה, יהו, יה, יו)
  - Names with 'el (אל)
  - Name with qualities of God without the actual letters from His name
2. Names describing the characteristics of a person.
3. Names influenced by the experiences of the parents.
4. Names from nature
  - Animals
  - Plants or flowers
  - Sounds or events
5. Conditions or experiences of mankind or the nation.
6. Names which express hope for the future or a desired condition.
7. Names from geographic places.

In other chapters of this work the lists of names are based on literary president, which means I needed a author or person with that name in order to include the name on the list. These tables include all possible names because of their connections to the names of God and because they examples for contemporary names. Many of the names are in common usage today, but most are not used. The translations are based on Brown, Driver, Briggs' *Lexicon*. I have made the language of the meanings more consistent than in the *Lexicon*. Some meanings contain a question mark because the meaning is uncertain. The sample sources were found in a concordance then checked in the Hebrew and English *Tanakh*. This study is concerned with the orthography, transliteration, and meanings of the name. Who the Biblical character was is not part of this study. It is interesting to note that most of the names only fit one person in the *Tanakh*. The naming of children for ancestors does not seem to be part of culture in Biblical times.

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<sup>14</sup> While many parents give children names from the Bible, there are also many new, creative and modern Hebrew names used today. These names could be words found in the *Tanakh* such as Shir meaning song Gal meaning wave or Gil meanings joy or they could be diminutives, nicknames, or compound names. Since they have no Biblical characters associated with them, they will be discussed in a later chapter.

**Table 1 Names that end in יה or יא**

Personal names containing letters from the tetragrammaton. These names reflect the notion that Y is part of the name holder.

Name / alternate form	Transliteration	English form in JPS Bible	Sample Sources in Tanakh <sup>15</sup>	Meaning <sup>16</sup>
אביה	'aviyah	Abijah	1Chr 7:8; 1Sa 8:2	Y is my father
אדוניה, אדוניה	'adoniyah	Adonijah	2Sa 3:4; 1Ki 1:5	My master is Y
אוריה	'uriyah	Uriah	2Sa 11:3; 1Ch 11:41	Y is my light
אזניה	'azaniyah	Azaniah	Neh 10:10	Y listens
אחיה, אחיה	'ahiyah	Ahijah	1Ch 8:7; 1Ki 14:4	Y is my brother
אחזיה, אחזיה	'ahaziyah	Ahaziah	2Ki 1:5; 2Ch 20:35	My possession is Y
אליה, אליהו אליהוא	'eliyahu	Elijah	Job 32:2; Job 35:1	My God is Y
בדיה	Baidya	Bedeiah	Ez. 10:35	Separate is Y
בזיותיה	Beezyotyah	Biziothiah	Jos. 15:28	Booty of Y
בינה, בניה	Benayah	Benaiah	2 Sa 8:18; 23:20	Y has built up
בסודיה	Bisodyah	Besodeah	Neh. 3:6	In the secret of Y ?
בעליה	Ba'alyah	Bealiah	1Ch 12:5	Y is the master
בעשיה	Ba'asayah	Baaseiah	1Ch 6:25	Made from Y?
בקבוקיה	Bakbukyah	Bakbukiah	Neh 11:17, 12:9	Y is luxuriant?
בראיה	Bi'rayah	Beraiah	1Ch 8:21	Created of Y
ברכיה, ברכיה	Berekhyah	Berchiah	Neh 3:4, 18	Y blessed
בתיה	Bityah	Bithiah	1Ch 4:18	Worshipper of Y or daughter of Y?
גמריה, גמריה	Gamriyah	Gemariah	Jer 36:10,11	Y has accomplished
דליה, דליה	Dilayah	Delaiah	Ez 2:60, Neh 7:62	Y has drawn
הודויה, הודויה	Hodavyah	Hodaviah	1Ch 5:24	Thanks to Y
הודיה	Hodiyah	Hodiah	Neh 8:7, 9:5	My splendor is Y
הודוה	Hodvah	Hodeiah	Neh 7:43	My splendor is Y
הושעיה	Hosa'ayah	Hoshaiah	Jer 42:1; Neh 12:32	Salvation of Y
וניה	Vanyah	Vaniah	Ez 10:36	Stranger of Y?
זבדיה, זבדיה	Zevadyah	Zebadiah	1Ch26:2, 17:8	Gift of Y
זכריה	Zeharyah	Zechariah	2Ki 14:29, 15:11	Remembrance of Y
זרחיה	Zerahyah	Zerahiah	Ez 7:4, 1Ch 5:32	Y will arise or shine
חביה	Ḥabayah	Habaiah	Ez 2:61, Neh 7:63	Love of Y ?
חבצניה	Ḥavatsinyah	Habazziniah	Jer 35:3	?

<sup>15</sup> These are sample verses containing the names. Since many names appear only once in the Tanakh this may be the only source. The sources are from a concordance.

<sup>16</sup> The meaning is my version of the definitions found in Brown, Driver, Briggs. I fixed inconsistencies in their translations. They used "Yah" or the Hebrew "yod" indicate YHVH; I use "Y." Some names are not found in Brown, Driver, Briggs and I could not find any other sources for meaning. These names have a question mark in the cell. Names with questionable meanings have a possible meaning followed by a question mark.

Name / alternate form	Transliteration	English form in JPS Bible	Sample Sources in Tanakh <sup>15</sup>	Meaning <sup>16</sup>
חגיה	Ḥagyah	Haggiah	1Ch 6:15	Festival of Y
חזיה	Ḥazyah	Hazaiah	Neh 11:5	Y has seen
חזקיהו, חזקיה	Ḥizkiyah	Hezekiah	2Ki 18:1, 18:13	Y has strengthened
חכליה	Ḥakhalyah	Hacaliah	Neh 1:1, 10:2	Wait for Y
חלקיו, חלקיה	Ḥilkiyah	Hilkiah	2Ki 22:8, Ez 7:1	My portion is Y
חנניהו, חנניה	Ḥananyah	Hananiah	Jer 28:1, 2 Ch 26:11	Y is gracious
חסדיה	Ḥasadyah	Hasadiah	1Ch 3:20	Y is kind
חרחיה	Ḥarhatah	Harhaiah	Neh 3:8	Y is angry?
חשביהו, חשביה	Ḥashabyah	Hashabiah	Ez 8:19, Neh 10:12	Y has taken account
חשבניה	Hashabniyah	Hashabeiah	Neh 3:10, 9:5	Accounting of Y ?
טוביה	Toviyah	Tobijah	Zach 6:10	Y is my good
יזניה, יזניהו, יזניהו	Ya'azniyah	Jaazaniah	Ez 11:1, 2 Ki 25:23	Y will hear?
יבניה	Yivniyah	Ibneiah	1Ch 9:8	Y will build
ידידיה	Yedidyah	Jedidah	2Ki 22:1	Beloved of Y
ידיה	Yedaya	Jedaiah	Neh 3:10, 1Ch 4:37	Thanks to Y
ידעיה	Yeda'yah	Jedaiah	Ez 2:36, 1Ch 9:10	Knowledge of Y
יוספיה	Yosifyah	Josphiah	Ez 8:10	Y adds
יושביה	Yosivyah	Joshibiah	1Ch 4:35	Y settles, Y causes to dwell
יושויה	Yoshavyah	Joshaviah	1Ch 11:46	Resembles Y
יזיה	Yiziyah	Izziah	Ez 10:25	May Y sprinkle
יזרחיה	Yezrahyah	Izrahiah	1Ch 7:3	Y will arise or shine
יחזיהו/יחזיה	Yahzeyah	Jahzeiah	Ez 10:15	Y sees
יחיה	Yihiyah	Jehiah	1Ch 15:24	May Y live
יכיליה	Yikholyah	Jecoliah	2Ch 26:3, 2Ki 15:2	Y will complete
יכניה	Yikhyah	Jeconiah	Jer 28:4 ; 1Ch 3:16	Y appointed
יערשיה	Ya'areshyah	Jareshiah	1Ch 8:27	Cradle of Y ?
יקמיה	Yikamyah	Jekamiah	1Ch 2:41	Y will rise
יראיה	Yir'iyah	Irijah	Jer 37:13	Y sees
יריהו/יריה	Yiriyah	Jeriah	1Ch 26:31, 23:19	Y will teach?
ירמיה	Yirmirah	Jeremiah	Jer 27:1, 28:5, 29:1	Y opened or loosened the womb? or Y uplifted?
ירמיהו	Yirmiyahu	Jeremiah	Jer 1:1, 7:1	
ישוחיה	Yeshohayah	Jeshohaiah	1Ch 4:36	Be humbled by Y
ישמעיה/ישמעיהו	Yishma'yah	Ishmaiah	1Ch 12:4, 27:19	Y will listen
ישעיה	Yishayah	Jeshaiah	Ez 8:7	Salvation of Y
ישעיהו	Yishayahu	Isaiah	2Ki 19:2, 20:4	Salvation of Y
מחסיה	Mahsayah	Mahseiah	Jer 32:12, 51:59	Y is a refuge
מיכיה/מיכיהו	Mikhayah, Mikhayahu	Micah	Jer 26:18	Who is like Y
מיכא/מיכה	Mikhah	Micah	1Ch 5:5, 2Ch 34:20	Who is like Y
מלטיה	Milatyah	Melatiah	Neh 3:7	Y delivered



Name / alternate form	Transliteration	English form in JPS Bible	Sample Sources in Tanakh <sup>15</sup>	Meaning <sup>16</sup>
מלכיה	Malkiyah	Malchiah	Jer 21:1, Ez 10:31	My king is Y
מעדיה/מועדיה	Ma'adyah	Maadiah	Neh 12:5	Testimony to Y
מעזיה	Ma'azyah	Maaziah	Neh 10:9	Y is a fortress?
מעשיה/צעשיה	Ma'asayah	Maaseiah	Jer 21:1, Neh 12:41	Deed or work of Y
מתניה	Matanyah	Mattaniah	2Ki 24:17, Ez 10:27	Gift of Y
מתתיה	Matityah	Mattithiah	Ez 10:43, Neh 8:4	Given from Y
נדביה	Nidabyah	Nedabiah	1Ch 3:18	Whom Y incites
נועדיה	No'adyah	Noadiah	Ez 8:33	Meeting with Y
נחמיה	Nihemyah	Nehemiah	Neh 1:1, 8:9	Y comforts
נעריה	Ni'aryah	Neariah	1Ch 3:23	Child of Y
נריה	Nareyah	Neriah	Jer 32:12, 51:59	Light or lamp of Y
נתניה/נתניה	Nitanyah	Nethaniah	2Ki 25:23, Jer 40:14	Gift of Y
עבדיה/עבדא	'Ovadiyah	Obadiah	Ob 1, Neh 10:6	Servant of Y
עבדיה	'Ovadyavu	Obadiah	1Ki 18:3, 1Ch 27:19	Servant of Y
עזזיה	'Azazyahu	Azaziah	1Ch 27:20	Y is mighty
עזיה	'Uziah	Uzziah	2Ki 15:30, Zach 14:5	Y is strong
עזריה	'Azaryah	Azariah	2Ki 14:21, Neh 3:2	Y has helped
עליה/עלוא	'Elyah	Alvah	Gen 36:40, 1Ch 1:51	Beside Y
עמסיה	'Amasyah	Amasiah	2Ch 17:16	Y carried
ענניה	'Ananyah	Ananiah	Neh 3:23, 11:32	Cloud of Y
ענתיה	'Antotiyah	Anthothiah	1Ch 8:24	Humbled of Y?
עשיה	'Asayah	Asaph	2Ki 22:12, 1Ch 9:15	Made of Y
עתייה	'Atayah	Athaiah	Neh 11:4	With Y?
עתליה/עתליה	'Atalyah	Athaliah	Ez 8:7, 1Ch 8:26	Y is exalted
פדיה	Pidayah	Pedaiah	2Ki 23:36, Neh 3:25	Y has ransomed
פלאיה	Pila'yah	Pelaiah	Neh 8:7, 10:11	Y is extraordinary
פלטיה/פלטיה	Pilatyah	Peletiah	Neh 10:23, 1Ch 3:21	Escaped of Y
פליה	Pilayah	Pelaiah	1Ch 3:24	Y is distinct
פלליה	Pilalyah	Pelaliah	Neh 11:12	Y has interposed
פקחיה	Pikahyah	Pekahiah	2Ki 15:22	Y has opened the eyes
צביה	Tsivyah	Zibiah	2Ki 12:2, 2Ch 24:1	Swiftness of Y <sup>17</sup>
צדקיה/צדקיה	Tsidkiyah	Zedekiah	1Ki 22:11, 1Ki 22:24	Y is righteous
צפניה/צפניה	Tsifanyah	Zephaniah	Ze 1:1, Jer 21:1	Y has treasured
צרויה	Tsiruyah	Zeruiah	1Sa 26:6, 1Ki 2:22	They are wrapped in Y?
קוליה	Kolyah	Kolaiah	Jer 29:21, Neh 11:7	Voice of Y
קושיה	Kushayahu	Kushaiah	1Ch 15:17	My lure is Y
ראיה	Ri'ayah	Reaiah	1Ch 5:5, Ez 2:47	Y has seen
רחביה/רחביה	Rihavyah	Rehabiah	1Ch 23:17, 1Ch 24:21	Wide is Y
רמיה	Ramyah	Ramiah	Ez 10:25	Y has loosened?

<sup>17</sup> Tsiviyah, meaning gazelle, has just a small vowel switch. To fit into this section the name needs to be connected to Y.

Name / alternate form	Transliteration	English form in JPS Bible	Sample Sources in Tanakh <sup>15</sup>	Meaning <sup>16</sup>
רעליה	Ri'alyah	Reelaiah	Ez 2:2	Shacked by Y?
רעמיה	Ra'amyah	Raamiah	Neh 7:7	Thunder of Y
רפיה	Rifayah	Rephaiah	Neh 3:9	Y heals
שריה / שריה	Sirayah	Shealtiel	2Ki 25:18, Neh 12:1, Jer 36:26	Y persists
שחריה	Shiharyah	Shehariah	1Ch 8:26	Seeking Y
שכיה	Sakhyah	Sachiah	1Ch 8:10	Appearance of Y?
שכניה / שכניה	Shikhanyah	Shecaniah	Ez 8:3. Neh 12:3	Y has taken up his abode
שמעיה / שמעיה	Shima'yah	Shemaiah	1Ki 12:22, Jer 29:31	Y listens
שמריה / שמריה	Shimaryah	Shemariah	Ez 10:32, 2Ch 11:19	Y has kept, preserved
שפטיה	Shifatyah	Shephatiah	2Sa 3:4, Jer 38:1	Y has judged
שפטיו	Shifatyahu	Shephatiah	1Ch 27:16	Y has judged
שרביה	Shairaibyah	Sherebiah	Neh 9:4	Y has sent burning heat

## Table 2 Names with יה endings

Note: some of these names are variants to the names ending in יה

Name / alternate form	Transliteration	English form in JPS Bible	Sample Sources in Tanakh <sup>18</sup>	Meaning <sup>19</sup>
אבים / אביהו	'Aviyahu	Abijam	2Ch 13:20 ; 1Ki 14:31	Y is my father
אוריהו	'Uriyahu	Uriah	Jer 26:20	Flame of Y or Y is my light
אצליהו	'Atsalyahu	Azaliah	2Ki 22:3; 2Ch 34:8	Y has reserved
בקייהו	Bukiyahu	Bukkiah	1Ch 25:4	Proved of Y
גדליהו	Gidalyahu	Gedaliah	2Ki 25:22	Y is great
דודוהו	Dodavahu	Dodavahu	2Ch 20:37	Beloved of Y
טבליהו	Tivalyahu	Tebliah	1Ch 26:11	Y has purified
יאזניהו	Yazayahu	Jaazaniah	Yz 11:1	Y will hear?
יאשיהו	Yoshiyahu	Josiah	2Ki 21:24	Y supports
יהויכין / יבניהו	Yivnayahu	Ibneiah	1Ch 9:8	Y will build
יברכיהו	Yiberekhyahu	Jeberechiah	Is 8:2	Y will bless
יגדליהו	Yegdalyahu	Igdaliah	Jer 35:4	Y is great
יחדיהו	Yehdiyahu	Jehdeiah	1Ch 24:20	May Y give joy
יזניהו	Ya'azanyahu	Jaazaniah	2Ki 25:23	Y hears
יחדיהו	Yehdiyahu	Jehdeiah	1Ch 24:20	My Y give joy
יסמכיהו	Yismakhyahu	Ismaciah	2Ch 31:13	Y sustains
יעזזיהו	Yazazyahu	Azaziah	2Ch 31:13	Y will be mighty
ישמעיהו	Yisma'yahu	Ishmaiah	1Ch 27:19	Y will hear
ישעיהו	Yisha'yahu	Isaiah	2Ki 19:2; Is 1:1	Salvation of Y
כלוהי <sup>20</sup>	Kiluhu, Kiluhi	Cheluhu	Ez 10:35	Y is complete?
כניהו	Kanyahu	Coniah	Jer 22:24	Y appointed
כונניהו / כנניהו	Kananyahu, Kavonanyahy	Chenaniah	1Ch 15:27	Y is firm
מלכיהו	Malkiyahu	Malchiah	Jer 38:6	My king is Y
מעשעהו	Ma'asayahu	Maaseiah	Jer 35:4; 2Ch 23:1	Work of Y
מקניהו	Miknayahu	Mikneiah	1Ch 15:18	Possession of Y
מתניהו	Matanyau	Mattaniah	2Ki 24:17; Ezr 10:26	Gift of Y
מתתיהו / מתתיהו	Matityahu	Mattethias	1Ch 15:18	Gift of Y
סמכיהו	Simakhyahu	Semachiah	1Ch 26:7	Y has sustained
עבדיהו	'Avadyahu	Obadiah	1Ki 18:3	Servant of Y
עזזיהו	'Azazyahu	Azaziah	2Ch 31:13	Y is mighty
פדיהו	Pidayahu	Padaiah	1Ch 27:20	Y has ransomed

<sup>18</sup> These are sample verses containing the names. Since many names appear only once in the Tanakh this may be the only source. The sources are from a concordance.

<sup>19</sup> The meaning is my version of the definitions found in Brown, Driver, Briggs. I fixed inconsistencies in their translations. They used "Yah" or the Hebrew "yod" indicate YHVH; I use "Y." Some names are not found in Brown, Driver, Briggs and I could not find any other sources for meaning. These names have a questions mark in the cell. Names with questionable meanings have a possible meaning followed by a question mark.

<sup>20</sup> In Ezra 10:35 the Kere form is : כלוהי

Name / alternate form	Transliteration	English form in JPS Bible	Sample Sources in Tanakh <sup>18</sup>	Meaning <sup>19</sup>
קִישִׁי / קוֹשִׁיָהוּ	Kushiyahu	Kushaiah	1Ch 15:17	Lure of Y ?
רמליהו	Ramalyahu	Remaliah	2Ki 15:25	Adornment of Y?

**Table 3 Names prefixed with יהו or יו**

Name / alternate form	Transliteration	English form in JPS Bible	Sample Sources in Tanakh <sup>21</sup>	Meaning <sup>22</sup>
יֹאחָז / יְהוֹאָחָז	Y'ho'ahaz	Jehoahaz	2Ki 10:35; 2Ch 25:25	Y has grasped
יֹאשׁ / יְהוֹאָשׁ	Yo'ash / Yeho'ash	Joash	2Ki 12:1; 2Ch 24:1	Meaning uncertain. May mean: fire of Y or Y has given.
יֹזָבֵד / יְהוֹזָבָד	Yehozabad	Jehozabad	2Ch 17:18; Neh 11:16	Y endows or bestows
יֹחָנָן / יְהוֹחָנָן	Yehohanan / Yohanan	Jehohanan	Neh 6:18 ; 1Ch 26:3	Y has been gracious
יִירֵעַ / יְהוֹיָדָע	Yehoyada'	Jehoiada	2Ki 11:4; 2Ch 23:14	Y will know
יִיכִין / יְהוֹיָכִים	Yihoyakhin	Jehoiachim	2Ki 24:6	Y appointed
יְהוֹיָכִין	Yehoyakin	Jehoiachin	2Ki 24:6 ; 2 Ch 38:8	Y appointed
יִיקִים / יְהוֹיָקִים	Yehoyakim	Jehoiakim	2Ki 23:34 ; 2Ch 36:4	Y raises up
יִירִיב / יְהוֹיָרִיב	Yehoyariv	Jehoiarib	1Ch 9:10	Y pleaded or contended
יֹנָתָן / יְהוֹנָתָן	Yonatan / Yehonatan	Jonathan	1Sa 14:6; Neh 12:18	Y has given
יְהוֹדָה	Yeho'adah	Jehoaddah	1Ch 8:36	Y has carried off spoil or has deposed
יְהוֹדָן	Yeho'adan	Jehoaddan	2Ki 14:2	Y delights
יֹצְדֵק / יְהוֹצְדָק	Yohtsedek / Yotsedek	Jehozadak	Hag 1:1; 1Ch 5:40	Y is just
יֹרָם / יְהוֹרָם	Yehoram	Johoram	1Ki 22:51 ; 2Ki 8:16	Y is exalted
יְהוֹשֶׁבֶעַ / יְהוֹשֶׁבֶת	Yehosheva	Jehosheba	2Ki 11:2; 2Ch 22:11	Y is satisfied
יְשׁוּעַ / יְהוֹשׁוּעַ	Yehoshua	Joshua	Ex. 17:9; Nu 13:8	Y is salvation
הִשְׁמַע / יְהוֹשָׁמָע	Yehoshama'	Hoshama	1Ch 3:18	Y has heard
יֹשֶׁפֶט / יְהוֹשָׁפָט	Yehoshafat	Jehoshaphat	1Ki 15:24 ; 1Ch 3:10	Y has judged
יֹנָדָב / יְהוֹנָדָב	Jonadab	Yehonadab	2Sam 13:5 ; Jer 35:16	Y is generous
יֹצְדֵק / יְהוֹצְדָק	Yehotsadak	Jehozadak	Hag 1:1; 1Ch 5:40	Y is righteous
יֹאב	Yo'av	Joab	1Sa 26:6	Y is the father
יֹאחַ	Yo'ah	Joah	1Ch 6:6	Y is a brother
יֹאֵל	Yo'el	Joel	1Ch 4:35 ; 1ch 5:4	Y is E <sup>23</sup>

<sup>21</sup> These are sample verses containing the names. Since many names appear only once in the Tanakh this may be the only source. The sources are from a concordance.

<sup>22</sup> The meaning is my version of the definitions found in Brown, Driver, Briggs. Some names are not found in Brown, Driver, Briggs and I could not find any other sources for meaning. These names have a questions mark in the cell. Names with questionable meanings have a possible meaning followed by a question mark.

E is used for 'El אל

<sup>23</sup> In modern Hebrew Yoel means to be willing, to consent, or be so good.

Name / alternate form	Transliteration	English form in JPS Bible	Sample Sources in Tanakh <sup>21</sup>	Meaning <sup>22</sup>
יֹזָכָר	Yozahar	Jozacar	2Ki 12:22	Y has remembered
יֹחָא	Yoha'	Joha	1Ch 8:16	Meaning uncertain. May be connected to root נחא
יְהוֹיָדָע / יְהוֹיָדָע	Yoyada' / Yihoyada'	Jehoiada	2Sa 8:18; 1 Ki 1:38	Y is knowledge ?
יְהוֹיָכִין / יְהוֹיָכִין	Yoyakhin / Yihoyaknin	Jehoiacin	Yz 1:2	Y appoints
יֹכְבֵד	Yokheved	Jochebed	Ex 6:20	Y is strength
יְהוּכָל / יְהוּכָל	Yukhal	Jehucal	Jer 37:3	Y is able
יְהוֹנָדָב / יְהוֹנָדָב	Yonadav / Yihonadav	Jonadad	2Sa 13:5; 2Ki 10:15	Y is generous
יְהוֹסֵף / יְהוֹסֵף	Yosef / Yihoseaf	Joseph	Gn 49:22 ; Ex 1:5	Y increases or Y adds
יֹעֲזֵר	Yo'ezer	Joezer	1Ch 12:7	Y helps
יֹעֲשׂ	Yo'ash	Joash	1Ch 27:28	Y makes?
יֹקִים	Yokim	Jokim	1Ch 4:22	Y raises up
יְהוֹרָם / יְהוֹרָם	Yihoram / Yoram	Jehoram	1Ki 22:51; 2Ki 8:21	Y is exalted
יֹתָם	Yotam	Jotham	2Ki 15:7	Y is perfect

**Table 4 Names ending with 'El אל**

Name / alternate form	Transliteration	English form in JPS Bible	Sample Sources in Tanakh <sup>24</sup>	Meaning <sup>25</sup>
עֶלְבֹן-אֲבִי / אֲבִיאל	'Avi'el / 'Avi-'alvon	Abiel	1Sa 9:1 ; 1Ch 11:32	E is my father
אֲדָבָאֵל	'Adbi'el	Adbeel	Gen 25:13	Grief of E?
אוּאֵל	'U'el	Uel	Ez 10:34	Will of E
אוּרִיאל	'Uri'el	Uriel	1Ch 6:9	My light is E or flame of
אֲחִיאל	'Ahi'el	This is a full form of חִיאל	None	My brother is E
אִיתִיאל	'Iti'el	Ithiel	Pr 30:1 ; Neh 11:7	E is with me
אֵלִיאל	'Eli'el	Eliel	1Ch 5:24	E is God or my God is E
אֲרִיאל / אֲרִיאל	'Ari'el / 'Ar'el	Ariel	2Sa 23:20 ; Ez 8:16	My lion is E or Hearth of E ?
בֵּית אֵל / בֵּית אֵל	Bet 'El	Bethel	Gen 28:19 ; Jos 7:2	House of E
בֵּית אֲרֵבָאֵל	Beit 'Arva'el	Beth-arbel	Hos 10:14	House of the West of E?
אֲשָׁרָאֵל	'Asar'el	Asarel	1Ch 4:16	Good from E?
בִּצְלָאֵל	Bitsal'el	Bezalel	Ex 31:2 ; 2Ch 1:5	In the shadow or protection of E

<sup>24</sup> These are sample verses containing the names. Since many names appear only once in the Tanakh this may be the only source. The courses are from a concordance.

<sup>25</sup> The meaning is my version of the definitions found in Brown, Driver, Briggs. Some names are not found in Brown, Driver, Briggs and I could not find any other sources for meaning. Names with questionable meanings have a possible meaning followed by a question mark. A few names can not be defined. E is used for 'El אל

Name / alternate form	Transliteration	English form in JPS Bible	Sample Sources in Tanakh <sup>24</sup>	Meaning <sup>25</sup>
ברכאל	Barakh'el	Barachel	Job 32:2	E blesses
בתואל / בתול	Bitu'el	Bethuel	Gen 22:22	Man of E
גאואל	Gi'u'el	Geuel	Nu 13:15	Majesty of E
גבריאל	Gavre'l	Gabriel	Da 8:16	Man of E
גדיאל	Gadde'el	Gaddiel	Nu 13:10	E is my fortune
גמליאל	Gamle'el	Gamaliel	Nu 1:10	Reward of E
דניאל / דנאל	Dani'el	Daniel	Dn 1:1	My judge is E
דעואל	Di'u'el	Reuel	Nu 2:14	Knowledge from E
לאל	La'el	Lael	Nu 3:24	Belonging to E
זבדיאל	Zabde'el	Zabdiel	1Ch 27:2	My gift is E
חזאל / חזהאל	Haza'el	Hazael	1Ki 19:15 ; 2Ch 22:5	E sees
חזיאל	Hazi'el	Haziel	1Ch 23:9	Vision of E
חיאל	Hi'el	Hiel	1Ki 16:34	E lives
חמואל	Hammu'el	Hammuel	1Ch 4:26	E warms?
חניאל	Hanni'el	Hanniel	Nu 34:23; 1Ch 7:39	Favor of E
חנמאל	Hanam'el	Hanamel	Jer 32:7	Gracious of E
טבאל	Tav'el	Tabeel	Ez 4:7	E is good
יבנאל	Yavni'el	Jabneel	Jos 15:11; 2Ch 26:6	E will build
ידיעאל	Yide'a'el	Jediael	1Ch 7:6	Known of E
יואל	Yo'el	Joel	1Ch 4:35 ; 1ch 5:4	Y is E <sup>26</sup>
יהלאל	Yihalel'el	Asarel	1Ch 4:16	He will praise E
יחדיאל	Yahdi'el	Jahdiel	1Ch 5:24	E gives praise
חזקאל	Yihez'el	Ezekiel	Eze 1:3	E strengthens
חיאל / חיאל	Yihi'el / Hi'el	Jehiel	1Ch 15:18 ; 2Ch 31:13	May E live
יחלאל	Yahli'el	Jahleel	Gen 46:14	Wait for E
יחצאל / יחציאל	Yahtsi'el	Jahzeel	Nu 26:48	E divides or apportions
נמואל / ימואל	Yimu'el	Jemuel	Gen 46:10; Nu 26:12	He will sleep with E?
יעואל / יעיאל / יעואל	Yi'e'el, Yie'el, Yi'u'el	Jeuel	1Ch 9:6, 2Ch 20:14	Appointed of E?
עזיאל / יעזיאל	Ya'azi'el	Jaaziel	1Ch 15:18	E will be strong
יעשיאל	Ya'asi'el	Jaasiel	1Ch 27:21	E will make
אל-יפתח	Yiftah 'el	Jephthah	1Sa 12:11	E opens
קבצאל / יקבצאל	Yikavtsi'el	Jekazeel	Neh 11:25 ; Jos 15:21	Gathering for E or E gathers
יקותיאל	Yikuti'el	Jekuthiel	1Ch 4:18	Preservation of E ?
ירחמיאל	Yirahmi'el	Jerahmeel	1Ch 2:9	May E have compassion
ירואל / יריאל	Yiri'el / Yeru'el	Jeriel	1 Ch 7:2 ; 1Ch 20:16	Founded of E
ירפאל	Yirfa'el	Irpeel	Jos 18:27	E will heal
ישימאל	Yishimi'el	Jesimiel	1Ch 4:36	E established
ישמעאל	Yisma'el	Ishmael	Gen 17:25, 1Ch8:39	E hears

<sup>26</sup> In modern Hebrew Yoel means to be willing, to consent, or be so good.

Name / alternate form	Transliteration	English form in JPS Bible	Sample Sources in Tanakh <sup>24</sup>	Meaning <sup>25</sup>
ישראל	Yisra'el	Israel	Gen 32:29, Dt 18:6	E persists
ישראלה	Yisra'ela	Jesarelah	1Ch 25:14	E persists
יתניאל	Yatni'el	Jathniel	1Ch 26:2	E hires
למואל	Limu'el	Lemuel	Pr 31:1	Toward E?
מגדיאל	Magdi'el	Magdiel	Gen 36:43	Excellence of E?
מהיטבאל	Mihatab'el	Mehetabel	Gen 36:39	E benefits
מיכאל	Mikha'el	Michael	Nu 13:13; 1Ch 5:13	Who is like E
מיכל	Mikhal		1Sa 14:49	Fem. of מיכאל
מישאל	Misha'el	Mishael	Ex 6:22	Who is what E is?
מלכיאל	Malki'el	Malchiel	Nu 26:45 ; 1 Ch7:31	My king is E
משיבאל	Mishizav'el	Meshezabel	Neh 3:4	E delivers
נחליאל	Nahali'el	Nahaliel	Nu 21:19	Valley (or palm) of E
ימואל / נמואל	Nimu'el	Jemuel / Nemuel	Gen 46:10; Nu 26:12	He will sleep with E?
נעיאל	Ni'e'el	Neiel	Jos 19:27	E causes trembling?
נתנאל	Nitan'el	Nethanel	Nu 1:8, Ez 10:22	Gift of E
עבדאל	'Avad'el	Abdeel	Jer 36:26	Servant of E
עבדיאל	'Avadi'el	Abdiel	1Ch 5:15	My witness is E
עדיאל	'Adi'el	Adiel	1Ch 4:36	An ornament of E
עדריאל	'Adri'el	Adriel	1Sa 18:19	My help is E
עזיאל	'Uzi'el	Uzziel	Ex 6:22, Nu 3:30	My strength is E
עזריאל	'Azri'el	Azriel	Jer 36:26, 1Ch 27:19	My help is E
אליעם / עמיאל	'Ammi'el	Ammiel	2Sa 9:4 ; 1Ch3:5	People of E
עמנואל	'Imanu'el	Immanuel	Is 7:14	E is with us
אל-עשה / עשהאל	'Asa'el	Asahel	2Sa 2:19, Ez 10:15	E has made
עשיאל	'Asi'el	Asiel	1Ch 4:35	E accomplished
עתניאל	'Atni'el	Othniel	Jos 15:17, 1Ch 4:13	Humble with E?
פגעיאל	Pag'il'el	Pagiel	Nu 1:13, 2:27	My meeting with E
פדהאל	Pida'el	Padahel	Nu 34:28	E has ransomed
פוטיאל	Puti'el	Putiel	Ex 6:25	Meaning unknown
פלטיאל	Palti'el	Paltiel	Nu 34:26, 2Sa 3:15	My fugitive is E
פנואל / פניאל	Pini'el / Penui'el	Peniel	1Ki 12:25 ; Gen 32:31	Face of E
פתואל	Pitu'el	Pethuel	Joel 1:1	Man of E
צוראל	Tsuri'el	Zuriel	Nu 3:35	E is my rock
קבצאל	Kabtsi'el	Kabzeel	Jos 15:21; 1Ch 11:22	Gathering of E or E gathers
קדמיאל	Kadmi'el	Kadmiel	Ez 3:9. Neh 12:8	E is the ancient one
קמואל	Kimu'el	Kemuel	Gen 22:21	E lifts up
ראואל	Ri'u'el	Reuel	Gen 36:4 Ex 2:18	E has seen
רעואל	Re'u'el	Reuel	Gen 36:4, Nu 2:14	Friend of E
רפאל	Rifa'el	Rephael	1Ch 26:7	E heals
שאלתיאל / שלתיאל	Shalti'el, Shi'alti'el	Shealtiel	Hag 1:1, Ez 3:2	I have asked (or petitioned) of E
שובאל / שבואל	Shivu'el / Shuva'el	Shebuel	1Ch 23:16, 1Ch 25:4	Return to E
שלמיאל	Shilumi'el	Shelumiel	Nu 1:6	Make peace with E?
שמואל	Shimu'el	Samuel	1Sa 3:1	Name of E or His name

Name / alternate form	Transliteration	English form in JPS Bible	Sample Sources in Tanakh <sup>24</sup>	Meaning <sup>25</sup>
				is E

Names with 'e/ suggest the leadership aspect of God.

**Table 5 Names beginning with אל**

Names / alternate form	Transliteration	English form in JPS Bible	Sample Sources in Tanakh	Meaning
אל בית אל	'El Bet-'El	El-bethel	Gen 35:7	God of Bethel <sup>27</sup>
אל ברית (בית)	'El Brit	El-berith	Jud 9:46	House of E's covenant
אלדד	'Eldad	Eldad	Nu 11:26	E has loved
אלדעה	'Elda'ah	Eldaah	Gen 25:4	E has called
אלזבד	'Elzabad	Elzabad	1Ch 12:12	E has given
אלחנן	'Elhanan	Elhanan	2Sa 21:19; 1Ch 20:5	E has been gracious
אלי	'Eli		None; seems to be used as a combining form.	My God or E is my God
אליאב	'Eliav	Eliab	Nu 1:9 ; 1Ch 6:12	E is father
אליאל	'Eli'el	Eliel	1Ch 5:24	E is God or my God is God
אליתנה / אליאתה	'Eli'atah	Eliathah	1Ch 25:4	E has come
אלידע	'Elyada'	Elishua	2Sa 5:16 ; 1Ch 3:8	E has loved
אליה / אליהו	'Eliya / 'Eliyahu	Elijah	1Ki 17:1	Y is E or Y is God (Compare this to יואל)
אליהו / אליהוא	'Elihu	Elihu	Job 32:2 ; 1Sam 16:6	He is my God
אליעני / אליהועני	'Elyiho'ainai	Eliehoenai	1Ch 26:3	My eyes are upon Y
אליועני	'Eliyo'ainai	Elionai	Ez 10:22	My eyes are upon Y
אליחבא	'Elyahb'a	Eliahba	2Sa 23:32	Y hides
אליחורף	'Elihoref	Eilhoreph	1Ki 4:3	E of winter?
אלימלך	'Elimelekh	Elimelech	Ru 1:2	E is king or my God is king
אליסף	'Elyasaf	Eliasaph	Nu 1:14, 3:24	E has added
אליעזר	'Eli'ezer	Eliezar	Gen 15:2	E is help
אליפז	'Elifaz	Eliphaz	Gen 36:4	E is fine gold
אליעם	'Eli'am	Eliam	2Sam 11:3	E is kinsman
אליפל	'Elifal	Eliphal	1Ch 11:35	E has judged
אלפלט / אליפלט	'Elipelet	Eliphelet	2Sa 5:16	E is deliverance
אליצור	'Elitsur	Elizur	Nu 1:5	E is a rock
אליצפן / אליצפן	'Elitsfan	Elizaphan	Nu 3:30	E has protected
אליקים	'Eliyakim	Eliakim	2Ki 18:18	E sets up

<sup>27</sup> This is a place name that Jacob gave to the alter near the settlement of Bethel also known as Luz. In Gen 35:15 the place is called אל-אלהים בית.



Names / alternate form	Transliteration	English form in JPS Bible	Sample Sources in Tanakh	Meaning
אלישבע	'Elisheva	Elisheba	Ex 6:23	E is an oath
אלישה	'Elishah	Elishah	Gen 10:4; 1Ch1:7	E is salvation?
אלישוע	'Elishavu'a	Elishua	2Sa 5:15	E is salvation
אלישיב	'Elyashav	Eliasib	1Ch 3:24	E restores
אלישמע	'Elisham'a	Elishama	Nu 1:10 ; 1Ch 7:26	E has heard
אלישע	'Elish'a	Elisha	1Ki 19:16	E is salvation
אלישפט	'Elishafat	Elishaphat	2Ch 23:1	E has judged
אליאתה / אליתה	'Eli'atah, 'Eliyatah	Eliathah	1Ch 25:4; 25:27	E has come
אלנעם	'Elna'am	Elnaam	1Ch 11:46	E is pleasantness
אלנתן	'Elnatan	Elnathan	2Ki 24:8	E has given
אלעד	'El'ad	Elead	1Ch 7:21	E has testified
אלעדה	'El'adah	Eleadah	1Ch 7:20	E has adorned
אלעזר	'Eli'azer	Eleazar	Ex 6:23	E has helped
אלעזי	'El'uzai	Eluzai	1Ch 12:5	E is my strength
אלעלא / אלעלה	'El'alay	Elaleh	Nu 32:3; Is 15:4	E ascends ?
אלעשה	'El'asah	Eleasah	1Ch 8:37	E has made
אלפעל	'Elpa'al	Elpaal	1Ch 8:11	God of action or E has acted?
אלקנה	'Elkah	Elkanah	1Sa 1:1	E created or E has taken possession
אלקשי	'Elkoshi	Elkoshite	Na 1:1	E is fierce? <sup>28</sup>
תולד / אלתולד	'Eltolad	Eltolad	Jos 15:30	E causes to be born
אלתקא / אלתקה	'Eltiha	Eltekeh	Jos 19:44	E straightens?
אלתקן	'Eltikon	Eltekon	Jos 15:59	E has made straight?

**Table 6 Names with מלך as a prefix or suffix Note that some of these are repeated from other tables.**

Names with מלך Melekh suggest the kingship of God.

Names / alternate form	Transliteration	English form in JPS Bible	Sample Sources in Tanakh	Meaning
אבימלך	Avimelekh	Abimelech	Gen 20:18	My father is Molekh <sup>29</sup>
אדרמלך	'Adramelekh	Adrammelech	2Ki 17:31	Adar is prince <sup>30</sup>
אחימלך	'Ahimelekh	Ahimelech	1S 21:2	My brother is king
אלמלך	'Alamelekh	Allamelech	Jos 19:25	E is king
מלך	Molekh	Moleck	Jer 32:35	King or god
מלך	Melekh	Melech	1Ch 8:35	King
מלכה	Milkah	Milcah	Gen 11:29 ; Nu	Queen

<sup>28</sup> The verse in Nahum says, "Nahum the Elkoshite," meaning Elkoshite was a place name. The name may be based on the root מלך meaning hard, severe or fierce. It may be a reference to a "god" of Kush.

<sup>29</sup> Molakh was the name a Canaanite god. The word מלך became the Hebrew word for king. In Biblical times "king" was synonymous with "God." This name could mean "my father is God." See Lev 18:21, Jer. 32:35.

<sup>30</sup> Adar is the name of Babylonian god. This name could also mean "God is King."

			26:33	
מלכיאל	Malki'el	Malchiel	Nu 26:45 ; 1Ch7:31	My king is E
מלכיה	Malkiyahu	Malchiah	Jer 21:1	My king is Y
מלכיהו	Malkiyahu	Malchiah	Jer 38:6	My king is Y
צדק-מלכי	Malki-Tsedek	Melchizedek	Gen 14:18	My king is Tsedek (righteous)
מלכירם	Malkirom	Malchiram	1Ch 3:18	My king [Y] is high
מלכי-מלכישוב שוע	Malkishu'a	Malchishua, Malchi-shua	1Sa 14:49 ; 1Ch 8:33	My king [Y] is opulence
מלכם	Milkom	Milcom	1Ki 11:5	(Name of Ammonite god.)
מלכם	Malkom	Malcam	1Ch 8:9	Toward the king
מליכי	Milikhi	Melicu	Ne 12:14	King-like
מלכת	Molekhet	Mahlah	1Ch 7:18	Royal?
מלך-נתן	Natan-melekh	Natan-melech	2Ki 23:11	He gave the king or gift of Y?
ענמלך	'Anamelekh	Anamelech	2Ki 17:37	Humble king?

**Table 7 Compound Names with Prefix אדני**

Names that suggest the idea that God is the master.

Names / alternate form	Transliteration	English form in JPS Bible	Sample Sources in Tanakh	Meaning
בזק-אדוני	'Adoni-Bezek	Adoni-bezek	Jud 1:7	Lord of Bezek <sup>31</sup> or Lord of lightning
אדניהו	'Adoniyahu	Adonijah	1Ki 1:5; 1Ch 3:2	My Lord is Y
אדניקם / אדניה	'Adonikam	Adonikam	Ez 2:13	My Lord has arisen
אדמירם / אדרם	'Adoniram / 'Adoram	Adoniram	1Ki 4:6; 2Sa 20:24	My Lord is exalted
הדרם <sup>32</sup>	Hadorom	Aram	1Ki 12:18	My Lord is exalted
צדק-אדני	'Adoni-tsedek	Adoni-zedek	Jos 10:1	Lord of righteousness; my Lord is righteous

The above names are in the first name category, compound names with a form of God's name or connected to God. The list is close to a comprehensive list. Below are names containing אה which could be a code word suggesting the kinship characteristic of God.

**Table 8 Names containing אה**

Names / alternate form	Transliteration	English form in JPS Bible	Sample Sources in Tanakh	Meaning
אהימלך / אבימלך	'Ahimelekh / 'Avimelekh	Abimelech	1Ch 18:16	My brother is king (God)
אהב / אחאב	'Ahab	Ahab	1Ki 16:28	Father's brother

<sup>31</sup> Bezek is a Canaanite place time. The word seems to mean lightning.

<sup>32</sup> This name is a corruption, contraction, or variant of the previous name.

Names / alternate form	Transliteration	English form in JPS Bible	Sample Sources in Tanakh	Meaning
אחבן	'Ahban	Ahban	1Ch 2:29	Brother of an intellectual one
אחומי	'Ahumai	Ahumai	1Ch 4:2	Brother [ ] ?
אחיאם	'Ahi'am	Ahiam	2Sa 23:33	My brother's mother
אחיהוד	'Ahihud	Ahihud	Nu 34:27	Brother of majesty
אחיו	'Ahyo	Ahio	2Sa 6:3	Fraternal
אחיחד	'Ahihud	Ahuhud	1Ch 8:7	Brother is one?
אחיה/אחיו	'Ahiyahu	Ahijah	1Sa 14:3; 2Ch 10:15	Brother of Y
אחיטוב	'Ahitov	Ahitub	1Sa 14:3; 1Ch5:34	My brother is goodness
אחילוד	'Ahilud	Ahilud	2Sa 8:16	Brother of Lud?
אחימות	'Ahimot	Ahimoth	1Ch 6:10	Brother of Mot? <sup>33</sup>
אחימעץ	'Ahima'ats	Ahimaaz	1Sa 14:50	My brother is wrath
אחין	'Ahyan	Ahian	1Ch 7:19	Fraternal
אחינדב	'Ahinadav	Ahinadab	1Ki 4:14	My brother is noble
אחינעם	'Ahino'am	Ahinoam	1Sa 25:43	My brother is a delight
אחיסמך	'Ahisamakh	Ahisamach	Ex 31:6	My brother has supported
אחיעזר	'Ahi'ezer	Ahiezer	Nu 1:12	My brother is a help
אחיקם	'Ahikam	Ahikam	2Ki 22:12	My brother has arisen
אחי/אחירח/אחירם	'Ahirah / 'Ahi / 'Ahiram	Ahiram	Nu 26:38 ; Gn 46:21	Brother of the lofty
חירם	Hiram	Hiram	2Sa 5:11	Diminutive of 'Ahiram
אחישחר	'Alishahar	Alishahar	1Ch 7:10	Brother of the dawn
אחישר	'Alishar	Alishar	1Ki 4:6	My brother sang
אחיתפל	'Ahitofel	Ahithophel	2Sa 15:12	My brother is folly?
אחלב	'Ahlav	Ahlab	Jud 1:31	I will whiten or my brother is heart?
אחלי	'Ahlai	Ahlai	1Ch 2:31	O' would that
אחסבי	'Ahasibai	Ahasbai	2Sa 23:34	Meaning unknown; text may be corrupt
יואח	Yo'ah	Joha	1Ch 11:45	Meaning unknown. May mean My brother is Y.

## Table 9 Names in the Tanakh (non-theophoric)

Contemporary people use these names. Some of these names are not used as personal names in the Tanakh, but are used by people today. Some of the names may be used as personal names and family names. This list is not a comprehensive list or a complete list of all the names found in the Tanakh. These names are chosen because of literary warrant (i.e. they are from the author or subject of a book found in library catalogs) or from my lists of names of contemporary or deceased people. The library records are from a sampling of over 25,000 items. My personal records contain over 21,000 names. Many names in the Tanakh, may be used, but not have not "hit my radar." Other names are just not used today. Modern Israelis are reviving some names that were in disuse for hundreds of years.

<sup>33</sup> Mot is the name of a Canaanite god.

<b>Names</b> [in Tanakh, non- theophoric]	<b>Transliteration</b>	<b>English form</b> in JPS Bible /alternative English forms	<b>Sample</b> <b>Sources in</b> <b>Tanakh</b>	<b>Meaning</b>	<b>Classifi- cation<sup>34</sup></b>
<b>אבי</b>	'Avi	Avi, my father / Avivi	2Ki 18:2; Dan 5:13	My father [could also be a short for of Avraham] In 2Ki the name is for a woman	6
<b>אבי גדור, אביגדור</b>	Avigdor	father of Gedor	1Ch 4:4; 4:18	My father is a wall? In contemporary usage this is one name.	
<b>אביחיל</b>	'Avihayil	Abihail / Avi- Chai, Avi-hai	Nu 3:35	My father lives	3, 6
<b>אביטל</b>	'Avital	Abital	2Sa 3:4	My father is the dew	3,4
<b>אבינעם</b>	'Avino'am	Avinoam	Jud 4:6	My father is delight	3,4
<b>אביעזר</b>	'Aviezer	Abiezer	1Ch 7:18	My father is help	3,4
<b>אבירם</b>	'Aviram	Abiram / Aviram	Ps 106:17	[the] Exalted One is my father	1, 6
<b>אבישור</b>	'Avishur	Avishar	1Ch 2:29	My father is a wall	3
<b>אבן</b>	'Aven		2Ki 18:2	Stone	4
<b>אבן עזר / אבן עזר העזר</b>	'Eben 'Ezer / 'Eben ha-Ezer	Eben-ezer	1Sa 7:12	Stone of help	7
<b>אבנר / אבנר</b>	'Avner / 'Aviner	Abiner, Abner / Avner	1Sa 14:50; 1Ki 2:32	My father is a lamp	3
<b>אברם / אברהם</b>	'Avraham	Abraham / Avrum; Avrom; Avrahm Avram; Avrohom	Gen 11:26; 12:4	Father of many	2
<b>אבשלם</b>	'Avhalom	Absalom	2Sa 3:3; 1Ki 1:6	Father of peace	2
<b>אדם</b>	'Adam	Adam	Gn 4:25; 1Ch1:1	Man	2
<b>אדן</b>	'Addan	Addan	Ez 2:59 ; Neh 7:61	Firm, strong	2
<b>אדר</b>	'Addar	Addar	Est 3:7; 9:15; 1Ch 8:3	Noble?	2
<b>אהלה</b>	'Ahalah	Oholah	Ez 23:4	she who has a tent	2
<b>אהליבה</b>	'Ohaliba	Oholibah	Ez 23:4	tent in her heart	2
<b>אהרן</b>	'Aharon	Aaron / Aaroni; Aron	Ex 4:14; Nu 25:11	Likely of unknown Egyptian origin. Others suggest a	2,4

- <sup>34</sup> 1. Compound names with God's name or connected to God (These names are in the previous tables.)  
2. Names describing the characteristics of a person.  
3. Names influenced by the experiences of the parents.  
4. Names from nature (including animals, plants, sounds, and events)  
5. Conditions or experiences of mankind or the nation.  
6. Names which express hope for the future or a desired condition.  
7. Names based on places or geography.

<b>Names</b> [in Tanakh, non- theophoric]	<b>Transliteration</b>	<b>English form</b> in JPS Bible /alternative English forms	<b>Sample</b> <b>Sources in</b> <b>Tanakh</b>	<b>Meaning</b>	<b>Classifi- cation<sup>34</sup></b>
				Hebrew derivation, meaning "high mountain" or "exalted".	
<b>אחוד</b>	'Ehud	Ehud	1Ch 8:6	Union	5
<b>איוב</b>	'Iyov	Job	Job 1:1	Meaning unknown. Perhaps meaning is persecuted ?	?
<b>אילת</b>	'Elat	Elath	2Ki 14:22	?	7
<b>איתן</b>	'Etan	Ethan	1Ch 2:8; 1Ki 5:11	I will give	3
<b>אלון / אלן</b>	'Alon	Elon	Gn 46:14; Jud 12:11	Oak tree	4
<b>אמונה</b>	'Emunah	Emunah	Ps 37:3; Pr 12:22	faith, belief	2
<b>אמנון / אמנן</b>	'Amnon	Amnon	2Sa 3:2	Faithful	2
<b>אנוש</b>	'Enosh	Man	Job 15:14	Man, mankind	2
<b>אסף</b>	'Asaf	Asaph	Ez 2:41; Neh 7:44	Gatherer	2
<b>אפרים</b>	'Efrayim	Ephraim / Efraim; Efrayim; Efroim; Efron;	Gn 41:52; Jos 24:33	Make fruitful?	2
<b>אריה</b>	'Aryeh	Arieh	2Ki 15:25	Lion	4
<b>אורן, ארן</b>	'Oren	Oren	1Ch 2:25	Fir tree	4
<b>אשכול</b>	'Eshkol	Eshkol	Gn 14:13	Cluster	4
<b>אשר</b>	'Asher	Asher	Gn 30:13	Happy	2
<b>באר</b>	Bi'er	Beer	Nu 21:16	Pit	4
<b>בלהה</b>	Bilhah		Gn 29:29; 1Ch 7:13	Bashful	2
<b>בן</b>	Ben	Ben	1Ch 15:18	Son	2,5
<b>חנן-בן</b>	Ben-hanan	Ben-hanan	1Ch 4:20	Son of graciousness	2,3
<b>בנימין</b>	Benyamin	Benjamin	Gn 35:18; 1Sa 4:12	Son of [the] right hand	2,3
<b>עמי-בן</b>	Ben-'ami	Ben-ammi	Gn 19:38	Son of my [paternal] relative	5
<b>בעז</b>	Bo'az	Boaz	Ru 2:1; 1Ch2:11	Quickness?	2
<b>ברוך</b>	Barukh	Baruch / Baruk	Jer 32:12	Blessing	2
<b>ברזלי</b>	Barzulai	Barzillai	2Sa 19:34; 2Ki 2:7	Man of iron	2, 4
<b>ברק</b>	Barak	Barak	Jud 4:8; 5:1	Lightning	4
<b>בשן</b>	Bashan	Bashan	De 32:14; Ps 68:16	Smooth and fertile land	4, 7
<b>בתשבע</b>	Batsheva	Bathsheba	2Sa 11:3; 1Ki 2:18	daughter of the oath	3
<b>גד</b>	Gad	Gad	Gn 30:11; Jos	Fortune	2

Names [in Tanakh, non- theophoric]	Transliteration	English form in JPS Bible /alternative English forms	Sample Sources in Tanakh	Meaning	Classifi- cation <sup>34</sup>
			21:36		
גדי	Gadi	Gadi	2Ki 15:14	My fortune	2
גדעון	Gid'on	Gideon	Jud 6:13	One who cuts down?	2
גרא	Ger'a	Gera	Gn 46:21; 1Ki 2:8	The sojourner	2
גרשון	Gershon	Gershon	Gn 46:11	Exile	2
גרשום / גרשם	Gershom	Gershom	1Ch 6:1	Exile	2
דברה / דבורה	Divorah	Deborah / Devorah; Debra; Dvorah; Devora; D'vora	Jud 4:5	Bee	4
דוד	Daveed	David / Duvid; Dave	1Sa 16:13; Ps 54:2	Beloved one	2
דינה	Dinah	Dinah	Gn 30:21	She judged	2
דן	Dan	Dan	Gn 14:14; Jos 19:40	Judge	2,3
דנה	Donah	Dannah	Jos 15:49	[this is a corrupt form of Dinah]	2
דתין / דתן	Dotan / Dotayin	Dothan	Gn 37:17; 2Ki 6:13	Degree	7
הלוי	Ha-levi	the Levite	Ex 4:14; Jub17:10	[unknown]	?
הלל	Hillel	Hillel	Jud 12:13	He has praised	3
הראל	Harel	height of the alter	Ezk 43:15 <sup>35</sup>	Mountain of E	1,4
הררי	Hareri	Hararite	2Sa 23:11; 1Ch 11:34	Of the mountain, mountain dweller	4
זאב	Ze'ev	Zeeb / Zeev, Zev, Zebi,	Ju 7:25; Ps 83:12	wolf	4
זבולן, זבולון	Zevulun	Zebulun / Zebulaun	Gn 49:13; Ju 5:18	exalt, honor	2
זהבה	Zahava		not in	feminine of זהב. Gold or golden	2
חווה	Havah	Eve	Gn 3:20	Life, mother of all life	
חנה	Hanah	Hannah	1Sa 1:2	Grace, charm	2
חנוך	Hanokh	Enoch	Gn 4:17	dedicated	2
חנן	Hanan	Hanan	Jer 35:4; 1Ch 11:43	Gracious	2
יבלעם	Yivli'am	Ibleam	Jos 17:11; 2Ki 9:27	Produce of the nation?	5
יבנה	Yavneh		2Ch 26:6	be built	5
יגאל	Yig'al	Igal	Nu 13:7	he redeems	2

<sup>35</sup> This name is found in the form אוהרהאל Ezeiel 43:15. Harel is the form without a prefix. It is a modern Hebrew name.

<b>Names</b> [in Tanakh, non- theophoric]	<b>Transliteration</b>	<b>English form</b> in JPS Bible /alternative English forms	<b>Sample</b> <b>Sources in</b> <b>Tanakh</b>	<b>Meaning</b>	<b>Classifi- cation<sup>34</sup></b>
יגאל	Yigal	Yigael	2Sa23:36; 1Ch 3:22	he redeems	2
יהודה	Yehudah	Judah	Gn 29:35; Jud 1:2	Praised, object of praise?	2
יהודית	Yehudit	Judith	2Ch 32:18	Woman of Judea	7
יונה	Yonah	Jonah		Dove	4
ימיני	Yemini	Jaminites	Nu 26:12	The word itself means: right hand. In context it means family of Benjamin.	4, 5
יעקב	Ya'akov	Jacob / Ya'akov; Yaacov	Gn 25:26; Jos 24:4	Closely following [i.e. connected to עקב <i>heel</i> ]	3
יעקבה	Ya'akobah	Jaakobah	1Ch 4:36	Fem. of Ya'akov	3
יעל	Ya'el	Jael	Ju 4:17	mountain goat	4
יערי	Ya'ari	Yaari	2Sa 21:19	wood, forest?	4
יצחק	Yitzhak	Isaac / Itzhak; Itzhoc; Izak; Izhak; Yitsak; Yitschak; Yitshak; Yitzchak; Yitzchok; Yitzhak Yitzhaq	Gn 17:19	He laughed	3
יקדעם	Yikdi'am	Jokdeam	Jos 15:56	Nation of burning (i.e. alter)	5
יקמעם	Yikam'am / Yakmi'am	Jekameam	1Ch 24:23 ; 1Ch 6:53	Nation will rise	5
יקנעם	Yakni'am	Jokneam	Jos 12:22	nation will acquire	5
ירבעם	Yarav'am	Jeroboam	1Ki 11:26; 2Ch 10:2	the people increases	5
ירחי	Yarhai	month	Jb 7:3	calendar month*	4
ישבעם	Yashav'am				5
ישורון	Yeshurun	Jeshurun	Dt 32:15; Is 44:2	upright one	2
איש / ישי	Yeshai	Jesse	1Sa16:1; Rut 4:17	[meaning uncertain. Perhaps conjunction of יש יה (we have E) or short form of אישי (manly)]	2,3
ישר	Yashar , Yesher	Jesher / Yashar, Yoshar, Yoshor	1Ch2:18	uprightness	2
ישרה	Yisharah	Yeshara	1Ki 3:6	uprightness	2
יששכר	Yisakhar	Issachar	Gn 30:18 ; 1Ch12:32	[meaning uncertain.	5, 6

Names [in Tanakh, non- theophoric]	Transliteration	English form in JPS Bible /alternative English forms	Sample Sources in Tanakh	Meaning	Classifi- cation <sup>34</sup>
				Perhaps conjunction of יש שכר <i>there is recompense</i>	
יששכר	Yissakhar	Yissocher	Gn 30:18; Nu 10:15	hireling	2
יתרעם	Yitri'am	lthream	2Sa 3:5; 1Ch 3:3	abundance of the nation	5
כרמי	Carmi	Carmi	Gn 46:9; 1Ch 5:3	From Carmel	7
כרמל	Carmel	Carmel	Jos 15:55	Plantation, garden land	4
לאה	Lay'ah	Leah	Gn 29:16; 49:31	May mean weary, mistress or ruler?	2
לוט	Lot	Lot	Gn 11:27		
לוי	Levi	Levi	Gn 29:34	[unknown]	?
מיכה / מיכא	Mikhah	Mica	1Ch 5:5l Neh 10:12	Who is like Y? [Short form of מיכיהו]	1
מיכל	Mikhal	Michal	1Sa 14:49; 1Ch 15:29	[short form and fem. of מיכאל] Who is like E	1
מכון	Makhon	place	Ex 15:17; 2Ch 6:2	Established place*	7
מלכה	Milkah / Malka	Milcah	Gn 11:29; Nu 26:33	Queen?	2,3
מנוחה / מנוחה	Minuhah	Menuhah	Jud 20:43	Resting place	
מנחם	Minhem	Menachem	2Ki 15:14	Comforter	2
מנשה	Minasheh	Manasseh	Gn 41:51	Strange?	2
מרום	Merom	Merom	Jos 11:5	From the heights? [Merom is a place name in northern Canaan]	7
מרון	Miron		Not in Tanakh	Variant of שמרון, the northern capital of Israel. Means belonging to Shemer clan.	7
משלם	Mishulam	Meshullan	2Ki 22:3; 1Ch9:12	Maker of peace?	2
נגב	Negev	Negev	Ex 27:9 ;Dan 8:9	Dry, parched, south country. In Tanakh used for a place name or south.	4,7
נגה	Nogah	Nogah	1Ch 3:7	Shine, be joyful	2
נח	No'ah	Noah	Gn 5:29; Ez 14:14	Rest	2
נחום	Nahum	Nehum	Neh 7:7	Comfort	2



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<b>נחום</b>	Nahum	Nahum	Na 1:1	Comfort	1
<b>נחמני</b>	Nahamani	Nahamani	Neh 7:7	Compassionate	2
<b>נחשון</b>	Nahshon	Nahshon	Ex 6:23; Ru 4:20	Serpent, viper?	4
<b>נעם</b>	No'am	Noam	Ps 27:4 ; Ze 11:7	Delightfulness	2
<b>נעם</b>	Na'am	Naam	1Ch 4:15	Pleasant, delightful	2
<b>נעמה</b>	Na'amah	Naamah	1Ki 14:21; 2Ch 12:13	Pleasant, delightful (f.)	2
<b>נפתלי</b>	Naftali	Naphtali	Gn 30:8; Jud 4:6	My wrestling, perhaps an earlier meaning was crafty or cunning one.	2, 3
<b>נרות</b>	Narot	Ner	1Sa 14:50	[This form is not in Tanakh. Name is plural of נר ] Meaning light or candle.	4
<b>נתיבה</b>	Nitivah	a path	Is 43:16; Pr 12:28	Traveler (fem.)*	2
<b>נתן</b>	Natan	Nathan	2Sa7:2; 1Ch17:15	He gave [Also short for Natan'el]	2
<b>סיני</b>	Sinai	Sinai	Ex 16:1; Nu 1:19	? [Place where Torah was given]	?
<b>עובד /עבר</b>	'Ovad	Ovad	Ru 4:17; 1Ch 2:12	Worshipper	5
<b>עגלון</b>	'Eglon	Eglon	Jos 10:3	Rounded person	2
<b>עוד</b>	'Oded	Oded	2Ch 28:9	Restorer	2
<b>עדין</b>	'Adin	Adin	Ez 2:15; Neh 7:20	Gracious, noble	2
<b>עדינה /עדינא</b>	'Adinah	Adina <sup>36</sup>	1Ch 11:42	Gracious, noble (f)	2
<b>עוץ</b>	'Utz	Uz	Gn 10:23; 1Ch 1:17	Plan?	2,7
<b>עורך</b>	'Orakh		This exact form is not in Tanakh	One who makes an order	2
<b>עז, עזה</b>	'Azah	powerful	Nu 13:28; Ju 14:18	strong, bright (fem. form of עז)	4
<b>עזר</b>	'Ezer	Ezer	Neh 12:42; 1Ch 12:9	Helper	2
<b>עזרא</b>	'Ezra	Ezra	Ez 7:1	Helper	2
<b>עזרי</b>	'Ezri	Ezri	1Ch 27:26	My help	2
<b>עמוס</b>	'Amos	Amos	Am 1:1	Load	2
<b>עמיחוד</b>	'Amihud	Ammihud	2Sa 13:37	My kinsman is majestic (or unique)	1, 5

<sup>36</sup> In 1Chronicles 11:42 this name is masculine. In modern usage the name is feminine.

<b>Names</b> [in Tanakh, non- theophoric]	<b>Transliteration</b>	<b>English form</b> in JPS Bible /alternative English forms	<b>Sample</b> <b>Sources in</b> <b>Tanakh</b>	<b>Meaning</b>	<b>Classifi- cation</b> <sup>34</sup>
<b>עמינדב</b>	'Aminadav	Aminadab	Ex 6:23; 1Ch 6:7	My kinsman is noble	5
<b>עמישדי</b>	'Amishadai	Ammishaddai	Nu 1:12	My kinsman is Shaddai (God)	1, 5
<b>עמרם</b>	'Amram	Amram	Ex 6:18	My kinsman is high	5
<b>ענת</b>	'Anat	Anath	Jud 3:31	Answer	2
<b>עפר</b>	'Efer	Epher	Gn 25:4	stag, young hart	4
<b>פסח</b>	Pase-ah	Paseah	Neh 3:6; 1Ch 4:12	One who limps	2
<b>פרץ</b>	Peretz	breach	Gn 38:29; 1Ch 27:3	Outburst of water	4
<b>פרת</b>	Porat	fruitful bough	Gn 49:22	Bear fruit	2,4
<b>צדק / צדוק</b>	Tsadok	Tsadok	1Ki 1:26; 1Ch 18:16	just, righteous	6
<b>ציון</b>	Tsiyon	Tsiyon, Zion	2Sa 5:7; 2 Ch 5:2	parched ground?	4
<b>צמרת</b>	Tsameret	Tsameret	Ez 17:3	tree-top	4
<b>צער</b>	Tsa'ar	humbled / Zaar	Je 30:19	be or grow insignificant	2
<b>צפורה</b>	Tsiporah	Zipporah / Tziporah	Ex 2:21 ; 4:25	bird	4
<b>ראובן</b>	Ri'uen	Reuvan	Gn 29:32; 1Ch6:33	Behold, a son	3
<b>רבקה</b>	Rivkah	Rebekah	Gn 22:23; 29:12	Tie, fasten, a snare?	?
<b>רחבעם</b>	Rihav'am	Rehoboam	1Ki 11:43; 2Ch 10:1	Wide, broad nation (word play on רחב)	5
<b>רחל</b>	Rahel	Rachel	Gn 29:6; 1Sa 10:2	Ewe	4
<b>רמה</b>	Ramah	Ramah	Ho 5:8; 1Ki 15:17	height, high place	4, 7
<b>רנה</b>	Rinnah	Rinnah	1Ch 4:20	Ringing cry (i.e. sing)	4
<b>רת</b>	Rut	Ruth	Ru 1:4		
<b>שאול</b>	Sha'ul	Saul	1Sa 9:2; Ps 18:1	Asked of [Y]	1
<b>שבת</b>	Shabbat	Sabbath	Ex 16:25; 1Ch 9:32	Rest	5
<b>שושנה</b>	Shoshanah	lily	2Ch 4:5	Usually means lily, but can also mean any delicate flower. Today it is a rose.	4
<b>שחור</b>	Shahor	blackened	Jb 30:30	Black	4
<b>שחט</b>	Shahat	Shochet; Shohat; Shohet	Lv 3:2; Jud 12:6	Slaughter	2

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<b>שלה /שילה</b>	Shiloh	Shiloah	Gn 49:10; 1Sa 4:4	That which belongs to him? Place name in Tanakh.	6
<b>שלום</b>	Shalom	well / Sholem; Sholom	Gn 29:6; Jer 13 :19	Completeness, peace. Could be short for Abshalom.	4
<b>שלמה</b>	Shelomoh	Solomon / Shelmoh; Shelomo; Shlomo	2Sa 12:24; 2Ch1:1	Completeness, peace [perhaps contraction of שלום יה peace with Y?]	1, 4
<b>שמעון</b>	Shim'on	Shim'on; Shimon; Simion	Gn 29:33; 1Ch 6:50	Listening?	2
<b>שמרון</b>	Shomron	Shomron	1Ki 16:24	Watched one? Name of capital of Northern Israel*	2
<b>שמש</b>	Shemash	sun	Gn 37:9; Jud 20:43	Sun, toward sun rise (east). Shamash was the name of the Babylonia sun god	4
<b>שמשון</b>	Shimson	Samson	Jud 16:6	Of the sun?	4
<b>שמשון</b>	Shimshon	Samson / Shimshon	Jud 13:24	Of the sun?	4
<b>שפרא</b>	Shifrah	Shiphrah	Ex 1:15	clearness of the sky	4
<b>שרה</b>	Sarah	Sarah	Gn 17:15;	princess	2
<b>שרי</b>	Sarai	Sarai	Gn 11:29	princess	2
<b>שת</b>	Shait	Seth	Gn 4:25	placed or appointed	2
<b>תל</b>	Tal	Tal	Jos 8:28	Mound or heap	4
<b>תלמי</b>	Talmai	Talmi	2Sa 3:3; 2Ch 3:2	?	?
<b>תמר</b>	Tamar	Tamar	Gn 38:6; Ez 47:19	Date-palm	4
<b>תמרה</b>	Tamurah	Tamera	1Ki 6:29; 2Ch 3:5	Date-palm figure	4

**Table 10 Names from Biblical words but not used as personal names in the Tanakh**

<b>Names</b> [from Biblical words]	<b>Transliteration</b>	<b>English in JPS Bible /alternative English forms</b>	<b>Sample Sources in Tanakh</b>	<b>Meaning</b>	<b>Class-ification<sup>37</sup></b>
<b>אהובה</b>	Ahuvah	loved	Dt 21:15	love	
<b>אורה</b>	'Orah	Orah	Ps 139:12	Evening light*	4
<b>אילן</b>	'Elan	tree	Dan 4:8	Terebinth tree*	4
<b>אילנה</b>	'Elana	tree	Dan 4:8	Terebinth tree (fem. form of Elan)	4
<b>אילת</b>	'Elat	Elath	2Ki 14:22	?	7
<b>גאלה</b>	Gi'ulah	Geulah	Lv 25:25	redemption	6
<b>גור</b>	Gur	lion's whelp	Gn 49:9	Lion cub *	4
<b>גיל</b>	Gil	joy	Ps 21:2; 13:5	joy	4
<b>גילה</b>	Gilah	joy	Is 65:18	rejoice	
<b>גפן</b>	Geffen	vine / Giffin, Gefen, Gafni	Gn 40:10; Nu 6:4	[grape] vine	4
<b>דרור</b>	Dror	solidified	Ex 30:23; Is 61:1	flowing, liberty (mod. Heb. Freedom)	2, 4
<b>הדרה</b>	Hadarah	Hadarah	1Ch 16:29;; Ps 29:2	splendid	2,6
<b>הפרדס</b>	Hapardes	king's park	Neh 2:8	Orchard*	4
<b>הר</b>	Har	Har	Dt 33:19; Jer 16:16	Mountain*	4
<b>זבל</b>	Zavel	exalt me	Gn 30:20; 1Ki 8:13	exalt, honor? *	2
<b>זהבה</b>	Zahava		not in	fem. of זהב. Gold or golden	2
<b>זהר, זוהר</b>	Zohar		Ez 8:2	shining, brightness, glow	4
<b>זפרוני, זפרן</b>	Zifron, Zifroni	Ziphron	Nu 34:9	Form in Tanakh is זפרונה It is a place on the northern boundary of Canaan. Meaning is unknown.	7
<b>זרה</b>	Zarah	cast away	Is 30:22; Nu 17:2	scatter, disperse (or it could be a variant of Sarah)	4

- <sup>37</sup> 1. Compound names with God's name or connected to God (These names are in the previous tables.)  
2. Names describing the characteristics of a person.  
3. Names influenced by the experiences of the parents.  
4. Names from nature (including animals, plants, sounds, and events)  
5. Conditions or experiences of mankind or the nation.  
6. Names which express hope for the future or a desired condition.  
7. Names based on places or geography.

\* A word in the Tanakh but it is not used as a name. It is a modern Hebrew name.

<b>Names</b> [from Biblical words]	<b>Transliteration</b>	<b>English in JPS Bible /alternative English forms</b>	<b>Sample Sources in Tanakh</b>	<b>Meaning</b>	<b>Class-ification<sup>37</sup></b>
<b>חבב</b>	Hovav	lover	De 33:3	beloved *	2
<b>חיה</b>	Hayah	living thing	Gn 8:17	living creature, animal	4
<b>חיים</b>	Hayim	life / Hayym, Chaim, Haim, Chayym, Hyman	Gn 2:9; Pr 10 :11	life	6
<b>חנינה</b>	Haninah	mercy	Je 16:13	favor, mercy	6
<b>טוב</b>	Tov	good / Tob; Tovi	Gn 6:2; Pr 15:23	good	6
<b>טובה</b>	Tovah	Tova	Es 8:5	good	6
<b>טל</b>	Tal	dew	Gn 27:28; Dt 33:13	dew	4
<b>יובל</b>	Yuval	stream	Je 17:8	stream	4
<b>יעיר</b>	Ya'ir	awaken	Is 50:4	He will awaken	6
<b>יעל</b>	Ya'el	mountain goat/ Yael	Ju 4:17	mountain goat	4
<b>יפה</b>	Yaffa	beautiful	2Sa 14:25; Shi 1:16	beautiful	2
<b>ירחי</b>	Yarhai	month	Jb 7:3	calendar month*	4
<b>יתרון</b>	Yitron	value	Ec 1:3	advantage, profit*	5
<b>יתרעם</b>					5
<b>כהן</b>	Kohen	Priest	Gn 14:18; Lev 1:9	priest*	2,3
<b>לב</b>	Lev	Lev	Ps 147:3; Is 57:16	heart, conscience (Yiddish equivalent, Laib mean lion.) The English could also be diminutive of Levi.	4
<b>מכון</b>	Makhon	place	Ex 15:17; 2Ch 6:2	Established place*	7
<b>מנוחה</b>	Minuhah	security	Gn 49:15; 2Sa 14:17	rest, resting place	2
<b>משיח</b>	Mashi-ah	anointed one	Lv 4:3; Ps 105:15	anointed	2
<b>נוה</b>	Navah	lovely	Jer 6:2	Desirable, beautiful*	2
<b>נחמה</b>	Nehamah	comfort	Ps 119:50; Jb 6:10	Comfort*	2
<b>ניב</b>	Niv	fruit	Is 57:19	Fruit*	4
<b>ניר</b>	Nir	plowing	Ho 10:12; Je 4:3	break up ground (in modern Hebrew : furrow)	4
<b>נעם</b>	No'am	beauty of the Lord	Ps 27:4; 90:17	loveliness, charm	2

<b>Names</b> [from Biblical words]	<b>Transliteration</b>	<b>English in JPS Bible /alternative English forms</b>	<b>Sample Sources in Tanakh</b>	<b>Meaning</b>	<b>Class-ification<sup>37</sup></b>
<b>נעימה</b>	Na'imah	Neimah	Prr 22:18; 2Sa 23:1 (masc. form נעים)	pleasant	2
<b>נעמן</b>	Na'amon	delightful	Is 17:10	pleasantness*	2
<b>נציבה</b>	Nitsivah	Nitzhiyah	1Ki 4:19; 1Sa 13:3	pillar, post (also a place name in Judea)	2,7
<b>נתיבה</b>	Nitivah	a path	Is 43:16; Pr 12:28	traveler (fem.)*	2
<b>עורי</b>	'Uri	awake / Uri	Ju 5:15	awake, arouse*	6
<b>עמר</b>	'Omer	Sheaf	Lv 23:11; Ru 2:17	sheaf*	4
<b>עפר</b>	'Ofer	gazelle	Shir 4:5	stag, young hart [Modern Hebrew: young deer, handsome lad]	4
<b>פסח</b>	Pesah	passover sacrifice	Ex 12:27; Ex 34:25	pass over, festival of Passover*	5
<b>סגלה</b>	Sigulah	Segulah	Ex 19:5; Ecc 2:8	valued property, treasure	4
<b>צבי</b>	Tsvi	gazelle / Tzvi, Zvi, Zwi, Zwy	2Sa 2:18; Pr 6:5	gazelle, deer*	4
<b>צביה</b>	Tsviah	gazelle / Tziviah		gazelle, deer*	4
<b>צדקה</b>	Tsedakah	righteousness	Gn 15:6; 1Ki 10:9	righteousness*	6
<b>צור</b>	Tsur	rock / Tzur	2Sa 22:3 ; Is 2:10	rock, cliff *	4
<b>צים</b>	Tsim	ship / Zim	Nu 24:24; Ez 30:9	majestic ship	4
<b>צירה</b>	Tsirah	envoy / Zeirah	Je 49:14; Pr13	This fem. form of ציר does not appear in the Tanakh. Means: envoy or messenger	2
<b>צמח</b>	Tsemah	vegetation/ Zemach, Zemah	Gn 19:25; Ho 8:7	vegetation, [plant] growth	4
<b>צמר</b>	Tsamir	wool	Is 1:18; Pr 31:13	wool *	4
<b>צמרת</b>	Tsmeret	full plumage / Tzameret	Ez 17:3	wooly appearance? *	4
<b>צער</b>	Tsa'ar	humbled / Zaar	Je 30:19	be or grow insignificant	2
<b>קדש/קודש</b>	Kodesh	holy	Ex 19:6; Ps 99:3	holy*	2,3

<b>Names</b> [from Biblical words]	<b>Transliteration</b>	<b>English in JPS Bible /alternative English forms</b>	<b>Sample Sources in Tanakh</b>	<b>Meaning</b>	<b>Class- ification<sup>37</sup></b>
<b>קרן</b>	Keren	horn	Is 5:1	horn (There is second meaning to this word that is not in the Tanakh.)	4
<b>רבקה</b>	Rivkah	Rebekah	Gn 22:23; 29:12	Tie, fasten, a snare?	?
<b>רון</b>	Ron	joyous shouts	Ps 32:7	sing	4
<b>רנן</b>	Ranan	sing out joyously	Pr 29:6; Is 12:6	Give a ringing cry*	4
<b>רננה</b>	Rinnah	Rananah	Jb 3:7; Ps 100:2	ringing cry, sing	4
<b>שבע</b>	Shevah	seven	Gn 41:2	Seven*	4
<b>שזר</b>	Shazar	twisted	Ex 26:1	Twist, interweave*	4
<b>שחר</b>	Shahar	break of day	1Sa 9:26	dawn*	4
<b>שיר</b>	Shir	song	Ex 15:1; Is 42:10	sing	2
<b>שירה</b>	Shirah	song	Ex 15:1; 2Sa 22:1	sing	2
<b>שלום</b>	Shalom	well / Sholem; Sholom	Gn 29:6; Jer 13 :19	Completeness, peace* Could be short for Abshalom.	4
<b>שמרון</b>	Shomron	Shomron	1Ki 16:24	Watched one? Name of capital of Northern Israel*	2
<b>שמש</b>	Shemash	sun	Gn 37:9; Jud 20:43	Sun, toward sun rise (east). Shamash was the name of the Babylonia sun god	4
<b>שער</b>	Sha'ar	gate	Gn 22:17; Jer 31:40	Gate*	4
<b>שקד</b>	Shaked	almond tree	Jer 1:11	almond (-tree)*	4
<b>שר</b>	Sar	chief	Gn 21:22; 1Ch 15:22	Chief, ruler, official*	2
<b>תהלה</b>	Tehilah	prayer / Tehila	Ps 145:1	Prayer*	6
<b>תל</b>	Tel	Tel	Jos 8:28	Mound or heap	4, 7

**Table 11 Names adopted from other languages which are now considered Hebrew names**

Names	Transliteration	English form in JPS Bible	Sample Sources in Tanakh	Meaning	Classification <sup>38</sup>
מרדכי	Mordekhai	Mordecai	Est 2:5	[from the Persian. Perhaps name means Man of Marduk]	1
משה	Moshe	Moses	Ex 2:10; Jos 1:14; 1Sa 12:8; Ps 103:23; 2Ch 35:12	[This is one of the most difficult names to explain. For full explanation see Ogden Goelet (2003). Perhaps meaning is child of Ramses or Ra fashioned him]	1,3
נחוניא / נחוניא	Nehunyah		not in	Y has graced or gifted	1
ניסן	Nisan	Nisan Other spellings: Nissan, Nison, Nisen	Es 3:7 ; Neh 2:1	Name of 1 <sup>st</sup> month. [Loan word from Babylonian. Related to Hebrew נסה <i>to start.</i> ]	4
אסתר	'Ester	Esther	Es 2:7	From Persian for <i>star</i> or from the pagan god <i>Istar</i>	4
פינחס / פנחס	Pinhas	Phinehas	Ex 6:25; 1Sa 1:3	From Egyptian for the <i>black man (negro)</i>	2

**Table 12 Summary counts**

Names that end in הוסיא	120
Names with endings הוסיא	33
Names prefixed with יוסיא	33
Names ending with אל'ו	93
Compound names with prefix אדני	5
Names beginning with אל	50
Compound names with אדני	20
Names containing אח	28
Non-theophoric names	174
Names from Biblical words but not used as personal names in the Tanakh	82
Names adopted from other languages	5

<sup>38</sup> 1. Compound names with God's name or connected to God (These names may also in the previous tables.)

2. Names describing the characteristics of a person.
3. Names influenced by the experiences of the parents.
4. Names from nature (including animals, plants, sounds, and events)
5. Conditions or experiences of mankind or the nation.
6. Names which express hope for the future or a desired condition.
7. Names based on places or geography.



## Chapter 3 Post-Biblical Hebrew Names

### Names from Aramaic

<b>Masculine names</b>	<b>Transliteration</b>	<b>English spelling(s)</b>	<b>Meaning</b>	<b>Classification<sup>39</sup></b>
<b>אבא</b>	'Abba	Abba, Aba	my father, daddy	3
<b>ברקאי</b>	Barkai	Barkai	morning star, announcement of dawn	4
<b>יוסי</b>	Yosi	Jose, Yosi		probably a diminutive of Yosef יוסף
<b>עקיבא</b>	'Akiva	Akiba, Akibah, Akiva	heel, curve	4
<b>שמאי</b>	Shammai	Shammai		diminutive of שמעיה Shamayah
<b>שרגא</b>	Shraga	Shraga		

### Modern Hebrew Names

These are contemporary Hebrew names that do not appear in the Tanakh as names. Some names are based on Hebrew words in the Tanakh. Some feminine names are derived from masculine names that have Biblical sources. The names were chosen from library catalogs and names from synagogue lists. This is not a complete or exhaustive list.

**Table 1 Masculine names**

<b>Masculine names</b>	<b>Transliteration</b>	<b>English spelling(s)</b>	<b>Meaning</b>	<b>Classification<sup>1</sup></b>
<b>אדיב</b>	'Adiv	Adiv	courteous, polite	6
<b>אורלי</b>	'Orli	Orly, Orli	my light	4
<b>איל</b>	'Eyal	Eyal	stag (male deer)	4

<sup>39</sup> 1. Compound names with God's name or connected to God.  
 2. Names describing the characteristics of a person.  
 3. Names influenced by the experiences of the parents.  
 4. Names from nature (including animals, plants, sounds, and events)  
 5. Conditions or experiences of mankind or the nation.  
 6. Names which express hope for the future or a desired condition.  
 7. Names based on places or geography.

אמיר	'Amir	Amir	tree-top	4
ארי	'Ari	Ari	Diminutive of Aryeh meaning lion	4
ארן	'Oren	Oren, Oron	pine tree	4
ארצי	'Artsi	Artzi	of the land	4
גוזל	Gozal	Gozal	young bird, chickling	4
גור	Gur	Gur	whelp, cub	4
גילי	Gili	Gili	my joy	6
גל	Gal	Gal	wave	4
דרון	Daron	Doron	gift	3
לי-דרור	Dror-Li	Dror-Li	my freedom	2
זורח	Zora-ah	Zorach	[sun] shine, [sun] rise	4
זידון	Zidon	Zidon	something that boils or seethes	4
יגיל	Yagil	Yagil	he will rejoice	2, 6
מאיר	Ma-er	Meir, Mayer, Mair	shining	4
נצן, ניצן	Nitsan	Nitzan	flower bud [appears in Shir HaS 2:12 in the plural form]	4
נרקיס	Narkis	Narkis	narcissus	4
עליסה	'Alisa	Alisa, Aliza	joy, rejoicing	2
עמירם	'Amiram	Amiram	my people is loftly	5
רון	Ronen	Ronen	singer	2

**Table 2 Feminine names**

<b>Feminine names</b>	<b>Transliteration</b>	<b>English spelling(s)</b>	<b>Meaning</b>	<b>Classification <sup>1</sup></b>
אביבה	'Aviva	Aviva, Avivah	spring	4
אביבית	'Avivit	Avivit	lilac (flower)	4
אונה	'Ornah	Ornah	pine tree	4
אורית	'Orit	Orit	radium	4
אירית	'Irit	Irit, Iris	daffodil	4
אליאורה	'Eli'orah	Eliorah	my E is light	1
אשרת	'Ashrat	Oshrat	fortunate (Related to אשר meaning happy)	6
עמי-בת	Bat-'Ami	Bat-Ami	daughter of my people	3
גליא	Galya	Galia	redemption (Aramaic)	6
גליה	Galyah	Galiah	wave	4
דורית	Dorit	Dorit	of this era (or generation)	5
דליה	Daliyah	Daliah	drawing water	4
דליה, דלית	Daliyah, Dalit	Dalit	trailing vine	4
דפנה	Dafnah	Dafne	laurel	4
זיוה	Zivah	Zivah	radiant, brilliance	4
טליא	Talya	Taliah	lamb, young (טלה is the)	2, 4

Feminine names	Transliteration	English spelling(s)	Meaning	Classification <sup>1</sup>
			form in Tanakh)	
יונינה	Yoninah	Yoninah	little dove	4
ליאורה	Le'orah	Leorah	light to me	2
נורית	Nurit	Nurit	buttercup, crowfoot (flower)	4
נילי	Nili	Nily, Nili	Based on acronym for: נצח ישראל לא ישקר (the Everlasting of Israel will not lie 1Sa 15:29) This was a group of Jews who worked for Allied intelligence in Palestine during WWI in hope on ensuring the future of the Jewish settlements.	3
סגליה	Sigliyah	Siglah	violet (the flower)	4
סיונה	Sivanah	Sivanah	of the month of Sivan	?
סימונה	Simonah	Simonah	sign, notation (could be fem. of Simon)	4
עבריה	'Ivriah	Ivriyah	Hebrew woman	2,3
עדי	'Adi	Adi	my witness	3
צוריה	Tsuriah	Tzuriah	Y is my rock(related to צוריאל)	1
צלילה	Tsililah	Tzelilah	clear, musical tone	4
קרן	Keren	Keren	fund, capital	
רונית	Ronit	Ronit	little song	2, 4
רימונה	Rimonah	Rimonah	pomegranate	4
תלמה	Talmah	Talmah	she made a furrow	4
תמירה	Temirah	Temirah	tall, erect	4

## Chapter 4 Family Names

Family names are not the same as last names. Family names (משפחה) are recorded in the Tanakh. משפחה<sup>40</sup> is usually translated as “clan.” Genesis chapter 10 talks about the families of the sons of Noah. These sons were the primogenitors of several nations. These are the first clans. The twelve tribes from the sons of Jacob are clans. This is described in Exodus chapter 6. The second chapter of Ezra lists families that returned to Jerusalem from exile in Babylon. A census of the number of men is included. The names are listed as בני “the sons of” then a given name for the clan. Ezra 2:68 ומראשי האבות בבואם “Some of the chiefs (fathers) of the clans” uses the word אבות which is the same words as “fathers.” Indicating that these are hereditary clans. Last names are hereditary names from your parents and you pass them on to your children. Last names can be changed easily and indeed most married women do change their

<sup>40</sup> For example: Num. 25:5 “clan of the Enochites, clan of the Palluites.” There are many other examples in chapter 25. Jud. 9:1 “whole clan of his mother’s family.” Jud. 13:2 “Zorah, of the stock of Dan.”

last names. One can not change the clan you are born into. People belong to at least two clans; one from each parent. At no time in the Tanakh are these clan names equated to last names.

This study is mostly about first or given names, but mention of last names is included because many last names are the same as given names. Traditionally Jewish legal names are in the form given name ben (or bat) father's name. In the Middle Ages surnames were adopted by Sephardim following the practice of the Arabs. Names were formed in three ways. 1) The use of "Ibn" the Arabic for son of. Authors with this kind of last name are: Solomon Ibn Gabirol, Bachya Ibn Pakuda, Abraham ben Me'ir Ibn Ezra, and Abraham ben David Ibn Daud; 2) The adding of the father's name after the given name. Authors with this kind of last name are: Isaac S. Abraham, Benjamin H. Isaac, Benno Jacob, Isaac Nathan, Mosheh Natan and Maurice Samuel,. (Note that while similar to names like Abrams, Abramson, Isaacson, and Jacobson, they represent a different etymological path.); 3) Translating the father's name into the vernacular of the country of residence. Authors with this kind of last name are: Salomon Maimon ("Maimon," meaning *fortunate*, is Arabic for Asher), and Hayyim ben Israel Benveniste ("Benveniste," meaning *welcome*, is Spanish for Shalom).

In Germany and English patronymic names were formed by adding "s," "son" or "sohn" to a personal name. Examples are: Abrams, Abramson, Michaels, Michaelson, Jacobs, Jacobsohn, Davis, Davidson, etc. The Slavic equivalents are: *-ov*, *-off*, *-eff*, *-kin*, and *-vitch*. In Polish *-sky*, and *-ski* are used.

## Chapter 5

### What is Name Authority?

#### Name Authority

Each author in the library catalog must have a unique name entry. Every form of the name that is not used must have a reference to the proper or chosen usage. This system of record keeping and reference is called name authority. If two authors have the same names, the cataloger must differentiate them. The usual method is to add a birth year (and death years if no longer alive). If they have the same birth year a month and day will be added. If the dates are unknown a period or best guess will be used. When the date fails to differentiate, a city or occupation will be added. (i.e. Cohen, Michael, rabbi; Cohen, Michael, chemist).

"David Cohen" is a common name. In order to catalog David Cohen's book (an example: *Templates for the ages : historical perspectives through the Torah's lenses* by David Cohen; translated by Sara Cohen. New York, 1999.) I had to check sources to see how his name had been entered by other libraries. The book had not been cataloged by any other libraries. The blurb about the author of the book said that he was a rabbi of a congregation in Brooklyn and gave the name of the congregation. He had no middle name or date of birth.

I checked bibliographic sources and found 32 authors on Jewish subjects with the same name. There were over 30 more authors on topics from sciences and humanities. None of the authors matched the author of the book in hand.

A call to the publisher told me that the congregation was not just in Brooklyn; it was in Flatbush. I used the internet to search for the congregation and found a lawyer who was a member. I sent

him an e-mail and replied within two hours with the author's birth date (Sept. 4, 1932). With this authority, establishing the author's name in the catalog was then easy to complete.

Authority control is the system or process for the consistent use of a unique form of a name, subject term, or series as a heading in a catalog. Names include personal names, corporate bodies, government entities, and uniform titles. This process creates a link between bibliographic records and the authority file, authority control provides the underlying structure of the catalog. Authority work is the process of maintaining control of what is entered in the catalog and system of cross references. In the days before computerized library management systems a library would have an authority card with the "see," "see also," and "referred from" entries. Now, high powered library management systems options to enter these references. Low cost systems do not include this ability.

An authority record is a record of the established form heading and related information from alternative forms. MARC has ways of coding these records. The authority file is a file of authority records listing the chosen form of a heading and its appropriate cross-references.

Types of authority files include name authority files, series authority files, and subject authority files.

### **Reasons to use authority control.**

To assure that all items by the same author, on the same subject, or published in the same series are found together in the catalog.

To provide references from forms of a name, subject, heading or term not used in a catalog to those which are used.

To establish a heading in a unique form.

To differentiate headings from similar headings.

Cataloging rules establish names and headings when no previous examples exist. Examples from other catalogs provide examples of previous cataloging to establish names and series in the local library. Copy established heading from Sears or LC Subject Headings to establish subject headings in the local library.

Cross-references are guides to find the form of heading used from forms that may be used or imagined by readers. Cross-references entries need to be made from alternative forms of names, subject terms, or series that not the same as the established form. Cross-references are also used to link related headings, e.g. writer using several pseudonyms, shorter or longer forms of names.

Without both uniqueness and consistency retrieval from the catalog will not be optimal and in some cases may even be impossible.

## Chapter 6

### Transliteration and transcription for Hebrew

In 1976 Professor Werner Weinberg wrote a book on transliterating Hebrew, *How do you spell Chanukah?* : A general-purpose romanization of Hebrew for speakers of English. This was a small book of 60 pages but that is a long book just to answer the question of writing a Hebrew word in English letters. When someone asks, “Which spelling is correct Hanukah, Chanuka, Chanukkah, Hanukkah?” the answer is, “it depends.”

The concept of representing a language with a phonetic alphabet is an important development for civilization. Since it was much easier to talk and listen than to write, the written and oral languages had separate lines of development. Oral, spoken, language comes before written language on a civilization level and on an individual level. Observe that children learn to talk about five years before they learn to read and write. Written language first developed in Egypt about 3200 or 3300 BCE. Written language systems including spelling and orthography tend to be more conservative and resistant to change than oral language. Spelling reform<sup>41</sup> has always met with resistance and was usually accomplished after a political upheaval<sup>42</sup>. Written language standardized many oral traditions by recording the thoughts of the writers and enabling communications over large distances. Since oral language is more immediate and fluid it changes faster than the written word.

The total number of Indo-European language phonemes (distinct sounds) is about 80. No alphabet has a one-to-one correspondence between the spoken word and all the phonemes. No standard alphabet takes into account regional pronunciation or accents. For example: some people pronounce these words the same and some are able to differentiate, *Don, Dawn, Done* or *Mary, Merry, Miri*. Because vowel sounds are particularly hard to represent in the alphabet, vowel pairs (diphthongs) or groups of letters are used for the full complement of sounds. For example some people pronounce “car” with a broad “ah” and short /r/ sound, while others pronounce the “a” short with a long /r/ sound. English has consonant pairs with one sound such as *th, sl, ph*. A speaker of English would not think twice about the pronunciation and reader would know how to read the words because this skill is part of the language learning process. Written language has done much to standardize the oral language. However, oral language changes faster than the written word. Because English spelling can be ambiguous and pronunciation sometimes depends on context, one question that is never adequately answered is, “Should the transliteration match the written or oral form of the word?”

There is no single right answer. Weinberg gives several schemes of transliteration. The *Encyclopedia Judaica* (1972) has done much to standardize transliteration. Essentially they used the system developed by the Academy of Hebrew Language. When cataloging, librarians would use the *EJ* as a source for the English spelling for a bibliographic record. However, the *EJ* was not able to totally standardize transliteration for the entire work. When using words that have passed into English the *EJ* keeps the well-known spelling. That includes most names from the *Tanakh*. When transliterating music the *EJ* uses a system that accommodates printing the Hebrew next to the transliteration. When dealing with the nuances of needed to describe language, the transliteration needed to be more exacting than for a general audience.

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<sup>41</sup> Noah Webster and Melville Dewey were only partly successful with their spelling reform proposals. Dewey wanted to spell *night*, “nite.” He even convinced the Chicago Tribune to adopt some of his proposed new spellings, but that did not last.

<sup>42</sup> Examples are: the Norman Conquest of English in 1066 and the American Revolution.

Some of the difficulties of transliteration include: 1) The sounds of the vowels in the *Tanakh* may differ from Modern Hebrew sounds; 2) The Hebrew of Eastern Europe and of the Mid-East is different enough to make transliteration an inexact process; 3) Some proper names have been accepted into English; and 4) Some Hebrew words such as *amen*, *hallelujah*, and *minion* have become part of English. The “j” of *hallelujah* and the second “l” of *minion* are from the consonantal *yod*, and pronounced /y/.

The big question that has been bothering me about names is why does English use a “J” for names that begin with a consonantal *yod*? Examples of such names are: ירדן, יהושע, יוסף, יעקב. *ירמיהו*. *יצחק* is not included in the list because the *yod* is acting as both a vowel and a consonant in this word.

Let’s examine some English spellings of Hebrew names that are almost an exact transliteration even in modern spoken English. Examples are Adam and Sarah ( אדם and שרה ) They are pronounced with just a small shift in the length of the /a/ sound. Adam changes the accented syllable. Sarah has the same accent as the Hebrew. Abraham is also very close to the Hebrew אברהם, changing the vowel sound, the /b/ -- /v/ of the ב, and accented syllable. There is a very close correspondence between the Hebrew and English consonants. Since even regional dialects of English have vowel and accent shifts and English words can change meaning with a change in accent, these English forms of the name are quite reasonable and logical.

The Semitic alphabet was spread by the Phoenicians. It was a leap of faith to use a consonantal phonetic alphabet over pictographs or Cuneiform wedges. The ancient Canaanite script and alphabet was adopted for Hebrew in 12<sup>th</sup> or 11<sup>th</sup> century BCE. By the 5<sup>th</sup> century BCE Aramaic was used by many nations as a first or second language. By the end of the 4<sup>th</sup> century BCE, the Aramaic (כתב אשורי) replaced the older script. It was also known as Hebrew square script. The Greek alphabet, based on the Phoenician or North Semitic alphabet, emerged in the 10th century BCE. The Greek letter names and alphabetic order were very close to the Phoenician, which was almost identical to the Hebrew. The Romans borrowed their alphabet from the Etruscans in about the 6th century BCE. Etruscans abandoned the Semitic letter names in favor of phonetic letter names, passed on to us by the Romans: “A, Be, Ce, De, E, Ef,” etc.; but otherwise the early Latin alphabet was structured much like its Etruscan, Greek, and Semitic predecessors.<sup>43</sup>

Even understanding the history of the alphabet does not give logical explanation for how names beginning with *yod* are transliterated. English uses a modification of the Latin alphabet. This is not the same alphabet as used by Old or Middle English. For example the letter þ (Thorn) which is pronounced like the ‘th’ in “the,” is used in Middle English and modern Icelandic, but not modern English. The letters J, U, W, and Y were not in the alphabet used in ancient Rome. The diphthong notations such as ‘æ’ and ‘œ,’ which were used by scribes to save space, are not used in today.

The Romans had no phonemes for /th/, /ph/, or /kh/. The letters B, D, O, and X were taken from a western Greek alphabet. In Ancient Greek the X (chi) was pronounced /kh/ as in the Hebrew khof (כ).

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<sup>43</sup> See: Everson, Michael. “On The Status Of The Latin Letter Þorn and of Its Sorting Order”





## Genesis 50:24

ך עברית"תנ

אֲשֶׁר, אֱלֹהֵאֲרֶץ, וְהַעֲלֶה אֶתְכֶם מִן־הָאֲרֶץ הַזֹּאת אֲנִי כִי מֵת וְאֵלֵּה־הֵימ פֶּקֶד דְּיִפְקֶדְךָ אֶתְכֶם, וְיֹאמֶר יוֹסֵף אֶל־אֶחָיו  
לְאֶבְרָהָם לְיִצְחָק וּלְיַעֲקֹב בְּנִשְׁבַּע

## Vulgate (Latin) Bible

quibus transactis locutus est fratribus suis post mortem meam Deus visitabit vos et ascendere faciet de terra ista ad terram quam iuravit Abraham Isaac et Iacob.

The Vulgate, the Latin Bible translation, completed by Jerome in the year 404 was translated directly from the original languages. Many translations into European languages were based on the Vulgate. Notice in the verse above "Joseph" does not appear. "Abraham" and "Isaac" are spelled the same way as modern English.

## Wycliffe Bible 1381

Joseph spak to hise brithren, Aftir my deeth God schal visite you, and he schal make to stie fro this lond to the loond which he swoor to Abraham, Ysaac, and Jacob .

The English translation prepared by John Wycliff and associates was stylistically uneven, stilted and contained both Latinisms and colloquialisms. The Hebrew translation was attributed to Nicholas of Hereford. "Ysaac" is used for Isaac. "Y" is the consonant sound of *yod*. Jacob, Joseph, and Abraham are spelled as in modern English.

## William Tyndale Bible c.1539

And Ioseph sayde vnto his brethern: I die And God will suerlie vysett you and bringe you out of this lande vnto the lande which he sware vnto Abraham Isaac and Iacob.

Tyndale published the Pentateuch translation in 1539 in Marburg, Germany was the first printed English Bible. For his effort he was branded a heretic and executed in 1536. "I" start both Joseph and Jacob. Look at the spelling, "vysett" for "visit" compared to the "visite" in the Wycliff version.

## Geneva Bible 1560

And Ioseph said unto his brethre, I am ready to dye, & God wil surely visit you, and bring you out of this land vnto the land, which he sware vnto Abraham, vnto Izahak and vnto Iaakob.

This is the Bible that the Puritans and other early settlers brought to North America. This was the Bible of Shakespeare. The extensive marginal notes did not sit well with King James I and that is why he funded a new translation. The Geneva Bible has been published in facsimile and in a version that uses contemporary spellings. I used the original spellings, but changed the *f* to the current *s*. The spellings of the names in this translation are very close to the phonetic Hebrew pronunciation.

### King James Version 1611

And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

This verse is almost identical to the Tyndale Bible except for the spelling of some words.

### Douay-Rheims Translation 1609-10

After which he told his brethren: God will visit you after my death, and will make you go up out of this land, to the land which he swore to Abraham, Isaac, and Jacob.

### American Standard Version, 1901 ed.

And Joseph said unto his brethren, I die; but God will surely visit you, and bring you up out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

Note: For this sentence is almost identical to the Tyndale Bible except for the spelling of some words.

### Jewish Publication Society 1985

Joseph said to his brothers, "I am about to die. God will surely take notice of you and bring you up from this land to the land that He promised on an oath to Abraham, to Isaac and Jacob."

Hebrew	Contemporary English	Tyndale Bible	Greek	German
יעקב	Jacob	Iacob	Ιακοβ	Jakob
יוסף	Joseph	Ioseph	Ιωσφ	Joseph
יצחק	Isaac	Isaac	Ισαακ	Jizchack
ישראל	Israel	Israell	Ισραηλ	Jisrael
יהודה	Judah	Iuda	Ιουδα	Jehudah
אברהם	Abraham	Abraham	Αβραμ	Abraham

Hebrew	French	Geneva Bible	King James	
יעקב	Jacob	laakob	Jacob	
יוסף	Joseph	Ioseph	Joseph	
יצחק	Isaac	Izhak	Isaac	
ישראל	Israël	Israhell	Israel	
יהודה	Juda	Iudah	Judah	
אברהם	Abraham	Abraham	Abraham	

If you spell the name Iacob in English and pronounce the "I" with the consonant sound /y/ the sound will also be almost the same as Hebrew /yakob/. The sound will have a shorter vowel and labial /b/ in place of the softer /v/ but still very close to the Hebrew.

The same could be said for Joseph/Ioseph. All the German and Greek transliterations are pronounced very close to the Hebrew originals.

The actual date when the sound changed is unknown because we don't have recordings. Dutch printers in the early 1630's started to use the "J" on a consistent basis. English speakers copied the spelling, but forgot that the "J" was the descendent of a yod and needed the /y/ sound to be close to the Hebrew names. It seems the phoneme /dzh/ that starts Jacob and Joseph is a mistake or misconception, for it certainly does not follow a linear progression from the sound of the Yod in the original. It also does not follow the English roots of the letters "J" and "I."

## Chapter 7

### Examples of Names in Catalogs

Hebrew Name	Systematic Romanization	Authorized heading <sup>44</sup>	Library	Comments
Avraham		Schwartz, Abraham Judah	Asher	
אברהם				
אהובה	Ahuvah	Agayof, Ahuvah	Asher	
אורה	Orah	Schwarzwald, Ora.	Asher	
אורה	Ōra	Schwarzwald, Ora.	BSZ	
אורי	Uri	Miller, Uri.	Asher	
אילן	Ilan	Ash, Ilan ben Uri.	Asher	
אילנה	Ilanah	Bernstein, Ilana.	Asher	
אילנה	Ilanah	Shamir, Ilanah.	Asher	
אסתר	Ester	Stein-Ashkenazy, Esther.	Asher	
אסתר	Ester	Rab, Ester	Asher	
גיל	Gil	Mozes, Gil	Asher	
גילה	Gilah	Hertsog, Gilah	Asher	
דרור			Asher	
זהבה	Zehavah	Ostfeld, Zehava.	Asher	
זהר, זוהר	Zohar	Zohar, Shavit	Asher	
זהר	Zahar	Sohar, Ezra	Asher	
חיה	Hayah	Ester, Hayah	Asher	
חיים	Hayim	Chamiel, Haim	Asher	†
חיים	Hayim	Korb, Chaim I.	Asher	
חיים				
חנינה	Haninah	Ben-Menahem, Hanina.	Asher	
טוב	Tov	Yom-Tob ben Abraham Ishbili	Asher	
טובה	Tovah	Bensky, Tova	Asher	
טובה	Tova	Bensky, Tova	BSZ	
טל	Tal	Tal, Duby	Asher	
ידעיה	Yeda'yah	Jedaiah ben Abraham Bedersi	Asher	
יהודה	Yehudah	Schwartz, Abraham Judah	Asher	
יהודה	Yehudah	Ye'udah ben Shelomoh, ha-Kohen.	Asher	
יהודה	Yehudah	Amichai, Yehuda	Asher	
יהודה	Jehudah	Amichai, Yehuda	BSZ	
יובל			Asher	
יוסף	Yosef	Kage, Joseph	Asher	
יוסף				
יחיאל	Yechiel	Nahary, Yechiel	Asher	
יחיאל	Yehi'el	Asher ben Jehiel	Asher	

<sup>44</sup> The full name heading is listed for reference even though we are only concerned with the first name.

Hebrew Name	Systematic Romanization	Authorized heading <sup>44</sup>	Library	Comments
יחיאל				
יעיר			Asher	
יעל	Ya'el	Zachi-Yannay, Yael.	Asher	
יעקב	Ya'akov	Beser, Yaacov.	Asher	
יעקב	Ya'akov	Chaueka, Yaacov	Asher	
יעקב				
יפה	Yafah	Berlovits, Yafah.	Asher	
יפה	Yafah	Fainberg, Yaffa	Asher	
יפה				
יצחק	Yishaq	Yishaq	BZN	
יצחק	Yitshak	Aboab, Isaac	Asher	
יצחק	Yishaq	Abôhav, Yishaq	BZN	
ירוחם	Yeroham	Jeroham ben Meshullam	Asher	
ירחי				
ישראל	Yisra'el	Bartal, Yisra'el	Asher	
ישראל	Yisra'el	Gutman, Israel	Asher	
ישראל	Israel	Gutman, Israel	BSN	
לב	Lev	Hakak, Lev	Asher	
מנוחה	Menuhah	Gilbo'a, Menuhah	Asher	
מרדכי	Mordechai	Werdyger, Mordechai ben David.	Asher	
מרדכי	Mordekhai	Farhand, Mordekhai	Asher	
מרדכי				
משה	Mosheh	Isserles, Moses ben Israel	Asher	
משה	Mo'se	Isserles, Mose	BUF	
משה	Mosheh	Shatzkes, Moses	Asher	
נחוניא-נחניה	Nehunyah	Nehunya ben ha-Kanah	Asher	
נחמה	Nehamah	Grunhaus, Nechama	Asher	
נחמיה	Nehemyah	Hayon, Nehemiah Hiyya ben Moses	Asher	†
ניב			Asher	
ניסן	Nisan	Perez, Nissan.	Asher	
נתיבה	Netivah	Ben-Yehuda, Netiva.	Asher	
נתן	Natan	Adler, Nathan	Asher	
עמר				
עפר	Ofer	Feniger, 'Ofer	Brand	
פינחס/פנחס	Pinhas	El'ad-Lander, Pinhas	Asher	
פנחס	Pînh̄as	El'ad-Lander, Pînh̄as	BUF	
פסח			Asher	
צבי	Tsvi	Chajes, Zebi Hirsch	Asher	
צבי				
צביה	Tseviyah	Kop-Haimovitz, Zvia	Asher	
צביה	Kop-Haimovitz, Zvia	Qôp-Ḥaymôvîṣ, Şeviyî'a	BUF	
צביה	Tseviyah	Kohen, Zivia	Asher	
צמח	Shim'on bar Tsemah	Duran, Simon ben Zemah	Bran	Notice the authorized entry uses "ben" while the title page

Hebrew Name	Systematic Romanization	Authorized heading <sup>44</sup>	Library	Comments
				has "bar."
קרן	Keren	Neubach, Keren	Bran	
קרן	Nôybak, Qeren	Neubach, Keren	BUF	
רבקה	Rivkah	Magen, Rivka.	Asher	
רון	Ron	Maiberg, Ron.	Asher	
שבע	Sheva' lte	Zucker, Sheva.	Asher	The book is in Yiddish with a diminutive form of the name. The English t.p. has the spelling in the authorized heading.
שחר	Shahar	Yehoshu'a, Shahar	Asher	
שלום	Shalom	Tzabari, Shalom	Asher	
שלמה	Shelomoh	Ye'udah ben Shelomoh, ha-Kohen.	Asher	
שלמה				
תהלה	Tehilah	Ofer, Tehilah.	Asher	
תל	Tal	Rabinovitch, Tal	Asher	

### List of Libraries

Short form	Full name and location
<b>Asher</b>	Asher Library of Spertus Institute, Chicago, IL. Library uses MARC21, AACR2 and is a member of RLIN.
<b>BZN</b>	South West Germany Library Consortium - Union Catalog == Bibliotheksservice-Zentrum Baden-Württemberg
<b>Brand</b>	Brandeis University Library, Waltham, MA
<b>NYPL</b>	New York Public Library
<b>BUF</b>	Bibliotheken der Universität Frankfurt

## Chapter 8

### Conclusions

The major disadvantage of an alphabet is that it is unable to represent all the sounds of the spoken word. The alphabet began as a series of pictographs representing words and evolved to abstract symbols representing sounds or phonemes. The pictures of Egyptian hieroglyphics led to the Phoenician alphabet, to the ancient Canaanite and Hebrew alphabets, and later to the Greek and Roman alphabets. The use of an abstract symbol, rather than a picture, is a major step in the ability to record business transactions, literature, history, and human creativity. The alphabet is a major compromise. Some phonemes are represented by more than one symbol, some symbols represent multiple phonemes, and some phonemes require special letter combinations for representation. The Hebrew alphabet more closely fits Hebrew phonemes and pronunciations than the English alphabet represents English sounds, however both are compromises so that abstract thought can be represented in writing.

English spelling represents sounds with repeated letters, letter combinations, diphthongs, and a tradition for the sounds of some words. Regional accents are not represented in standard English orthography. Words imported from other languages sometimes retain the spelling of the original even when the pronunciation and meanings transform. Some changes in spelling have been evolutionary and some such as the spelling reform of dictionary makers have been deliberate. Examples of conscious changes include using “or” in place of the British “our,” the “z” in place of “s,” and “er” instead of “re.” The lack of accent and diacritical marks makes writing easier when compared to languages that use these marks, but reduces some of the precision of pronunciation.

Representing the letter *yod* ם in other alphabets is problematic because in Hebrew it can be both a consonant and part of a vowel sound. In Greek, Latin and the languages that use their alphabets, the vowel/consonant nature of the letter is preserved. In Greek the letter iota has the hard y /y/ sound as in Hebrew and also the vowel sound. Only in the Middle Ages did these two sounds diverge into two letters **y** and **j**. Their pronunciations varied in each language. “J” in German is the /y/ sound as the consonantal *yod*. English usually uses the /dz/ sound imported from the Norman French. This makes the English pronunciations of the Hebrew names with a *yod* far removed phonetically from the Hebrew. German names such as Jakob and Josef are close to the Hebrew, but when pronounced in English have a different sound, the /dz/.

All this linguistic “baggage” creates challenges for the transcription and transliteration of Hebrew names in English library catalogs. People can spell names in traditional and creative ways. When using Biblical Hebrew names in Hebrew letter, there are few deviations. In English because of the multitude of linguistic sources and orthographic traditions, these Biblical names may be spelled in many ways. Some names could have 5 or more variations. There is a difference between systematic Romanization and use of names in a heading. Names in a heading usually take the form the author used or the publisher printed in the book or other library item. Systematic Romanization is used for the transcription of the title page. Name authority files help the library user and librarian keep these names in an order.

English is the defacto universal language of cataloging. Because foreign libraries import bibliographic records from Library of Congress, OCLC, and RLIN in French, German and other library catalogs, uniform titles and subjects are in English. Some libraries have parallel English and vernacular subject headings even when the language of the book is not the vernacular of

that country. Some of these parallel subjects in the vernacular look as if they are translated from the English Library of Congress Subject Headings. This contrasts with British subject headings, which sometimes use a different word for a subject that is closer to British than American usage. In Canada where they have dual national languages, dual subject headings are to be expected. In Israel subject headings for non-Hebrew books are in English and sometimes in Hebrew.

The representation of Hebrew names in Latin characters has always been a challenge, because of the way English spellings have developed. As shown in chapter 6, the names that begin with *yod* י in Hebrew have several ways of spelling them in transliteration. The Latin letters have different sounds across languages.

In general the form of the romanized names should follow what the author wants. This is recognized by an title page or half title in Latin characters, a work written in Latin characters, or an entry in a standard reference work such as the *Encyclopedia Judaica*. This does not always work. I had an English book to catalog that was written by a colleague. His name was misspelled on the title page. I asked why and he told me the editor was Israeli and by the time the mistake was found the book had already been printed. When a reference can't be found the name must use the official romanization for the country doing the cataloging.

Areas for further study include adding more names to the list of modern names and examining the spellings of Hebrew last names and family names.

Everyone has multiple names, the one given by the parents, the one used by your friends, the one you make for yourself, and the one people use to remember you.



## Bibliography

This bibliography is not just a list of books, articles and web sites that I have visited; it is also a reference work on the topic of Hebrew names. This is a selective rather than a comprehensive bibliography of the subject. Most times I have chosen to list only one edition of a title. Some items include annotations that I edited from a library catalog, author supplied document, publisher supplied information, or written by myself. They are included as a guide to the reader. Subject headings are from a library catalog and were assigned by the cataloger.

Items are under the main entry as defined by Anglo-American Catalog Rules 2 (AACR2) with the exception that I did not include birth and death dates. Entries for authors are for the fullest form of the name found in Library of Congress name authorities, except that birth and death dates are not included except for when the dates are needed to distinguish between authors with common names. In addition to a listing of items, this is a demonstration of name authority. I have included a listing of Hebrew author names with "see" references to how the names are used in this bibliography. Alternative English spellings also have "see" references. Names are repeated after the title only when the form is different from the form in the entry. Library of Congress Classification numbers, taken from Library of Congress sources or if not found there from research libraries who own the books. Sometimes the classification numbers found in libraries do not include the date of publication as is the current practice. In these cases, I recorded the number as found in library records without correcting them. These numbers are included to aid in the finding of the materials on a library shelf.

Last revised. Nov. 13, 2004

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אברהם דוד מבוטשאטש	Wahrmann, Abraham David ben Asher Anshel.
אופנהיימר, יוסף הכהן	Oppenheimer, Joseph
אסנער, משה דוד	Asner, Moses David.
אשל, משה הנינה	Eshel, Mosheh Hanina.
ברעכער, גדלי'	Brecher, Gideon
גאנצפריד, שלמה	Ganzfried, Solomon ben Joseph.
גלעד, רבקה	Gil'adi, Rivkah.
דמסקי, אהרן	Demsky, Aaron
הורוביץ, מרדכי הלוי	Horowitz, Mordecai Halevi.
הלצר, מ.	Heltzer, Michael.
ווילהעלם, ישעי' זוסיא	Wilhelm, Yeshay. Zusha.
טהרני, אבישי	Taharani, Avishai
שי, תלפיון	Talpimon, S.
שלמה מאנדעלקרן,	Mandelkern, Solomon
מבוטשאטש, אברהם דוד	Wahrmann, Abraham David ben Asher Anshel
מטראני, יוסף	Trani, Joseph ben Moses, 1568-1639.
מרגליות, אפרים זלמן	Margoloth, Ephraim Zalman ben Menahem Mannes
המחבר ספר מאיר עיני סופרים	Karasik, Ber, 19th cent.
פרום, נפתלי	From, Naftali.
פריבלודע, אווראם	Priblude, Avrom.
שפירא, אלעזר	Shapira, El'azar
קאראסיק, דוב בער	Karasik, Ber, 19th cent.
רוזן, דוב	Rozen, Dov.
קרמן, דני	Kerman, Dani.
קעניג, חיים צבי	Kenig, Hayim Tsevi
ראוויטש, יצחק	Ra'vish, Yitshak.
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## Appendix 1

### Early Phoenician and Samaritan Alphabet Chart

The Phoenician alphabet was the basis for the early Hebrew alphabets and led to the Greek and Roman alphabets. The Phoenician language phonemes did not have all the phonemes as Hebrew. The Hebrew alphabet added a dot to the *shin* to distinguish a *sin* and *shin*. The Samaritan alphabet was used in Torah scrolls in the First Temple period and is still used by the Samaritans for their Torah. The divine Y name was written in this script even after the Hebrew script was widely used. The Biblical texts from the Dead Sea Scrolls use this script for the divine name.

(Note: Since these are fonts in my computer, not graphics this does not reproduce in the PDF format. The next page has a graphic version. These are idealized fonts based on many inscription versions.)

Name of letter <sup>45</sup>	Phoenician	Samaritan	Modern Hebrew
alef	)	)	א
bet	b	b	ב
gimmel	g	g	ג
dalet	d	d	ד
hey	h	h	ה
vov	w	w	ו
zayin	z	z	ז
het	x	x	ח
tet	+	T	ט
yod	y	y	י
kof	k	k	כ
lamed	l	l	ל
mem	m	m	מ
nun	n	n	נ
samekh	s	s	ס
'ayin	(	(	ע
pey	p	p	פ
tsadik	c	c	צ
kuf	q	q	ק
resh	r	r	ר
shin	\$	\$	ש
tof	T	t	ת

<sup>45</sup> These are contemporary Hebrew names for the letters. The Phoenician and Samaritan names are slightly different.



Name of letter <sup>1</sup>	Phoenician	Samaritan	Modern Hebrew
alef	𐤀	𐤀	א
bet	𐤁	𐤁	ב
gimmel	𐤂	𐤂	ג
dalet	𐤃	𐤃	ד
hey	𐤄	𐤄	ה
vov	𐤅	𐤅	ו
zayin	𐤆	𐤆	ז
het	𐤇	𐤇	ח
tet	𐤈	𐤈	ט
yod	𐤉	𐤉	י
kof	𐤊	𐤊	כ
lamed	𐤋	𐤋	ל
mem	𐤌	𐤌	מ
nun	𐤍	𐤍	נ
samekh	𐤎	𐤎	ס
'ayin	𐤏	𐤏	ע
pey	𐤐	𐤐	פ
tsadik	𐤑	𐤑	צ
kuf	𐤒	𐤒	ק
resh	𐤓	𐤓	ר
shin	𐤔	𐤔	ש
tof	𐤕	𐤕	ת

## Appendix 2 Transliteration Systems

The difficulties with transliteration from Hebrew to English occur because of the variations in pronunciations of the source and the target language. If one were to transliterate a language written in cuneiform, everything would be speculation because there are no speakers or recordings of those languages. Hebrew developed several ways of pronouncing Hebrew. With the return to the Land of Israel and revival of spoken Hebrew language, a need for standardization of Hebrew was needed for scholars, everyday speakers and the government. The Academy of the Hebrew Language was created by legislation in 1953. The Academy of the Hebrew Language prescribes standards for modern Israeli Hebrew grammar, orthography, transliteration, and punctuation based upon the study of Hebrew's historical development. The predecessor of the Academy was the Hebrew Language Council founded by Eliezer Ben-Yehuda in December 1890.

The standardization made transliteration a bit easier, but the sounds of the vowels in both Hebrew and English have evolved.

### Pre-1978 rules for transliteration and name entry

In Paul Maher's *Hebraica cataloging* the author reproduces the rules for transliteration from the Jewish Encyclopedia (1901) This table was the basis for LC Romanization prior to 1948. I reproduce it here in Times Roman.

#### Rules for the transliteration of Hebrew and Aramaic

1. All important name which occur in the Bible are cited as found in authorized King James versions; e.g. Moses, not Mosheh; Isaac, not Yītzhak; Saul, Sha'ul; Solomon, not Shelomoh.
2. The spellings of names that have gained currency in English books on Jewish subjects, or that have become familiar to English readers, are generally retained; cross-references are given when the topics are treated under form transliterated according to the system tabulated below.
3. Hebrew subject-headings are transcribed according to the scheme of transliteration; cross references are made as in the case of personal names.
4. The following system of transliteration has been used for Hebrew and Aramaic:  
 א not noted at the beginning or the end of a word; otherwise ' or a dieresis; e.g. pe'er or Meïr.  

ב b	ז z	ל l	פ with dagesh, p	שׁ s
ג g	ח h	מ m	פ without dagesh, f	שׂ sh
ד d	ט t	נ n	צ z	ת t
ה h	י y	ס s	ק k	
ו w	כ k	ע '	ר r	

Note: The presence of a dagesh lene is not noted except in the case of פ . Dagesh forte is indicated by doubling the letter.

5. The vowels have been transcribed as follows:

ך (kamats) a  
 ך u  
 ך a  
 ך e  
 ך o (holom)  
 ך e  
 ך e  
 ך i  
 ך i  
 ך e  
 ך a  
 ך u

The so-called “Continental” pronunciation of the English vowels is implied.

6. The Hebrew article is transcribed as ha, followed by a hyphen, without doubling the following letter. [Not hak-Kohen or hak-Cohen, nor Rosh ha-shshanah.]<sup>46</sup>

### Rules for the Citation of Proper Names, Personal and Otherwise

1. Whenever possible, an author is cited under his most specific names! e.g. Moses Nigrin under *Nigrin*; Moses Zacuto under *Zacuto*; Moses Rieti under *Rieti*; all the Kimhis (or Kamhis) under *Kimhi*; Israel ben Joseph Drohobiczer under *Drohobiczer*. Cross-references are freely made from any other form to the most specific one ; to Moses *Vidal* from Moses *Narboni*; to Solomon Nathan *Vidal* from Menahem *Meiri*; to Samuel *Kansi* from Solomon Astruc *Dascola*; to Jedaiah *Penini*, from both *Bedersi* and *En Bonet*; to *John of Avignon* from Mose de *Roquemaure*.
2. When a person is not referred to as above, he is cited under his own personal name followed by his official or other title; or where he has borne no such title, by “of” followed by the place of his birth or residence; e.g. *Johanan ha-Sandlar*; *Samuel ha-Nagid*; *Judah ha-Hasid*; *Gershon of Metz*, *Isaac of Corbeil*.
3. Names containing the word *d’*, *de*, *da*, *di*, *van*, *vom*, *y*, are arranged under the letter of the name following this word; e.g. de Pomis under *Pomis*, de Barrios under *Barrios*, Jacob d’Illescas under *Illescas*.
4. In arranging the alphabetical order of personal names *ben*, *da*, *de*, *di*, *ha-*, *ibn*, *of* have not been taken into account. These names thus follow the order of the next succeeding capital letter:

Abraham of Augsburg	Abraham de Balmes	Abraham ben Benjamin Aaron
Abraham of Avila	Abraham ben Baruch	Abraham ben Benjamin Ze’eb
Abraham ben Azriel	Abraham of Beja	Abraham Benveniste

5. In order to facilitate reference, complete groups of all persons bearing such common names as Aaron, Abraham, Jacob are given in small type in a group immediately under the first key-word.

<sup>46</sup> From *Jewish Encyclopedia* (1901) v. 1 page. xxv-xxvi

## ALA Rules from 1941

Rule 67 covered Hebrew names. For authors up to about the year 1800, the entry was under the given name compounded with the patronymic. “ben” (or “ibn” in Arabic speaking countries), meaning “son of.” This may be followed by another designation referred such as place of birth, residence, dates, or rank.

For example: **Abraham ben Joseph**, ha-Levi, of Cracow and **Judah ben Jehiel**, called Messser Leon, fl. 1470. (Bolding is done the way the names would be on a card.) References would be made to other forms of the name. Notice that the spelling of the names is the well-known English version and not systematic romanization.

Exceptions were made when the authors were best known under their surnames.

For example: **Abravanel, Isaac**, 1437-1508. (references from Isaac ben Judah Abravanel, Yitzhak ben Yehudah) and **Zacuto, Abraham ben Samuel**, b. ca. 1450. (references from Zacuth, Abraham ben Samuel and Abraham ben Samuel Zacuto.)

Writer known by their initials were entered by their names followed by “*called*” then their initials in capitals and vowels in lowercase. This followed the practice of the *Jewish Encyclopedia* (1904) and was not always the same as other reference works.

For example: **Isaac ben Sheshet Barfar**, *called*, **RIBaSH** (references from Barfat, Isaac ben Sheshet, called RIBaSH and RIBaSH.); **Mölin, Jacob ben Moses**, *called* **MaHaRIL** (references from Jacob ben Moses Mölin, called MaHaRIL and MaHaRIL.)

The definite article “ha-” or “he-” meaning “the” was never capitalized and was disregarded in filing if it was at the beginning of a heading.

For example: ha-Levi, ha-Kohen.

Hebrew authors writing in Hebrew and Arabic (or other Semitic language) were entered under the Hebrew form of the name, if known.

For example: **Japheth ben Eli**, *the Karite*. (references from Yafith ibn Ali, the Karaite, Abu Ali Jepheth, Jepheth ibn Ali.); **Moses ben Maimon**, 1135-1204<sup>47</sup>. (references from Maimonides, Musa ibn Maimon, Abu Imran, and RaMBam.)

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<sup>47</sup> The 1978 rules changed the way to enter Maimonides. Rule 22.3C1. **Persons entered under given name, etc.** States to use the form of the name that has become well established in English-language sources with references from other forms. The 2002 rules did not change this. The example in the 2002 edition of the rules is: Maimonides, not Moses ben Maimon. However, LC name authority says the heading is: Maimonides, Moses, 1135-1204 with see references from 29 forms of the name including -- Maïmonide, Moïse, 1135-1204; Májmúni, Móse, 1135-1204; Maimonides, 1135-1204; Maimonid, 1135-1204; and Rambam, 1135-1204. The *Encyclopedia Judaica* uses Maimonides, Moses. The *Jewish Encyclopedia* uses Moses ben Maimon.

In the case of Arabic surnames and nicknames, the rules for Mohammedan names were used and the Arabic definite article, “al-” was written in lower case. Exceptions were made when the surname was spelled in Hebrew manner such as **Alshech, Moses**.

## ALA Rules from 1967 and 1978

The 1967 *Anglo-American Cataloging Rules* (known as AACR) and the revision in 1978 paid much less attention to Hebrew names. The rules stated that if no romanized form exists then use systematic romanization with an exception for given names of Biblical origin. These names were to be spelled as found in the Authorized version of the Bible. However, if the author was a resident of Palestine or Israel. The written rule is unclear, but I assume that for works by an Israeli author one should use systematic romanization.

The 1978 rules concerning Hebrew names were delegated to a note on pages 355-356, following rule 22.3C1. The rules for all nonroman script said to enter the name as established in English language reference sources except for a person using Hebrew or Yiddish who lives in 20<sup>th</sup> century Palestine or Israel, when the form should be from the romanized form issued in Israel. If there are variant forms choose the one occurring most frequently with references from the other forms. The revision of AACR2 from 2002 made no changes in this rule.

When the *Encyclopedia Judaica* was published in 1972 it quickly became the standard for the spelling of Hebrew personal and place names for use in library catalogs.

Hebrew	General EJ Transliteration <sup>48</sup>	Scientific EJ Transliteration	ALA/LC Romanization <sup>49</sup>
א	' (or omit) <sup>50</sup>	'	' (or disregarded)
ב ב	b, v	b, v, <u>b</u>	b, v
ג ג	g	g, <u>g</u>	g
ד ד	d	d, <u>d</u>	d
ה	h	h	h
ו	v (when not a vowel)	w	v (when not a vowel)
ז	z	z	z
ח	ḥ	ḥ	ḥ
ט	t	t, <u>t</u>	t
י	y when a consonant	y	y when a consonant

<sup>48</sup> Adapted from *Encyclopedia Judaica* v. 1. p. 90.

<sup>49</sup> The LC Romanization system may be viewed by clicking the “Hebrew and Yiddish” link at: <http://www.loc.gov/catdir/cpsd/roman.html> or directly at: <http://lcweb.loc.gov/catdir/cpsd/romanization/hebrew.pdf>.

<sup>50</sup> The letters א and ב are not transliterated. An apostrophe between vowels indicates that they do not form a diphthong and are to be pronounced separately.

Hebrew	General EJ Transliteration <sup>48</sup>	Scientific EJ Transliteration	ALA/LC Romanization <sup>49</sup>
	and at end of words, i when a vowel		
כ כּ	<u>k</u> , kh	<u>k</u> , kh	<u>k</u> , kh
ל	l	l	l
מ,ם	m	m	m
נ,ן	n	n	n
ס	s	s	s
ע	'(or omit)	'	'
פ פּ	p, f	p, f, ph	p, f
צ	z	z, s	ts
ק	k	q, k	k
ר	r	r	r
ש	s	s, ś	s
שׁ	sh	š	sh
ת,תּ	t	t, ṭ	t, t
א אֲ	a	a	
אֵ	e	æ, ä, ɛ	
אֶ	e	e, ɛ, ē	
אִ	e	e	
אֻ	o	o	
אֹ אוּ	u	ů, ū	
אֶּ	only sheva na is transliterated	ě, ɐ	

## Hebrew to German Transliteration

The Hagalil Israeli system aimed at those German speakers learning Hebrew. The system is aimed at giving the users the ability to pronounce the Hebrew words. It is not aimed at librarians needing systematic Romanization. It is quite different from earlier systems. For example HaGalil uses Havdala , wajehi, Kiddusch, Ivrit, Jaakov, S'ew rather than Hawdalah, vajehih, Kidusch, Iwrith, J'akow. Zeev.

The source for the table from the Fachbibliothek web site is unclear. It is an undocumented photocopy. The Die Deutsche Bibliothek (the German National Library) does not have a transliteration chart on their web site and quires to German librarians did not produce any "official" transliteration tables. Neither of these tables is fully satisfactory.

Hebrew	HaGalil Transliteration	From Fachbibliothek für Judaistik <sup>51</sup>
א	a - e - i - o - u or nothing	'

<sup>51</sup> The chart on the web page is hard to read. The section with the vowels is unclear. The shin, sin, and tof are missing.

Hebrew	HaGalil Transliteration	From Fachbibliothek für Judaistik <sup>51</sup>
ב ב	b, v	b, v
ג	g	g
ד	d	d
ה	h	h
ו	v	w
ז	s	z
ח	h or ch	ḥ
ט	t	ṭ
י	j sometimes i	j e or i
כ כ	k, kh sometimes kq	k, kh
ל	l	l
מ	m	m
נ	n	n
ס	s	s
ע	'a - 'e - 'i - 'o - 'u or '	'
פ פ	p, f	p, f
צ	z	tz
ק	k	k
ר	r	r
ש	s	[missing from chart]
ש	sch	[missing from chart]
ת	th	[missing from chart]
א אֲ אָ	a [patah, kamats, hataf-patah, hataf-kamats]	a, ā, o
אֵ	ä [segol]	e
אֶ	e [sereh]	
אִ	i [hitiq]	ǎ
אֹ	o [holom]	o
אֻ אוּ	u [kubuts]	o

## Abbreviations

### Biblical Books

Ch.	Chronicles	דברי הימים
Dt	Deuteronomy	דברים
Ex.	Exodus	שמות
Ez.	Ezra	עזרא
Ezk	Ezekiel	יחזקאל
Gn	Genesis	בראשית
Is	Isaiah	ישעיה
Jer	Jeremiah	ירמיהו
Jb	Job	איוב
Joe	Joel	יואל
Jos	Joshua	יהושע
Ki	Kings	מלכים
Neh	Nehemiah	נחמיה
Nu	Number	במדבר
Ob	Obadiah	עבדיה
Sa.	Samuel	שמואל
Yz	Ezekiel	יחזקאל
Zach	Zechariah	זכריה
Ze	Zephaniah	זפניה

### Other abbreviations

BA	Bachelor of Arts
BCE	Before the Common Era
BHL	Bachelor of Hebrew Literature
E	'El name for God
Ed,	edition
e.g.	exempli gratia, for example
fem.	Feminine
i.e.	id est, that is
Jan.	January
M.	Masculine
MARC	Machine Readable Cataloging
MHL	Master of Hebrew Literature
MS LS	Master of Science Library Service
No.	number
O.T.	Old Testament, Hebrew Bible
p.	page
pp.	pages
Sept.	September
s.l.	sine loco, without a place
s.n.	sine nomine, without a name
t.p.	title page
vol.	volume
Y	YHVH, the personal name for God, the tetragramaton name for God



# Index

Abba, 8, 9, 41

## A

Aba, 41  
 Abdeel, 23  
 Abdiel, 23  
 Abiel, 21  
 Abiezer, 28  
 Abihail / Avi-Chai, Avi-hai, 28  
 Abijah, 15  
 Abijam, 19  
 Abiner, Abner / Avner, 28  
 Abiram / Aviram, 28  
 Abital, 28  
 Abraham, 12, 14, 28, 44, 47, 49, 50, 52, 58, 72, 76  
 Absalom, 28  
 Adam, 8, 9, 28, 47  
 Adbeel, 21  
 Addan, 28  
 Addar, 28  
 Adi, 23, 43  
 Adiel, 23  
 Adin, 33  
 Adina, 4, 33  
 Adiv, 41  
 Adonijah, 15, 26  
 Adriel, 23  
 Ahaziah, 15  
 Ahijah, 15, 27  
 Akiba, 41  
 Akibah, 41  
 Akiva, 9, 41  
 Alisa, 42  
 Aliza, 42  
 Alvah, 17  
 Amasiah, 17  
 Aminadab, 34  
 Amir, 42  
 Amiram, 42  
 Ammiel, 23  
 Ammihud, 33  
 Ammishaddai, 34  
 Amnon, 29  
 Amos, 33  
 Amram, 34  
 Ananiah, 17  
 Anath, 34  
 Anthothiah, 17  
 Ari, 4, 21, 42  
 Arie, 29  
 Ariel, 21  
 Artsi, 42  
 Artzi, 42  
 Asahel, 23  
 Asaph, 17, 29  
 Asarel, 21, 22

Asher, 4, 29, 44, 52, 53, 54, 76  
 Ashrat, 42  
 Asiel, 23  
 Athaiah, 17  
 Athaliah, 17  
 Avi, 21, 28  
 Avinoam, 28  
 Avishar, 28  
 Aviva, 42  
 Avivah, 42  
 Avivit, 42  
 Avraham, 28, 52, 58  
 Azaliah, 19  
 Azaniah, 15  
 Azaziah, 17, 19  
 Azriel, 23

## B

Baal, 10, 13  
 Baaseiah, 15  
 Bakkukiah, 15  
 Barachel, 21  
 Barak, 29  
 Barkai, 41  
 Baruch, 29  
 Barzillai, 29  
 Bashan, 29  
 Bat-Ami, 42  
 Bathsheba, 29  
 Bealiah, 15  
 Bedeiah, 15  
 Beer, 29  
 Ben, 29, 68  
 Benaiah, 15  
 Ben-ammi, 29  
 Ben-hanan, 29  
 Benjamin, 11, 29, 31, 44, 70  
 Ben-Yehuda, Eliezer, 77  
 Beraiah, 15  
 Berchiah, 15  
 Berkovits, Eliezer, 11, 12, 14, 59  
 Besodeah, 15  
 Beth-arbel, 21  
 Bethel, 21, 24  
 Bethuel, 22  
 Bezalel, 21  
 Bithiah, 15  
 Biziothiah, 15  
 Boaz, 29  
 Bukkiah, 19

## C

Canaanite, 10, 13, 25, 26, 27, 47, 55, 68  
 Carmel, 32  
 Carmi, 32  
 Cheluhu, 19  
 Chenaniah, 19  
 Coniah, 19

## D

Dafnah, 42  
 Dafne, 42  
 Daliah, 42  
 Dalit, 42  
 Daliyah, 42  
 Dan, 6, 28, 30, 32, 36, 43  
 Daniel, 1, 2, 8, 22  
 Dannah, 30  
 Daron, 42  
 David, 14, 30, 44, 53, 58, 61, 65, 67, 68, 71, 73, 76  
 Deborah / Devorah, 30  
 Delaiah, 15  
 Dinah, 30  
 Dodavahu, 19  
 Dorit, 42  
 Doron, 42  
 Dothan, 30  
 Dror-Li, 42

## E

Eben-ezer, 28  
 Efraim, 29  
 Efron, 29  
 Eglon, 33  
 Ehud, 29  
 Eilhoreph, 24  
 Elaleh, 25  
 Elath, 29, 36  
 Eldaah, 24  
 Eldad, 24  
 Elead, 25  
 Eleadah, 25  
 Eleasah, 25  
 Eleazar, 25  
 Elhanan, 24  
 Eliab, 24  
 Eliahba, 24  
 Eliakim, 24  
 Eiam, 24  
 Eliasaph, 24  
 Eliasib, 25  
 Eliathah, 24, 25  
 Eliehoenai, 24  
 Eliel, 21, 24  
 Eliezar, 24  
 Elihu, 13, 24  
 Elijah, 24  
 Elimelech, 24  
 Elionai, 24  
 Eliorah, 42  
 Eliphai, 24  
 Eliphaz, 24  
 Eliphelet, 24  
 Elisha, 25  
 Elishah, 24  
 Elishama, 25  
 Elishaphat, 25  
 Elisheba, 24  
 Elishua, 24  
 Eliyahu, 13, 15, 24  
 Elizaphan, 24  
 Elizur, 24  
 Elkanah, 13, 25  
 Elkoshite, 25  
 Elnaam, 25  
 Elnathan, 25  
 Elohim, 3, 10, 12, 13, 14  
 Elon, 29  
 Elpaal, 25  
 Eltekeh, 25  
 Eltekon, 25  
 Eltolad, 25  
 Eluzai, 25  
 Elzabad, 24  
 Emunah, 29  
 English spelling, 41, 42, 46, 47, 55, 56, 57  
 Enoch, 30  
 Ephraim, 29, 69, 71, 76  
 Eshkol, 29  
 Esther, 9, 40, 52, 70  
 Ethan, 29  
 Eve, 8, 30  
 Eyal, 41  
 Ezekiel, 22, 87  
 Ezer, 28, 33  
 Ezra, 19, 33, 43, 44, 52, 87  
 Ezri, 33

## G

Gabriel, 22  
Gad, 29  
Gaddiel, 22  
Gadi, 30  
Gal, 14, 42  
Galia, 42  
Galiah, 42  
Galya, 42  
Galyah, 42  
Gamaliel, 22  
Gedaliah, 19  
Gemariah, 15  
Geneva Bible, 49, 50, 77  
Gera, 30  
Gershon, 30, 78  
Gershon, 30  
Geuel, 22  
Gidean, 30  
Gili, 42  
Gozal, 42  
Gray, John, 8  
Gur, 36, 42

## H

Habaiah, 15  
Habazziniah, 15  
Hacaliah, 16  
Haggiah, 15  
Hammuel, 22  
Hanamel, 22  
Hanan, 30  
Hananiah, 16  
Hannah, 8, 30  
Hanniel, 22  
Hararite, 30  
Harhaiah, 16  
Hasadiah, 16  
Hashabeiah, 16  
Hashabiah, 16  
Hazeel, 22  
Hazaiah, 16  
Hazel, 22  
Hezekiah, 16  
Hiel, 22  
Hilkiah, 16  
Hillel, 30  
Hodaviah, 15  
Hodeiah, 15  
Hodiah, 15  
Hoshaiah, 15  
Hoshama, 20

## I

Iakob, 50  
Ibleam, 30  
Ibneiah, 16, 19

Igal, 30  
Igdaliah, 19  
Immanuel, 23  
Iocob, 50  
Ioseph, 49, 50, 51  
Iovdj, 50  
Irijah, 16  
Iris, 42  
Irit, 42  
Irpeel, 22  
Isaac, 31, 44, 48, 49, 50, 53  
Isaak, 50  
Isaiah, 16, 19, 87  
Ishmael, 22  
Ishmaiah, 16, 19  
Israel, 5, 7, 12, 13, 22, 32, 35, 39, 43, 44, 50, 53, 56, 58, 61, 66, 67, 68, 71, 74  
Israël, 50  
Israell, 50  
Israhl, 50  
Issachar, 31  
Itard, Jean-Marc-Gaspard, 7  
Ithiel, 21  
Ithream, 32  
Itzhak, 31  
Iuda, 50  
Ivriah, 43  
Ivriyah, 43  
Izrahiah, 16  
Izziah, 16

## J

Jaakobah, 31  
Jaareshiah, 16  
Jaasiel, 22  
Jaazaniah, 16, 19  
Jaaziel, 22  
Jabneel, 22  
Jacob, 2, 4, 24, 31, 43, 44, 48, 49, 50, 51, 68, 71  
Jael, 31  
Jahdiel, 22  
Jahleel, 22  
Jahzeel, 22  
Jahzeiah, 16  
Jakob, 50, 55, 73  
Jaminites, 31  
Jathniel, 23  
Jeberechiah, 19  
Jecoliah, 16  
Jeconiah, 16  
Jedaiah, 16, 52  
Jediael, 22  
Jedidah, 16  
Jehdeiah, 19  
Jehiah, 16  
Jehiel, 22, 53  
Jehoaddah, 20  
Jehoaddan, 20  
Jehoahaz, 20  
Jehohanan, 20  
Jehoiachim, 20  
Jehoiachin, 20  
Jehoiacin, 21  
Jehoiada, 20, 21  
Jehoiakim, 20  
Jehoiarib, 20  
Jehoram, 21  
Jehoshaphat, 20  
Jehosheba, 20  
Jehozabad, 20  
Jehozadak, 20  
Jehucal, 21  
Jehudah, 50, 52  
Jekameam, 31  
Jekamiah, 16  
Jekazeel, 22  
Jekuthiel, 22  
Jemuel, 22, 23  
Jephthah, 22  
Jerahmeel, 22  
Jeremiah, 16, 87  
Jeriah, 16  
Jeriël, 22  
Jeroboam, 31  
Jesarelah, 23  
Jeshaiah, 16  
Jesher / Yashar, 31  
Jeshohaiah, 16  
Jeshurun, 31  
Jesimiel, 22  
Jesse, 31  
Jeuel, 22  
Jewish Publication Society, 50, 59  
Jisrael, 50  
Jizchack, 50  
Joab, 20  
Joah, 20  
Joash, 20, 21  
Job, 13, 15, 21, 24, 29, 61, 87  
Jochebed, 21  
Joel, 20, 22, 23, 87  
Joezer, 21  
Joha, 21, 27  
Johoram, 20  
Jokdeam, 31  
Jokim, 21  
Jokneam, 31  
Jonadad, 21  
Jonah, 31  
Jonathan, 20, 68  
Joseph, 2, 4, 9, 21, 48, 49, 50, 51, 52, 60, 61, 63, 68, 70, 74, 76  
Joshaviah, 16

Joshibiah, 16  
Joshua, 20, 65, 87  
Josiah, 19  
Josiphiah, 16  
Jotham, 21  
Jozacar, 20  
Juda, 50  
Judah, 31, 50, 52, 71  
Judith, 31, 71

## K

Kabzeel, 23  
Kadmiel, 23  
Kemuel, 23  
Keren, 39, 43, 54  
King James Bible, 49, 50  
Kolaiah, 17  
Kushaiah, 17, 20

## L

Lael, 22  
Latin, 2, 47, 48, 49, 55, 56, 58, 66, 77  
Leah, 32  
Lemuel, 23  
Leorah, 43  
Levi, 32, 37  
Lot, 32

## M

Maadiah, 16  
Maaseiah, 17, 19  
Maaziah, 17  
Ma-er, 42  
Magdiel, 23  
Mahseiah, 16  
Mair, 42  
Malchiah, 16, 19, 25, 26  
Malchiel, 23, 25  
Man, 10, 11, 12, 22, 23, 28, 29, 40, 59  
Manasseh, 32  
Mattaniah, 17, 19  
Mattethias, 19  
Mattithiah, 17  
Mayer, 42  
Mehetabel, 23  
Meir, 42, 61  
Melatiah, 16  
Menachem, 4, 32  
Menuhah, 32, 53  
Merom, 32  
Meshezabel, 23  
Meshullan, 32  
Mica, 32  
Micah, 16

Michael, 8, 23, 44, 47,  
58, 61, 65, 72, 76, 77  
Michal, 32  
Middle English, 47, 48  
Mikneiah, 19  
Milcah, 25, 32  
Mishael, 23  
Mordecai, 40, 66, 68,  
76  
Moses, 4, 9, 11, 12, 40,  
53, 58, 62, 64, 74, 76

## N

Naam, 33  
Naamah, 33  
Nahaliel, 23  
Nahamani, 33  
Nahshon, 33  
Nahum, 25, 32, 33, 72,  
76  
Naphtali, 33  
Narkis, 42  
Nathan, 33, 44, 53  
Neariah, 17  
Nedabiah, 17  
Negev, 32  
Nehemiah, 17, 53, 87  
Nehum, 32  
Neiel, 23  
Nemuel, 23  
Ner, 33  
Neriah, 17  
Nethanel, 23  
Nethaniah, 17  
Nili, 43  
Nily, 43  
Nisan, 40, 53  
Nitsan, 42  
Nitzan, 42  
Noadiah, 17  
Noah, 32, 43, 46  
Noam, 33  
Nogah, 32  
Nurit, 43

## O

Obadiah, 17, 19, 87  
Oded, 33  
Oholah, 28  
Oholibah, 28  
Oren, 29, 42  
Orit, 42  
Orli, 41  
Orly, 41  
Ornah, 42  
Oron, 42  
Oshrat, 42  
Othniel, 23  
Ovad, 33

## P

Padahel, 23  
Padaiah, 19  
Pagiel, 23  
Paltiel, 23  
Paseah, 34  
Pedaiah, 17  
Pekahiah, 17  
Pelaliah, 17  
Peletiah, 17  
Peniel, 23  
Pethuel, 23  
Phinehas, 40  
Phoenicians, 10, 47  
phonemes, 7, 8, 46, 47,  
55, 78, 80  
Putiel, 23

## R

Raamiah, 17  
Rachel, 34  
Ramah, 34  
Ramiah, 17  
Reaiah, 17  
Rebekah, 34, 39  
Reelaiah, 17  
Rehabiah, 17  
Rehoboam, 34  
Remaliah, 20  
Rephael, 23  
Rephaiah, 18  
Resnikoff, Shlomo, 4  
Reuel, 22, 23  
Reuvan, 34  
Rimonah, 43  
Rinnah, 34, 39  
Roman, 48, 55, 61, 66,  
80  
Roman(s), 47  
Ronen, 42  
Ronit, 43  
Ruth, 34, 65

## S

Sabbath, 34  
Sachiah, 18  
Samson, 35  
Samuel, 4, 8, 23, 44,  
60, 71, 72, 87  
Sarah, 35, 36, 44, 47,  
77  
Sarai, 35  
Saul, 34  
Semachiah, 19  
Seth, 35  
Shealtiel, 18, 23  
Shebuel, 23  
Shecaniah, 18

Shehariah, 18  
Shelumiel, 23  
Shemaiah, 18  
Shemariah, 18  
Shephatiah, 18  
Sherebiah, 18  
Shiloah, 35  
Shimshon, 35  
Shiphrah, 35  
Shlomo, 4, 35, 64  
Shochet, 34  
Sholom, 35, 39  
Shomron, 35, 39  
Shraga, 41  
Sigliah, 43  
Sigliyah, 43  
Simonah, 43  
Sinai, 13, 33  
Sivanah, 43  
Small, Ari, 4  
Solomon, 35, 44, 61,  
63, 69, 76  
spelling, 2, 6, 12, 14, 46,  
55

## T

Tabeel, 22  
Tal, 35, 37, 43, 52, 54,  
66  
Taliah, 42  
Talmah, 43  
Talmi, 35  
Talya, 42  
Tamar, 35  
Tamera, 35  
Tebliah, 19  
Temirah, 43  
tetragrammaton, 11,  
12, 14, 15  
Tobijah, 16  
Tsadok, 34, 75  
Tsameret, 34  
Tsililah, 43  
Tsiyon, 34  
Tsuriah, 43  
Tyndale, 49, 50  
Tzelilah, 43  
Tziporah, 34  
Tzuriah, 43

## U

Uel, 21  
Ugaritic, 13, 60, 61  
Uriah, 15, 19  
Uriel, 21  
Uz, 33  
Uzziah, 17  
Uzziel, 23

## V

Vaniah, 15  
Vulgate Bible, 49

## W

Weinberg, Werner, 46,  
75  
Wycliffe Bible, 49

## Y

Yaacov, 31, 53  
Yaari, 31  
Yagil, 42  
Yehonadav, 20  
Yehudah, 31, 52, 67,  
71  
Yeshara, 31  
YHVH, 3, 10, 11, 12,  
15, 19, 87  
Yigael, 31  
Yissocher, 32  
Yitzchok, 31  
Yoninah, 43  
Yosef, 21, 41, 52, 61,  
63, 70, 74

## Z

Zaar, 34, 38  
Zabdiel, 22  
Zebadiah, 15  
Zebulun, 30  
Zechariah, 15, 87  
Zedekiah, 17  
Zeev, Zev., 30  
Zephaniah, 17, 87  
Zerahiah, 15  
Zeruiah, 17  
Zibiah, 17  
Zidon, 42  
Zion, 34  
Zipporah, 34  
Zivah, 42  
Zora-ah, 42  
Zorach, 42  
Zuriel, 23

## א

אבא, 41

## ב

בדיה, 15

**ח**

חיאל, 53

**נ**

נח, 33

נחום, 33

**ע**

עקיבא, 41

**ר**

רמיה, 16

**ש**

שרגא, 41