Jewish Personal Names Bibliographies

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Some Jewish Personal Names:
An Annotated Bibliography

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To assist scholars and researchers interested in Jewish onomastics an annotated bibliography of over 300 items was developed from three sources: (1) the Lawson 1987 Personal Names and Naming: An Annotated Bibliography, (2) the Lawson forthcoming More Names and Naming: An Annotated Bibliography, and (3) new items specifically prepared for this bibliography. The entries are arranged under 52 topics, from Ancient Middle East to Words
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from Names. The authors range from Raymond Abba to Solomon Zeitlin. While most of the research abstracted was written in English, there are entries which were written in Afrikaans, French, German, Hebrew, Italian, and Swedish.
Due to the heavy interest on Jewish names, I was asked to prepare some bibliographic material based upon two collections. I have brought these items together and have added a substantial portion of new material making a total of over 300 items. The number of articles and books on Jewish names seems endless and continues all the time. The bibliography by Elsdon C. Smith has at least 200 other items, the bibliography by Robert Singerman has almost 2000 items. I have not attempted to duplicate their work. Singerman's work is useful because he has so many non-English items. My own work is limited because of lack of competence in other languages although I have attempted a few non-English abstracts. A few items I felt were important enough to list even though I did not abstract them.

There are hundreds of additional items on onomastic aspects of the Bible and God which can be found in the Religion Index. Items with the note (PNN) at the end of the item are from Edwin D. Lawson, Compiler, Personal Names and Naming: An Annotated Bibliography, reprinted with permission of Greenwood Publishing Group, Inc. 8 1987. Items with the note (MNN) at the end of the item are from Edwin D. Lawson, Compiler, More Names and Naming: An Annotated Bibliography, (in press), reprinted with permission of Greenwood Publishing Group, Inc. 8 pending. The other items were prepared specifically for this review.
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General


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2. Bibliographies


[2.4] Smith, Elsdon C. (1965). Personal names: A bibliography, Detroit: Gale Research, 226 p. (Originally published in 1952 by the New York Public Library) Over 3400 references on names with complete citations plus a brief comment. Covers all areas of names and naming from animals to Bible to nicknames to psychology. Contains a number of items on Jewish themes. (PNN).

3. Ancient Middle East

Based upon over 700 tablets from the 5th century BCE found in a room at Nippur, the onomasticon is considered unparalleled as a source of West Semitic, especially of Biblical personal names of post-exilic period. Extensive documentation. (PNN).


About 80 papyrii in Aramaic from the Jewish colony at Elephantine analyzed. The index has words and names listed in Hebrew characters but with comments in English. Examples of names include: אָבֶּן, אָבָּן, and אֶלֶּה.

As part of a larger article on the origin of the Patriarchs as members of a Proto-Aramean tribe, gives some attention to the meaning of the names in the light of the Mari findings (pp. 51-52). (PNN).

"The Hebrew name 'اهلמה is derived from the Semitic root *glm and has the form of a common noun meaning = lass, young girl. Early West Semitic proper names (Eblaite, Amorite and especially Ugaritic) and the Septuagint transliteration are cited to support the derivation of the name. This derivation implies that the sex of the bearer of the name was female."

The Mari 6th vol. contains 75 personal names, many of which are West Semitic. Noth discusses some of them pointing out relationships (among others) to biblical Ishmael, Amasa, and Levi. (MNN).

symposium held in Rome July 15-17, 1985), 1, 119-151. Refs. "I will first outline the later West Semitic data, then propose some guide-lines for their interpretation based on the results of previous scholarship on proper names, then pass on to the application of these results to the proper names at Ebla...I will limit my points of comparison to three: Hebrew, Phoenician, and Ugaritic."


4. Ancient Roman

[4.1] Frascati, Simona. (1980). Un'iscrizione giudaica di Villa Torlonia: Nota Su CII, I 69 [An inscription from the Jewish catacomb of Villa Torlonia, Not on CII (Corpus Inscriptionum Iudicarum) Chapter 1, p. 69]. Revista di archeologie cristiana, 65, 135-142. Refs. In Italian. Description and comment on one of the epitaphs which is written in Latin and Greek from a Jewish catacomb in Rome which appears to be from the 4th cent. CE. "Iulius[---]/Iuliae F[---coniui]/gicum [qua vixit annis] /XVIII vixit [annis---]/ Φυ ιρη " [χοίμησις ας]. This is translated as "Julius [-----] for Julia F[---his spouse with [whom he lived] eighteen [years---]/ [May her sleep be] in peace."

5. Archeological


Based upon an ostracon found at Tel'Ira in the Beer-Sheva Valley. English translation reads: "Roll call: Berechiah, Gibbea, Mokir, Shelemiah." Comment on the names. (MNN).

[5.3] Hachlili, Rachel. (1979). The Goliath family in Jericho: Funerary inscriptions from a 1st cent. AD Jewish monumental tomb. Bulletin of the American Schools of Oriental Research, 235, 31-65. Refs. Tables. Figs. Photos. Extensive scholarly analysis. Includes an onomasticon of 13 personal names, in Hebrew script, some also in Greek. Among the names are: Akabia, Eleazar, Ishmael, and Mariah. The family name Goliath appears to be a nickname derived from members of the family who were tall (as seen from their bones). The family also showed recurrences of names. (MNN).

[5.4] Lawton, Robert Brooks, Jr. (1977). Israelite personal names on Hebrew inscriptions antedating 500 BC. Unpublished doctoral dissertation, Harvard University, 120p. Refs. Comprehensive scholarly examination of the structure, form, and meaning of approx. 175 names from inscriptions. Most names occurred more than once. Meanings are given. Example, 'byw found in Samaria Ostraca 52.2 (& other places) is an illustration of a predicate subject name. It means "Yahweh is my Father" and is found in the Old Testament as Abijah. Extensive bibliography. (MNN).


[5.7] Spyridakis, Stylianos V. (1988). Notes on the Jews of Gortyna and Crete. Zeitschrift für Papyrologie und Epigraphik, 73, 171-175. Refs. Gortyna was an important center for Crete in Hellenistic and Roman times. Discussion of 3 epitaphs thought to be Jewish. The 1st is from the 5th cent. CE and mentions a Moses, the 2nd is
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from the 3rd or 4th cent. CE and mentions ζήλωστας [Josephus] and ζηνήθος [Judas], the 3rd is from the 4th or 5th cent. CE and refers to a Sophia. Implications discussed.


[5.10] Yadin, Yigael. (1973). Epigraphy and crucifixion. Israel Exploration Journal, 23, 18-22. Refs. Description of a crucifixion where an inscription and skeletal remains of a man named Yohochanan were found in a burial cave in Israel. He was nicknamed posthumously "the one hanged knees apart."

Baby-names--See: 17. First Names

6. Berber


7. Bible, General


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Names from a Bible orientation; the giving of a name; the relationship of a name to a person; and name theology (the name is the person). (MNN).

2 French theologians have provided this dictionary of 3500 entries which includes all names in the Old and New Testaments. Each has appropriate citations. Some of the personal names were held by more than 1 individual. Each individual is described, e.g., there are 12 Obadias. (MNN).

Entries for 620 personalities in the Old and New Testaments. Each listing includes pronunciation, description, and biblical citations. Items also include names of groups such as Ammonites and Colossians. (MNN).

7.1. Bible, Figures

Examination of naming patterns. Points out that while the meaning and origin of many names is clear, for others it is not.
Nabal, the husband of Abigail, whose name is usually interpreted as "churlish fool," is really open to more than 1 interpretation. (PNN).


States that Jacob is really a hypocoristic [shortened] form of ya'qub'-'el meaning "May (the god) El protect." (MNN).

Holds that Potiphar of the Joseph in Egypt story was a title, not a name. (MNN).

Has entries for about 700 individuals with explanations from
post-Biblical literature.


[7.1.8] Lachs, Samuel T. (1979). "Hadassah that is Esther." *Journal for the Study of Judaism*, 10, 219-220. Refs. Hadassah is the Hebrew for myrtle. Suggests that in the revision of the original story, the myrtle which was associated with Aphrodite/Venus was introduced as the Hebrew name for Esther. (PNN).

[7.1.9] Lussier, Ernest. (1956). 'Adam in Genesis: 1,1-4,24. *Catholic Biblical Quarterly*, 18, 137-139. Refs. Points out that 'Adam is used with 4 meanings in the 28 places in these passages. These are: (1) a man, (2) as a referent, i.e., wife of the man, (3) mankind, and (4) a proper noun, the name of the 1st man. (MNN).


After surveying the evidence presented by C. A. Moore, concludes that Hebrew scribes worked with care in transcribing foreign names into Old Testament Hebrew. It was Greek scholars who distorted the names. (PNN).

Identification of 8 Israelite names from the Bible and other sources that can be classified as "Names of encouragement." Included are: Domla'el ("Be silent before God"), De'u'el ("Acknowledge God"), and Penuliah ("Turn to the Lord"). (MNN).

Description and discussion of 13 biblical names (with pronunciation) from colonial Massachusetts with many examples from historical records. Names included are: Abel, Abigail, Abishai, and Abner. (MNN).


Comment and evaluation on these figures from the Book of Daniel: Daniel, Hananiah, Mishael, and Azariah and their Babylonian names: Belteshazzar, Shadrach, Meshach, and Abednego. (MNN).

3 of these are personal names, 'Eliqa (II Samuel), Silo (various places), and Zaeraes (Book of Esther). (MNN).

Zadok explains that most of the names considered have already been interpreted but he wants to show the foreign origin of the
names. Part II is devoted to 47 personal names found in the Bible. These include $\text{Pdôn}$ "derives from $P-D-Y$ 'ransom'; $\text{LbDnD}$ consists of Laban (the Moon-god) and the hypocoristic suffix $-\partial$, and $\text{Laqqûb}$ is a qattúl formation of $L-Q-B$.

7.1.1. Bible Figures, Moses

Supports Freud's position linking Moses to Ikhnaton. Points out that, "Adonai, the main Jewish name for God, must be Aton, the god of Ikhnaton" (p. 128). (MNN).

Marshaling of linguistic evidence from a number of sources, Egyptian, Hebrew, Greek and others, leads to the conclusion that the name is of Egyptian origin. (PNN).

Pp. 31-32 describe a priest in Ancient Egypt named Osariph who changed his name to Moses. Further mention of Moses on pp. 163-165. (MNN).

P. 268, similar to the Bible (Ex. 2:10), explains the derivation of Moses' name as being the 1 who was saved from the water. (MNN).

Comment on 6 Old Testament names that Meek considers of Egyptian origin: Moses, Assir, Pashhur, Hophni, Phinehas, and Merari. (MNN).

P. 81 has reference to Moses' name being of Egyptian origin; that Moses means "son of" and was a suffix. One speculation is that
it was originally Ahmose. (MNN).


7.2. Old Testament

[7.2.1] Albright, William F. (1954). Northwest Semitic names in a list of Egyptian slaves from the 18th century BCE. Journal of the American Oriental Society, 74, 222-233. Refs. A recently-discovered Egyptian 13th Dynasty papyrus (circa 1740 BCE) shows 95 slave names, 37 of which were originally labeled Semitic. Analysis of these names throws light on several biblical names including Jacob and Job. (PNN).

[7.2.2] Archi, Alfonso. (1979). The epigraphic evidence from Ebla and the Old Testament. Biblica, 60, 556-566. Refs. Cuneiform archives at Ebla (in what is now Syria) date back to the 3rd millenium BCE. Discussion and comment on names ending in -il and -ya which are understood by some to refer to El or Yahweh, as well a other names. (PNN).

[7.2.3] Bar-Zev, Asher. (1995). Luzer isn't Layzer. Avotaynu, 11(1), 19. The similar names Eliezer (Abraham's servant) and Elazar (3rd son of Aaron) are similar in their meanings "God will help" and "God helped" respectively and also their diminutives.

[7.2.4] Eybers, I. H. (1971). The use of proper names as a stylistic device. Semitics, 2, 82-92. Refs. Uses about 10 examples from the Prophets to show how names can be interpreted in terms of historical references or literal meaning.
1 example is Hosea 2:24-25 where Hosea names his son Jezreel "God sows" and is preaching against the sins of the house of Jehu. However, in Jeremiah 31:27-28, the same name carries the connotation that God would bless Israel. (PNN).

Theophoric names are names which incorporate God (in some form) as part of the name, examples., Raphael ("God heals"), Eliezer ("My God is El"), Abimelek ("the (Divine) Brother is King"). Author states "the main purpose of this work is to discover what concepts of the deity are revealed in Hebrew personal names, and to find out to what extent Hebrew ideas concerning the deity are distinct from those of other Semitic religions,..." 100's of Biblical and extra-biblical names are categorized and analyzed. [Some knowledge of Hebrew would be helpful] (MNN).

Analysis of the etymologies by Origen of 112 names from the Old Testament concludes that Origen owed more to Rabbinic literature than has generally been acknowledged. (MNN).

Sets up 4 levels of name analysis: (1) where there is word play between the name and its context, example, Eve, "mother of all living", (2), where there is a recognizable etymology in their root and these roots play some role in the narrative, example, Abel, "breath" suggests his short life, (3), where the name has a gloss, or is assigned a role which reflects a plausible etymology, example, Enoch, "to introduce, to initiate," and (4) similar to (3) but has no gloss, example, Methusaleh.

Comprehensive systematic examination of major aspects of theophoric names. 100's of refs. (MNN).

Categorizes the patterns with 7 tables of about 100 names.
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(PNN).

This brief section on naming comments on the origin of the names of about 35 Bible personalities such as Abner, Benjamin, and Gershom. Appropriate Bible citations are made. Concludes that in the majority of cases it was the mother who chose the child's name. (PNN).

Brief systematic description of Hebrew names. 75+ examples (PNN).

Has a number of entries for Old Testament personalities. Pp. 756-761 have entries for "Name" and "Names of God." (MNN).


The increase of West Semitic names reported from recent research has led to the reinterpretation of some 45 non-Israelite names of nethinim (temple slaves) and slaves of Solomon. Another name, Cimber, is interpreted as possibly from Latin referring to a drunkard. (PNN).

7.3 Bible, New Testament

Critique and approving comment on Ehrman below. (PNN).

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Pp. 124-127 have a description of Jewish naming practices at the time of Jesus. Points out that while many Jews had biblical names, half the people in the New Testament had Greek names. Greek names were especially common with important people. Examples. (PNN).


[7.3.4] Fitzmyer, Joseph A. (1963). The name Simon. Harvard Theological Review, 56, 1-5. Refs. Roth [7.3.7] contended that the name of the apostle Peter dominated over Simon because of the tendency of the then current Jewish practice to avoid the name Simon. Fitzmyer provides evidence that the name was greatly used. (PNN).


[7.3.7] Roth, Cecil. (1961). Simon-Peter. Harvard Theological Review, 54, 91-97. Refs. Presents the view that Simeon (Simon) had a nickname Kaipha (Aramaic for Rock). The name Simeon was not used at this time since it was borne by several patriotic leaders. Therefore, the name Kaipha (Peter) was left. (PNN).


8. Change

Brief description of the pattern of Jews immigrating to Israel
shedding their Diaspora names and choosing new ones with a Hebrew
root as Golden to Sahavy (from the Hebrew for "golden"). (PNN).

in German daily life, 1812-1933. Trans. by Neville Plaice. Ann
Illus. (Originally published in 1987 in German as Der Name als
Stigma by Ernst Klett in Stuttgart)
Detailed systematic analysis of Jewish names in Germany.
Demonstrates that, far from being a recent innovation at the time
of the Nazis, anti-Semitism as shown in the stigma attached to
Jewish names had occurred from 1815 on. Many tables and refs.
Extensive biblio. (MNN).

[8.3] Broom, Leonard; Beem, Helen P., & Harris, Virginia.
(1955). Characteristics of 1,107 petitioners for change of name.
A sample of 1107 petitions for change of name in Los Angeles was
analyzed. There was a high percentage of Jewish name-changers.
Among the non-Jewish petitioners, ethnic considerations appeared
to play a minor role. Major considerations were familial or
dissatisfaction with the name itself, either because it is
difficult to pronounce or has humorous or obscene connotations.
(PNN).

65-72. Refs.
Discusses name-changing among Jews in the United States.
Concludes that those who change theirs (to Anglo-Saxon ones) are
more anxious about outward appearance; non-changers have more of
a basic sense of identity. (PNN).

Literature survey. Discussion of 2 Israeli case histories
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involving name-change and identity. Discussion of name-changing in Israel by emigrants from the Diaspora. Analysis of name and identity of Erik Homburger Erikson. (PNN).

Melanie Kaye learned that her father had been born Kantrowitz but had changed it to Kaye which was more Gentile-sounding. After his death, she changed it to Kaye/Kantrowitz to preserve her history.

Gives background on the historical reasons for Jewish name-changing. Describes how this is reflected in literature. (MNN).

Popular article describing trends in adoption of new names (1st names and surnames) by Jewish immigrants to the US, apparently before 1920. (MNN).

While many of the changes in the ancient world were due to religious conversion, many were not. Other reasons were: recruits going into the Roman army, adoption into a Roman family, and, in 1 case, a dream. Name changes were made by Egyptians, Jews, and Christians. (MNN).

Description of sources available for study of Alsatian Jews between 1784 and 1866. Description of how names showed alteration with several examples, Jacob > Koppel, Abraham > Fomel, fem. Fromet > Véronique in French and Vroni in the Alsatian dialect.

Background information and discussion of the laws requiring Jews
to adopt surnames following the order of Emperor Joseph II in 1787 and by Napoleon in 1808. (MNN).

[8.12] Kugelmass, J. Alvin. (1952). Name-changing--and what it gets you. Commentary, 14, 145-150. Reports 2 surveys with Jews who changed their names. The 1st by mail brought no returns. In the 2nd by telephone, all reported they were sorry they had changed their names. (MNN).


[8.17] Lande, Peter. (1994). Conversions and mixed marriages in Germany. Avotaynu, 10(4), 58. Lutheran churches in Berlin and Hamburg have some records of mixed marriages and pre- and post-conversion names. The Berlin records go from the 18th cent. to the 1920's. The 8 Hamburg examples given show little linkage between the names making it difficult to do genealogy. Examples, Isaac Philip > Diderich Martin, Samson Jacob > Jochem Hinrich.

[8.18] Luft, Edward David. (1994). Jewish names in light of Napoleon's decree of July 20, 1808. Avotaynu, 10(2), 31. Ref. The decree required adopted of surnames (family) names for all citizens. "...Old Testament names and names derived from town names were not acceptable as family names..." A special law was enacted to require Jews (many of whom had ignored the decree) to comply. Severe penalties were imposed for non-compliance.
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[8.20] Nurnberg, M. (1966). Cohen-Kagan. [Letter]. Names, 14, 192. Robert Rennick [8.22] quoted a judge who refused a change-of-name on the grounds that Kagan was a different name than Cohen. Far from being a variation of the Irish name of Keegan, it is a well-documented Russian form of Cohen. There is no 'h' sound in Russian and the 'g' is usually substituted. (MNN).

[8.21] Polonovski, Max. (1994). Adoption and declaration of names by Jews in France in 1808. Avotaynu, 10(4), 52-54. Refs. The Bayonne decree of 1808 was directed at 46,000 Jews of Alsace and Lorraine who had to "...adopt first and last names in the same manner a did Christians." Comparisons of the registers of 1784 and 1808 shows how some of the names changed. "Generally, all names that had been translated into Yiddish were systematically changed." Examples, Feisel (Feibus) > Philippe, Felix and Ulric, Blümel and its derivatives > Flore, Fleurette, and Rose. Other types of change (with examples) also noted.

[8.22] Rennick, Robert M. (1965). Judicial procedures for change-of-name in the United States. Names, 13, 145-168. Refs. Comprehensive discussion of the differences in laws for change of name in federal and state jurisdictions; reasons for change of name; discussion of several cases including the bias of some judges. One case described is where a judge in New York refused a man named Cohen to change his name to Kagan on the ground that Kagan was derived from Keegan, an Irish name, and that the petitioner wanted to change his identity. (PNN).

[8.23] Silverstone, Paul H. (1994). Uncovering the real family name. Avotaynu, 10(4), 29. Learned that the original family name was chrzan ("horseradish" in Polish) but the grandfather had changed it to Silverstone at the time of arrival in the US fearing that he would be turned away with an unpronounceable. Another family name Vishnick (the Polish word for cherry) was changed to Cherry.

9. Chinese

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Society, 82, 346-361. Refs.  
Based upon 4 Jewish stone inscriptions from the 15th-17th cents.  
Show at least 15 Hebrew male names (examples., Adam, Moses, Joshua, and Ezra) which are listed along with Mandarin transcription and suggested K'aifeng pronunciation. (MNN).

Based upon a ms. reported in 1851 but apparently much older. After evaluating the evidence, concludes that the register was a memorial book and not a register of the congregation as previous scholars thought. Contains lists of clans in Chinese and Hebrew. While Hebrew male names such as Aaron, Ezra, and Jeremiah are listed, no Hebrew names for women are shown. (MNN).

Extension of article above. Scholarly analysis of 17 family trees beginning in the 15th cent. (MNN).

On biblical names, Jewish surnames, clan names and personal names.

Description of a colony of Jews living in China. Listing of names in English and Chinese developed from various records going back to the 13th cent. (MNN).

10. Czech

Points out that Jews in Prague had surnames before the edict of Emperor Joseph II required them in 1787. Beider distinguishes 8 types of surname, those indicating: (1) Kohen or Levite origin, (2) toponymic origin, (3) origin from masculine 1st names, (4) origin from feminine 1st names, (5) occupational origin, (6) personal characteristics, (7) origin from house signs, and (8) an acronymic origin. Many examples listed for each type.
11. Dictionaries

[11.1] **Beider, Alexander.** (1993). *A dictionary of Jewish names from the Russian Empire.* Teaneck, NJ: Ktav, 760p. Refs. Tables. Map. Intro. has 100+ pp. dealing with history and types of Jewish surname. Main section includes over 50,000 names showing the geographical district they are from. Additionally, the Daitch-Mokotoff Soundex system is shown. This numerical system makes it easier to locate a name when the exact spelling is not known. (MNN).


[11.3] **Chapin, David & Weinstock, Ben.** (1994). Some comments on Beider's dictionary. *Avotaynu, 10*(3), 11. Two researchers asked Beider why some names were left out of the Letichev, Podolia guberniya. Beider explained that at the time the data were gathered he was more interested in the etymological aspects and location of the names than genealogical aspects. He has omitted names whose spelling and printing he thought he could not trust.

[11.4] **Colodner, Solomon.** (Compiler). (1981). *What's your name? A dictionary of names.* New York City: Cole Publications, 63p. There are 4 listings, 2 for boys, 2 for girls, giving English names and Hebrew equivalents. Each listing contains between 200 and 300 entries to help the Jewish parent select a name from the Hebrew or a suitable English equivalent; also to locate a suitable equivalent for the opposite sex.

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[11.7] Gorr, Shmuel. (1992). Jewish personal names: Their origin, derivation and diminutive forms. Edited by Chaim Freedman. Teaneck, NJ: Avotaynu, 112p. Refs. Encompasses 1400 names and variants developed from 80 root male and 80 root female names. Thus, Aharon is the root name for Aron, Oren, Arke, Arushke, and others. There is also a list of 300 surnames developed from 1st names. These include Heschel < Yehoshua; Jesselson < Yosef; and Tumarkin < Tamar. (MNN).


[11.10] Hanks, Patrick & Hodges, Flavia. (1988; 1989). Dictionary of surnames. David L. Gold, special consultant for Jewish names. New York: Oxford University Press, 840p. Refs. Covers 60,000 surnames with about 10,000 entries (many names are grouped into a major entry) from the English-speaking world and Europe. Lengthy intro. describes naming practices in various cultures. Probably the 1st systematic survey of surnames. Entries contain varying amounts of information depending on the name. These include: roots and meanings; peculiarities of regional distribution; information about the language and region where the surname originated; grouped together with the main entry are variants, diminutives, and other related names. There is also mention of major events in the history of some famous names. (MNN).

Krishnamurthy. Oxford: Oxford University Press, 433p. Refs. Contains about 4500 entries which with variants are probably considerably more. Entries for the main section give language, cultural origin, meaning, variants, some historical notes, and in some cases, level of popularity. Many Jewish names included. (MNN).


[11.16] Mokotoff, Gary. (1994). Some additional uses for A dictionary of Jewish surnames from the Russian Empire, Avotaynu, 10(3), 9-10. Advantages of the Beider dictionary include: (1) giving variants of a name, example, David has such forms as Davidka, Tevjel, and Dudcha as well as many others; (2) showing locations where the name was recorded, and (3) showing the original Russian spelling and indication of variants in different parts of Europe.
Following 8 chapters of background information, there are entries for about 8000 Jewish surnames. Entries show related names and some information on holders of the name. Many items list a reference source such as the *Encyclopedia Judaica* where further information may be obtained. (PNN).

Entries for 5000 names showing, origin, current popularity, and pronunciations. Nicknames given for some names. Orientation is toward modern Israeli names. (MNN).

Careful evaluation and comments on the book. (PNN).

12. Dutch

Report of an 18th cent. Dutch-Jewish family where 1st names of girls were changed in documents from Yiddish to Dutch forms, 1 was Gitele to Judith, a 2nd was Kendele to Keetje. Other changes also mentioned. (MNN).

Report of documents showing surname adoption in Holland by Napoleonic decree by members [assumed to be] of the Jewish community. Voet's paternal ancestor was a porter, hence the name Voet ("foot"). On the maternal side, the ancestors were unusually tall. The name Boom ("tree") may have been a factor in its selection. (MNN).

13. Egypt, Ancient

Evaluation of a papyrus fragment from Egypt from the 2nd or 3rd cent. AD. The fragment lists 35 Hebrew names. Linguistic
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examination of several of these with relation to Philo and his knowledge of Hebrew. (MNN).


13.1 Egypt: Elephantine

[13.1.1] Porten, Bezalel. (1968). Archives from Elephantine: The life of an ancient Jewish military colony. Berkeley: University of California Press, 421p. Refs. The community dates from the 5th cent. BCE (Before the Common Era) and was located near the present Aswan dam in Egypt. Many types of names are mentioned throughout the book: Akkadian, Aramaean, Egyptian, and others but the section (pp. 133-150) deals with Jewish names. 160 names are listed. Most are Theophoric and are listed in various type categories with meaning, &, in many cases, Bible citations. Non-Theophoric names also described. (MNN).


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dating from 530-485 BCE. There was a total of 879 names found, 622 1/2 of them Jewish, 70.8% of the total. Different categories if the names analyzed, Semitic and non-Semitic and sub-categories. Theophorous names an important topic with statistical tables showing different types at different periods.

14. England/English


[14.4] Spiegelhalter, Cecil. (1940). Surnames of Devon, V, Descriptive names: Nicknames. Devonshire Association for the Advancement of Science, Literature, and Art, Reports & Transactions, 72, 273-281. Refs. Extensive review of Middle English surnames in Devon from several sources including Norman-French (Burgoyne, Power), morality plays (Bishop, Abbot), Shakespeare names (Benbow, Breakhead), bird names (Crane, Hawke), and color nicknames (Gray, Rudd). Jewish names include Deulesalt (French form of the translation of Isaiah, "God save him"), Deulecresse = Gadalya ("God prosper him"), and Deulegard = Shemaria ("God guard him"). Note: The previous 4 parts are listed in Smith. (MNN).
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15. Ethiopian


16. Fashions


17. First Names


[17.2] Faubus. [Note]. (1957). Names, 5, 225. Points out that the name Faubus is a German form of Phoebus (according to Elsdon Smith in the Dictionary of American family names (1956) and in his New Dictionary of American names (1972). It is a name used by Jews with the meaning equivalent to that of Me'ir and Uri. See also: [46.16]. (MNN).


[17.4] Hazleton, Lesley. (1977). Israeli women: The reality behind the myth. New York: Simon and Schuster, pp. 95-96. The Hebrew language has a sex-typing of nouns and verbs. This is reflected in the role expectations of first names. Men have names such as Dov (bear) and Aryleh (lion); women, Ayala (deer) of Shoshana (rose). (PNN).
Kaganoff, Benzion C. (1955). Jewish first names through the ages. Commentary, 20, 447-452. Brief history of Jewish naming with attention to the intro. of non-Jewish names. Discussion of the kinnui (non-Jewish) name used for business purposes and the shem hakodesh, the name used for religious purposes. Since women did not participate in religious activities, there was less pressure on them to have a Jewish name. (MNN).

Lawson, Edwin D. (1991). Most common Jewish first names in Israel. Names, 39, 103-124. Refs. Tables. The approx. 100 most frequent Jewish 1st names for men and for women based upon samples of 10,000 were identified and analyzed. Names were categorized as Biblical, Traditional, Modern Hebrew, and non-Hebrew. For both groups, 90% of the names came from Hebrew, for males 70% came from the Bible; for women, 40%. Entries for each name show pronunciation, meaning, and Bible citation where relevant.


Gaster, Theodor H. (1980). The holy and the profane. New York: William Morrow, pp. 33-38. Refs. mostly on pp. 230-231. This section, Chapter 6, has a description of Jewish naming customs from biblical days to the present. These customs are related to those of other cultures. Also contains a statement (p. 120) that the Jewish custom of smashing a glass at a wedding goes back to magic customs of the Ancient Middle East, that Egyptians used to write the names of their enemies on clay pots and then break the pots into pieces. (PNN).

Describes a custom among Jews (p. 7) that if a mother suspects that her child is ill from a disease due to the influence of the evil eye or some other source, the name of the child may be changed to fool the Angel of Death and to gain the strength of the lion, wolf, or bear for which it is named. (PNN).

Rozen's purpose is to attach a biblical sentence to each person's name to strengthen the people in the physical land to the Bible, the spiritual homeland. He has assembled 3307 men's and women's names into 346 types according to first and last letters of the name. The following names would be spelled in Hebrew with an alef as the initial letter and a raish as a final letter: Adar, Ur, Avner, Eldar, Elinoar, Asher. Rozen selects the following passage from Psalms 137:4 as appropriate: "Aych nashir et shir adonai al admat nachor" (How could we sing the Lord's name in a foreign land?). What Rozen has done is to document a custom perhaps three to four hundred years old that is followed by some Orthodox Jews, just one example of the mysticism surrounding the naming process.

19. France/French

Description of sources available for study of Alsatian Jews between 1784 and 1866. Description of how names showed alteration with several examples, Jacob > Koppel, Abraham > Fomel, fem. Fromet > Véronique in French and Vroni in the Alsatian dialect.

[19.2] Luft, Edward David. (1994). Jewish names in light of Napoleon's decree of July 20, 1808. Avotaynu, 10(2), 31. Ref. The decree required adopted of surnames (family) names for all citizens. "...Old Testament names and names derived from town names were not acceptable as family names..." A special law was enacted to require Jews (many of whom had ignored the decree) to comply. Severe penalties were imposed for non-compliance.

The Bayonne decree of 1808 was directed at 46,000 Jews of Alsace and Lorraine who had to "...adopt first and last names in the same manner as did Christians." Comparisons of the registers of 1784 and 1808 shows how some of the names changed. "Generally, all names that had been translated into Yiddish were systematically changed." Examples, Feisel (Feibus) > Philippe, Felix and Ulric, Blümel and its derivatives > Flore, Fleurette, and Rose. Other types of change (with examples) also noted.


20. Germany/German

[20.1] Glanz, Rudolf. (1961). German-Jewish names in America. Jewish Social Studies, 23, 143-169. Refs. Historical survey and commentary. Among the major topics are: (1) distinctive German-Jewish names, (2) names of German-Jewish pioneers, (3) German-Jewish names in the German-American milieu, and (4) changes in the stock of names and name changes. (PNN).

[20.2] Lande, Peter. (1994). Conversions and mixed marriages in Germany. Avotaynu, 10(4), 58. Lutheran churches in Berlin and Hamburg have some records of mixed marriages and pre- and post-conversion names. The Berlin records go from the 18th cent. to the 1920's. The 8 Hamburg examples given show little linkage between the names making it difficult to do genealogy. Examples, Isaac Philip > Diderich Martin, Samson Jacob > Jochem Hinrich.


21. God, Names of


[21.3] Bailey, Lloyd R. (1968). Israelite 'El Sadday and Amorite Bel Sade. Journal of Biblical Literature, 87, 434-438. Refs. The 2 gods are similar in that they are identified with Sin, the moon-god. Concludes "...if the biblical patriarchs were a part of the migration from the Balih-Harran region, there is good reason to believe that this epithet...was brought to Canaan...and eventually transferred to Yahweh..." (PNN).


the names of deity in: Ancient Israel and Judaism, Christianity, Islam, Sikhism, Hinduism, Mahayana Buddhism, and nonliterate and ancient traditions. These include: Australia, Africa, Ancient Egypt, and Ancient Rome. Human naming traditions described in Judaism, Christianity, Islam, Hinduism, China, and some nonliterate societies. Concise, scholarly. (MNN).


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Concludes that the term God is a proper name, that the editor of Webster's Third excluded proper names. Therefore, God should not be in the dictionary.  (PNN).


[21.19]  Mettinger, Tryggve N. D.  In search of God: The meaning and message of the everlasting names.  Trans. by Frederick H. Cryer.  Philadelphia: Fortress, 240p. Refs. Illus. Maps.  "My intention here is to offer an exegetical treatment of the most representative divine names, with a view to revealing the underlying theological conceptions which are associated with the various names. This is done on the basis of a philological and historical investigation of each name."  YHWH is a major topic. Other names discussed are: God of the Fathers, Mighty One of Jacob, and El Shaddai.


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A well-known psychoanalyst gives his evaluation of the various names of God in the Bible, with special reference to Moses in Chapter 29, The name ineffable, pp. 149-159. (PNN).

Discussion of criticism by feminists of the name "Father" in referring to God as legitimizing male dominance in church and society. Goes on to discuss arguments that all names of God are metaphorical. Concepts of God are evolving. "Divergent ethical ramifications will result from our names of God." (MNN).

Discussion of the various ways that אֲלֹהֵים has appeared and been pronounced from the middle of the 9th cent. BCE to the present. "'The LORD' has become for Christians the name of the God of the Hebrew Bible. However, Orthodox Jews deem even the substitute name Adonay too close to the actual divine name to use when they refer to God in ordinary speech (as distinguished from prayer, where they pronounce the word as Adonay): in ordinary speech they simply refer to the tetragrammaton as Ha-Shem, Hebrew for 'The Name.'"

Brief examination of several names of God including: Elohim, El, El Shaddai, El Elyon, Adonai, and Yahweh. (PNN).

The article is devoted to the linguistic and theological problems of devoting divine names into Indonesian such as Elohim, YHWH, and Adonai. (MNN).

Goes back to the Mishna (190 AD.) to comment on the appearance of the name of God as Jah-Jah, then Jeh-Jah. (MNN).

Aquila, a disciple of Rabbi Akiva, translated the Old Testament into Greek about 130 AD. For the Hebrew Jaweh, he wrote Jah-Jah so that Greek-speaking Hebrew readers would not pronounce the Divine Name. (MNN).
21.1 God, Names of, YHWH


[21.1.3] Cross, Frank Moore, Jr. (1962). Yahweh and the God of the Patriarchs. *Harvard Theological Review, 55*, 225-259. Refs. Fig. Exhaustive description and analysis of the various positions held by theologians on the various names of God. Concludes that Yahweh was originally a cultic name for 'El "if we suppose that the god Yahweh split off from 'El in the radical differentiation of his cultus, ultimately ousting El from his place in the divine council...."" (pp. 256-257). (MNN).


[21.1.6] Freedman, David Noel. (1960). The name of the God of Moses. *Journal of Biblical Literature, 79*, 151-156. Refs. Evaluates a number of views on the name of the God of Moses. Believes that that the YHWH was pronounced yahwey and represents the hifil imperfect 3rd masculine singular form of the verb hyh and is translated, "He causes to be, he brings into existence; he brings to pass, he creates." (PNN).
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[21.1.7] Gardner, W. R. W. (1908-09). The name 'Yahweh.' Expository Times, 20, 91-92. According to Gardner, the usual roots for the name have been either from HAYA (to be) or HAVA (to breathe). Gardner gives another alternative HAVA (to love) which would translate as the Loving God. (MNN).


that the name Yahweh received in Israel's faith." (MNN).

Scholarly critical examination of the name YHWH. At least 15 other names for God are also mentioned. Among them: "Doer of wonder," and "Maker of peace and Creator of Evil." Topics included are: YHWH as a proper name, as a nomen agentis, theophanous formations, the epithet. (MNN).

Presents evidence that Yahweh was pronounced Yahweh.

Concludes that Yah-weh is a combination of the Kenite moon god Yah + the Egyptian w-'. The suffix means "one." Ikhnaton called his new deity "God-One." Thus Yah-weh means "Yah-One." (PNN).

22. Gods

Develops arguments for assigning West Semites an important role in the rise of the Kumarbi myth. (PNN).

Systematic presentation of evidence to show that the name of the Sumerian goddess was Innin rather than Inanna, Ninni, or some other variation. (MNN).

Ras Shamra is the modern Arabic name for the ancient city of Ugarit. It is off the Syrian coast on the Mediterranean at the same latitude as Cyprus. Pp. 44-64 (refs. pp. 149-156) discuss various forms of the god Baal. These include: aliyn b'l, Hadad, Lord of Sapan, and others. (MNN).

Analysis of the name Salah which is also an element in the name
Methusaleh. For the Canaanites Salah was the god of the infernal river who judged those who went to the netherworld. (MNN).

23. Greece/Greek

[23.1] Dalven, Rachel. (1977-1978). The names of the Jannina Jews. The Sephardic Scholar: Journal of the American Society of Sephardic Studies, 3, 9-23. Refs. Jan(n)ina is a town and region NW of Athens. This is a description of the naming customs of the Jews of that area. Among other customs, offspring are/were named after living relatives. The influences of Greek, Turkish, Spanish, and Hebrew languages are discussed. (PNN).

[23.2] Spyridakis, Stylianos. (1989). Inscriptiones Creticae II, xiii, 8: A Jewish inscription? Harvard Theological Review, 82, 231-232. Refs. A sepulchral stone from Elyros, Crete bearing the name Σαββαθις was thought to be Jewish. Spyridakis disputes that the bearer of the name was Jewish since the name was used by Christians also and that it is doubtful whether Jews were in a mountainous, isolated area of western Crete.

24. Historical


Cross-list under France.

Description of name formation and modification of Jews in pre-Expulsion Spain and Portugal.

Philo Judaeus (30 BC to 45 AD) gave etymologies in his allegorical use of 166 Hebrew names. These are systematically evaluated using a number of sources. Example, No. 122 (pp. 197-198) Reuben ("look, a son") is symbolically interpreted by Philo as, "natural excellence euphuias because the man who enjoys facility of apprehension and natural excellence is endowed with sight horatikos." (PNN).

[24.6] Ilan, Tal. (1989). Notes on the distribution of Jewish women's names in Palestine in the Second Temple and Mishnaic periods. Journal of Jewish Studies, 40, 186-200. Refs. Tables. Using a variety of sources from the period (330 BCE-200 CE) locates names of 247 women, 2040 men. The women's names were derived from Hebrew, Greek, Aramaic, Latin, Persian, and Nabatean but 58.2% had Hebrew names. The most popular were: Salome and Mariamme (or its shorter version, Maria). Concludes that women were discriminated against since they were only 10% of the sample.

Brief discussion of issues involving naming during the period 200 BCE-500 CE including pressures to use non-Jewish names. Notes that some names such as Moses and Joseph were conspicuously absent during this period. (PNN).

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9-90. Refs.
The Zenon papyri date from 259 BC when Zenon was an official of the government in Alexandria. P. 52 mentions the hellenization process where Jews assumed Greek names. Pp. 57-66 show references with comment on 66 names in Greek form. (MNN).

Argues that the leader of the Jewish rebellion against Rome was called Bar Kokba ("son of the star" or "man of the star" and not Bar Kozeba ("son of a liar"). (MNN).

25. Hungary/Hungarian

Reprinted in Avotaynu, 1954, 10(3), 17.
Evaluation of previously restricted archives from 1869-1945 regarding petitions by Hungarian Jews for change of name. Most (85%) had German names. The most common names for those who changed were professions (Kovács, "smith," Molnár, "miller," etc.) and adjectives (Kis, "small", Nagy, "big", etc.). Many names had links or connections to the original (initials, sound, translation). Many examples. (MNN).

26. India/Indian

Extensive research on the Jews of India. Ch. 13 (pp. 154-159) is devoted to names. Appendix 9 has a listing of names and village links. About 150 listed altogether. (MNN).

Pp. 56-58 (refs. on p. 169) give a brief description of naming patterns among the Bene Israel (Jews of the Bombay, India area). Most, but not all, use biblical 1st names and surnames. (MNN).

The term Bene Israel refers to Indian Jews who settled originally on the Konkan coast and more recently were concentrated in the Bombay area. Now, the majority live in Israel. Indian Jews have
first (personal) names, second names (patronymys or andronymys (husband's patronym), and -kar (village surnames). Although there has been much name-changing in Israel, Bene Israel maintain their village surnames in religious rituals as, for example, Michael ben Josef Thralkar. (PNN).

27. Iraq/Iraqi


28. Israel, Ancient


29. Israeli, Modern

[29.1] Stahl, Abraham. (1992). Children's names as a reflection of ideological differences among Israeli parents. *Names*, 40, 283-294. Refs. Tables. In evaluation of two groups of Israeli parents, Orthodox and Modern, differences in the naming patterns emerge. Both sexes of the Modern group show fewer traditional names (Abraham, Sarah) and more of the new names (Amir, Adi). Both sexes of the Orthodox show more renewed Hebrew names (names which historically were rarely used (Gideon, Thamar). (MNN).
New immigrants to Israel were given Hebrew names. This policy created conflict with immigrants from North Africa. However, with the arrival of Ethiopian Jews in 1991 and with Russian Jews later, there was less pressure to change.

30. Kurdistan/Kurdistani

Discussion and comment on Jewish naming patterns in Kurdistan. Lists of 37 common male and 17 common female names in everyday use plus short forms of the name. (PNN).

31. Malta/Maltese

Also published in 1945 in Scientia, 11, pages not specified. The article "Race and language in Malta" discusses the origin of surnames in Malta (pp. 181-188) to show the mixed ethnic background in Malta of Semitic, Indo-European, and Jewish roots. At least 20 examples. from each group. Among these are: from Semitic, Fenech ("rabbit") and Said ("happy"); from Indo-European, Jones and Bianchi; and from Jewish, Abela ("mourner") and Bondi ("Good Day"). (MNN).


General discussion of the listing of the surnames of 1518 individuals along with their community of residence on the angara (public unpaid work roster). The list (included) shows 1466 Christians and 52 Jews. Some names are Semitic (Abdilla, Agius,


32. Miscellaneous


[32.2] Black, M. (1951). The origins of the name Metatron. Vetus Testamentum, 1, 217-219. Refs. Metatron is a figure from Jewish religious writings who is a mediator between God and man. Black traces the name to Philo.

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[32.6] Radday, Yehuda. (1990). Humor in names. In Yehuda Radday & Athalya Brenner On humour and the comic in the Hebrew Bible (pp. 59-97). Sheffield [England]: Sheffield Academic Press, University of Sheffield. Refs. Presents explanations for plays on a number of names which mock their bearers, examples, נֹבֶד = fool is really a palindrome of his supposed original name לֹבֺד = white, the four kings in Gen. 14 Bera, Birsha, Shinab,, and Semeber "can mean (approximately) 'King Bad', 'King Evil', 'King Rebel,' and 'King Hifalutin'.

[32.7] Rodrigue-Schwarzwald, Ora. (1988). Hebrew proper names in Judeo-Spanish. In Tamar Alexander & Galit Hasan-Rokem (Eds.), Jerusalem Studies in Jewish Folklore, Vol. 10, (pp. ix-x, 94-109. Refs. In Hebrew. English summary. The Hebrew names chosen for children in Judeo-Spanish (Ladino) are in 2 categories: (1) heroes from the Bible and post-Bible sources, and (2) positive vales such as success, luck, and blessings. The onomasticon for males is larger than for females. Hebrew names "were used extensively in Judeo-Spanish idioms and proverbs."

[32.8] Walls, R. M. (1969, Oct.). The Bible has a name for it. Harvest Years, Vol. 9, p. 45. Story of how a family gave a "help" to the Bible as a way of selecting the proper name for a son. (MNN).

33. Morocco/Moroccan

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In Issachar Ben-Ami (Ed.) *Folklore Research Center Studies, Volume 3*, (pp. 143-229). Jerusalem: Magnes Press. Refs. In French.
Comprehensive examination of naming practices. Extensive tables and notes for 299 names. These include Abishalom, Zakkar, and Tam.

Entries for over 1100 surnames. Gives etymology and locale of the name. Description of prominent bears of the name. Name entries include: Azulay, Buzaglo, Elbas, and Lugasi. Entries show spelling of name in French (with variants), Hebrew, and where relevant, Arabic.

Contains background material on the names and their meaning and information on prominent members of the family. Approx. 325 names described including: Abitbol, Assaraf, Ohana, and Sarfati.

Explains that at the end of the 15th cent. there were lists of Jewish surnames in Morocco. These names were derived from: Hebrew, Aramaic, Berber, Arabic, Spanish, and Portuguese. Types of names described include: patronyms, placenames, descriptive names, occupational, and personal qualities. At least 50 examples. (MNN).
Moses: See 7.1.1 Bible Figures, Moses

34. Naming process: Patterns

Chap. 2 (pp. 10-13) has a very brief description of Jewish naming practices. Among other comments points out that in Talmudic times that 1 rabbi, Rabbi Gamaliel while he was still alive had a grandson with the same name. (MNN).

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(Ed.), The encyclopedia of religion, Vol. 8, pp. 523-532. Refs. New York: Macmillan; London: Collier Macmillan. P. 525 points out that in Ancient Israel, there was a practice of papponymy among the Levites in which sons were named after their grandfathers. (MNN).

[34.3] Trepp, Leo. (1962). Eternal faith, eternal people. Englewood Cliffs, NJ: Prentice-Hall, 455p. Pp. 218-221 give a general intro. to Jewish naming. Some description of kinnui or link names, here called civic names as differentiated from religious names. Examples., Leo is substituted for Judah since Leo means "lion" and Judah was compared to a lion by his father Jacob. (MNN).


35. Nicknames

[35.1] Arnstein, George E. (1995) Names and their origins. Avotaynu, 11(1), p. 41. Reports on reading two books, one published in German and one published on a boyhood in Poland a century later, dealing with the similarity of the type of nicknames bestowed. Examples, Blind Koaeradle in one, Blinder Avram in the other; Meschugene Seligman, a shoemaker; Mechuginer Meyer, a mental defective.

[35.2] Cleveland, Ray L. (1973). A comment on the "floral nicknames" in the Geniza documents. Journal of the American Oriental Society, 93, 200-202. Responding to Goitein's [35.4] statement about "floral nicknames," which were difficult to explain, points out that contemporary Arabic uses these words as collectives, i.e., qamha = stalk of wheat, not a kernel of wheat; fula [fool-a] = bean plant, not a single bean. (MNN).


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Journal of the American Oriental Society, 90, 517-524. Refs. Demonstrates that nicknames as family names go back to the Bible and that Rabbi Hanina (3rd century) and the Koran have injunctions against bad nicknames. Then shows that the Cairo Geniza (collection of Jewish documents from the 10th-13th centuries) contains cases where a nickname has become a surname. Examples include: ibn Awkal ("dwarf"), ibn Misk ("dark-complexioned"), and Ben al-Khasisa ("son of the miserly, mean woman"). (PNN).

[35.5] Markrich, Max. (1958). A note on Jewish nicknames. Jewish Social Studies, 20, 232-233. Refs. Olaf Gerhard Tychen (1734-1816) was a Christian orientalist who wrote Ockel-names (nicknames) of the Jews of Mecklenburg of 1769. Seventeen examples from this work are listed such as Mosche Lalle ("stammerer") and Moses Hackbart ("the invading Russians nailed his beard to a table and cut it off"). (PNN).

36. Numerology


37. Poland/Polish

[37.1] Beider, Alexander. (1994). Jewish surnames in the Kingdom of Poland. Avotaynu, 10(2), 15-19. Refs. Most Jews in Poland did not have hereditary surnames in 1797. That year, however, legislation required Jews in Prussia to have surnames. Poland was ruled at this period by different countries. By 1822, it appears that all Jews had surnames. A few examples of name variations given.

38. Population Structure

[38.1] Massarik, Fred. (1966). New approaches to the study of the American Jew. Jewish Journal of Sociology, 8, 175-191. Refs. Description of the obstacles to the study of the American Jewish community. However, 1 method of identifying Jewish households is the use of distinctive Jewish names such as Cohen or Berman. A 1964-65 study of Los Angeles based upon a 1958 study is reported. The 35 names on the list are not listed except for Cohen and Berman. (MNN).
Used data from a large national sample of the American Cancer Society to identify the 25 most common Jewish surnames. The top 5 are: Cohen, Miller, Schwartz, Friedman, and Levine. One analysis shows the percentage of those with the surname who are Jewish, i.e., 92.5% of the Bernsteins are Jewish, but only 5.4% of the Millers are. Comparisons with data from Israel. (MNN).

Used 22 distinctive surnames developed from an American Cancer Society survey to evaluate the mortality patterns of a sample of 100,000+ individuals with those surnames. The sample is to predict the mortality patterns of the total population of American Jews. The 22 surnames are listed (p. 301) and include: Cohen, Friedman, Goldberg, Levine, and Goldstein. (MNN).

39. Portuguese

Description of the role of Marrano Jews (those Jews forcibly converted to Christianity but who often secretly maintained their Jewish identity). Several explorers described including: Bartholomeu Diaz, Silva Porto, Serpa Pinto, and Paiva Andreda. (MNN).

40. Pronunciation and Sound

Discussion of the stress patterns in modern Hebrew, especially on names from other languages including Yiddish. Although the formal rules call for ultimate (last syllable) stress, most people pronounce such a name as bri-TAN-ya (Britain) rather than bri-tan-YA. Several pages of comments by others. (PNN).

41. Rhode Island

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24 Rhode Island Jews who did change their names, mostly surnames. Extensive additional lists of Jews (who did not change their names) by surname in Providence, Pawtucket, Woonsocket, and other Rhode Island communities between 1850 and 1902. Lists name of head of household for families and also individuals boarding or living alone. Indicates address and occupation. Comment on p. 118 of vol. 3. (MNN).

42. Roman Period

[42.1] Kraemer, Ross. (1989). On the meaning of the term "Jew" in Greco-Roman inscriptions. Harvard Theological Review, 82, 35-53. Refs. Evaluation of several meanings of the term from inscriptions in the ancient world from the Ptolemaic to the Byzantine periods. The term Jew is interpreted to indicate being Jewish by ethnicity, religion, or geographic region. However, the term was given as a surname for children. (MNN).


43. Russia/Russian


[43.3] Lawson, Edwin D., & Glushkovskaya, Irina. (1994). Naming patterns of recent immigrants from the former Soviet Union to Israel. *Names*, 42, 157-180. Refs. Tables. To identify patterns of 1st names over 3 generations, 2 samples of 100 Jewish families were interviewed. Sample 1 came mainly from European Russia; Sample 2 from Central Asia. Both samples show that the traditional pattern of naming a child after a deceased relative is still strong although declining somewhat. The European Russia sample shows a tendency to use a Russian name identified by the family and/or the Jewish community with a Hebrew name while the sample from Central Asia tends to use a Russian (or Farsi) name but not identified with a Jewish name or deceased relative. (MNN).


44. Sephardic

[44.1] Angel, Marc D. (1973). The Sephardim in the United States: An exploratory study. In *American Jewish Yearbook*, 74, 77-137. Refs. Tables. New York: American Jewish Congress, Philadelphia: Jewish Publication Society. P. 125 explains that the custom for American Sephardic Jews is to name the child after living grandparents. The current trend is to give the child an English equivalent for a Spanish or Turkish name, but the Hebrew name (for religious purposes) is retained. Almost 80% of Ashkenazic spouses go along with the custom. (MNN).


Soviet Union: See: 43. Russian

45. Statistics

Disagrees with the methodology used by Himmelfarb et al. [45.3]
who concluded that Jews with distinctive Jewish names do not
differ significantly in their Jewish identification from other
Jews. (PNN).

Administration: State of Israel (Edwin D. Lawson & Batsheva
Analysis of the name records of over 4 million individuals in
Israel. Statistical tables show distributions of first names and
surnames by number of letters and frequency. Also includes the
100 most frequent names in various categories. Arab names are
also included. (PNN).

[45.3] Himmelfarb, Harold S., Loar, R. Michael, & Mott, Susan H.
On the basis of a nationwide sample, concludes (with some
reservations) that the use of distinctive Jewish surnames is a
good way of selecting a Jewish sample. (PNN).

An evaluation of 2 million first names in Israel from data in the
Population Ministry files from 1882 to 1980. Concludes that F
(simple frequencies) is inappropriate, R (rank of the name in
relation to all names of that year) is the most appropriate
measure of change for an individual name, and that P (percentage
of the total number of births that year) is best for evaluation
of social groups. Discussion of useful information possibilities
of data on a population. (PNN).

size. Onoma,
26, 78-95. Refs.
Analysis of names data from the Israeli Population Registry for
the years 1882-1980 confirms Jacques Maitre's theory concerning
the differential popularity of first names. (PNN).

nationales en Israël, 1882-1980. Annales, economies, societaes,
civilisations, juillet-août, n° 4, 870-990. Refs. In French.
Not abstracted.

46. Surnames


[46.2] Chelminsky-Lajmer, Enrique. (1975). London, Berlin, and other surnames. Names, 23, 59-60. Ref. Explanation of how Jewish names such as London, Berlin, Gordon, Atlas, Gross, and Pfeffer have meanings other than what is immediately apparent, example, Atlas is an acronym derived from the Hebrew of the first words of Psalm 73:1 "Surely (God) is good to Israel, forever." (PNN).

[46.3] Gold, David L. (1986). How not to etymologize a Jewish family name: The case of Themal. Names, 34, 342-345. Refs. Reporting that the etymology of a name is unknown is preferable to an imaginative or suppositional explanation that is not scientifically supportable. (MNN).


[46.8] Hirsch, Claus W. (1992, Spring). Comparing most common German-Jewish surnames with their American counterparts. Avotaynu, 8(1), p. 30. Refs. Table. Comparison of the frequencies and ranks from a WWI memorial book of German-Jewish fatalities with a 1990-91 Manhattan telephone directory. Table shows the top 20 surnames are the same from both sources although the order is not the same. (MNN).


[46.10] Kaganoff, Benzion C. (1956). Jewish surnames through the ages: An etymological history. Commentary, 22, 249-259. Comprehensive examination of the development of surnames among Ashkenazi and Sephardic Jews. Names were developed from patronyms and matronymics as well as occupation, location, and acronyms, translations, and nicknames. New names were developed with the formation of the State of Israel. Many examples. (MNN).

[46.11] Kormos, Charles; Lawson, Edwin D., & Ben Brit, Joseph. (1992). Most common surnames in Israel: Arabic and Jewish, Part I, Onomastica Canadiana, 74, 23-38. Refs. Tables; Part II, 74, 75-92. Refs. Evaluation of the 200 most common surnames in Israel. These 200 and their variants "account for 50% to 70% of the surnames in the country." Language origins of the names categorized and show that 53% are concerned with religion. Additional tables show types of surname and language of origin. Part II has entries for each name showing its rank in the top 200, language of origin, meanings, and where appropriate, Bible citation. (MNN).

[46.12] Krauss, Avrohom. (1995). Two surnames may be calques. (Letter). Avotaynu, 11(1), 67. Responding to an article where an author is puzzled by a grandfather having two different surnames, Margolis and Reichenstein, points out that in Yiddish Reichenstein means "precious stone" so that Reichenstein is really a loose translation of Margolis.


[46.15] Markreich, Max. (1961). Notes on transformation of place names by European Jews. Jewish Social Studies, 23, 265-284. Refs. While most of this study is devoted to placenames, pp. 278-284 deal with placenames assumed by Jews as surnames. 100's of localities are listed with region or country and the Jewish surnames derived from them, example, Bacharach (Rhineland) > Bach, Backer. (MNN).

[46.16] Markrich, Max. (1958). Faubus. [Names in Brief]. Names, 6, 125. Refs. Disagrees with anonymous author [17.2] on Faubus as a name taken by Jews as equivalent in meaning to Phoebus. Faubus is not a Jewish surname but a peasant name for "bean-man." (MNN).


[46.19] Rennick, Robert M. (1984). What's in a "Jewish" name: Don't jump to conclusions. Bulletin of the Illinois Name Society, 2(4), 13-19. Refs. There are a number of names which are often assumed to be Jewish but which, in fact, are not. Examples of individuals bearing these names are Felix Adler, Mr. Jerusalem, Ellen Hebrew, Thomas
Jew, Norman Jewison, and a number of Chinese with the surname Jew. (PNN).

Systematic presentation of Jewish surnames. Includes introduction and 15 major groups of surnames such as: names from the Bible in various forms (Abraham, Abram), translations of biblical names (Baruch "blessed" to Benedict), equivalents of Hebrew names (Abraham to Appel) and others. Many examples. (PNN).

Learned that the original family name was chrzan ("horseradish" in Polish) but the grandfather had changed it to Silverstone at the time of arrival in the US fearing that he would be turned away with an unpronounceable. Another family name Vishnick (the Polish word for cherry) was changed to Cherry.

Designed for schoolteachers but has a wealth of information on names from the Diaspora and how they developed.

Introduction to Jewish surnames. Comments on the contributions of Gerhard Kessler (*Die familiennamen der Juden in Deutschland*, 1935) and others. Explanations and comment on 20+ names whose origins are puzzling. Included are: Gomperz, Lamm, and Falk. (MNN).

Not abstracted.

47. Turkey/Turkish

An American Jew traces his ancestry back to Turkey. (PNN).
48. Words

[48.1] Ashley, Leonard R. N. (1980). "There be of them that have left a name behind them": Names from the Bible and common English words. Christianity and Literature, 30(1), 88-95. Refs. Discussion and explanation behind a number of names from the Bible that have become words. Examples include: philistine, lucifer, veronica, and babel. (PNN).

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BJ2 in categories

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Dedicated to the memory of:

Charles Kormos, 1920-1999 
Writer, Poet, Onomast 

and 

Avraham Stahl, 1937-2000 
Author, Educator, Onomast 

TATN1 = These are the names, Volume 1. 
TATN2 = These are the names, Volume 2. 
ICJO1 = First International Conference on Jewish Names (1993). 
ICJO3 = Third International Conference on Jewish Names (1997). 

1. General 

Topics include: names with an internal essence, Hebraicized
translations from Egyptian or Canaanite, double names, and names of Tannaim and Amoraim.


 Deals with many languages and cultures. Includes description and illustrations of Phoenician, Samaritan, Aramaic, Hebrew, Arabic, and Syriac scripts (pp. 176-179).


 Contains chapters on personal names by: Samuel Cooper on names as cultural documents, Aharon Gaimani on names of Jewish women in Yemen, Yitzchak Kerem on Sephardic and Romaniote names, Edwin D. Lawson and Irina Glushkovskaya on naming patterns of Georgian immigrants to Israel, Bezalel Porten on Aramaic documents from ancient Egypt, Abraham Torpusman on Slavic names in a Kiev ms. from the 10th century, Naomi G. Cohen on the name Shabtai in the Hellenistic-Roman period, Yehiel Nehari on the linguistic aspect of the Sages=s approach in onomastic midrashim, Shamma Friedman on the dicta of the Talmudic Sages which echo the author=s name, and Admiel Kosman on Adam=s naming creatures and woman in the light of Aggadic and modern interpretations. For brief abstracts on these chapters, refer to the entry for each author in this volume.

 *[1.8] Demsky, Aaron; Reif, Joseph A., & Tabory, Joseph. (eds.). (1997). These are the names: Studies in Jewish onomastics. Ramat
Gan, Israel: Bar-Ilan University Press. 158p. in English; 72p in Hebrew section. 6 chapters in English with Hebrew summaries. 4 chapters in Hebrew with English summaries. Contains chapters on personal names by: Leah Bornstein-Makovetsky on Jewish names in Istanbul, Aaron Demsky on names and no-names in the Book of Ruth, Esther Eshel on names in the Qumran sect, Harvey Goldberg on names in their social contexts, Gloria Mound on Jewish names in the Balearic Islands, Edwin D. Lawson on a bibliography on Jewish names, by Henry Abramowitch & Yoram Bilu on dreams involving names of Moroccan Jews, Hanan Eshel on names from Samaria in the Persian Period, Meir Bar-Ilan on the names of angels, and Aharon Gaimany on Yemenite names. For brief summaries on these chapters, refer to the entry for each author in this volume.

Although a relatively older work, it has been often quoted by later researchers. There are two major directions. The first is the chief classes of Hebrew names. These include names compounded with a term of kinship (א‎, א‎, א‎, א‎, א‎, א‎, א‎), “father,” א‎, א‎, א‎, א‎, א‎, א‎, Е‎, “brother” and others); an element of dominion (ד‎, ד‎, ד‎, ד‎, ד‎, ד‎, ד‎, ד‎, ד‎, ד‎, ד‎, Д‎, “king,” Е‎, Е‎, “lord”), or an element of a divine name (ג‎, ג‎, ג‎, Г‎, ג‎, ג‎, ג‎, ג‎, ג‎, Г‎, ג‎, Г‎, ג‎, Г‎). The second focus is on the historical character of the names in Chronicles. Three appendices show extensive lists and classifications.

Goes to the earlier Babylonian and Assyrian names and the philosophy behind them to help understand the Hebrew names of the Old Testament. Has extended comments on Shamash, Marduk, Jehovah, and others. Tries to explain the religious significance of the bestowal of a name in ancient civilizations.

Description of five well-known families (Horowitz, Rapaport, Jaffe, Abravanel, and Shaltiel) that originally came from Spain and some whose relatives went to Central and Eastern Europe. Variations on the names are given. Discussion of research on first names in Salonika (Mercado/Mercada, Chelebon, Rahamim).
Report on the Romaniote Jews, the Judeo-Greek speaking Jews of the Byzantine Empire. Many of their names were Greek and they were strongly influenced by Greek culture. Another topic is the names of crypto-Jews in the Spanish world, the Anusim, and also
the Deunme (the Muslim crypto-Jewish followers of the false messiah Shabetai Zvi.


A detailed systematic treatment of Jewish family names. Includes their various origins (placenames, patronyms, acronyms, occupations, and others). Index lists at least 3800 names.

**[1.13] Pribluda, A. S. (not dated). History of Jewish family names. Translated from articles appearing in Igeret Lamorch reprinted from Sovietishe Heimland which is in Yiddish. This is File 902 (in English) at the library at Beth Hatefutzoth (Museum of the Diaspora), Tel Aviv, pp. 68p. + index. Refs. Topics include: acronyms (non-inherited, Ramban, Rashi; inherited, Marshak, Bogrov; occupational, Shatz, Shub; from quotations, Barbaš), communal family names (Parnas); occupational names (Melamed); geographic (Heilpern); kinnui (Hirsh). Many examples given of each category along with their meaning.


In the Middle Ages, as today, the first names of Jews varied from place to place. Jews had two names, the sacred name in Hebrew, and a vernacular name for the city. Three principles have been at work: (1) an onomasticon of names were used by Christians and Jews simultaneously, (2) some names were used exclusively by Jews, and (3) some names were used exclusively by Christians. The work of Kracauer [32.7] on Jews in Frankfort in the Middle Ages was discussed.


Raises the question and comments on why Israelites had non-Hebrew names, among them even theophoric names. And whether these names were taken freely or by order. There are five groups of names: Aramaic (Hddnwry AHadad is my light©), Akkadian (Zrubābel), Egyptian (Pīnḫās), Iranian (Bigway), and names of unknown origin (Śamgar). Lists over 100 names with citation sources.

Comprehensive description and analysis of pre-Hellenistic Israelite names for the expert. Topics include type of name of name, historical periods, compound names, non-compound names, feminine names, theophorous names, and prosopography. Indexes of names in Hebrew, Aramaic, and other scripts.


This is the classic work on Jewish first names to which many scholars have turned. Lists first names from Hebrew, Aramaic, Greek, Iranian, Roman, Syrian, Arabic, and German. Most, of not all, have citations for specific references. Probably covers 1000s of names.

2. Bibliographies


Contains over 300 annotated bibliographic items on Jewish personal names.


Among the 1000s of entries contains citations for 16 items in English, French, German, and Spanish journals on names. Most are in Spanish. An example is "A Apellidos españoles y portugueses en Perú, de procedencia judía." = Judaica, no. 51-53 (set. nov. 1937): pp.190-193.


Contains over 20 citations of articles or books dealing with Sephardi names. Most entries are on pp. 380-381. Languages of citations include Spanish, Portuguese, and English.


Locates information on over 10,000 family names from published and unpublished material but available from libraries and archives. The bibliography is compiled from books, newspaper and journal articles, Jewish encyclopedia entries, family papers and family trees. Includes material from Jewish collections in the U.S., Australia, the Netherlands, England, Germany, Israel, and other countries.
3. Dictionaries/Encyclopedias

Contains extensive entries on AName@ cols. 3264-3270) and ANames@ (cols. 3271-3330). Topics include the structure of names, meaning of names, and divine names. Many biblical names described in detail. Among these are Nabal, Nahaliel, Nahor, Nahshon, and Nahum to cite just a few.

Has all entries of the hard-cover six volume edition. Also has the King James and the New Revised Standard Versions of the Bible. Articles of specific onomastic interest include ANames of God in the Old Testament@ by Martin Rose [33.17], ADouble names@ by G. H. R. Horsley [23.3], AHypocoristic names@ [10.11] and also ATheophoric names@ [84.3] by Dana M. Pike. Each article has its own bibliography. Individual names can also be searched. For example, the unusual name Seraiah turns out to be held by eleven individuals. There is information on each plus a bibliography. Of course, individual names or terms can be searched in the Bibles as well.

A name-book for prospective parents. Contains entries for approx. 1500 male and 1500 female names from various categories such as Biblical (Zimra, Boaz) Talmudic (Meir), Yiddish (Alter). Foreign (Daisy, Marvin), and New (Hadar, Mati). Humorous cartoons on many of the entry pages.

The first of the Kolatch dictionaries of first names. Explanatory introduction. Index in Hebrew.

Detailed evaluation of the names in what Murtonen refers to as non-Masoretic Hebrew. Sources of data include C. F. Jean and J. Hoftijzer, G. Lisowsky, A. Schalit, and others. Statistical
analyses demonstrate the pronunciation of vowels in the names of individuals as found in the various texts. These texts include Samaritan, Babylonian, and Old Palestinian. There are 1678 items on names listed. There are copious notes. Entries show the various forms in which the name has appeared with appropriate citations. For example the name "Asher" appears as =əAer, =Ar, =æAe, øør; øør, øørος and Latin aser depending on which text is used.


* [3.7] Tolédano, Joseph. (1998). Une histoire de familles: Les noms de famille juifs d’Afrique du nord des origines à nos jours [A story of families: Family names from North Africa from origins to our times]. Jerusalem: Editions Ramtol, 870p. Refs. Has about 1200 major entries for Jewish surnames derived from different language sources along with background information. Many names have additional spelling or other variations. An example of name from Hebrew is Guerchon [Gershon]. Names derived from it are: Garzon and Guirchon. The name Guera comes from Berber; Khayat (Atailor) from Arabic; Nebout from Italian; Paz from Spanish; and others. In addition to the information on the names themselves, there are citations of leading individuals with the name.

4. Acronyms

Ancient Middle East: See: Mesopotamia

5. Angels/Angelology
A Second Jewish Names Bibliography/Lawson

An article was abstracted English and Hebrew in ICJO1, 1993. Analyzes in broad terms the names of angels found in the Bible, the Pseudepigrapha, Qumran, Talmudic, Hekhalot literature, and magic texts. Among the angels discussed are: Gabriel and Michael from the Bible and post-Biblical use, Raphael, Uriel, and Penuel from the Pseudepigrapha, Metatron, Sandalphon, and others from Greek loan words. The basic problems of an angels= onomasticon are discussed.

*[5.2] Barton, George Aaron. (1912). AThe origin of the names of angels in the extra-canonical apocalyptic literature to 100 A.D. Journal of Biblical Literature, 31, pp. 156-167. Refs. Discussion and comment on 28 good angels and 50 demons. These beings were described in the Book of Enoch and the Ethiopian Book of Enoch as well as other places. In addition to Gabriel, Michael, Raphael, and Uriel other angels described are: Asfael, an angel of the seasons, Ramiel, a good angel who presides over visions, and Suryan, one of the good angels. Among the demons are Ananel, an arch-demon who brought sin to the earth, Asael, one of the leaders of the evil angels, and Devil, the arch-demon who tempted Adam.

*[5.3] Dan, Joseph. (1982). AThe seventy names of Metatron. World Congress of Jewish Studies, 8(3), pp. 19-23. Refs. Discussion of Sefer ha-Heshek, a short treatise printed in Lemberg in 1865. Metatron, according to Jewish mystics, is the highest power in the celestial world besides God. Each name given (there are more than 70) has its numerical value given in gematria. These names are equated to other names with the same numerical value (gematria).


texts, especially Semiseilam®. In his Magic and Folklore in Rabbinic Literature (pp. 81-91). Refs. Illus. Ramat-Gan: Bar-Ilan University Press. Explains how the name Semiseilam, used in magical texts of Jewish character or influence can be traced to first or second century CE and is transliterated from Hebrew texts. In the Hebrew inscription includes the angel names Uriel, Gabriel, Michael, Raphael, Anaël, Phanael, and Saraphil (Seraphiel?). Semiseilam has been interpreted as ASun of the World® and Eternal Sun.@ Illustrations show amulets with inscriptions.

6. Arabic

*[6.1] Newby, Gordon Darnell. (1988). A history of the Jews of Arabia: From ancient times to their eclipse under Islam. Columbia, SC: University of South Carolina Press, 177p. Refs. Map. Pp. 74-75 discuss naming patterns. From the earliest period after the destruction of the Temple, some names showed a linguistic assimilation toward Arabic. By the time that Jews were mentioned in the Sîrah, there were names like Huyay, Sallâm, Finhâs, and Kalb. Kalb is assumed to be a hypocoristic form of Jacob (Yaîcôb/Yaîqûb. There was no evidence of a pattern of dual names (one in Hebrew and one in the vernacular Arabic). Arabian Jews conformed to a culturally assimilated community.

*[6.2] Steinschneider, Moritz. (1901). An introduction to the Arabic literature of the Jews. 20 copies, collected, for private circulation, from the Jewish Quarterly Review, Volumes 9-13, 1897-1901. 219p. Refs. The first 8 sections deal with names and were reprinted from the 5 volumes so that the pages are not numbered consecutively. Obtained on microfilm from Harvard College. The articles are based upon a series of lectures first delivered at the Veitel Heine-sche Lehranstalt, Berlin, in 1861, rewritten and expanded in essay form. Focus of the investigation is the Arabic names of Jews in A . . . all types of books, documents, letters, and inscriptions.@ Descriptions of the types and classes of Arabic name. There are entries for 780 individual names, each with appropriate citation as to where found. There are comments on each name. For example, #99, A obscene Bischr (not Bashar), father of the astrologer Sahl (see Bischr ben Phinôhas ben (ibn?) Schueib (997, see Jew. Lit., p. 182)®. Among the practices brought out by Steinschneider ( volume 9, pp. 620-622) is that Jusuf (Joseph) is called Abu Jaôakub; Saôadia Gaon, the son of Josef is called by Masôudi, ibn Jaôakub; Musa (Moses) is called Abu Oîmran and also Abu Harun (Aaron)[Ed. note. This is at variance with usage in the Hebrew Bible].
7. Aramaic


Aimé-Giron published an Aramaic ostracon containing three names. Driver interprets these as reading Nûb, the elder; Jesse (son of Shah[r]), and Sar-lâ’ah, (son of) Simeon.


Points out that five works have been published on the Aramaic names at Elephantine, his own, Pierre Grelot, Walter Kornfeld, Michael H. Silverman, and Ran Zadok. Kornfeld developed a six-field classification system. Porten proposes a ten-field scheme. A final topic is the role of onomastics in the study of religion. In this case, the Bethel names of the Jews at Elephantine which were not Jewish names.

*[7.3] Sayce, Archibald Henry; Cowley, Arthur Ernest; Ricci, Seymour de., & Spiegelberg, Wilhelm. (1906). Aramaic papyri discovered at Assuan. London: A. Moring, 79p. Refs. Illus. Very large format (49 x 36 cm.). In addition to text has 27 leaves (pages) of photos of the papyri. Description and report of the papyri discovered at Assuan in Egypt, popularly known as Elephantine. The items describe the business transactions of the Jewish colony. The discoveries include 41 papyri, 14 inscriptions, and 17 ostraka. The introduction is by Sayce. The detailed section on the language of the texts is by Cowley. The bibliography of other Aramaic texts found in Egypt is by de Ricci. The text of the papyri and other writing is shown in the photos and also Hebrew script. There are also translations into English with copious notes. Appendix I by Spiegelberg has explanations for about 20 Egyptian names in hieroglyphics. Appendix II is a detailed bibliography of papyri, inscriptions, and ostraka in various Egyptian museums in Egypt and elsewhere. The index of proper names has about 80 entries. Among the names listed are: Ethan, Gedaliah, Hanan, and Menahem.

onomastic evidence@. Michmanim, 12, pp. 5-36. Refs.
The time periods are: Hellenistic (332-64 BCE), Roman (63 BCE-323 CE), and Byzantine eras. The ethno-linguistic reconstruction is prosopographic and is based upon 450 individuals, mainly from the Phoenician-Palestinian coast and Idumea. Each individual name is listed by location. For example, the second entry (3.12) for Byblos is: Βαβείος (Aram./Arab.) s. of Θεόδωρς, und. (Jalabert: 139). Concludes that A . . . most of the inhabitants of Syria-Palestine in the Hellenistic and Roman-Byzantine periods were Aramaic-speaking. Only the regions on the fringe of the Desert and the Emesenean gap were predominantly Arabian owing to geopolitical reasons@(p. 24). Citations given for the researchers on the names.

8. Artifacts (includes Amulets, Arrowheads, Bullae, Ostraca, Scarabs, Seals)


Arad was an important biblical city. It is in the eastern Negev between Beersheba and the Dead Sea. Archeologists discovered ten strata of civilizations going back to a period 10th-11th centuries BCE. The languages represented are: Hebrew, Aramaic, Greek, and Arabic. Eighty-five ostraca were found and are shown in photographs and line drawings. The texts of these ostraca are shown along with their translation. At least 35 names were identified including: Eliashib, Uriyah (Uriah), and Shemayahu (Shemiah).


All three seals are scaraboid. The Moabite seal is of green jasper and shows a star and crescent. It is dated from 700-675 BCE and has the name kmšǾm (AKemosh is (my) kinsman.@ Kemosh was the national deity of Moab. The second, Aramaic, seal of transparent rock crystal. It shows a cow suckling a calf. It is dated to c. 900 BCE and has the name bǾlǾdn (ABaal has given fertility@). The third seal is bronze and is identified as Hebrew. It shows a goat leaping. The name ydǾ appears and is interpreted as AYahweh has urged@ or AYahweh has appointed.@

The seal from the period of the Hebrew Monarchy has an
inscription with the figure of a locust. The inscription is interpreted as: A Belonging to ŌAzaryaw (son of) HGBH  () . The interpretation is that HGBH was a patronymic, or probably the name of the family.


* [8.5] Avigad, Nahman. (1982). A Hebrew seal depicting a sailing ship. Bulletin American Schools of Oriental Research, 246, pp. 59-62. Refs. Illus. A seal from the 8th-7th century BCE was found at Khirbet el-Qôm in the Hebron hills shows a sailing ship. The inscription reads ABelonging to ÜOniyyahu, Son of Merab.@ The oni part is ambiguous referring to either strength or ship. But the meaning is clearly AYahweh is my strength@ rather than AYahweh is my ship.@ There is a play on the word.

* [8.6] Avigad, Nahman. (1986). Hebrew bullae from the time of Jeremiah: Remnants of a burnt archive. Jerusalem: Israel Exploration Study, 139p. Refs. Illus. Reports on 255 bullae found in Israel in locations that are not precisely known. They were sold by Arab peasants to antiquities dealers in East Jerusalem and Beit Sahour. There were 255 bullae in all with 132 names of men. There were no names of women. Most names were theophoric. The divine element yhw appeared in 80 names; Üel in only 8. The most common names are: Neriyahu (9 times0, YishmaüÜel (9), Hoshaüyahu (7), and Mikhayahu (7). There are over 200 photographs and drawings.


* [8.8] Ben-Tor, Daphna. (1995). AThe historical implications of Middle Kingdom scarabs found in Palestine bearing private names

Sixty-seven Middle Kingdom Egyptian scarabs bearing names and titles of officials found in Bronze Age Canaan have raised questions about the relations of Egypt and Palestine during that period. Concludes that the scarabs had been plundered from tombs in Egypt and were used in Canaan as funerary amulets. Appendix A lists the inscriptions on the amulets found in Palestine; Appendix B, clay sealings bearing 197 private names and titles from Egypt and Nubia; and Appendix C, 94 scarabs found in funerary contexts in Egypt and Nubia.


Description of ancient signet-seals bearing names of individuals in Israel. Many biblical passages cited that either describe seals or are the basis for references. Among these are the story of Judah and his daughter-in-law Tamar where he pledged his signet (Gen. 38:17) and the Song of Songs (8:6) where the maiden urges her sweetheart to Aset me as a seal upon thine heart.@

Aspects of the size, type of stone, and themes of seals described. Some of the seals are in the Israel Museum.


Description of an 11th century BCE arrowhead. The name Suwar is non-Semitic. It is found in Ugaritic and be related to the Hurrian element šuwar. Discussion of 28 other arrowheads from the 11th century BCE to 950 BCE including some regarded as spurious.


Includes references to the discovery of bullae dating from seventh/early sixth centuries BCE which provide names from the Judean monarchy. Demonstration of relationship of the bullae to the narrative in the Bible. Names mentioned include: Gemariah, Micaiah, Seraiah, and Shelamiah. Among references made are those to the work of Lawton [27.9] “Israelite personal names in pre-Exilic Hebrew inscriptions”.


Description of two types of magic artifacts dating from the 4th to the 6th or 7th cents. CE: amulets and inscribed bowls. The 15 amulets are in Jewish Aramaic, Hebrew, and Syriac. The 13 bowls are in Syriac and Babylonian Jewish Aramaic. There are also 8 amulets and fragments from Geniza. Each artifact is described and analyzed. In addition to the plates, there are a number of figures. The inscriptions are shown in the original language with
English translation. There is also a glossary. Names are mentioned throughout. These include: Agbalta, Qarqoy, Zabinu, Zuni, and Gusi (p. 191) and Lithith and Mevakalta (p. 193).


*[8.16] Shanks, Hershel. (1975). A>Signature= of King Hezekiah=s servant recovered@. Biblical Archaeology Review, 1(4), pp. 19, 32. Refs. Illus. Reports a seal from the 8th century BCE that reads in translation ABelonging to Yehozarah, the son of Hilkiah, servant of Hezekiah.@ The seal is thought to be that of the brother of Eliachim, son of Hilkiah. Eliachim is mentioned in Kings and Isaiah.

*[8.17] Shanks, Hershel. (1987, Sept/Oct). AJeremiah=s scribe and confidant speaks from a hoard of clay bullae@. Biblical Archaeology Review, 7, pp. 58-65. Refs. Illus. Map. Description of a hoard of bullae dated from the end of the 7th century BCE to the beginning of the 6th century by Avigad. Among the bullae are those of Baruch, son of Neriah, who was the scribe to the prophet Jeremiah. Another bulla is that of Yerahme=el, son of the king. Eighty of the 132 names in the hoard are theophoric and have the element -yahu. There is also a discussion of bullae found at Wadi Daliyeh near Jericho from the 4th century and bullae and papyri from Elephantine from the 5th and 4th centuries.
BCE.

Description of some of the finds described in Deutsch & Heltzer=s Forty new ancient West Semitic inscriptions (1994). One, previously mentioned in [8.17], turns out to have what Shanks believes to be the actual fingerprint of Baruch, Jeremiah=s scribe. Another item is the seal of Asayahu, Aservant of the king. The Asayahu seal is unique in that it has a horse on it. Other parts of the book describe including a wine decanter with the inscription, ABelonging to Mattanyahu@.

*[8.19] Shiloh, Yigal & Tarler, David. (1986). ABullae from the City of David: A hoard of seal impressions from the Israeliite Period@. Biblical Archaeologist, pp. 197-209. Refs. Illus. Maps. Bullae are the small clay seals used on the string used to bind papyrus documents. The documents were burned in the fire which occurred when the Babylonians burned Jerusalem in 586 BCE. There are 51 different Hebrew names with 82 altogether. AThe most common name is Elishama@, which appears 4 times. The names Azaryahu, Bilgai, Hosha’yahu, and Zakkur each appear 3 times. 41 names or about 50% have the theophoric ending yhw. 3 names have the yhw prefix; 8 the el. 30 names are nontheophoric (ex. Ezer, Zakkur). Photographs of 16 individual bullae shown.

Discusses the names IBŠ$L, PLљH, YWSTR, and MTNYH found on West Semitic seals.

Analysis of two collections of seals (Shiloh and Avigad) from the 8th century BCE focusing on Israeliite names ending in -yhw and -yh concludes that A The existence of these bullae shows that seals with divergent spellings of the same name were used and that the presence or lack of the mater lectionis yod was not a matter of consequence. It is, however, important to scholars attempting to analyse these names, since the spelling with yod may indicate the presence of a long i in ĕlīsărāmāk and ĕlīnōz.(p. 233).

9. Bedouin

Evaluation of over 150 Bedouin names. Approximately 70% come from the s-l-m group (Apeace, safety), 15% are from the l-w-d group (Areturn). This last meaning ж-m-d recalling the name of Muḥammad. Some of the names show historically diminutive patterns and the importance of fear of the Ævil eye. Classical Arab-Muslim names are now being more frequently chosen for children now than in the past.

10. Bible
The Testament of Levi is one of the books in the Testaments of the Twelve Patriarchs, a larger work which is in the Pseudepigrapha. These are disputed books from the period of the Second Temple. They are in Greek. After offering various explanations on the derivation of the name Qehath, concludes that it is a notariqon. This means that each letter of the Hebrew spelling   stands for an idea,  = "beginning" or "first one",  = "majesty" or "glory", and the  for Torah.
A targum is an Aramaic translation or paraphrasing of the Old Testament. The Pseudo-Jonathan adds names to figures who are not named in the Bible. Description of 15 situations where characters (each involving more than one personality). Examples include: Gen. 21:21 where the wives of Ishmael are identified as Adisha, Ayesha, and Fatima; Gen. 32:25 where the angel with whom Jacob wrestled is identified as Michael.
Sets up a system for explaining why the X ben Y (ex., Abner ben Ner) form is used in the Bible. The principles involved are: (1) clarity, (2) for reasons of narrative form (a new character, a new scene, etc.), for formality, and (4) for contextual significance. Many examples presented. The style for women is
also explained, ex., Michal, daughter of Saul and also, Michal, wife of David. Discussion also of the form ben Y (ex., ben Jesse) as derogatory or not depending on the context.

*[10.4] Diez Merino, Luis. (1990). La onomástica hebreo-aramea como fuente de exégesis bíblica en el Targum de Crónicas [Hebrew-Aramaic onomastics as source of biblical analysis in the Targum of Chronicles]. In Angelo Vivian Biblische und judaistische Studien; Festschrift für Paolo Sacchi (pp. 203-244. Frankfurt on Main: Peter Lang. In Spanish. The purpose of the research is to continue the tradition of Martin Noth and the Jewish analytic tradition in the Apocrypha and Targumic literature. Among the names evaluated are: Nimrod (Ahero in sin@), Gedor (Ato construct@), Héber (Ato reunite@), Yequtiel/(Yekutiel (Ato trust, have confidence in God@) and Neko/Nekao (Athe lame one@).

*[10.5] Glatt-Gilad, David A. (1999). AThe personal names in Jeremiah as a source for the history of the period@. Fourth International Conference on Jewish Onomastics, 1999, Bar-Ilan University.Abstracts: English, p. 7; Hebrew, p. 5, Hebrew section. The Book of Jeremiah mentions over 30 people: royal officials, priests and temple officials, military leaders, prophets, and others, all of whom were supposed to have been active in the reigns of Jehoiakim or Zedekiah. Extra-biblical evidence has been used to study possible relationships between officials. AThe present paper seeks to extend these insights with an eye on the incidental historical data that can be gleaned from the seemingly novel-like prose material.@ Concludes that A . . . the Jeremaic prose material suggests that the prose material was composed not far removed from the events.@


*[10.7] Hess, Richard S. (1996). ANon-Israelite personal names in the Book of Joshua@. Catholic Bible Quarterly, 58(2), pp. 205-214. Refs. Critical analysis of 12 non-Israelite names found in the Book of Joshua: Rahab, Japhia, Jabin, Horam, Adoni-zedek, Debir, Jobab, Hoham, Piram, Sheshai, Talmai, and Ahiman. Most are West Semitic. Meanings are given, for example, Rahab means Ato make wide.@ The name of the deity was originally attached. It was a prayer to
open the mother=s womb. Concludes that A. . . . the personal name of non-Israelites preserved in the Book of Joshua are authentic personal names attested elsewhere in the ancient Middle East.®


Gives a detailed review of the leading research on several aspects of names: etymology and grammar, prosopography, religion, wordplay, and comparative studies. Specific examples are given. Among the scholars referred to (including Hess himself) are: Cross, Kitchen, Layton, Pardee, and Zadok.


AOne of the main objects . . . has been to adduce external evidence (i.e. from contemporary inscriptions) to show that even from the time of Abraham onwards personal names of the characteristically Mosaic type were in actual use among a section of the Semites of Western Asia, and that it is consequently useless to talk any longer of a later post-exilic invention.@ (p. vi). Chapter 3 is devoted to personal names. Index for names.


Gives description and comments on many names in the Bible. Some descriptions are extensive as for Adam and Joseph; some are brief. For example, Noah = rest; Hannah = beauty; from compassions, mercies.


A hypocoristic name is one composed of a single element, the result of the shortening of an originally longer nameCRob would be a hypocoristic form of Robert. Bible examples are: ḪōbAḏ (A servant [of]) or yaḏkîn A(he) will establish@. There is some suggestion that names like Saul existed independently. Implications for the study of hypocoristic forms.


Examining different views and texts. Concludes that the act of naming is an act of discernment rather than domination. When Jacob named Bethel, Peniel, or the altar El-Elohe-Israel, he
exhibited awareness of God’s activity and presence. There is no basis that this establishes a measure of control, rather it is certifying the dominion of God over these places.

Examine in detail from various views the three accounts of a Patriarch passing off his wife as his sister when fearing for his own life. Discussion on the circumstances of the naming of Isaac.

Evaluates personal names in the Bible from the sound and style in Hebrew which is lost in translation. Topics include: names with simple etymologies (Gad, Asher), etymologies with poetic traits (Sarah, Jacob, Gershom), poetic etymologies that are tied in with narrative sections (Abraham, Eve, Penuel), etymologies generated from isolated phrases (Laban, Japhet, Zabulon), and others. A name can appear in more than one category.

Examination of the 194 biblical names ending in -yh or -yhw shows that many are twinned in having a similar base but with different terminations. This leads to the conclusion that the -yθ ending is a short form of -yahA. Presentation of a tentative history of yθ = yh in ancient Hebrew.

10.1 Bible, Figures

Deals with various interpretations of the name Issachar.

There is some controversy whether the names Elimelech, Naomi, Mahlon, Chilion, Ruth, Orpah, and Boaz are historical or fictional or some combination. Cohn concludes that Elimelech, Naomi, Ruth, and Boaz are historical but that Mahlon, Chilion, and Orpah are fictional.

Notes that in antiquity, Jews avoided the use of Moses as a
personal name. Other names not in use for a long time were Abraham, Isaac, Jacob, and David. Suggests that these names were considered too holy. Raises the possibility that the practice of using the name Moses when he wrote, “Did the Muslim practice of naming nearly every after the Prophet Muhammad exert an influence on the Jews?

*[10.1.4] Deurloo, K. A. (1981). ADe Naam en de Namen (Gen. 32:23-33). Amsterdamse Cahiers, 2, 35-39. Refs. In Dutch. A close analysis of some passages from Genesis dealing with Jacob=s meeting with Esau and his struggle with an unknown manCor perhaps a god? The discussion pays special attention to the meaning of the geographic names mentioned in the text (e.g., Mahanaim, Gilead, Jabbok) and to the names Jacob and Israel.

*[10.1.5] Elayi, Josette. (1987). Name of Deuteronomy author found on seal ring. Biblical Archaeology Review, 13(5), pp. 54-56. Refs. Illus. Description of a seal found dating from the 7th century BCE probably found near Jerusalem. There is a 3-line description in a script used prior to the Babylonian exile. The seal is translated as ABelonging to zanan (diminutive of a name like zananyahu AYahweh has favored@), son of zilqiyyahu AYahweh is my portion@), the priest.0 zilqiyyahu is spelled Hilkiah when published in English. Discussion of Hilkiah the high priest during the reign of Josiah and the role of Hilkiah in discovering the Book of Deuteronomy. Reasons given for believing that this ring was that of Hilkiah.

*[10.1.6] Görg, Manfred. (1991). "Gazellenhirsch." Biblische Notizen, 56, pp. 15-16. Refs. In German. 2 Kings 4:12 has a reference to Gehazi, the servant of the prophet Elisha. There are various suggestions as to the origin and meaning. These include a connection to a South Arabic god Gzdand an Aramaic personal name Gz. A Semitic origin is only hypothetic. A proposal is to connect the name to GzZY with the arrival of Egyptian names. There is an Egyptian name gusw for gazelle (Gazellenhirsch) and animal names have symbolic meanings.

*[10.1.7] Hess, Richard S. (1988). AÜAdâm@ as Askin@ and Aearth@: An examination of some proposed meanings in biblical Hebrew. Tyndale Bulletin, 39, 141-149. Refs. Comments on the listings of the five meanings of the noun Üdm (osUtU) in Ludwig Köhler and Walter Baumgartner=s Hebräisches und aramäisches Lexikon zum Alten Testament, 1967. These were: (1) the common meaning of >humanity-, (2) >skin, hide, leather-, (3) the personal name Adam, (4) >ground, earth, and (5) a geographic site identified with Tell ed-Dömiye. Hess rejects the second and fourth of these meanings.


Proposes that most of the personal names in Genesis 1-11 do have attestations among the personal names of the Amorite world in the second millennium BCE. Comprehensive and detailed evaluation of: Shem, Ham, Japheth, Canaan, Enoch, Irad, Lamech, Milcah and others. Large bibliography.


After consideration of the views of many scholars, Assyrian-Babylonian sources, and many passages in the Bible, concludes that the root meaning of Samuel is not linked >to ask,= but rather (šh₅mشع and ) and means ASon of God.@

Concludes A . . .in view of the importance that the doctrine of sonship to God has acquired in Christian theology, it is interesting and significant to find this doctrine current, even though in a crude form, at so early a period.@ (p. 104).


Assembles evidence to support the notion that there was an 18th century BCE Canaanite ruler named Jacob. A Canaanite seal found at Shiqmona (near Haifa) lends support. This seal spells out Ylkb-HR, the Egyptian transliteration of the Semitic Yaqub.


Marshals evidence from archeological and historical work on civilization thought to be contemporary to the Patriarchal Age to confirm the descriptions of Ancient Israel in the Bible as being possible. This evidence consists of legal, political, and social practices. P. 56 gives confirmation of some names mentioned in the Bible such as Amraphel, king of Elam, and Tidal, king of Goiim. Explanation (p. 57) that the name Jacob and other names in Genesis like Isaac and Ishmael are Amorite imperfectives.


Discussion of the names Jacob and Israel. Describes versions of Jacob in other languages. For example, Vaknin/Waknin is a Berber diminutive form, Hagopian is an Armenian form; Giacomo, an Italian. Others also described.

*[10.1.13] Kosman, Admiel. (1999; 1995). AAdam gave names to the creatures and to woman in light of Aggadic and modern interpretations@. In Aaron Demsky (ed.) Volume 2 (pp. 79-103,
Proposes that Adam in name-giving had two types of relationship: (1) an instrumental and (2), an expressive. Modern commentators find three approaches: (1) showing ownership (animals named or toward the woman, (2) distinguishing A . . . between giving names to animals and giving a name to a woman as a sign of friendship, and (3) name-giving as showing Adam=s efforts to discover his place in the world. These approaches are used to explain the midrash in Genesis Rabba.

Comment and discussion on the name Shubael(also spelled Shebuel), the son of Gershom and grandson of Moses (1 Chr. 23: 16). Martin Noth had previously commented on the unusual character of this type of name as being nominal sentence expressing trust A[the place of] rest is AGod.@

After examination of many researchers concludes A. . . that the existence of a Hebrew root *yrb in the vocable *[xawwâ] not only corroborates the new etymology proposed for the biblical PN [personal name] *[xawwâ], but it also approximates the meaning of that name.@ Suggests that it mean Acontention@ or Aopposition.@ It may also mean Aadversary.@

To explore the source for the biblical personal name of Eve *(xawwâ), explores roots in Northwest Semitic. Concludes that the biblical writing in Genesis is through two related roots in Amorite, Ugaritic, Phoenician-Punic, and Hebrew, *(xwy and *(xwu. *

Description of an 8th century BCE seal belonging to Abdi (Aservant@), a minister of King Hoshea, the last ruler of the northern kingdom of Israel. Hoshea ruled from 732-722 BCE. Photos and discussion of three other seals.
**[10.1.18] Mack, Hananel. (1999).** The names of the ancients from Adam to Noah in traditional and modern commentaries. *ICJO4.* Abstracts: English, p. 12; Hebrew, p. 10, Hebrew section. The Midrashim explained less prominent figures than Adam, Eve, Cain, Seth, and Noah as Cain=s children, Lemech=s wives, and Nimrod. Modern scholars have beyond the midrashic and medieval commentaries and looked for analogies between some of the biblical heroes and ancient literature. An example is the work of M. D. Cassuto who saw a possible relationship between the Greek god Vulcanus and the biblical Tubal-Cain.

**[10.1.19] Margalith, Othniel. (1990).** On the origin and antiquity of the name *Israel*. *Zeitschrift für die alttestamentliche Wissenschaft,* 102(2), pp. 225-237. Refs. After sifting through the evidence of many investigators, concludes that *יִשָּׂרָאֵל* is definitely from Ugaritic *Išrāl* (p. 230), that the pronunciation is definitely *Išrā-el* and not *Isra-el* (p. 235), that the meaning is *A*God is Right.* There are further comments as well.

**[10.1.20] Margalith, Othniel. (1991).** On the origin and antiquity of the name *Israel* in *ZAW* 102, 1990, 225-237". *Zeitschrift für die alttestamentliche Wissenschaft,* 103(2), p. 274. Refers to an article published by M. Krebernik *Die Personennamen der Ebla-Texte* which was published at about the same time as the article by Margalith above. Krebernik pointed out that the name *iš-ra-il* appeared at Ebla (before the Ugarit period) with the connotation of *A*just.* However, Margalith points out that there is no way of knowing how the sounds were pronounced.

**[10.1.21] Marks, Herbert. (1995).** Biblical naming and poetic etymology. *Journal of Biblical Literature,* 114(1), pp. 21-42. Refs. There are over 80 etymologies in the Hebrew Bible that are given a semantic interpretation based on phonetic correspondences. Many etymologies are examined including those dealing with Noah, Moses, and Jacob for instances where an initial or explicit gloss is doubled.

**[10.1.22] Nestle, Eberhard. (1896-1897).** Some contributions to Hebrew onomatology. *American Journal of Semitic Languages,* 13, pp. 169-176. Comments on 12 points on Hebrew lexicography that were of concern. Among these are: Eve (*אָבֶּבֶּא*) and Merab (*מֵרַ֣בָּא*). Considered Merab an abbreviation for a family name meaning *A*Baal *fights*.* Other names commented on are: Phinehas [Pinchas], Michal, and Issachar.

In English and Italian. Refs.

Arphaxad is king mentioned in the apocryphal book of Judith. After discussing the evidence, concludes that Arphaxad was not a specific and historical character but a fictitious one. The was chosen as an intentional literary device to bring together Judith 1 and Genesis 10:22 and the ethnic connotations of the name.


This is explained by the variant Isoul which shows up in two Greek mss. Isoul is traced to "... the Hebrew theophoric name (AMan of God), which is a different form of the biblical (AMan of God) which was contracted into ".

10.1.1 Bible/Figures, Maccabees


Refers to the work of Curtiss [10.1.1.2]. Suggests that the name was coined on the basis of Isaiah 62:2 AThou shalt be called by a new name which the mouth of the Lord will name. Thus, (maccab=yahu) means A the naming of the Lord. This was shortened to (maccabee).


Evaluation of various theories on the spelling and meaning of what is commonly known as Maccabee. Notes two readings of the name and . Presents the theory of Franz Delitzsch that the name is an acronym for (AWhat is like (comparable to) my father?). Curtiss concludes that Machabee is derived from the piel of Ato be extinguished). Six appendices.

11. Bosporus Kingdom

The Bosporan kingdom was an ancient Greek state on Kerch Strait in what is now southern Ukraine. Jews came there in the 1st century CE and there is epigraphical evidence from the 1st to the 5th centuries. There are 18 inscriptions, some are thought to be clearly Jewish (Seimwn, ASimon@; Iouda, AJudah@); others may be such as ZADO. The names are important in understanding the monotheistic development in the area.

12. Brazil/ian
Extensive description and discussion of the history and genealogy of the first families in Brazil. Classification of patronymic names with many examples. Approx. 400 given names are listed with variant forms and for many, meaning. For example, Aarão is equivalent to Aaron and Aharon; Abulaish C APai da vida@ [Father of life]. There are descriptions of 172 founding families. Many of the prominent members are described. Variants on the name are shown along with information on the origin of the name. For example, Gabbay shows up as Gabay, Gabbai, and Gubbuy. It appears in the Bible.

The first volume of a projected series based upon archives in Lisbon on New Christians (Jews who converted to Christianity) accused of practicing Judaism. The period under consideration is 1605-1750. There are 1098 men and 721 women. They were either born in Portugal and living in Brazil or born in Brazil. Individuals are listed alphabetically by given name along with information on their address, marital status, others in family and ages, who denounced them, and the verdict.

13. Bukhara/Bukharan
Investigation of the name change patterns over three time periods (1940s–1960s, 1960s–1980s, end of 1980s to 1997) showed that in Bukhara (and also in Uzbekistan and Tajikistan) that there was a gradually increasing tendency to abandon Hebrew names in favor of
Russian (or Western names in their Russian form over the first two periods. Some names popular with earlier generations were almost completely rejected in the 2nd period (Murdekhai, Yaqutiel, Zilpo). The reverse process began with massive aliya of Bukharan Jews in the 3rd period (Boris > Barukh, Elina > Esther).


The Bukharan-Jewish community developed a system of laqabs. These are what might be called nicknames or apppellations in other communities. The purpose of the laqab was to distinguish men and women who had the same personal names. There are different types of laqab: (1) descriptive: physical, moral, (2) qualities of character: good, bad, (3) occupations, (4) ranks, (5) relatives, and (6) placenames. The laqabs have different language origins: Tadjik, Uzbek, Arabic, Hebrew, and Russian. Other aspects of laqabs also described.

14. Cataloging of Names


The Library of Congress, the central organization in the U.S. has set rules for the form of Hebrew and Yiddish names in Roman scripts. There is a Name Authority File to which libraries from around the world contribute under a program called the Cooperative Cataloging Project. Authors are listed by official name and cross references. The Name Authority File will supplant previous sources: the Library of Congress pre-1956 imprints and the Encyclopedia Judaica.


AACR2 stands for Anglo-American Cataloging Rules, second edition, which were adopted in 1981. Description of the problems related to the romanization of Hebrew and Yiddish names. A general aim of AACR2 is to use as heading for an author the name by which that author is most commonly known. For pre-20th century authors and/or those living outside Israel/Palestine, the *Encyclopedia Britannica, 15th* edition is most helpful; for 20th century authors in Israel/Palestine, the *Encyclopedia Judaica* is helpful.

15. Canaanite/Philistine/Phoenician


There are two main sections. The first is a catalog of Phoenician and Punic names including a section on foreign names. The second is a grammatical study involving details of orthography, phonology, and morphology. Appendixes and extensive bibliography.


Reports on an inscription dating from the 7th century BCE found at Tel Migne-Ekron, identified as one of the five Philistine capital cities. It is mentioned in the Bible and in the annals of the Neo-Assyrian kings. Several names are mentioned and commented on: Ikausu, Padi, Ada, Yalir, and Pitgiah.


One of two ostraca (IDAM 84-208) found at Tell Jemmeh dating from the late 8th century BCE has what is assumed to be a census or recruiting list of 8 persons. It is believed that the form of the names is X son of Y. For example, one individual is listed as Šlm.anš (Ṣalum [of the] Annaš). Analysis of the first name of this and some of the others indicates a Semitic root while the second name has an Anatolian origin. Concludes that the first names of Semitic origin show the ethnic composition of Philistine society, the second preserves the clan=s name which originated in Anatolia.


The purpose of the investigation was to isolate archaic morphological in personal names by comparison with other West Semitic personal names. Major topics include: the nominative case ending -u, the xireq compaginis, mimination and enclitic -m, and the feminine morpheme -at. Comprehensive bibliography of 700 items.


Discussion of five unrelated topics: (1), Phoenician influence on Samaria concluding that the ba=al names on the Samaria ostraca could have been borne by foreigners, (2), the deity name $El, (3), Mathew 27:46, where Jesus calls out "$\lambda\nu\rho\ "$\lambda\rho\ (this is
interpreted as a short form of Elias, (4), epigraphic Hebrew hwšlm and some related personal names, and (5), the biblical personal name kilyôn [Chilion].

Ammonite is a South Canaanite dialect of Northwest Semitic. Comments and speculates on the etymology and meaning of 3 categories of names: (1) single-unit names referring to the non-human world (plant, animal, and phenomena names), (2) single-unit names referring to the human world (occupation and quality names), and (3) verbs in verbal theophoric names and related hypocoristica (there are 9 of these). There are examples for each category and subcategory. For example, gargar (Aberry@), gn$9 (Ahumpbacked?), and (Ato purge, purify@). There are two excurses on Ammonite names at the end of the article.

Discussion and listing of compound and non-compound Canaanite-Hebrew names from ancient sources.

Comprehensive description and analysis of the prosopography of Southern Canaan in the second millenium BCE. The territory involved covered Palestine, Transjordan, and sections of the Sinai. The sample was 356 individuals minus those that are doubtful. Sources were Egyptian, Palestinian, Akkadian, and others. Extensive indexes are: geographical, prosopographical, onomastic, lexical, and grammatical.

16. Centers For Names

There are two categories of data collection of Holocaust victims at Yad Vashem: (1) the archives and library and (2) the Pages of Testimony of the Hall of Names. The database of the Pages of Testimony has produced names and information on 3,000,000 victims of the Holocaust. The database will add 10,000 lists of Holocaust victims the archives have recently indexed. Four utility databases were also developed. They are for first names, family names, placenames, and places were Jews were persecuted. Many potential uses for these data are predicted.

* [16.2] Demsky, Aaron. (1993). ABar-Ilan University establishes project for study of Jewish names and Jewish genealogy@.
Avotaynu, 9(2), p. 37. Description of the formation of an interdisciplinary project for the study of Jewish names and genealogy. The project is to develop databases on Jewish names and a bibliography. The Center is to promote scholarly exchange.


*[16.4] Lande, Peter. (2000). A Name search database at the U.S. Holocaust Memorial Museum. Avotaynu, 16(1), p. 14. Description of the database which has opened with the names of 900,000 victims and survivors of the Holocaust. Inquiries can be directed to the Survivors Registry by fax at (202) 479-9726 or e-mail at <registry@ushmm.org>.

*[16.5] Rosenstein, R. (1992-1993). A The Jewish family name file at the quarter-century mark. Onoma, 31, pp. 32-40. Refs. Hebrew summary. Random samples of 204 name-changers for each of five representative years from 1923-1972 were evaluated as a measures of the trends and transformations taking place in Israeli society. Among the results, it was found: (1) more than 90% of the changes were consistently into Hebrew, (2) diminishing frequency of traditional given names, (3) a growing proportion of theophoric names, (4) increasing nature-oriented names, (5) women=s changes equaled those of men in the first decade, then

17. Change/Adoption Of Names

*[17.1] Amdur, Susan. (1995). A My name isn=t Rapaport. Avotaynu, 11(2), p. 34. Narrates the experience of the author=s paternal grandfather, Simon Amdur, a resident of Riga, Latvia. To avoid the draft into the Russian army, Simon bought a false passport and name. Then came to the U. S. as Simon Rapaport. After the death of the grandfather, his son (the writer=s father) changed his surname back to Amdur. However, his brothers and sister kept the Rapaport name.

*[17.2] Bokstein, Ruth. (1980). Name changing in Israel 1923-1972. (Master=s thesis, Tel Aviv University), 124p. Refs. Tables. Hebrew summary. Random samples of 204 name-changers for each of five representative years from 1923-1972 were evaluated as a measures of the trends and transformations taking place in Israeli society. Among the results, it was found: (1) more than 90% of the changes were consistently into Hebrew, (2) diminishing frequency of traditional given names, (3) a growing proportion of theophoric names, (4) increasing nature-oriented names, (5) women=s changes equaled those of men in the first decade, then
dropped off, currently there are signs of reduced sex differences, (6) many trends of Sephardic Israelis are higher than those of Ashkenazis.

*[17.3] Boonin, Harry D. (1995). AThe problems with names. Avotaynu, 11 (2), pp. 23. Description of the author=s experiences in tracing his grandfather. It turns out that his Hebrew name was Mordechai Zvi ben Lieb; his Russian name, Marcus Liebovich Davidovskii. His street name in Elizabetgrad (Russia) was Mordko Liebovich or Mordko Liebov. His Yiddish name was Hersh, Zvi in Hebrew. His affectionate name was Hershele. Apparently, after arrival in the U.S., he was known as Harry Davidow.

*[17.4] Cohen-Yashar, Yohanan. (1999). APhilo of Alexandria: On the change of names. ICJO4. Abstracts: English, p. 5; Hebrew, p. 9, Hebrew section. Description of Philo=s On the change of names. In it Philo set up categories based on answers to these questions: Who gave the name? Did the new name replace the old name permanently (Abraham) or did it alternate (Jacob and Israel)? Why didn=t Isaac change his name? Did the new name express a change in the character=s personality? Philo constructed a theory of onomastics based on the Bible=s interpretation. According to Greek philosophy, followed by Philo, there is a distinction between proper names and generic names.

*[17.5] Demsky, Aaron. (1995). AName changes and double names in the Babylonian Exile. ICJO2, 1995. Abstracts in English and Hebrew. n. p. Two phenomena occur during the biblical period: name change or the addition of a second gentile name. The change whether self-initiated or brought about by someone else indicates a change in the person=s legal, social, or religious status and identity. Focuses on developments in Exilic times. Examples of change from Hadassah to Esther reflect names given by masters to their slaves and servants: change from Keliah to Kelita reflect the efforts of the namebearer to assimilate into the host society.

*[17.6] Diament, Henri. (1993). A> Aryan= names assumed by Jews in France and during World War II. ICJO1. Abstracts in English and in Hebrew, n. p. To achieve social acceptance Jews in France of Alsatian, German, or Polish-Yiddish origin legally Gallicized their names early in the century. During World War II others also did this to avoid detection. Code names of French Resistance fighters also examined as well as the middle names of Marshal Pétain.

*[17.7] Frank, Margit. (1999). AVon Deutsch zu Szwedzk(i): Aus Ländernamen oder Nationalitätsbezeichnungen gebildete jüdische Familiennamen [From German to Swedish: Jewish surnames based on country names or national denotations]. Onomastik: Akten de 18,
Internationalen Kongresses für Namenforschung, Trier, 12.-17. April 1993, Band (Volume) 4, Personennamen und Ortsnamen, Patronymica Romanica Band 16, pp. 328-329. Refs. In German. Discussion based on article above presented at the same conference. Goes on to explain further how some names like Deutsch, Ashkenaz, London, Wallach, and Szwedzk(i) were derived. Reports that the family name London is not derived from the city but from the Hebrew אַלָּמָד (lamad, Ato teach). [Ed. note. There is also another word אַלָּמַד (lamdan), A knowledgeable person, a learned man, a Talmudist that might be the source of the name].

* [17.8] Gay, Peter. (1978). Freud, Jews, and other Germans: Masters and victims in modernist culture. New York: Oxford University Press, 289p. Refs. In Ch. 2 (Encounter with Modernism: German Jews in Wilhelmian Culture), there is a description of the difficulties of Jews getting accepted in German culture. On p. 98, there is a note about Jews who changed their names to get better acceptance. Among these were: Otto Abramsohn to Otto Brahm, Max Goldmann to Max Reinhardt, Jakob Davidsohn to Jakob van Hoddis, and Julius Levi to Julius Rodenberg. Others Jews changed their names with no intent to disguise.

* [17.9] Glushkovskaya, Irina & Lawson, Edwin D. (1997; 1995). Name changes of Soviet Jewish immigrants to Israel. Namenkundliche Informationen, No. 70, pp. 9-25. Refs. Tables. A preliminary version of this article was abstracted in English and Hebrew in ICJO2, 1995. n.p. Examination of the naming patterns of 1455 Jewish immigrants from the Soviet Union to Israel showed that about five percent changed their names. Most changers were under 30. More males than females changed their name. More from European Russia changed than from Central Asia. Hypotheses presented for these differences. Tables show the name changes. Examples include Svetlana becoming Sarah and Evgeny becoming Ephraim.

* [17.10] Gordon, Albert I. (1949). Jews in transition. Minneapolis: University of Minnesota Press, 331p. Refs. Table. Description of the Jewish community in Minneapolis. One topic covered (pp. 61-65) is that of name changes. The appendix (pp. 318-320) has a table listing approx. 150 name changes among Jews in Minneapolis from 1901-1945. Examples include: Cohen to Colman, Copelovitz to Copel, Goldberg to Berg, Nachovnich to Nash, and Wiseman to Whitman. Relevant refs. are on p. 315.

Most of the stories have been around for some time. They include the one about how Mordecai Schulowitski became Shane Ferguson and what happened when a family named Kabakoff changed their name to Cabot.

  
  During the British Mandate period from 1921 until 1948, there were over 28,000 name changes recorded in the *Palestine Gazette.* Most of these were Jews. The original listing has been assembled in alphabetic order by family name for both the old name and the new name. There is also a description of the Daitch-Mokotoff Soundex System followed by an extensive table showing the pronunciation of the names.

  
  Description of factors involved with name changes. These include: patterns in the Bible, imposed changes, individual decision, escape from the old name versus ideology of the new name, changes made by immigrants or immigration officials, and others.

  
  First-hand account of a man whose family changed its name from Rosenberg to Ross to avoid prejudice. Finally, after years of trying to deny his Jewish heritage, and with pride in his Jewish identity changed his name back to Rosenberg. He also took a Hebrew first name of Tikvah (AHope@).

  
  Name change among Bukharan Jews was investigated in three time periods from 1940 on. Results show: (1) a gradually increasing tendency to abandon Hebrew names for Russian or Western in Russian form (EphraimCEdik/Edward, BrukhoCBella/Isabella); a similar pattern with Central Asian Muslims; (2) some names popular in earlier periods were rejected in the second period (Murdekhai, Zilpo); and (3) a reverse pattern with the massive aliyah of Bukharan Jews in the third period (ArtyomCAvraham, SvetlanaCOrly).

 18. Christian America

Hebrew names were part of the biblical tradition of Christian America in the Colonial era. This shows up in 400 geographic names. This tradition also appears in the names of American leaders. Mention of Noah-Ham-Cush names during debates over slavery.

19. Coins

There is little information on Samaria during the Persian period. Economic documents and two hoards of coins minted during this period (4th century BCE) give information on the 100 Samarian leaders and others concludes that a large proportion of people in Samaria bore names with Israelite theophoric elements.


Comments on the views of B. Kanael and J. C. Meshorer on their views of Greek and Hebrew equivalents that may lead to misunderstandings. While Hyrcanus I was called John, it is possible but not certain that Hyrcanus II was called John. Another case cited is that of Matthias Curtus.

20. Columbus

Description of a forthcoming book The life of Cristoforo Colonne by Prof. Alfonso Ensenat de Villalonga of Valladolid University, Spain. Villalonga explains that Colonne Awrote and spoke in Castilian and Portuguese. He explains that the man born Cristoforo Columbo in Genoa became Cristobal Colon in Spain. In Portugal, Colon was sometimes corrupted to Colom which in Italian translated to Colombo. A further conclusion is that AColumbus (Colonne) came from Jewish origins now seems remote.

21. Confusion Over Names

A fictional story with the description of the confusion over first names in czarist times reminiscent of the Feldblyum reports below.

Investigation of a Jewish family genealogy going back to 1810 shows that alternate surnames were used by a family. Concludes that "... alternate surnames in the civil registry records for 19th-century Russian Poland can lead to confusion, omission and even errors among the family branches constructed from these records."

Analysis and classification of documents written in Hebrew between the 10th and the 14th centuries in Catalonia.
Demonstration of the confusion in transcribing names. Study includes toponyms, toponyms that became surnames, non-Hebrew anthroponyms of men and women and of Jewish men and women, translation of Hebrew names into the vernacular and the Romance influence on Hebrew syntax.

Description of cases of confusion over the variations in Jewish first names. Many situations refer to young men being drafted into the czar=s army. This is followed by a history of first names from the time of the Babylonian Exile to the problems of trying to satisfy the Russian authorities in the 19th century. Many examples. Because of the recent interest in genealogy and to help people identify family members, Feldblyum decided to translate Iser I. Kulisher=s Sbornik dlya soglasovaniya raznovidnostey imen A collection to reconcile variation of names]. This book explains many of the variations possible.

Discussion of onomastic confusions: transposing of John of Gischala and Simon, the delegation against Josephus, Bagadates, Gephtheos, and others. In some cases, the best explanation is a textual error; in others, A . . . apparent contradiction may be resolved to yield new historical information. In some instances neither approach provides an adequate explanation . . . . In such we must simply accept the existence of an important gap in our knowledge, caused by tendentious, carelessness, ignorance, or lack of interest on the part of Josephus.@

22. Conversos/Crypto-Jews/Marranos

Conversos adopted family names based on mainstream Catholic
names. Many crypto-Jewish women kept Hebrew names, others used an official Spanish baptismal name but kept a secret Hebrew name. Recent studies in the American Southwest on crypto-Jewish names have shown that male first names and last names take on Greek names. Other areas studied have been Portugal, the Balearic Islands, and South America. Crypto-Jewish Muslim Deunme of Sephardic origin from Salonika also investigated.


The Balearic Jewish community officially ceased to exist after 1435. Nevertheless, many Conversos not only secretly practiced their religion but also kept links with their families abroad. An example is the links between Palma de Majorca and Salonika, Greece. One Balearic family currently searching for Jewish roots is the Sora family.


The Balearic Islands are located off the eastern coast of Spain and consist of Majorca, Menorca, Ibiza, Formentera, and smaller islands. Jewish traders were there in the Phoenician period. The islands have seen many invasions and rulers. Explanation of the terms Converso, Marrano, and Chueta. Jews from Palma (Majorca) who converted in 1435 (Conversos) A . . . were never accepted as truly believing Christians . . .@ and were known as Chuetas. Some Chueta names are: Aguilo, Bonnin, Pico, and Pomar.

The appendix lists about 50 family names.


Description of the colony established in St. Augustine by Andrew Turnbull, a Scottish doctor, for Crypto-Jews in 1767. The 1813 Census shows 13 surnames of the original settlers. Among the names are: Andreu, Benet, Capo, Sintes, and Triay. Among the first names were Raphael, Gabriel, and James; for girls, Miriam and Sarah. AMarranos had frequently more than one name, one for the outside world and another for within the home.@ (p. 7).

23. Double Names/Paired Names

The Babylonian Exile (6th century BCE) had an influence on the naming process. Double names were used—One a Hebrew name and the other a vernacular one. Examples are Hadassah-Esther, Daniel-Belteshazzar, and Hananiah-Shadrach. (Double names also discussed in the Assyrian exile of the Northern Israelites in 721 BCE).

Comments on the identity of Sheshbazzar, Prince of Judah being Shealtiel, the eldest son of Jehoiachin. List of 10 double names.


*[23.3] Horsley, G. H. R. (1997). *Names, double*. In David Noel Freedman (ed.) *Anchor Bible dictionary on CD-ROM* (17p. on printout). Refs. Oak Harbor: WA: Logos Research Systems. Introduction has history of double names in several cultures including Greco-Roman, Nabatean, Hebrew, Palmyrene, and Egyptian. There are several examples of double names in Jewish culture. One concerns a 70-year-old convert (Veturia Paulla) who took the name of Sara. AThe use of a patronymic as a double name which then ousted the primary name appears to be a Semitic feature, not confined particularly to Judaism. In the OT the name Bath-sheba at 2 Sam 11:3 appears to be an example ...

Double names associated with the New Testament also described.

24. Dutch/Holland

*[24.1] Beem, H. (1969). *Joodse Namen en Namen van Joden [Jewish names and names of Jews]*. Studia Rosenthalia Holland], 3, pp. 82-96. Refs. In Dutch. English summary. The wanderings of the Jewish people are reflected in their names. Ashkenazi Jews in medieval Europe coupled French, Italian, and German names with their Hebrew equivalents. The Hebrew name was used in the synagogue. Women=s names were less conservative. Description of the types of surname taken in 1808 when all citizens had to adopt surnames. Concludes with a study of lists of Jewish names in several Dutch towns. Examples throughout.


* [24.4] Polak, Karen. (1999). *A name makes you visible: Jewish name change after the war*. Auschwitz Bulletin, April, pp. 9-11. In Dutch. Discussion of the name changes of two married women who changed their maiden names. One, a Jewish orphan, was given the name of her adoptive parents but as an adult decided to reclaim her murdered parents' name. Author abstract.


The plan of the authors was to develop a system that would match civil and Jewish (Hebrew and Yiddish) names of Dutch Jews who lived mostly in Amsterdam between 1669 and 1849. The term "Jewish" includes both Hebrew and Yiddish names. When names from either of these languages are written in a European language, they have to be transcribed. This leads to possible errors along the way. The main part is a long table of at least 4,700 entries. These entries on first names are based on (1) records of the Jewish community and (2) records of the civil community. The records include marriage and death registers. The data are set up in five columns, the civil first name, the name in Hebrew, transcription of the Hebrew name into roman letters, Yiddish first name, and the transliterated Yiddish name. While all entries have the first column, there are only two of the other columns used for the remaining entries. Using the left column which is in alphabetical order, it is possible to identify the Hebrew or Yiddish names associated with it. Knowing the civil name, one can identify all the possible variations in either Hebrew or Yiddish.

25. Egyptian/Elephantine

* [25.1] Dijkstra, Meindert. (1998). *The element -hr in Egypto-
Semitic names. *Biblische Notizen*, 94, pp. 5-10. Refs. After examination of the work of other scholars such as Posener, Albright, Redford, Ward, and others concludes that -hr is intended to transmit the Semitic >ilu. Listing of Egypto-Semitic names with the element -hr.

*[25.2] Hess, Richard S. (1984; 1993). Amarna proper names. (Doctoral dissertation, Hebrew Union College-CJewish Institute of Religion), 2 volumes, pp. 667 leaves. Refs. Also available as *Dissertation Abstracts International*, 45(7), pp. 2081A-2082A. (University Microfilms No. DA8420005, pp. 679p.). Amarna is the site in Egypt, north of modern Asyut, of the ruins and tombs of the city of Akhenaton. It was built on the east bank in the 14th century BCE. The purpose of the investigation was to catalog the personal names, placenames, and divine names in the Tell el-Amarna cuneiform texts. Compares the results to that of others. Examines the etymology of each name.

*[25.3] Hess, Richard S. (1986). A personal names from Amarna: Alternative readings and interpretations. *Ugarit-Forschungen*, 17, pp. 157-167. Refs. In 1915, J. A. Knudtzon published *Die El-Amarna-Tafeln*, the most frequently used work dealing with the Amarna letters. Since that time there has been a great deal of work. From that research 18 names with alternative readings identified as Egyptian, West Semitic, Hurrian, Indo-Aryan, Akkadian, Anatolian, and Unidentified are presented. For example, Appišša. The 'ap-pi-šša of EA 58.6'; 69.25,29 should be identified with the tur-pi-šša-a of EA 100.12 and 105.35. Evidently, the tur is an inaccurate writing of the ap sign. If so, the responsibility for the misreading of this Egyptian name must go back to the original scribe. There is also a listing of 13 Adoubtful= names also with comments.


*[25.5] Hess, Richard S. (1989). The operation of case vowels in the personal names of the Amarna texts. Mesopotamian History and Environment, Occasional Publications 1, Mesopotamie et Elam, Actes de la 35ième Rencontre Assyriologique internationale [Belgium], 36, 201-210. Refs. Evaluates the possibly ten personal names which occurred at least twice in the 382 cuneiform Amarna texts. Among the names considered are: a-bi-mil-ki, the official of Tyre; a-ma-an-ap-pa, an Egyptian official, and a-zi-ru, the son of abdi-a-ši-ir-te. A The operation of case vowels is not limited to Semitic language
Case vowels were found in 4 West Semitic names, 3 Egyptian, and 1 Akkadian. No case vowels were found in Anatolian, Hurrian, and Indo-Aryan names.


While the work of Moran lists all the personal names in the correspondence from Amarna, it does not include nonepistolary texts. This work attempts to fill that gap. Over 200 names are analyzed according several categories including: spelling, occurrence, and case. There is a grammatical analysis for West Semitic, Egyptian, Hurrian, and Kassite names. There are glossaries and cross-references. Extensive bibliography of over 800 items.


The first part of the report deals with a stela at Brazil's national museum that dates from about 1760 BCE. The stela shows links between Egypt and Canaan at the time of the Patriarchs. Concludes there are at least three, possibly five names that are West Semitic. One is *Twt* which is linked to Dawdi and finally David, a century before King David. The second stela is in Cairo and is about a land deal. Neither stela was reported previously.


This work is a revision of *Les Lettres d’El Amarna* published in French by Les Éditions du Cerf (Paris, 1987). It is a translation with comments on 382 cuneiform tablets in the Akkadian language, found at el-ūAmārna (about 190 miles south of Cairo). These tablets date from the 14th century BC. The tablets give evidence of the social and political history of the region. There are about 400 personal and divine names which appear, many if not most, are translated.


Continues discussion begun in his *Aramaean name-types in the Elephantine documents* published in the *Journal of the American Oriental Society,* 89, pp. 691-709 (TATN1: [13.1.3] p. 111). Systematic, detailed analysis of the phonology and morphology of the Jewish names at Elephantine shows that: (1) the names from Hebrew were early and represent only a minority of the Jewish names, (2), there were few Jewish names from Aramaic, and (3) the majority of names were from Hebrew Aramaic.
*[25.10] Tcherikover, Victor A., Fuks, Alexander. (1957-1964). Corpus Papyrorum Judicarum I-III. Jerusalem, Cambridge, MA: Magnes Press/Harvard University Press. Refs. Figures. Illus. The topic of this research is the papyrus writings in Ancient Egypt. Many situations involving Jews are described. There are over 500 papyri. They are written in Greek and are translated as much as their condition makes possible. Volume 1 has the Prolegomena and covers the Ptolemaic Period. One example is the description of Jewish soldiers and military settlers in the 3rd and 2nd centuries BCE (Volume 1, pp. 147-148). AThe papyri gathered . . . contain nearly 90 names (including the patronymics) of Jews, among them about 25 percent Hebrew names. Of the 30 Greek names, nearly a third are theophoric. . . . no Egyptian names are recorded among those of Jewish soldiers and settlers.

The second volume, the Early Roman Period has Section IX includes a section on Jewish names from Apollinopolis Magna (modern Edfu). There are genealogies of 14 families and 69 papyri dealing with taxes paid by Jews. Volume 3, the Byzantine Period has about 100 inscriptions and a prosopography of the Jews in Egypt (about 1800 items) from all the places of Jewish habitation. Each volume has an index of personal names (in Greek script).

26. England/English


*[26.2] Roth, Cecil. (1979;1978). A history of the Jews in England, 3rd ed. Oxford: Clarendon, 311p. Refs. Reports that following the Norman invasion the Jews who came to England were called by the French equivalents to their Hebrew names (pp. 93-95). Examples include Deuleben or Benedict (Berechiah, Baruch), Bonevie or Vives (Hayyim), and Bondi or Bundy (Yom-Tob). For women a Hebrew equivalent was not necessary. Examples include: Bona, Precieuse, and Swetecot. Surnames showed: place of origin (Lumbard, de Hibernia), occupation (le Mire, le Scriveneur), and personality characteristics (Rufus, le Fort)(p. 94).

Jews lived in England from 1066-1290, arriving from France. It is estimated they numbered 4000-5000. They were identified in archives in several ways: as the daughter, wife, widow, sister, daughter/niece, or mother of someone. They could also be identified by place, occupation, or a physical characteristic. Some men were identified as being the son of a woman (rather than a man). While men had two names, one vernacular, one religious, only two cases were found with women. Two Miriams used Muriel. The table shows that Belle/Bellaset, Fleur, and Avigay were the most popular names. There are about 100 main entries, many with variations. Entries show origin and meaning along with citation of document where found. Names found in France at this period are noted.

### 27. Epigraphy


Reviews the discoveries made at Tel Dan (near the headwaters of the Jordan River near the northern border of Israel) from the 9th century BCE. One inscription refers to the House of David. Other names mentioned are Baalpelet (May Baal rescue), Immadiyo (God is with me), Zkryo/Zechariah (God remembers), and Hadad.

*27.3* Frey, Jean-Baptiste. (1936; 1975). *Corpus of Jewish inscriptions: Jewish inscriptions from the third century B.C. to the seventh century A.D.*, Volume 1, Europe [no further volumes were published]. Prolegomenon by Baruch Lifshitz (in English), *See: [27.10]*. New York: Ktav. 678p. Refs. Illus. In French. There are 84 pages of introductory and comment material by Lifshitz. There are over 700 inscriptions described in the book as a whole. Most are from Rome but other places in Italy, Greece, and Germany are also represented. There are photos of many. Some inscriptions are questioned. Most names were in Latin. There are indexes of names. Among the names (with their frequencies) are: from Latin: Aurelius (10), Iuda/Iudaus (9), Julia (9), Maria (11); from Greek: Ζιός [Judas] (9), and Μαργαριτας [Margarita] (3).

*27.4* Guggenheim, Jacob. (1997). *Women=s names of the
tombstones of the medieval Jewish cemetery of Spandau (Berlin) and their historical impact*. Abstracts: English, p. 7; Hebrew, p. 3, Hebrew section.
The general view has been that there was an eastward migration of Jews in Central Europe during the Middle Ages. The presence of Slavonic names or those with a Slavonic suffix must change ideas of demographic changes. Other onomastic material confirms this.

The site is the best known in Saudi Arabia and is located 110 km. southwest of Tayma (ancient Hegra). Its 35 tombs (each with space for multiple burials) that bear inscriptions date from the 1st century CE location of the site. There is some mention of personal names. Ex., AThese are the two burial-niches of Hawshabu, son of Nafiyyu and Abdalga and Habbu, his children, Sahmites. And may he who separates night from day curse whoever removes them forever.* There is one tomb of a Jew, Shubaytu, son of >Ali=u and his wife >Amirat (pp. 95-100). Approx. 130 personal names listed along with 6 divine names. Extensive bibliography. Photos show the actual tombs.

The name Mardochaeus appeared in an epitaph as the father of Hedinn. The epitaph was confirmed as Jewish. Concludes that A .. the story of Mordecai in the Book of Esther was probably known before the Maccabaean revolt .. Further, the attestation of the name in Alexandria in Greek points to circumstances which would have encouraged interest in the book of Esther, and its translation into Greek, in Alexandria before the middle of the 2nd century B.C.*

*{27.7} Israel, Felice (1991). ANote di onomastica Semitica 7/1; Rassegna critico-bibliografica ed epigrafica su alcune; Onomastiche Palestinesi: Israele e Giuda, la regione Filistea [Onomastic Semitic note 7/1; Critical review of the bibliographies and epigraphy on names; the Palestinian onomasticon: Israel and Judah, the Philistine region]*. Studi Epigrafica e Linguistica sui Vicino Oriente Antico. Verona, 8, pp. 119-140. Refs. In Italian.
Briefly discusses general, biblical, and extra-biblical research on personal names in epigraphy in the Palestinian region and then summarizes research on Philistia. Includes Philistine names of Semitic and non-Semitic origin that reflect cultural conservatism...
and acculturation following the Philistine invasion.


Reports on recent analyses of Aramaic inscriptions from Neo-Assyrian and Neo-Babylonian times that were previously available mostly in documentation in Aramaic, mostly in cuneiform. The corpus also includes Aramaic names used after contact with cultures of Mesopotamian, Iranian, and Anatolian origin. Includes data from seals and inscriptions on clay tablets in Palestine. Lists names from seals in Aramaic, Hebrew, and Phoenician. Extensive bibliography.


Lists Israelite personal names from Hebrew inscriptional material predating the exile for which photographs were available. Some additional names from seals was included where the evidence for them was clear. Approx. 300 names listed with citations from the work of scholars. Many names were cited more than once. Among the scholars whose research was referred to are: David Diringer (Le iscrizioni antico-ebraiche palestinesi, Sabatino Moscati (L=epigraphia ebraica antica 1935-1950), and Yohanan Aharoni (Arad inscriptions).


Names can be divided into two categories: formal and informal. The formal name is the person's name along with those of the father or mother. The formal name is used with legal documents and synagogue inscriptions. Amulets use formal names but use the name of the mother rather than the father. The informal name consists of his name, his father's name, or his appellation. Greek synagogue inscriptions contain a higher proportion of informal names with the donor's name and no patronym. Burial inscriptions from the 1st century use the informal forms as do letters of correspondence.

Evaluates names from Jewish papyri from Egypt from the collection of Tcherikover, Fuks, and Stern; contracts, letters, and other documents found in the Judaean desert; and Jewish inscriptions from all over the Roman Empire. Among the points described are: many Jews had Greek names, some names were translated from Hebrew into Greek, some Jewish foreign names were chosen because of their phonetic resemblance to specific Hebrew names; some names show up in hypocoristic form. Others are: proselytes, theophoric names, feminine names, hybrid Hebrew-Greek names, and names showing community virtues.

*[27.13] Urman, Dan. (1995). Personal names in the Jewish inscriptions from the Golan. The Jewish Name: A Multi-Disciplinary Discussion (Second International Onomastic Conference on What=s in a Jewish Name), 1995. Bar-Ilan University. Abstracts in English and Hebrew. n. p. Survey of the 108 inscriptions identified as Jewish (80 in Greek, 25 in Aramaic, and 3 in Hebrew) found after the Six Day War. These inscriptions date back to the Second Temple and to the period of the Mishnah and the Talmud. Dozens of Hebrew, Aramaic, Greek, and Roman personal names raise the question of whether there were differences between the names from different periods.

28. First (Given) Names, General


available at
A reporter discusses the difficulties of his first name in Israel. He quotes Abraham Stahl, Dov Noy, and Sasha Weitman on name change and current trends.
Description of the use of the two million records of Jewish babies born in Palestine and Israel between 1882 and 1980 to analyze the most popular names qualitatively (connotative semantics) and quantitatively (statistical analysis).

29. France/French
Lists the first names in the index of Paul Lévy=s Les noms des Israélites en Francais (1960). There are approx. 525 male names and 125 female. An example of a male name is: A13th cent. Arye ou Juda Harari Montpelier.@ Montpelier being the city where the name was recorded. A woman=s name is: A13th cent. Anna Soissons.@

Not seen. Available only at Washington University, Missouri. They will not lend. See: Kremer [29.5].

Lists approx. 11,000 individuals who changed their names during this period with the date of the decree. A number of Jewish names are shown. For example, Jacques Bolotinsky and his minor children changed the surname to Bolotin on January 3, 1948; Gaston Lévy changed his name to Gaston Gale on June 29, 1955. See: [29.5].

Gives the text of the Napoleonic decrees on names. Gives the extent of the Jewish population in such communities as Hochfelden (111), Wingersheim (92), and Pfaffenhofen (144) in 1895. Out of a pool of 725 names shows 34 male (Abraham, Adalia, Adam et al.) and 11 female names (Déborah, Dina, Elizabeth et al.) from the Old Testament. As for the non-Jewish names, there were 21 male first names against 39 female. The proportion being the reverse of
those with Jewish names. Examination of documents shows more names derived from biblical names, ex., Frommel < Abraham, Sender < Alexander, Sor/Sore/Sorle/Sohrl/Zerle < Sara. Other types of name derivation also discussed. Note: First name of author does not appear in the article, only his title (Dr.).


This is an extended and detailed review article of Dictionnaire des changements de noms, a two-volume work by the archivist, Jérôme, published in 1957, See: [29.2]-[29.3]. The review describes the work and has many tables itself illustrating topics covered. There, [17.12] are two fundamental change processes: (1) substitution of one name for another, (2) modification (phonetic, graphic, morphological, or lexical of a given name. The review gives many examples of types of name change such as, a patronymic replaced by a surname or name of place of origin, truncated names, phonetically adapted names, and names translated from German to French.


Discussion of the history of the laws regarding change of name in France from Napoleonic times.


Background information on the laws for change of name in France which have been liberalized. Some people wanted to frenchify their names because they would sound better (Moreno [in Spanish] became Lebru); Abdelouadoud > Ledoux. The Frankenstein family wanted to change their name to Frank. There is a special case for Jews where those who changed their names can have them restored if a parent died for France, i.e., died in a concentration camp.


Does some background on names that were adopted after the Napoleonic decree of 1808. Examples include Bloch > Bollach, Wallach > Welche (came from the West), and Dreyfus < Trêves. Then there is a listing of about 90 communities with over 120 officials from the 18th century. Among those listed are: Hirzel Asch from Bösenbiesen, Aron Gratwohl from Ettendorf, and Marx Lab from Ingenheim.
*[29.9] Seror, Simon. (1986). Deux noms d'Oc: Bonafos et Bonanasc [Two names of Oc: Bonafos and Bonanasc]. Nouvelle Revue d'Onomastique, 7-8, pp. 171-177. Refs. In French. Oc is also known as Provençal, a region of southeastern France. Bonafos was a name used by both Jews and non-Jews. After evaluating opinions of several scholars concludes that it is a subjunctive form from Latin Aqu'il soit sous d-heureux auspices [Let him be successful]. Concludes that Bonanasc is an optative form Aqu'il naisse sous d-heureux auspices [Let him be born with success].

*[29.10] Seror, Simon. (1989). Les noms des juifs de France au Moyen Age [Names of Jews in France during the Middle Ages]. Paris: Editions du Centre national de la recherche scientifique, 333p. Refs. In French. Extensive list of names used by Jews from the 10th to the 16th century. Some names are clearly of Hebrew origin, others of French and other languages. Some names are translations from Hebrew. Among the most common men=s names are: Astruc, Vital, Abraham, and Moïse; among women=s, Astruga, Sara, Regina, Bella/Belle, and Astes (Esther?). Approx. 3000 names (including variations) listed. Many show meaning, etymology, place, and year. Some entries are of Jews in England. Many names have a number of variations (Joseph has over 100). Indexes in French and Hebrew. Extensive bibliography.


*[29.12] Seror, Simon. (1992). Onomastique juive du Comtat Venaissin [Jewish onomastics of the Comtat Venaissin]. Provence Historique, 42(169), pp. 537-547. Refs. In French. The Comtat Venaissin area is the current department of Vaucluse, once a part of Provence. Avignon is the capital. Description of the name types from the 13th to the 18th centuries. Two major patterns existed: (1) X son of Y (Mordechai ben Joseph), and (2) various types following French patterns (Durantus AstrugiCAVignon, Aliotus Fornerii (boulanger)CAVignon, Vitalis de BeaucaireGGigondas. Many examples of first names and family names given. Among them are: Esther, Josué, Juda, Cassin, Crémieux, and de Lobre.

Pape, 7, pp. 19-22. Illus. In French. Content appears to be the same as Seror above. However, the notes, references and appendices from that article are not included.

*[29.14] Shapiro, Mirella Bedarida. (2001, Jan 21). A Provence legacy® [Letter to the Editor]. New York Times, p. P18. Traces the origin of the author=s maternal family name to an 18th century ancestor Samuel Bédariddles. The name comes from a small town west of Carpentras, (once Provence, now Vaucluse department, northeast of Avignon, France) where Jews settled in the Middle Ages and after the Spanish Inquisition. Some moved to Cavaillon (a town near Carpentras), others to Piedmont, Italy where they Italianized their names. This is reported by Primo Levi in his The Periodic Table. Other Italian Jewish names derived from Provencal towns are Momigliano < Montmelian and Cavaglion < Cavaillon.

30. Gematria/Numerology

*[30.1] Cornill, Carl Heinrich. (1889). ADie siebzig Jahrwochen Daniels [The seventy sabbatical years of Daniel]®. In Albert Klöpper (ed.) Theologische Studien und Skizzen aus Ostpreussen (Volume 2, pp. 1-32?). Refs. Königsberg: Hartung. In evaluating the Book of Daniel, interprets through gematria (numerology) that the numerical value of Nebuchadnezzar is the same as that of Antiochus Epiphanes (p. 31), making it appear they are the same person. See: Driver [30.2] and Goldingay [30.3].

*[30.2] Driver, G. R. (1963). ASacred numbers and round figures®. In F. F. Bruce (Ed.) Promise and fulfillment: Essays presented to Professor S. H. Hooke in celebration of his ninetieth birthday 21st January 1964 (pp. 62-90). Refs. Edinburgh: Clark. In this article dealing with events in the Bible with aspects of gematria attempts to confirm the work of Cornill [30.1]. He agrees with Cornill that the total value through gematria of Nebuchadnezzar=s name is 200, the same as that of Antiochus Epiphanes. Thus he concludes through gematria they are the person. (pp. 87-88).

*[30.3] Goldingay, Jay. (1986). ANebuchadnezzar = Antiochus Epiphanes?® Zeitschrift für die Alttestamentliche Wissenschaft, 98(3), pp. 439. Refs. Disagrees with the analysis of C. H. Cornill (Die siebzig Jahrwochen Daniels, Theologische Studien und Skizzen aus Ostpreussen, 2, p. 31; that the numerical value of the name Nebuchadnezzar in Daniel is the same (423) as that of Antiochus Epiphanes. One problem is that the spelling of the name in Dan. 1 is unique, only used in that one place. A second difficulty is that there was an erroneous value of the letter . It is 80, not
Rabbi Elijah of Vilna (the GRA) dealt with the etymologies of names in his annotations of the Bible, the Aggadot, and Zohar. His goal was to show that every name has an inner meaning. Two ideas characterize his work: (1) the Kabbalah, (2) his program dealing with the Redemption. The Messiah son of Joseph (who comes before Messiah son of David) is reveal the mystery of the Kabbalah. This mystery includes: abbreviations of words, numerology of words and letters by using the full name of the letters. The GRA=s writing deals with the names of God, proper names, and placenames.

Investigation of the naming patterns 381 individuals born 1890-1991 from 48 families who had come to Israel. Results show strong religious beliefs. The traditional (memorial) naming pattern is still dominant but parental liking of a name is emerging. Some children were named after living relatives. Some name changes in Israel were shown. There is a list of Georgian and non-Hebrew names used by the sample. These include: Dato, Khatona, Nora, and Otari.

Re-Judaicization of the German Jews 1933-1945: The onomastic evidence. Raises the question of whether or not anti-Semitism strengthens Jewish identity or not. Among other results, Leipzig and Hamburg show a decline in Jewish names until 1934. After that, there is an increase in Jewish first names.
Evaluation of the data based upon 2255 names and additional information gives helps to understand political and cultural identity. Names were given several classifications including: Jewish, Non-Jewish, Christian-Sacred, and Monarchical. Analysis was done by time periods. Additional work analyzed choices of Ludwig, Otto, and Siegfried.

*[32.3] Ellmann-Krüger, Angelika G., & Luft, Edward David. (2000). German name adoptions. Avotaynu, 16(2), pp. 43-45. Refs. This article is based upon Ellman-Krüger=s Auswahlbibliographie zur jüdischen Familienforschung vom Anfang des 19. Jahrhunderts bis zur Gegenwart [Selected bibliography on Jewish family research from the beginning of the 19th century to the present]. In the 19th century Jews were required to adopt surnames in most German principalities. These lists were published in gazettes. Lists from 12 areas are available in many libraries. For example, for Münster, there is a listing of 536 heads of families with their former and new names, place of residence, and profession. This appeared in Amts-Blatt der Königlichen Regierung zu Münster, Extra-Blatt zum 30. Stück, 1846, pp. 1-23. This source is available at the Library of Congress as item JS7.G3.M8.

*[32.4] Frank, Margit. (1992). A Jüdische Namen in deutschsprachiger Dichtung@. Nordisk Judaistik, 13(1), pp. 12-22. Refs. In German. Examination of 25 outstanding German/Austrian novels, short stories, and poems for their treatment of fictional and non-fictional Jewish names. Description of the stigma of carrying a Jewish name, reasons for name change, and the use of apotropaic names. Other topics include: explanation of the difference between a kinnui name and shem hakodesh names, the 1787 Judenordnung of Austrian Emperor Joseph, and how the edict was carried out.

*[32.5] Frank, Margit. (1999). A Hamburger, Frankfurter usw., nicht aber >Nürnberger=©: Jüdische Herkunstnamen [Hamburger, Frankfurter, etc. but not Nürnberg: Jewish family names]. Onomastik: Akten de 18, Internationalen Kongresses für Namenforschung, Trier, 12.-17. April 1993, Band (Volume) 4, Personennamen und Ortsnamen, Patronymica Romanica, Band 16, pp. 182-186. Refs. In German. Gives the background for the German toponymics appearing in Jewish family namesBBerliner, Frankfurter, Hamburger, Lemberger, Lubliner, and others. One exception among the German cities was Nürnberg. This is because Jews were not allowed to stay overnight there. Instead, Jews took names like Fürther and Ottensosser after the villages they took shelter in. Cities such as München [Munich], Stuttgart, and Karlsruhe produced hardly any Jewish names because Jews settled there only after the compulsory adoption of family names.

The Austrian archives have 100s of Jewish deeds preserved from the 15th century. Focuses on three major points: (1) the analogies and German names referred to by Zunz, Grünwald, and Stern do not hold up with regularity, (2) fashions and peculiarities in Jewish names can be identified by comparisons with Jewish deeds of other areas, and (3) comparison of German-Jewish signatures shows the mutual development of Gentile and Jewish legal practice.

**[32.7] Kracauer, I. (1911).** *Die namen der Frankfurter Juden bis zum Jahre 1400* [The names of Frankfort Jews up to 1400]. Published as a separate. 25p. Refs. Originally published in *Monatsschrift für Geschichte und Wissenschaft des Judentums,* 55, pp. 447-613 and 600-613. In German. (This item was borrowed from the Library of the University of California at Los Angeles)

Explains kinnui names, i.e. Hirsch = Zewi (Zvi), Benedict = Baruch, Bonam = Benjamin. Gives examples of names from Greek, Latin-Roman, German, and Hebrew roots. Dates are given for many of the German names.


German authorities in the 1930s asked for records of non-Christians who had become Lutherans or Catholics. The Catholic Church refused. The Berlin Lutheran Central Archives has lists which also show the new name, if any. Hamburg records show pre- and post-conversion names. Examples, such as Isaac Philip to Diderich Martin, Levin Lirman to Augustus Christmer, and Isaac Canter to Hans Jacob, demonstrate the lack of linkage between the old and new names.


Based upon Siegfried Silberstein’s 1929 paper *Die Familienname der Juden under besonder Berüksichtigung der gesetzlichen Festlegung in Mecklenburg* [Jewish surnames with special attention to legal regulations in Mecklenburg]. Only a few copies are known to exist. Authors present key points on Mecklenburg, Germany. They also give tables showing family names by community. For example, in Wittenburg, these families names were recorded: Adler, Berend, Heller, Lieffmann, Löwenstein, and Rosenthal. The most common surnames in Mecklenburg were: Cohn/Cohen/Kohn, Jacobsen/Jacobson, Löwenthal/Loewenthal, Meyer/Mayer, and Wolff/Wolf/Wulff.

**[32.10] Lowenstein, Steven M. (1994).** The Berlin Jewish
Pp. 85-86 describe the period in 1812. About one third of the Berlin Jews took new names. Considerable numbers took new names like August Heinrich Bendemann and Fanny Valentin. Heine wrote a poem ridiculing a man named Itzig who changed his name to Hitzig. P. 125 describes conversions to Christianity. Before 1800, conversions showed Aproselyte names such as Christian Fürchegott Simon or Christiane Wilhelmine Redlich; those after 1800 showed given names like Friedrich or Louise that showed acculturation; Jewish surnames were either kept or acculturated names like Ewald or Delmar were taken. P. 140 indicates that attempts were made to forbid Jews from taking Christian first names. Pp. 226 gives examples of changed names and Heine=s Hitzig poem.

* [32.11] Wolffsohn, Michael & Brechenmacher, Thomas. (1998, Herbst). AAdolf und Horst, Uta und Gundomar: Vornamen im Dritten Reich= [Adolf, and Horst, Uta, Sigrun and Gundomar: First names in the Third Reich]@. Historicum, Nr. 58, pp. 22-32. Refs. Figures. In German. Traces the rise and fall of names like Adolf and Horst (1907-1945); Uta (1919-1966); the rise and fall of Nordic names and Germanic names (1904-1945), the steady level of German-ideological names (1904-1945); the levels of biblical names and Hebrew-Jewish names (1904-1945); and the curves for Anglo-American, Italian, Russian, and Slavic names 1904-1945).

33. God, Names of
A Second Jewish Names Bibliography/Lawson

Investigation of the use of appellatives for God in the 8th century base document of the Memoir of Isaiah seems to indicate that the author used the different names not arbitrarily, but with specific theological intent. So, for instance, אָֽמַּוּרְנָהּ personally metes out punishment, while אָֽמַּוְרְנָהּ makes use of an agent to punish, אָֽמַּוְרְנָהּ is the undisputed holy king who ensures stability, and אָֽמַּוְרְנָהּ is used when the relationship between God and man is in question.


Discussion and comments on the berakah formula found near the end of 4Q266, אָֽמַּוְרְנָהּ represents the Tetragammaton. It is a variant of the אָֽמַּוְרְנָהּ used in Mishnah Sukkah 4.5. We may conclude that msuk 4.5 preserves an ancient practice in the liturgical use of the divine name. This may serve as another illustration of the relevance of rabbinic resources for the understanding of Second Temple religious history.


Critical examination of many references to God in the Bible and other places (Qumran, Cairo fragments of the Damascus Covenants) as to their meaning. The NAME is interpreted in different texts. For Gerhard von Rad in his Old Testament theology (1962, 179), the meaning of Yahweh is being present in the context of Exodus 3:12. Brownlee concludes, AThis understanding of the ineffable NAME may be relevant to a host of passages in the Hebrew prophets, especially in the contexts of threats and promises, where `I am Yahweh- may appropriately mean AI am He who makes things happen."


The note deals with a small fragment of the Aqedah from an unpublished manuscript of Genesis discovered in Qumran Cave 4. The text is of Genesis 22:14 except there is Elohim instead of the Yaweh of the Masoretic Text(MT). After examination of different theories, concludes that a scribe could have altered the original name (Elohim) in verse 14 of the MT to make the allusion in verse 2 more explicit.

Evaluation of the work of Mettinger=’s In search of God (See: [33.16] and his terms used to refer to God. Focuses on YHWH and how it is handled in translation and transliteration. Points out that translation involves taking both cultures into consideration and gives examples. Goes on to consider other terms such as Lord, YHWH seba$ot, $El and $El Shaddai.


Extensive detailed analysis of the divine names and titles used in 14 Old Testament poems. These poems represent three periods: Militant Mosaic Yahwism, Patriarchic Revival, and Monarchic Syncretism. Tables show the frequency of 20 terms for God in each of the poems. Among the names used are: Shepherd of Israel, Exalted Warrior, and the God of Israel. Proposes that the original form yahweh was a verb.

* [33.10] Gellman, Jerome. (1993). Naming and naming God@. Religious Studies, 29(2), 193-216. Refs. Analysis of the logic of the name >God@ in two stages: (1) the meaning of names in general and (2) how these findings apply to the name >God.= The first stage is concerned with (1) whether names stand for definite descriptions or are rigid designators, and (2) what the conditions are for successful initial baptism. Develops the position that (1) a name can be a rigid designator as well as a description, and (2) successful initial baptisms require a path from namer to the object even if the object is never perceived by the namer.

* [33.11] Hong, Joseph. (1994). The translation of the names of God in the South Pacific languages@. Bible Translator, 45(3), pp. 329-338. Refs. Examination of the ways that eight names of God (God, Lord, Master, Jehovah, Father, Holy Spirit, Logos, God/s) are translated into Fijian, Tongan, Samoan, Kiribati, Tuvaluan,
Rotuman, Cook Island Maori, and Tahitian. In some cases, the source is in the native language; in others, there is transliteration.


Pp. 43-63 deal with Divine names, as an expression of the Living God: El-Elohim, Yahweh, and other titles (Baal, Adon, Melek, Ab). Pp. 82-85 are concerned with those passages in which shem-Yahweh operates with the force of Yahweh.


Discussion and analysis of the form of the Divine name comes to 8 conclusions. Among them: AYah as the name of the deity is of purely artificial origin and growth, and AThe interpretation of as a divine name and with this its origin and literary use, belongs to the post-exilic period of Jewish history.


Discussion of the names el, elohim as singular and plural names. Refers to the view of Walther Eichrodt in his *Theology of the Old Testament* that elohim is a plural of intensity as the British queen referring to herself as Awe. Goes on with a discussion of yhwh, adon, and combined names such as el shaddai, yhwh nissi, and yhwh rapha.


Analyzes several biblical incidents to show how using two divine names interacts with the narrative. Among the incidents analyzed are: The Burning Bush (Elohim/YHWH), Mt. Sinai (Haelohim/YHWH), and the Wife of Manoah (the Angel of YHWH/ Elohim).


Extensive description and analysis of various names for God. Topics include: Divine Names as an organizing principle, YHWH, El Shadai, YHWH Sabaoth, Lord of Hosts, and Redeemer.

Elohim, and Baal. Other topics include: Foreign Divine Names, Attenuation of the Divine Name, and From Immanence to Transcendence. Extensive refs.


In this volume of collected studies, there is a naming and knowing: Themes in Philonic theology with special reference to the *de mutazione nominum*. It has discussion and comments on how Philo used various names of God in his writings.


Gen:49:24b-25a uses several terms to refer to God. These names have caused difficulties in translating and interpreting this passage. The original text was Hebrew which was then translated to the Greek of the Septuagint which was in turn translated into Latin. Among the names discussed with the usual English translations are: אַלֹהִים, abir yaaqob, (At the Mighty One of Jacob), מִשְׁמֶרְתָּו, ro eh, (At the Shepherd), and אַלֹהִים, eben yisra-el, (At the Rock of Israel).


Pp. 58-77 are devoted to a chapter on Divine names and epithets in Genesis 49:24b-25a: Some methodological and tradition-historical remarks. Same text as entry above except that in several places Hebrew terms which were transliterated in the entry above are shown in Hebrew. Pp. 78-92 are devoted to chapter God=s name in Exodus 3.13-15: An expression of revelation or unveiling?

Discussion of the literary, linguistic, and theological problems
in the reference to God as . References to the work of M. Noth, W. H. Smith, R. de Vaux and others.

* [33.22] Sasson, Sandy Eisenberg. (1994). In God’s name. Woodstock, VT: Jewish Lights, 32p. Illus. by Phoebe Stone. For younger children. The theme is that there are many names for God over the world including: Source of Life, Creator of Light, Shepherd, Maker of Peace, Healer, and My Rock and that all these names are good.

* [33.23] Slager, Donald J. (1992). A The use of divine names in Genesis @. Bible Translator, 43(4), pp. 423-429. Explains the diverse divine names in Genesis as semantic matching. Elohim indicates God transcendant (Eve and the snake speaking) while Yahweh is immanent (Noah referring to God). Many examples given of semantic matching but there are exceptions. There is danger of changing the meaning of divine names in trying to represent a unified whole. A For example, deleting some variant divine names or using the first person instead of the third person in conversation will make the text more natural for Many languages, but how does it change the meaning. @


* [33.25] Waldman, Nahum M. (1997). A Divine names. A Jewish Bible Quarterly, 25(3), pp. 162-168. Refs. Distinguishes between YHWH (the personal name of God) and Elohim A. . . beyond denoting God, denotes not only >God (of Israel), but >god= (any one or all of the gods of the nations; Ex. 12:12, Josh. 24:15); >supernatural being, angel= (Gen. 32:29, Ps. 8:6) and >ghost= (Sam. 28:13, Isa. 8:19)@ Examines episodes in the life of Saul to show that the use of the terms depends on the narrator.


33.1. God, Names of, YHWH (See also Section 30 above)

* [33.1.1] Albright, William F. (1924). A Contributions to biblical
Section 2 (pp. 370-378) holds that the theory that Yahwéh is an expansion of Yáhû, an unidentified god of early Syria, is not tenable. Evidence presented.


After surveying many of the influences on the divinity concludes that the numina of fertility were feminized and goes on, AThe Aramaeans replaced the Canaanite-Hebrew name ÿAnat with the Aramaeized form ÿAttar and ÿAttâ into the dea syria, Atargatis. Meanwhile, some unknown Jewish theological group had transformed the heathen ÿAnat, AProvidence, into a form of Yáhû. (p. 101).

* [33.1.3] Driver, Godfrey Rolles. (1928). AThe original form of the name AYahweh@: Evidence and conclusions@. Zeitschrift für die alttestamentliche Wissenschaft, 46, pp. 7-25. Refs.

After examination of prosopographic evidence from several sources concludes A . . . that God was known only as YΘ, not as Yahweh, until the new name came into use at the time of the Exodus.


Jochebed was the mother of Aaron and Moses. There is speculation about the link to the name to YHWH. The answer could be of importance for the history of religion. Was there a pre-Mosaic faith in YHWH? One explanation might be a relationship to Isis of Egyptian mythology.


Does not agree that the personal names from Amarna and Alalakh contain the divine name as suggested by Johannes C. de Moor in The rise of Yahwism: The roots of Israelite monotheism. Concludes that the Egyptian placename yh(w) mentioned in Egyptian topographical lists remains a possible source for the attestation of the divine name in extrabiblical sources of the Late Bronze Age.

34. Gods


Ebla was an ancient city, the modern Tall Mardikh, 33 miles SW of Aleppo in NW Syria. It was most powerful 2600-2240 BCE. Dahood states that the god Yo worshiped by Arabs, Edomites, Canaanites, and Israelites. Five people in the Bible have the name yôbΘ but
the meaning is not known. However, báb has roots in Canaanite and Northwest Semitic. Suggests that the term 1A bab in Psalm 90:12 refers to (Wisdom=s) door to the house or palace that Wisdom built for herself in Proverbs 9:1.
Reaction to the interpretation by Seymour Gitin, Trude Dothan, and Joseph Naveh [15.2] on the name of an a goddess on an Iron Age inscription found at Ekron. Ekron was one of the five cities of the Philistine pentapolis and is SE of Rehovot. Naveh reads the inscription as PtA h, Demsky as ptΩh,$ representing the Greek term potni=, potnia AMistress, Lady@. Demsky points out that Potnia was an epithet of the goddess Athena. It is also possible that she was the Canaanite goddess Ashtoreth. (See also: article ADiscovering a Goddess@ [34.3] below).
See article above [34.2] on the same find. The inscription was found in a large Iron Age building from the first half of the 7th century BCE. Demsky believes the inscription was dedicated to Potnia, the divine mistress. Other names mentioned in the inscription include: Achish, Padi, Ysd, >Ada=, and Ya=ir.
Considered Bronze Age attestations from Old Babylonian, Ugarit, Amarna, Taanach; Iron Age attestations; and the Hebrew Bible.
AThe spellings of Asherata in the West Semitic world have confirmed this vocalization for the deity in the Middle and Late Bronze Ages. In the Iron Age its -ta suffix may be suggested by the . . . consonantal spellings with a final -h. The Hebrew Bible attests to a change in the suffix, in conformity with other feminine nouns and names. However, it also bears witness to the preservation of the divine name and its vocalization through the first millennium B.C.@
Discussion and analysis by two famous Christian scholars who had contrasting views. Origen=s view held that there was inherent power in names. Pseudo-Dionysius called names Astatues@ that represent the deity on earth.

35. Greece/Greek
See pages 85-103 for English (pp. 163-168 for refs.); pp. 116-144 for German.
Description of Jewish life and Jewish mercenaries, and Jewish slaves during the Hellenistic period. Among the Greek names mentioned are: Antigone, Theodora, Dorothea, Appolonius, Hermias, and Simon.
Jewish Quarterly Review, 78(1-2), pp. 1-20. Refs. Tables. The Hasmoneans are also known as Maccabees. They were a dynasty of patriots, high priests, and kings of the 2nd-1st centuries BCE. The first generation had Hebrew names. After that, they had Greek names. Listing of Greek names and their sources. Coins also used. Names discussed include: Shalamzion-Alexandra, Hyrcanus, Aristobolus, and Alexander.
*[35.3] Makovetsky, Leah. (1999). AJewish names in Salonica in the eighteenth and nineteenth centuries: Study base upon bills of divorce, the Responsa, and on the community tombstones®. ICJO4 Abstracts: English, p. 13; Hebrew, p. 11, Hebrew section. The bills of divorce of the Jewish community of Salonika from the 19th century show 1931 names of men and 663 of women. Most names were of Sephardic and Portuguese origin with only a few of Romaniote, Italian, and Turkish origin. In the second half of the 19th century a process of Europeanization began in the Ottoman Empire and in the Jewish community of Salonika with French and other European names entering the Jewish onomasticon. While most names were still traditional in the pre-Holocaust period, almost 30% of the females were given French and non-traditional names.
*[35.4] Meyer, Sari J. (1991, Spring/Summer; 1992, Winter). A study tracing Salonican surnames to Spain®. Jewish Museum of Greece Newsletter, Number 31, pp. 1-4; Number 32, pp. 1-7. Refs. Illus. At the time of the Expulsion from Spain, about 30,000 Jews went to Salonika. In 1949, Francisco Franco of Spain, officially recognized the Spanish nationality of listed individuals. The families of fifteen of these were traced. Part I describes nine family names and their prominent members, Abravanel, Arditti, Benveniste, Botton, Ezrati, Gattegno, Nehama, Saltiel, and Sasson. Varieties of the names are also given and in some cases, the derivation. Part II describes (1) four names < places in Spain: Medina, Navarro, Pardo, and Torres; (2) three names from personality characteristics: Almosnino (< Arabic, Aorator®), Caro (< Spanish, Aexpensive® or Acaring®), Habib (< Hebrew, equivalent to Caro). Other names described are Hazan, Amarillo, Franco,
Gabirol, Ha-Levi, and Taitizak. Some meanings are given.

35.5 Reynolds, Joyce Maire. & Tannenbaum, Robert F. (1987). Jews and God-fearers at Aphrodisias. Cambridge: Cambridge Philological Society, 149p. Refs. Illus. Aphrodisias was a city of ancient Caria (now part of Western Turkey) along one of the major east-west trade routes. An inscribed stone block of marble from approx. the 2nd century BCE giving evidence of a Jewish community there. Pp. 93-115 are concerned with names of Jews and Theosebeis (God-fearers). There are 67 names of Jews. Among these is ζCφΑ Ν@Η (Rufus) #58. The name was found throughout the Roman empire. It is thought to have attracted Jews because of its phonetic resemblance to Reuben. Other names include #39, ζιολαδος (Yehudah), #43. ζιωφ Job?), and #40 ζιωζς (hypocoristic form of Joseph. God-fearers are also mentioned, #1, ζαδ Λιος (Aguileless?), #24, ζεμμυνιος (Asteadfast, @ possibly related to the Hebrew εμυν Afaithful@, and #35, ?Ιουv, transliterated Bible name, presumably for Jonah.

36. Hazor

36.1 Horowitz, Wayne & Shaffer, Aaron. (1992). An administrative tablet from Hazor: A preliminary edition. Israel Exploration Journal, 42(1-2), pp. 21-33. Refs. Illus. The tablet inscribed in Old Babylonian, thought to be from about 1760 BCE, was found at this location in northern Israel. There are 19 surviving names on the tablet. Of these, 11 are certainly Amorite. Among the names described are: Išme-ilum (The god has heard?), Išnîdu (AAddu has DONE it again), and AbA-rapi (AMy Father heals?). AThe tablet ... represents the spread of Marian scribal practices to the West and their continuity, perhaps even after the destruction of Mari.

36.2 Horowitz, Wayne & Shaffer, Aaron. (1992). A fragment of a letter from Hazor. Israel Exploration Journal, 42(3-4), pp. 165-166. Refs. Illus. Description and analysis of a tablet found in the excavations of Hazor (above [36.1]). This one concerns the transfer of a young woman and reports objections raised. Two names mentioned as restored: ib-νι[dIM], i.e., Ibni-Addu, the king of Hazor, and ir-p[a-a-du].

37. Holocaust

38. Hungary/Hungarian
* [38.2] Panchyk, Richard. (1995). Birth index for Buda Jewry covering the years 1820-52, 1968 for Neolog Jews in Buda (Budapest), Hungary; An alphabetical listing by father’s surname, with a cross-index of mother’s surnames. Bergenfield, NJ: Avotaynu, 2 fiche. Lists names of 3,850 individuals. Shows surname and first name and relevant page number of record. Shows that Jews have been there since the 15th century.
* [38.3] Panchyk, Richard. (1995). *Given names and Hungarian Jews*. Avotaynu, 11(2), pp. 24-28. Refs. Illus. Description of the 19th century naming trends of Hungarian Jews. In spite of the 1787 order of Austrian-Hungarian Emperor Joseph II, most parents continued giving their children Hebrew or Yiddish names at the beginning of this period. Then, there were changes in the traditional naming pattern. Children began to have middle names or aliases. The aliases were used to provide a German or Teutonic alternative. For example, Abraham became Adolf and Rebecca became Regina. Between 1820 and 1895 there was a drop in the Germanic/Teutonic component, a dramatic drop in Old Testament/Hebrew names, and a rise in Hungarian names. This rise may reflect political changes. The Magyarization of Hungary.
Results of several studies (with examples) reported.

* [38.4] Panchyk, Richard. (1998). Variations and changes in Hungarian-Jewish names. *Avotaynu*, 14(2), pp. 41-42. Illus. Explanation of some of the reasons for difficulty in researching Hungarian-Jewish names. These include: (1) deciphering handwriting, (2) varieties of given names, (3) change of birth name, and (4) influence of German vs. Hungarian spellings. Suggestions made for researchers when looking for a surname changed from German to Hungarian to search names with a similar first letter and to look for names with the same meaning. For example, Weiss (white) becomes Feher.

* [38.5] Scheiber, Sandor. (1983). Jewish inscriptions in Hungary: From the 3rd century to 1686; Corpus inscriptionum Hungariae Judaicarum, a temporibus saeculi III., quae exstant, usque ad annum 1686. Budapest; Leiden: Akademiai Kiado; Brill, 433p. Refs. Illus. Revised English version of: Magyarorszagi zsido feliratok a III szazadtol 1686-ig, 1960. Refs. Photos. Illus. There are ten inscriptions from the Roman period, 40 from the Middle Ages, and 104 from the period of the Turkish occupation of Hungary. The inscriptions are mostly in Hebrew and German. Inscriptions were found on a ring, seals, synagogues, cemeteries, and other artifacts. Two photos of gravestones from the Roman period show the seven-branched candelabra. The index shows about 120 names mostly in Hebrew. The highest frequencies for men in the Turkish occupation period were: יִצְנֶה (9) and מַכְּרוֹנָה (8); for women, צֶבָּה (3) and מַכְּלוֹת (2).


39. Individual (Specific) Names (Includes First Names & Surnames)

* [39.1] Bar-el, Joseph. (1993). A Yente, Yachneh, and Shlimiel: The evolution of some pejorative names. *ICJO1* Abstracts in English and Hebrew, n.p. The name Yente first appeared onomastically in the 11th-12th centuries but its status had been reduced by the beginning of the 20th century. Another woman=s name Piltzel (originally meaning a small flea) was also examined. Finally, Shlumi=el, a nickname for Balaam and Jesus is discussed.

The Hebrew name of Bar-Zev=s father was Menahem-Ze=ev. In daily life the father was called Menahem Mendel. The task was to find the connection. The conclusion derived from Beider A Dictionary of Jewish Names from the Russian Empire, (TATN1:[11.1], p. 106) is that Mendel is not connected with the botanist Gregor Mendel but is derived from a hypocoristic form Men with the suffix -del added.

*[39.3] Brooten, Bernadette. (1990). The gender of Iαηλ [Jael] in the Jewish inscription from Aphrodisias. In Harold W. Attridge, John J. Collins, & Thomas H. Tobin (eds.) Of scribes and scrolls: Studies on the Hebrew Bible, Intertestamental Judaism, and Christian origins presented to John Strugnell on the occasion of his sixtieth birthday (pp. 163-173). Refs. Lanham, MD: University Press of America. Refs. Refers to the inscription described by Reynolds and Tannenbaum [35.5] found in Aphrodisias (an ancient city in modern Turkey on the Meander River) where the name Jael occurs. Reynolds and Tannenbaum suggest that Jael is probably a man=s name in this case. Brooten gives her reasons that it is not. One that the name Jael in the Aphrodisias inscription was included in with a list of illustrious figures: Samuel, Benjamin, Judah, Joseph, possibly Isaiah, and Jeremiah.


Explains how the surname Zhurnamer came about. Naphtali ben Israel ha=Kohen left his native Lithuania and finally settled in Surinam. There he assumed the name Gerrit Jacobs. Childless, he left the profits from his plantations to his relatives in Lithuania. Many assumed the name Surinamer or Surnamer which is Zhurnamer in Russian.

*[39.5] Cohen, Naomi G. (1999). The name >Shabtai= in the Hellenistic Roman period. In Aaron Demsky (ed.) TATN2 (pp. 11-29, Hebrew section). Refs. Ramat Gan: Bar-Ilan University Press. In Hebrew. English abstract, p. 177. A preliminary version of this article was abstracted in English and Hebrew in the program of The Jewish name: A multi-Disciplinary Discussion (Second International Onomastic Conference on What=s in a Jewish Name), 1995. Bar-Ilan University.n.p. Epigraphic material from this period show names that are homophones of the name שבטאי. There is no justification to suppose the name to be Jewish unless there is additional supportive evidence.

Talmai has been used in Hebrew history books in place of Ptolemy-Ptolemaios. The assumption is that Talmai is the Hebrew version based on phonetic similarity. Rabbinic sources show only one Talmai, the king who had the Torah translated into Greek, Ptolemaios II Philadelphos.


Greek, Roman, and Semitic-oriental names existed among the Rabbis. Gad is an ancient Semitic name. It > . . . still had a pagan cultural connotation among the gentiles in Eretz-Israel, Syria, and Babylon during the Roman era.@


In the late 3rd and 4th centuries CE, the name Iullanus, a Roman name which had previously died centuries before appeared as the name of several patriarchs. There is no obvious cultural or linguistic reason for any known Jewish name to reach this form. Presents an explanation that Hillel is the original name behind the romanized one.


Tamar is not attested in the early Roman period and is rare in the late Roman period. One inscription with the names was found in Nicomedia [now the city of Izmit in northwest Turkey]. The name is also found in Talmudic passages referring to contemporary figures. Suggests that Tamar in these passages is pejorative nickname rather than a proper name. This is why the name was unpopular at that time.


Comments on some of the names described in Shmuel Gorr=s Jewish personal names [TATN1, p. 107]. Among the names discussed are those for light: Shraga (Aramaic), Feivish (Yiddish), and Uri (Hebrew); and Hebraized/Yiddishized Shneur < Spanish señor, and Sprintze, a Yiddishized form of the Spanish Esperanza (AHope@).


Explains that while the acronym Katz (Hebrew kohen tzedek) is commonly translated as priest of righteousness, it more likely
means authentic priest as opposed to usurpers.

Brings together some bits of information on Jewish names. Bar Kochba (As son of a star @) is referred to in the Talmud as Bar Kozeva/Koseva. After the failure of the revolt against the Romans, some Sages called him Bar Kosiva (Aliar/deceiver/disappointer @), a pun on his name. Some results of recent studies on Israeli first names are mentioned.

Reacting to the articles by Kormos, Lawson, and Ben Brit [1997: 45.11] dealing with popular names in Israel, points out that the translation for Katz is not correct. It should be A authentic teacher @ rather than Apriest of righteousness @. Work of Weitman [28.4] on Jewish naming patterns from 1882-1980 also discussed.

Those who are kohanim and are observant have restrictions. One is that a kohen cannot marry a divorcée. Discussion of recent reports that those claiming to be kohanim share a feature in their Y chromosome that is not present in others. Raises the implications of this discovery.

Description of the story of an alleged Yankel Galicowicz who emigrated to the United States and was told to take the name Jack Gale. On reaching the immigration clerk, he forgot the name and said in Yiddish, AOy vay, shoin fargessen! @ The clerk, a Scotsman, recorded Sean Fergusson. Column continues explaining the source of other names such as acronyms Katz, Azoulay, and Mazeh/Massah.

Inspired by family stories of a grandmother with the strange name of Hemmerdinger, a descendant traced 3,000 individuals to a rabbi in Scherwiller, Alsace, France. 110 participated in a reunion there. Descendants were now Jews, Catholics, Protestants, agnostics, black, and white.

A Second Jewish Names Bibliography/Lawson


Kira Maga was an unusual name. It was found on a sarcophagus in the cave of the Beth Nasi at Beth Shearim. The inscription reads that she was the wife of Rabbi Yehoshua ben Levi. The choice of Kira is to be explained in the context of the 3rd century. It was a popular name inspired by Iulia Domina the wife of the Emperor Septimus Severus.


Description of the evolution of the name Vives (translation into Latin of the Hebrew Ḥaim Alif) in various forms in several countries beginning with England in the 12th century, then to France, Germany, Holland, and Eastern Europe. Some forms were Veibesh, Feibush, Vibes, Feboz, Feibisch, Phoebus, and in the United States, one family named Phillips.


Begins with a discussion of the proper pronunciation and meaning of molek and ʿašṭoret. Then, goes on to boṣet and Ishbosheth, Mephibosheth, and Jerubbaseth. Tries to show the hypothesis ba=al became boṣet (Ashame) is incorrect. Points out that a number of Old Testament personalities were known by different names.


Concerns the dispute whether Simon the Just was Simon I (ca. 300 BCE) or Simon II (ca. 200 BCE). Most critics reject the earlier date. After examination of the direct source (Josephus) and other sources that are indirect, concludes that the historical evidence supports Simon I as Simon the Just.


Discusses the root ndb and its derivatives in personal names in the Bible concludes that it was a significant word in biblical vocabulary in exilic and preexilic periods. The meanings show a
trend toward giving a meaning showing freewill and voluntary action. This is interpreted as showing A . . . a linguistic manifestation of the growing importance of freewill and voluntary action in all realms and on all levels of Jewish life after 586 B. C. E."

* [39.22] Weinfeld, Moshe. (1991). A Semiramis: Her name and her origin. Scripta Hierosolymitana®, 37, pp. 99-103. Refs. After examination of the work of several authorities concludes that Semiramis and her mother, Derceto, have a clear Syro-Palestinian background. Derceto has been associated in the mythology of Phoenician and the Syro-Palestinian area with the body of a fish. Semiramis has been associated with a dove. The relationship to the Book of Jonah is described.


* [39.24] Zadok, Ran, (1996). A Notes on Syro-Palestinian toponymy and anthroponymy®. Ugarit-Forschungen, 27, pp. 628-640. Refs. All but part of one page is devoted to toponyms. Two specific personal names are discussed: Μεριβ possibly from the Hebrew mrym and Παβηλος. There is also mention of nominal sentence names.

40. Indo-European


41. Iran/Iranian (Includes Elamite Language)


Surnames were not required in Iran until the beginning of the 20th century. Jews were free to choose their own surnames and many chose a name derived from Hebrew. Names were chosen from the
Bible, a religious expression, religiously related names, names of professions, names of city of residence, a first name and other sources. Description of categories of names. Among the categories: those with different suffixes, theophoric names, Kohanim and their Aappendages®, and personality traits.  

The Elamite language is not within any other language group. Its area was the southwestern part of the Iranian plateau what is now Khuzestan. Its capital was Susiana (Hebrew Shushan). It extended 3000 BCE to the 4th century BCE. The main presentation is a list of recognizable Elamite elements divided systematically into their components. 100s incorporated along with their sources. There is also an index.  

Reports on 27 names from J. B. Segal Aramaic texts from North Saqqāra with some fragments in Phoenician. An example is number 22, ASykn [which] could be an -ōνα- patronymic of a name whose -ka is attached to sΩy-. That name may be retrenched from a compound like the Avestan personal name SΩi-muzi- having irregularly coloured (spotted, speckled, dappled) donkey-mares.  

42. Iraq/Iraqi (For Ancient Languages, See: Mesopotamia)  
Lists 120 men most of whom lived in Iraq, the location of the great Torah academies of the time. Highlighting any of the names leads to more information. For example, the entry for Tzadok gives the source of the name (2 Samuel 8:17) and lists Mar R. Tzadok ben R. Ashi Gaon Iraq fl. 821-823 and also R. Nachshon ben Mar. Tzadok Iraq fl. 876-884.  

43. Italy/Italian  
Pp. 1-7 discuss the role of Jewish identity when both language and religion are gone. Points out that placenames of cities and towns account for half of Italian Jewish surnames. Only a few names mentioned: Finzi, Contini, Luzzati, Morpurgo, Tagliacozzo, and Terracini. Notes are on p. 163.

*Willett, Herbert L. (1932). The Jew through the centuries. Chicago, New York: Willett, Clark and Company, 422p. P. 305 has a note in a description of Jewish life in Italy following the Inquisition mentioning that Jews changed their names to Italian forms. Montallo, Marogonato, Luzzalto, and Acosta are given.

44. Jordan/Jordanian

*Abd-el-Jawad, H. (1986). A linguistic and sociocultural study of personal names in Jordan®. Anthropological Linguistics, 28(1), pp. 80-94. Refs. Tables. Analysis was based upon A . . . a large collection of names representing all social and geographic areas of the country.@ In addition a list of 13,000 students at Yarmouk University in 1984/1985 was used. Christian names were excluded. Topics include: cultural aspects of naming, linguistic analysis of several types of names, functions of names, myths about names, sex differentiation in naming, and the effect of urbanization. Many examples. The tables show the top 50 given names of boys (muHammad, 9abd+, >aHmad, xa:lid, etc.) and the top 50 of girls (>i:ma:n, muna, >amal, wafa:=, etc.).

*Another Netanyahu, well, no! (1996, May 31). A The Star [Jordan]®, p. 3. Newspaper report of a man from Ramtha, Jordan who wanted to name his baby with the name Netanyahu. He had trouble with the authorities.


*Israel, Felice. (1992). A Note di onomastica Semitica 7/2; Rassegna critico-bibliografica ed epigrafica su alcune: Onomastiche Palestinesi: La transgiordania [Onomastic Semitic note 7/1; Critical review of the bibliographies and epigraphy on names; the Palestinian onomasticon: Transjordan]®. Studi Epigrafica e Linguistica sui Vicino Oriente Antico. Verona, 9,
pp. 95-114. Refs. In Italian.
A continuation of [27.7] on reclassification (and expansion) of earlier corpora from the area based on research from the area. Analyses data from three regions of Northwest Semitic names (Ammonite, Moabite, and Edomite) from inscriptions in biblical, Neo-Assyrian, and Neo-Babylonian scripts. Summarizes research analyzing the etymology and structure of names in Ammon, Moab, and Edom.

The Jordanian farm worker, Rajaei Said Namasi, who lost his job after naming his son Rabin is thinking of coming to Israel.

Collected and analyzed 2550 male and female names used by Christians in Jordan into several categories: Arabic names used only by Christians (qiddis Asaint@), Foreign names used only by Christians (lusiyya ALatin/Italian Lucia@), foreign names shared with non-Christians (naansi English Nancy). Other topics include: doublets, triplets, and quadruplets; and Islamic figures. Names can express social values. Many examples given.

45. Karaite
Pp. 200-201 describe how Karaite translators rendered personal names. Generally, the names of women are retained in the original Hebrew form. This is also true of some men=s names like nhbc which do not have a common Arabized form. The names of Moses, the three Patriarchs, and Joseph do appear in Arabized forms.

46. Kells, Book of

47. Khazar/Khazarian
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The Khazars of Turkish descent and professing Judaism lived in Eastern Europe between the 7th and the 10th centuries. Most used Turkic and Hebrew first names although some were Slavic or from other languages. List shows over 50 men=s names and 4 women=s. Among the men=s names are: Bulan (Aelk@), Sharon, and Yaakov. Among the women are: Khatun (Alady@ or Aqueen@) and Serakh, Serah. There are sources for each name described.

The Hebrew Khazar letter from Kiev dates from the middle of the 10th century. It has several unusual names and patronyms. The name Gwstt[-] has been explained as Old Russian Gostiata and Slavic *Gostesta. Beside other signatures, there are Abraham and Yizhaq. The word swrth following a name is explained as Old Russian sirota (Aorphan@). This is interpreted as not a fatherless signer but a proselyte.

A letter of the Kiev Slavic-speaking community from the first half of the tenth century. There were eighteen names listed in the letter, ten of them notables in the Jewish community. Twelve are Astandard@ Jewish names (e.g., Avraham, Yitzhak, Ya=akov) and six non-Jewish. This led investigators Golb and Pritzak to conclude that the community was composed of Khazar converts to Judaism. However, this article concludes that the Jews absorbed these names from the surrounding culture.

48. Law/Legal

Very brief description (with the dates) of mandated family names in 15 jurisdictions such as Austria, 1787; South and New East Prussia, and newly acquired Polish areas, 1797; and Denmark, covering Schleswig-Holstein, 1814.

P. 661 describes the Nazi rules for names of Jews. If Jews did not have given names that were seen as sufficiently Jewish by Nazi officials, they were required to take a middle name of Israel or Sarah.

49. Lists


Of the 100 cultures for which there are names, three are Jewish: the Hebrew, the Yiddish, and the Israeli. In the Hebrew (pp. 523-530), there are about 150 female names, most from the Bible but others from later Kabbalistic sources, and 300 male names; in the Yiddish (pp. 367-370), there are 45 female names, 100 male names, and Polish, Russian, and German family names; in the Hebrew (pp. 188-192), there are 250 female names with the top 100 marked as to their rank, 150 male names with the top 103 ranked, and 50 family names.


*[49.3] Jewish genealogical consolidated surname index. (1996). Bergenfield, NJ : Avotaynu. 3 fiche. Has 230,000 Jewish surnames from 28 different data bases. All of the databases can be searched simultaneously.


The index contains some basic information on about 40 million individuals who died between 1962 and 1988. Many individuals had been immigrants during peak years of Jewish immigration to the United States. The Social Security number is not required. The surname is along with other information on place of residence or date of death. Information on many applications list names of shtetls and maiden names of mothers.


Subsections have 6 additional pp.
Lists 50 male and 16 female names from the Crusader period in western Europe. Highlighting any of the names leads to more information. For example, the entry Yentil gives the origin from the Old French *gentil*, @gentle@ and the person identified was Maras Yeintil in 1096. The most popular names were Yitzchak and Samuel. The subsections of the main entry are: (1) Individuals Mentioned in Hebrew Accounts, 10th-11th centuries, (2) From the Memoirs of Ephraim of Bonn, and (3) Authors= Names Appearing Acrostically in Poems.

Lists alphabetically by surname and given names. Also includes place of residence (most are in the U.S. and Russia.

Describes a project to computerize the Jewish cemetery of Warsaw which is now being restored.

Includes most of the identifiable West Semitic names in Babylonia during the first millennium BCE. Has names of 2180 individuals from Murašû. Assumption that the majority of West Semitic names from Nippur and all of Mesopotamia during the first millennium BCE are Aramaic. Detailed analysis of theophoric and non-theophoric names by many categories with examples and appropriate documentation.

Lists any previously unattested West Semitic personal names from N/LB documents. Ex., *dad-id-di-ri* (AAdad is my support@). Some non-Semitic names also listed.

Concerned with the post-biblical onomasticon in the Talmud, Targumim, the Midrashim, the Apocrypha, the New Testament, Josephus, the letter of Rabbi Sherira, and Greek-Latin epigraphy. Different types of name structure considered. Other language sources considered include: Arabic, Aramaic, Greek, and Latin. The index lists about 2300 names and directs the reader to the appropriate structural category.

Extends the material by Zadok in *Trumah* [49.11] to include further examples of types of names. AMost of the additions are from the comparative Aramaic and Arabian onomastica of the Hellenistic-Roman and Byzantine periods. @ Indexes classify approx 450 Jewish and non-Jewish names according to source (Semitic, Greek, Latin, or other).


Nine slave conveyances were found among the papyri from Samaria which date from the 4th century BCE. There were 37 names (31 different) listed. Among the names listed are: nunyhy (Nehemyah), ntn (Natan), and yhwš[pt] (Yehosap[at]). There are comment and speculation on the meaning of the names. Some of the names have theophoric elements. Concludes that the main body of the population is yahwistic.

50. Lithuania/Lithuanian


Explanation of how first names (given) can be used to get information on the background of Lithuanian Jews. Examples include: Gersh and Volf from an Ashkenazi background; Bogdan and Zhidka from a Slavic background. Discussion of Yiddish influence, Slavic suffixes. Concludes that in all religious matters the shemot ha-kodesh was always invariant. AAll other names (including those recorded in official Christian (e.g., government) documents were vernacular; therefore for ordinary Jews, any concern about their use was obviously not a priority.@


Shows how knowledge of the Ashkenazi Jewish naming tradition where children are generally named in memory of deceased relatives can be used to derive names of unknown ancestors.

51. Matronyms/Metronyms


Examination of the origins of the custom using the matronymic for
healing by comparing it to talmudic incantations, amulets, magic bowls, memorial prayers, and tombstone inscriptions which use the mother's name. explanations for the custom have been given: (1) precedent from Psalms 116:16, (2) the Zohar, (3) the explanation that magic comes from women, (4) a remnant of the Amutterrecht from the ancient world, and (5) that the prayers of biblical women such as Hagar and Hannah were answered.

* [51.2] Ilan, Tal. (1992). "Man born of woman... (Job 14:1), the phenomenon of men bearing metronymes at the time of Jesus@. Novum Testamentum, 34(1), pp. 23-45. Refs. Discussion and evaluation of over 18 cases where a matronym was used. Beside Jesus, son of Mary, there were others including John, son of Dorcas; Joseph, son of Iatrin @; and Jose, son of Dorma @. In some cases, this was because the mother's pedigree was more prominent. Use of a matronym is no indication that the man was illegitimate or of questionable birth. Jesus in Matt. 13:55 is known as Ason of the carpenter@; in Luke 4:22 as Ason of Joseph.@ No evidence for any conclusion on the use of a matronym for Jesus is offered.


52. Meaning/Interpretation/Translation


The name ḏm (Adam) occurs 34 times in Genesis I–V. Five of the occurrences are identified as personal names. The rest appear to be references to all of mankind or the male in particular. Discussion of various aspects of these appearances including scholars who represent a feminist view.


Mephiboseth, Ishboseth, Jerubbeseth, and Josheb-bassetebeth and one other name (not clear in text) have the element  &lt;.

Concludes that, contrary to some who translated the term as Ashame@ was originally from the Assyro-Bablonian Baštum and pronounced as Bešeth and meant Apowerful@. It was an honorable epithet and may have been a designation for the ashera or Baal=s consort.


Evaluated more than 150 names containing an initial or final element  &lt; or  &lt;. Concluded A . . . (1) that in many cases, the final element  &lt; (or  &lt;) represents merely an emphatic affirmative and not the divine name and (2) that many of the names with initial  &lt; are uncontracted Hiphil forms of verbs with initial vowel letter.@ Evidence for this position was presented.


The purpose of the article is to: (1) identify Old Testament verses where understanding of a Hebrew name is necessary to get the meaning of the verse, (2) explain the meaning of each name or what the name sounds like in Hebrew, and (3) to suggest ways the translator may make a functionally equivalent translation. Gives approx. 150 personal and placenames with OT citation and explanation, ex., Ishmael (AGod hears=()), Manasseh (Asounds like &gt;forget=()), Jemimah (Aturtledove()). Gives suggestions for making the understanding of the names more meaningful.


Reviews many of the well-known names and the naming circumstances. Description of the handling of translation. While a common approach is to transcribe Hebrew and Greek names, there are adjustments that have to be made: (1) that the transliterated name is adjusted to the phonological system of the receptor language, and (2) where a name has been already used in the receptor language, that name is to be kept. Among other
directions, there are instructions for languages that came under influence from Arabic through the Koran.


While agreeing with a number of interpretations of biblical names, points out over 40 for which another interpretation is offered. Or example, Maximus explained Zacharias as Aremembrance of God® whereas Schoors interprets it as AYHWH has remembered,® Asaph as Agather®; Schoors, as AGod has gathered.®


Appears to expand his APersonal names in the early Judeo-Arabic Targumim to the Bible®. ICU03. Abstracts: English, p. 14; Hebrew, p. 7, Hebrew section.

While the translation of the Bible into Judeo-Arabic by Sa=adia Gaon (882-942) is the best-known, there have been others as well. Sa=adia tended to retain personal names in their biblical form. However, an anonymous earlier translator created actual translations. Karaite translations show a similar pattern. Concludes that, A . . . early Judeo-Arabic translations of the Bible, whose methods were rejected by Sa=adia in his translation, contain reflections of ancient traditions of the Jewish communities in old Arabia.

53. Mesopotamia (includes Assyria and Babylonia)

*[53.1] Fales, Frederick Mario. (1991). AWest Semitic names in the Assyrian Empire: Diffusion and social relevance®. Studi Epigrafici e Linguisticì sul Vicino Oriente Antico [Verona], 8, pp. 99-117. Refs. The focus is on West Semitic names within the Assyrian empire in the period of the 8th-7th centuries BCE. There is analysis of texts from the army of Sargon, Esarhaddon=s military personnel, samplers of neighbors and friends, and samplers of family groups. Discussion of over 80 names. Concludes that West Semitic was the second most important linguistic-cultural component in the Assyrian empire. Index of names.


Analysis of the Akkadian texts from Ugarit (archaeological site also known as Ras Shamra) which came from the second millennium
BCE. Considers the structure and lexical character of the Semitic, Hurrian, Hittite, Egyptian, Kassite, and Indo-Aryan names that were there. The catalog of names includes an analysis of structure and identifiable elements. Divine elements and deities also considered.


Lists and gives comments on 28 divine names and 19 epithets. Explains that a name can be a divine name, an epithet, and even a personal name. Divine names described include: 

- Adad
- Anatu
- Ba'al
- Ištar

Epithets include:

- abu
- naÔam
- râmû
- zîmu


This is the first fascicle of the projected six. It contains those names beginning with the letter A found in the eight thousand personal names attested in texts from the Neo-Assyrian texts. While the majority of the names are in Akkadian (Assyrian and Babylonian), other names are also present—Aramaic, Phoenician, Moabite, Hebrew, Arabic, Egyptian, Iranian, Hurrian, Urarian, Anatolian, and others. A sample entry is shown:

**AAššA r-amu-A reš** (AAššA r has desired a brother):


Father of the brewer Ahinasi, from Assur) reign of Shalmaneser V: The brewer Ahinasi son of aš-šur-PAB-KAM acts as a witness along with members of the staff of the temple of Ištar A 3201 r. 10(732).

R. Jas@


This study collects . . . the Hurrian personal names preserved in the Old Babylonian tablets uncovered at Tell al-Rimah. A smaller list (II.1) gives names which cannot by analyzed by the author. The third section (III) presents a list of Hurrian elements involved in making up the names. Covers 125 personal names from different periods. Examples include: a-wi-zi-ri, Apays taxes; el-li, Awine-presser; and ku-i-ta-nu, Acontrols wool.

Extensive list of name elements.


The main part of work is the collection of about 5500 Assyrian
names from cuneiform inscriptions, c. 2200-606 BCE, from the research of many investigators. Two examples are: A-a-tΩb A(A)ya is good@ and Li-dan-Marduk AChild of Marduk.@ Citations are given for all names. Attention is paid also to West Semitic, Egyptian, Greek, Iranian, Elamite, and Hittite-Mitannian names. A second section deals with the elements of the names and the names of gods. Finally, there is a listing of names in West Semitic and Greek writing.


The 54 cuneiform tablets analyzed are from Uruk in Mesopotamia and date from 292-128 BCE. The tablets are now at the University of Chicago. They are mostly devoted to business transactions. In addition to the introduction and other material, Weisberg has developed a very extensive list of personal names, divine names, feminine names, and Greek names.


Discussion and detailed comments on names found in 57 N/LB (Neo-Assyrian/Late Babylonian) cuneiform texts reported by G. J. P. McEwan in The Babylonian tablets in the Royal Ontario Museum (1982). Many names analyzed in terms of structure and ethnicity.


Description of documents from the Ebabbara temple in Sippar which bear the names of at least nine individuals assumed to be Jews. Two names contain new linguistic information: mu-ul-ia-a-ma and Ia-a-pu-di-im-ri. The documents are the only source of the history of Jews in Chaldean Sippar.


While mostly concerned with the struggle between Assyria and BAt-Adini over the rule of western Jezireh during the 9th century, pp. 809-811 list about 20 names of Judeans (ex., Ba-rak-ia-a-ma), Hebrew-Canaanite anthroponyms (Ia-ab-na-an) and appellatives (Nhl), and Arabians (Ma-ši-ha-Sh).

54. Methodology


Sets up a plan for the study of Jewish Ashkenazic names. Proposes that the life cycle of a given name can have up to five stages:
(1) appearance, (2) creation of hypocoristic or pet forms, (3) phonetic modifications, (4) linking with another name, and (5) disappearance. For a specific name, there are five questions to be answered: (1) what was the source word, (2) how it occurred, (3) why it occurred, (4) where it occurred, and (5) when it occurred. Develops the scientific methodology for deriving the etymology of Ashkenazic personal names.

Explains the three types of sociological analysis that may be useful to the interpretation of names. These are: (1) the sociological approach to ethnicity, (2) the idea of collective representation, and (3) the notion of active collective memory.

**[54.3] Cooper, Samuel. (1999).** ANames as cultural documents@. In Aaron Demsky (ed.) TATN2 (pp. 13-22). Refs. Ramat Gan: Bar-Ilan University Press. Hebrew summary, pp. 109-110, Hebrew section. Discusses the anthropological and sociological approaches to naming. Describes Atelescopings, a process in which large segments are compressed; flexible naming, where variations in names occur, and names as cultural documents. In this last the name is an identity that can change under the pressures of the social circumstances.

**[54.4] Daith, Randy. (1996).** AA Daitch-Mokotoff soundex approach to misspelled names@. Avotaynu, (12(2), pp. 13-14. Ref. Presentation of a rationale and technique for locating names of Germanic and Eastern origin (primarily Jewish) which may have been misspelled for various reasons. For example, the names Amdur, Emdur, and Qmdur are all coded differently in the National Archive sounded but could all presented as alternatives with Daitch-Mokotoff soundex.


**[54.6] Esterson, Gerald L. (1999).** ABlueprint for conducting one-surname research@. Avotaynu, 15(3), pp. 35-49. Refs. Description of techniques that are suggested as useful for those working on one-surname research (OSR). Topics include: rules for OSR, organizing OSR groups, defining activities, setting up e-mail and web site communication, and complications. E-mail and websites for many sources are given.

The two fallacies are: (1) that material culture has a logical and necessary priority over the written evidence, and (2) there was a minimal influx or influence of peoples from outside Palestine in the Late Bronze Age. Uses onomastic evidence as well as other arguments to refute the fallacies.

[54.8] Hess, Richard S. (1997). AHurrians and other inhabitants of Late Bronze Age Palestine@. *Levant*, 29, 153-156. Refs. Table. Explains how the etymologies of personal names can be used to understand the presence of cultural elements from the north in this region. Methodology is considered in the analysis of the Amarna onomastica regarding etymological associations and association of name-bearers with placenames. Evidence for cultural influence and movements of peoples.


Explains how different periods have different types of name depending upon the language influences of the time. Points out that there are different layers of language within the Bible which helps to give dates for some names. Among the names explained are: Adam and Methuselah. Concludes that the names found in Genesis 1-11 fall into the Amorite period no later than the second millennium BCE.


Systematically demonstrates how the use of onomastics can be useful in understanding the social and cultural changes taking place within the Jewish communities in Egypt and Judaea. Topics include: Differences in Onomastic Fashions from Judaea, Extra-biblical Semitic names, and the Influence of the Bible. Shows how events in Judaea had an effect on Jews in Egypt. Comment and analysis on work of M. Hengel, Tal Ilan and others.


Description of the methodological and technical details involved in preparing a corpus of all the names of Jews in Palestine during the Second Temple and Tannaitic periods. Much material has recently been published has become available. Statistics will show which names were popular and which were not and to what extent Greek names were popular. Other statistics will show changes over time periods and which names were popular for naming boys and girls.
*[54.12] Kosmin, Barry A., & Waterman, Stanley. (1989). A The use and misuse of distinctive Jewish names in research on Jewish populations. Papers in Jewish Demography, Proceedings of the demographic sessions held at the 9th World Congress of Jewish Studies, Jerusalem, August, 1985, edited by Usiel Oskar Schmelz and Sergio Della Pergola, p. 1-9. Refs. Tables. Map. Empirical testing of the Cohen list of 21 names (original not available) identified as being distinctively Jewish. This list was used to estimate the size of the Jewish population in Manchester and London. Results showed that in Manchester using Jacobs as an indicator overestimated the Jewish population. The name Cohen was shown to vary in frequency depending on the part of England and the year.

*[54.13] Stolz, Fritz. (1997). ADeterminationsprobleme und Eigennamen [Problems of determination and personal names]. Theologische Zeitschrift, 53(1-2), pp. 142-151. Refs. Discussion of 19 factors to be taken into consideration when considering the Bible and the ancient Middle East. These factors include: the name and the unity of God, the distinction between a personal name and an appellation, comparisons between West Semitic and Akkadian names, and the notion that previous discussions of are loose and fragmentary, that there needs to be a methodological classification.

55. Middle Ages

*[55.1] Marcus, Jacob R(ader). (1975;1938). The Jew in the medieval world: A source book. Westport, CT: Greenwood, 504p. Refs. There are about 100 selections from the Middle Ages. Three of them mention names. The first describes a convert from Christianity (839) who was originally named Bodo who changed his name to Eleazar. The second (pp. 241-243) describes Aaron, the Mystic, of Bagdad (870) who had the name of God inserted into the flesh of his arm so that he could perform miracles. The third (pp. 279-283) is about a sect known as the Frankists (1755-1817) who wanted to become Catholics but wanted to keep their Jewish names along with their Christian names.

Morocco/Moroccan: See: North Africa

56. Mysticism

*[56.1] Dan, Joseph. (1996). A The name of God, the name of the rose, and the concept of language in Jewish mysticism. Medieval Encounters, 2(3), pp. 228-248. Refs. Argues that in the mysticism of scriptural religion that a name essentially has a minimal or non-existent semantic level. AThe
language of divine names . . . should be viewed as a semiotic rather than a semantic one. (p. 232). There are references to the work of Gershom Sholem, Walter Benjamin, Umberto Eco, and others.

* [56.2] Dan, Joseph. (1998). Jewish mysticism, 4 volumes. Northvale, NJ: Jason Aronson. Refs. Volume 1, chapter 3 has a section (pp. 53-64) dealing with the mysticism of letters, numbers, and names. Topics include the alphabet of angels, the alphabet of Metatron, and couples of Hebrew letters in the proper order that give the desired number. Chapter 10 (pp. 229-234) deals with the 70 names of AMetatron >Prince of the Face,= the highest power in the celestial worlds besides God, . . . . Volume 2, chapter 7 (pp. 129-177) discusses the Book of the Name by Rabbi Eleazar of Worms. Volume 3, Chapter 7 (pp. 131-159) offers a detailed presentation on the name of God and the concept of language in Jewish mysticism.

57. Nabatean


58. Nameless/No-Name/Anonymous

The Book of Ruth has an unusually high proportion of names for its length. Comment on their significance and particularly of Naomi=s awareness of names as a reflection of personality and destiny. The no-name Peloni Almoni is discussed.


Some women in the Bible were not identified by name, such as, the wife of Dan or the wife of Naftali. There are lists which identify these women. One source is ascribed to Philo. Other lists can be developed through Jubilees, rabbinic literature, Josephus, and others.


Response to a question of what Hebrew name to place on a memorial tablet for parents and grandparents when the name is not known. The memorial tablet is not a legal document so there is considerable leeway. Suggestions are given such as: (1) utilizing the Cohen or Levite identification (if the person is eligible), (2) the mother=s name, (3) assuming that he was named after his grandfather and using that name, (4) selecting a name that figures prominently in the family, and (5) using the name of a prominent ancestor.


Discussion and analysis of unnamed women in Genesis-2 Kings. Uses the Masoretic and Septuagint version to analyze the use of women=s names by P, J, and E. Further comparisons of the Masoretic and Septuagint versions will improve understanding of women and the Bible.


Among objections to nameless women in the Bible were those of: Rabbi Samuel Algazi, the Farhi Bible, the Book of Jubilees, Pseudo-Philo, Janice Nunnally Cox, and Elizabeth Cady Stanton. Examination of several of the names proposed in ancient and medieval sources for these women.


Focuses on the literary genre in which scholars and scribes gave new names for nameless person to fill in historical gaps in works dealing with exegesis and interpretation of Scripture. Examines
in detail male names from Jubilees; female names from Josephus, Pseudo-Philo, the Babylonian Talmud, The Cave of Treasures, and many other works for similarities and differences in how women were named. Extended detailed tables. Among the many names given to nameless women are: Seila for Jepthah’s daughter (Pseudo-Philo), Sitis for Job’s wife (Testament of Job), and Batya for Pharoah’s daughter (rabbinic tradition).

* [58.7] Naveh, Joseph. (1990). A Nameless people@. Israel Exploration Journal, 40, pp. 108-123. Refs. Illus. The nameless people are those that are known only by the name of their father (son of X) rather than by their full name (X, son of Y). Evaluation of a several name enumerations from the Bible, inscriptions, ostraca, and documents concludes that informal names and nicknames were used in Semitic society. Examples of nicknames from an ancient synagogue in Beth-Shean Valley include: Halifa, the stupid; Shimeon, the wine-merchant; and Tanhum, the fool. Nicknames from other sites also given.

* [58.8] Rook, John. (1990). A The names of the wives from Adam to Abraham in the book of Jubilees@. Journal for the Study of the Pseudepigrapha, 7, pp. 105-117. Refs. Jubilees is a pseudepigraphic work of the Second Temple period. There are differences in the genealogy of Gen. 4:17-22 and Jub. 4:9. AThe eight-generation line of Genesis is halted abruptly after only three generations in Jubilees.@ Jubilees gives details about the daughters of Adam and Eve, Awan and Azurah. Seth, the third son of Adam and Eve, and Azurah produce Enosh and Noam. Several other personalities including: Dinah, the mother of Jared; Baraka, the wife of Jared; and Edna, the wife of Enosh. In contrast to Genesis where few of the wives are names, in Jubilees, each patriarch has a partner who is named.

59. New Testament

* [59.1] Bauckham, Richard. (1996). A Nicodemus and the Gurion family@. Journal of Theological Studies, 47(1), pp. 1-37. Refs. Tables. Investigation of the relationship between Nicodemus in John 3:1 and rabbinic traditions about a wealthy Jerusalem aristocrat Naqqaim (Nicodemus)b. Gurion. Tables show the lines of seven families including the Gurion with two men bearing the name Nicodemus. Nicodemus means AConqueror of the People.@ His Hebrew name is thought to be Buni/Benaiah, possibly after a great commander of David and Solomon’s time. The names Naqqai (possibly a hypocoristic form of Nicodemus) and Buni (possibly a form of Benaiah) show up as among the five disciples of Jesus according to rabbinic tradition. Concludes that the Nicodemus, disciple of
Jesus was from the same family as Naqdimon b. Gurion.


Quotes many authors concerning the distinction between the four names. It appears Jews say *Yeshu*, that Hebrew-speaking Christians say *Yeshua*. *Yehoshua* was the original form of *Yeshua*. *Jesus*, the term in English, has a different connotation, at least for some people.


Luke refers to Paul as *ASaul* in Acts 13.9 for the last time. Several attempts have been made to explain this. Concludes that the switch was made at an opportune time, when Paul was in Rome. *ANot only was it expedient to sport a Roman name when dealing with the authorities, but also . . . the word σο-λος, despite it Hebrew origins, has also a Greek application . . . being used to describe the loose and wanton gait of prostitutes.*


Examination of Hebrew and later Jewish usage shows that in some cases the name of the mother was used in identification. This was in three patterns: (1) secondary identification (*Jephthah, son of a harlot*), (2) matriarchal traditions (*sons of Zeruiah, Joab, Asahel, and Abishai*); (3) Jewish (or proselyte Jewish) mothers where the father was not Jewish (*Jochanan, son of the Hauranitess*). Concludes that *A . . . the phrase had no special connotation beyond the fact explicitly stated, and that modern scholars have been led astray by regarding *Ason of Mary* as a problematic phrase.*

If the phrase originated with the villagers of Nazareth, it would have been equivalents to the modern phrase: *AOh yes! that=s Mary=s boy down the street.*


Discusses the Aramaic names of the Disciples in four passages of the New Testament, especially with reference to Philip and Bartholomew.


The purpose of the research was to: (1) profile the names of Palestinian Jews in Acts and (2) understand the Palestinian Jewish onomasticon. Examination in some detail each of the names represented by the 44 Jewish individuals in Acts. Included for
Hebrew are: Ananias, Gamaliel, James; for Aramaic: Alphaeus, Bartholomew, Sapphira; for Greek, Alexander, Andrew, Berenice; for Latin, Agrippa, Drusilla. Comments on the popularity of the names in Palestine and the Diaspora. Second names including some nicknames also discussed.

60. Nicknames

*[60.1] Arnstein, George E. (1995). ANames and their origins@. Avotaynu, 11(1), pp. 41. Refs. Reports on reading two books, one published in German and another one in English 100 years later. Both deal with the similarity of the types of nicknames given. For example, Blind Koanradle in one, Blinder Avram in the other; Meschugene Seligman in one, Meschuginer Meyer in the other.

*[60.2] Feldman, Daniel. (1999). The right and the good: Halakhah and human relations. Northvale, NJ: Jason Aronson, 290p. Refs. Ch. 2 (A Rose by Any Other Name: Derogatory Nicknames) is concerned with the prohibition from the Talmud (Bava Metzia, 58a) against humiliating others with a derogatory nickname. This is followed by an extended discussion from Talmudic and rabbinical sources on the subject.


*[61.1] Abramowitch, Henry & Bilu, Yoram. (1997). ADreams about holy men and choice of names among Moroccan Jews living in Israel@. In Aaron Demsky, Joseph A. Reif, & Joseph Tabory (eds.) TATN1 (pp.7-15, Hebrew Section). In Hebrew. Refs. English summary, p. 150. Ramat Gan: Bar-Ilan University Press. A preliminary version of this article by Abramowitch was abstracted in English and Hebrew in the program of ICJO1, 1993. Description of an alternative pattern to the traditional one where children were named after relatives. Individuals who made a pilgrimage to Mt. Meron and other holy sites had dreams in which the Asaddiq@ or his equivalent had appeared involving aspects of birth. Children born following the dream encounter were named Ain honor of the holy man.@ Boys A . . . likely to bear traditional Hebrew names while daughters were not.@

*[61.2] Alexander, Tamar & Ben-Tulila, Yacov. (1995). APersonal names in folk-sayings of Spanish Jews in Morocco@. The Jewish Name: A Multi-Disciplinary Discussion (Second International Onomastic Conference on What=s in a Jewish Name), 1995. Bar-Ilan University. Abstracts in English and Hebrew, n. p. Examines 1,500 sayings in 3akitiyah (the dialect of Moroccan Jews, 9,000 sayings in eastern Judeo-Spanish (Ladino), and 1,500 in Moroccan Judeo-Arabic. There were more occurrences of personal
names in ṣakitiyah, than in Ladino or Judeo-Arabic. A taxonomy of personal names in proverbs is proposed.


Cyrene was an ancient Greek colony in what is now Libya. It is in al-Jabal al-Akhdar, eight miles west of Marsa Susah. Jews had increased immigration in the 2nd and 1st centuries. Tomb inscriptions show Jewish names. Of 144, 39 are in Hebrew. These include: Sarah, David, Simon, Musaeos, Jesus, Judas, and Sepphoris (Tziporah). There is a high proportion of Greek names. Discussion includes Aramaic and theophoric names. Refs cited for the names.


Systematic, detailed description and analysis of the Jews of Algeria, Tunisia, and Morocco. Maps show communities and in some cases, maps of cities. Census tables show number of individuals in each community by occupation. The onomastic data show that the origin of the surnames is: Arabic,45%; Hebrew-Aramaic,13%; Latin, 17%; German or other, 4%; and others, approx. 21%. Name entries are in alphabetic order. Entries where relevant give location where the name exists, Arabic spelling, Hebrew spelling, variations, names of prominent holders of the name, and meaning. There are cross-listings. There are approx. 1100 major entries and many more variant spellings. Among the entries are those for Chemtov, Lustig, Maklouf, and Spinoza.


62. Northern Kingdom (Israel)


The 10 northern tribes of Israel that broke away in 922 BCE as the result of a revolt led by Jeroboam. This investigation isolates Northern-Type-Names (NTNs) as a distinctive category of
biblical Israelite names through internal analysis and comparisons with extra-biblical sources (the Murašu tablets and the Elephantine papyri. MTNs A . . . may shed light on several historical phenomena.

63. Norway/Norwegian
An Oslo mother of 14 children, Kirsti Larsen, named her younger son Gesher (Abridge@ in Hebrew). This name is not on the approved list and so the mother was ordered to jail.

64. Patterns of Naming
Shimon and Ruhama Cohen lost a daughter at Naharayim in 1997 when a deranged Jordanian soldier opened fire. King Hussein made a condolence call to the family home. Another daughter was born as the king lay dying. In tribute to the king, the family named the child Yarden.

During this period, as opposed to naming customs in the First Temple period, Jews named their children after an ancestor, most commonly the grandfather. This resulted in several children being named after the same grandfather so the result was the use of nicknames to prevent confusion within the same family. This research was quoted by Ilan in “The Greek names of the Hasmonaens@ [35.2].

Jewish names found at Masada are written in Hebrew, Aramaic, and Greek. The male names at Masada include ShimIon, Yehonathan, Yehudah, Yehosef, and ElLazar. Except for the name Shalom, women were identified as A daughter of . . . @ or A wife of . . . @. AAmong the kinnuyim found at Masada are special epithets, similar to the kinnuyim common in the Second Temple period, some are from a person=s origin and others from profession, while still other epithets are of praise or contempt.

Discussion of topics including: memorial names for family members, commemoration names for a righteous person who has benefited the family or child, apotropaic names, avoidance of using the names of evil persons.


The purpose of the authors is to show that pre-exilic Hebrew names appear in later Jewish sources. There are four periods considered: pre-Exilic, Persian, Hellenistic, Talmudic. Data were obtained from a variety of epigraphic and written sources. Results show that: (1) at least 12 names were found in all 4 periods, (2) 21 names were found in 3 of the 4 periods, and (3) 9 names are only in the first and fourth periods. The study confirms that there was an uninterrupted tradition of extra-biblical Hebrew personal names from the pre-Exilic to the Talmudic period. Calls for further research on extra-biblical personal names to show continuity.


Discusses the origin of the term schlemiel. Describes Aharon Meged=s short story *Yisrael Haverim* which deals with the naming of a grandchild where the choice of the parents differed from the what the grandparents wanted. The parents did not want a memorial name.


Jews have lived in the Crimean peninsula for over 2,000 years. The current group, now known as Krimchaks, number around 1,300, half of whom live out of the Crimea in places like Moscow and St. Petersburg. They follow the Sephardic tradition. Krimchak family names began in the 15th century, of these 114 have been collected. Categories of names are: (1) Traditional (Kogen, Levi, Gabai), (2) Honorific (Bentovim, Bekhar), (3) Patronymic (Abaev, Urilevich), (4) Religious holidays (Peisakh, Purim), and (5) Askenazi, Mizrakhi. List of the family names, with meaning and language.


Traces the origin of modern Reform Judaism to the Friends of Reform in Frankfort, Germany who in 1843 sponsored a pamphlet by Joseph Johlson. He described a ritual to substitute the circumcision ritual for boys and to provide an identical rite for
girls. The ritual has: a godmother, who brings in the child; the mother, who recites the blessings with the father; the Chol-kreisch lifting of the child in the air; and the godfather, who also participates.

Beginning with quotes from the Midrash and from the Talmud against the practice of Jews using non-Jewish names. Then goes on to explain how the use of the shem chol (a secular name, usually German-Yiddish) and the shem lo yehudi (non-Jewish name) developed in addition to the shem kodesh (Hebrew name). Description of the Cholkreisch ceremony where the new baby was given the shem chol nickname.

*[64.10] Ripert, Carl. (1996, May 23). A Some people believe that a person's name has no influence upon their personality@. [Israel Today]. Sentinel [Chicago], p. 8.
Description of changing naming patterns in Israel: (1) girls are being given male names (Daniel, Michael, Omer), (2) tendency toward single syllable names (Dan, Tal, Paz), and (3) trend toward names that have their own meaning in Hebrew but are also common in other countries (Elinor, Karen, Lee). Other comments also.

Explains how knowledge of Ashkenazi and Sephardi naming customs can aid in genealogy. Describes naming patterns of Ashkenazi (no naming after a living relative, order of naming after a deceased grandparent) and Sephardi (naming after parents). Examples given of two families.

To evaluate naming patterns of Jews in America, 25 Sephardic and 25 Ashkenazic families were traced from 1700-1950 using onomastics as a tool to understand the American Jewish family and its development. About 2000 names were analyzed. The earlier name pool was almost exclusively biblical. This pattern changed to an expansion of non-biblical names and the rise of individuated names, middle names, and unique names.

Historically, Jews used first names from the Bible and the Talmud. Contemporary Israeli society has sought to get away from
the past. One group of new names was led by the Canaanite movement. Names like Anat and Nevo are those of Canaanite gods. Other names now being used are Nimrod, Dina, Alon, Vered, and Iris.


65. Philosophy of Names


66. Poland/Polish

* [66.1] Beider, Alexander. (1995). AThe spelling of Polish Jewish surnames@. In Wolf Moskovitch et al. (eds.) Jews and Slavs, AIoudaikh arkhaiologia@, in Honour of Prof. Moshe Altbauer, Vol. 3, pp. 253-262. Jerusalem: Israel Academy of Sciences and Humanities; Hebrew University; St. Petersburg: Russian Academy of Sciences. Refs (in Polish, Russian, and Yiddish). The major adoption of hereditary surnames by Polish Jews began in 1787 with the proclamation by the Austrian Emperor Joseph II. It applied to Jews in the province of Galicia then occupied by the Austrians. Several factors led to the adoption and modification of Jewish surnames. These include the successive occupations (and imposition of their language) by Austrian, German, Polish, and Russian authorities upon people who had been used to speaking Yiddish. These political changes had influence on modifying the names so that some had roots from one language and suffixes from another. Many examples given.
Drawn from the introductory material of the author=s A dictionary of Jewish surnames from the Kingdom of Poland (BJ1:[37.1], p. 135). Refs. Photo.
While mainly focused on Polish surnames, there is a section on Jewish names (pp. 117-125; refs. pp. 145-146). Berko, Jankiel, and Moszko are examples of distinctively Jewish surnames. Jews spelled Hebrew first names differently than Christians: Szmul vs. Samuel, Miriam vs. Maria, and Szlomo vs. Salomon. In addition to discussing different types of surname derived from: patronyms, toponyms, acronyms, there is a section on names borne by Jews converted to Christianity, ex., Wiernicki (Aloyal, faithful), Przechrzta (Aconversion). Finally, there is a listing of about 90 surnames with etymology and meaning, ex., Gelbart < German gelb, yellow + Bart, beard.

67. Portugal/Portuguese
Faro is a city in southern Portugal in Algarve province. Presentation of the inscriptions (in Portuguese) on 71 tombstones. Photos show the actual inscriptions in Hebrew. Names shown include Benda Bendahan, Ayush Ezaguy, and Reyna Buzaglo. Description of families shows many names including: Abraham Ruah, Esther d-Abeasis Sabath, and Semtob (Toby) Sequerra. Colored plates show several ketubot. See also: Iria [67.5].
Leiria is the name of a district and its capital. It is 70 miles
north of Lisbon. Description of the period from the 13th to the 15th centuries when there was cultural diversity. Description of how different types name were used in combination, i.e., proper name plus patronym, proper name plus surname or nickname, proper name plus some other descriptor or some combination of these. There are 130 proper names listed by century. Examples with frequency in the 15th century are: Abraão (Abraam)C13, Isaac (Isac)C11, SamuelC12). AOnly a few women are listedCALjofar, Ana, and Rinas. Each with a frequency of one. Over 115 patronyms and or other elements are listed. The most common being (de) Leiria, Levi, and Çaçam (Sassam).

* [67.3] Arbel, Mordecai. (1997). AGenealogical research on Portuguese Jews in the Caribbean and the Guineas, facilities, and difficulties@. Sharsheret Hadorot, 10(2), pp. 4-6. This is a publication of the Israel Genealogical Society. May not available in the US. Referred to in Avotaynu, 13(1), p. 44, 1997. Description of the settlement in the Americas of Portuguese Jews. Explains the differences in the naming patterns of Ashkenazi and Sephardic Jews: (1) Marranos had given different names for members of their family, (2) some had taken Christian family names but later went back to Hebrew first names, (3) adoption of hyphenated names such as Alvares-Correa, (4) translation of names, Del Medigo to Ha-rofeh, Bienveniste to Welcome, (5) commemoration of an event became a family name, a Jewish prisoner became Mercado, and (6) adoptions, a widow with children remarrying and giving the children the surname of the new husband.

* [67.4] Ferreira, Valentina Garcia. (1999; 1997). AJewish names of the XVth century in the Iberian peninsula@. Akten des 18. Internationalen Kongresses für Namenforschung, Trier, 12.-17. April 1993, Volume 3, Namensoziologie [Socio-onomastics], Patronymica Romanica Band 16, 112-118. Refs. A preliminary version of this article was abstracted in English and Hebrew in the program of the ICJO3. Abstracts: English, p. 5; Hebrew, p. 10, Hebrew section. Description of the Inquisition in Spain and Portugal and its influence on Jewish onomastics. During this period Jews were forbidden to use their own language and began to change their names. Among the types of names chosen were: translations (Hayim to Vital); romanizing of old forms (Pesah to Pascha); and toponyms Juan Faro. Goes on to focus on two names which show up in many forms, Hayyim and Jacob. Documents where the different
forms appears. For example, for Hayyim, Faim is recorded in Lisbon in 1467, Ffaim in Serpa; Chalim in Italy, Aiem in Morocco. For Jacob, variations include Jayme, Gemes, and Iago.

Description of Jews in Algarve in the 13th to the 15th centuries. Listing of over 35 Jews from Faro along with their occupations. These include Josepe Pestana, alfaiate [tailor]; Josepe Alegria, mercador [merchant]; and Isaque Pestane, ferreiro [blacksmith]. More names are listed of those from Lagos, Loulé, Portimão, Silves, and Tavira. Further listing of 16 inscriptions from the 17th and 18th centuries. See also [Abecassis above.

*[67.6] Novinsky, Anita. (1997). A Christian names of Marranos.@ ICJO3. Abstracts: English, p. 11; Hebrew, p. 9, Hebrew section. The Inquisition forced many Jews of Portugal to convert to Catholicism. There are only two sources to evaluate the names they used. Both are in the Archive of the Portuguese Inquisition. They are: (1) the inquisitorial trials of the crypto-Jews (Anusim) and (2) the Index of names in the A Book of the Guilty.@ Discussion of a list of names that are still among New Christians in Portugal and Brazil.

Lists 241 entries taken from the earlier work of Henrique da Gamma Barros and José Leite de Vasconcelos published in Volumes 34 and 35 of Revista Lusitania (1936-1937). Here is listing #9. AANTON VARA, judeu, a quem, com sua mulher, é feito por Dom Alfonso IV o aforamento dum sobrado na Rua das Taracenas, em Lisboa, aos 26-8-1328 (pág.185).

68. Popular

Listing of most popular names in Israel based upon a sample of 1,147 boys and 643 girls. For boys: Daniel, David, & Omer; for girls, Sapir, Shir, & Adi. For Israeli Arabs, for boys: Mohammed;
for girls, Fatma.


Listing of the 200 most common names of Jews, from the most common Cohen (123,431), Levy (73,687), Mizrachi (23,897) to Number 200, Nahmani (6,295). For each names there is information on the ethnic origin, meaning(s), historical notes, e.g., when first mentioned in texts or documents), some famous bearers of the name, and names derived from the basic name (e.g., Cohen > Kahana, Kogan, Cohn, Kanovitz). Full name index.

69. Puns/Paronomasia/Word Play/Humor


Sets up a seven-category framework for examination of the subtle punning in dicta spoken by the Sages on their own names. Examples include A . . . appellations based on bodily characteristics, such as C A left-handed,@@ or defects, such as C A short of limb.@


Literary etymology in the Bible takes two forms: (1) where the biblical author gives an explicit explanation for a name and (2) where the biblical author implies and explanation. An example of an explicit explanation of Abraham AFather of a Multitude.@ The implied explanations number into the 100s according to Garsiel. He calls them MNDs (midrashic name derivations). They are also considered to be puns. An example of an MND is Jacob=s name. Similar names in other cultures would lead to the derivation AGod will protect [the person].@@ Genesis give a different explanation, that Jacob was born with his hand on Esau=s heel. The name, the MND appears when Esau says: AIs not he rightly
named Jacob! For he has supplanted me. Here the interpretation for the wordplay is on the root אָתַּר (Atorob). Among the many MNDs there are some that are linked to sound effects, some without sound effects, and to placenames. Background and history of puns are included.

* [69.3] Hallo, William W. (1995). A Scurrilous etymologies@. In Jacob Milgrom, David P. Wright, David Noel Freedman, and Avi Hurvitz Pomegranates and golden bells: Studies in Biblical, Jewish, and Near Eastern ritual, law, and literature in honor of Jacob Milgrom (pp. 767-776. Winona Lake, IN: Eisenbrauns. Refs. Argues that A . . . within the larger phenomenon of literary etymologies in the Bible (and the ancient Near East), we are able to recognize a smaller but discrete group of etymologies and plays on words that subjected foreign, geographical, ethnic, royal, and even divine names to unflattering and pejorative explanations, this hiding polemical intent more or less subtly behind a thin veneer of philological acumen or literary artistry. Drawing on Garsiel, van Selms, and others, he gives about a dozen cases of scurrilous etymologies. For example, Nebuchadrezzar is spelled nbwkrdr'ar (ANabû, protect the crown prince!) in Ezekiel and most of Jeremiah but in the later books of the Bible it is spelled nbwkr'dnûar meaning ANabu, protect the mule! The mule, of course, cannot produce offspring.

* [69.4] Hess, Richard S. (1990). A A comparison of the onomastica in genealogical and narrative texts of Genesis 1-11". World Congress of Jewish Studies, 10(A), 1-11. Refs. Examines names at four levels of word play from three aspects: (1) examination of the etymology of the name in West Semitic languages and the Ancient Near Eastern world where such elements might occur, (2) what other personal or placenames may share these elements, and (3) the function of the name in the literary environment in which it occurs. Detailed analysis with examples.

* [69.5] Hess, Richard S. (1994). A Achan and Achor: Names and wordplay in Joshua 7". Hebrew Annual Review, 14, 89-98. Refs. Evaluates why the person named Achan in Joshua 7 appears as Achar in the MT of 1 Chr 2:7. The root ùkr means Amake taboo, destroy, bring disaster. Theorizes that Achan was the original name and that Achar was a nickname A . . . applied to the figure on the basis of his association with the Valley of Achor and with the Hebrew root ùkr.

Paronomasia refers to puns. In this case, puns on names. There are 13 from Chronicles. An example is found in 1 Chron. 10:13, ASo Saul died because of his unfaithfulness to Yahweh . . . and also for asking counsel of a necromancer to see [advice].@ (p. 37).


The assumption that a person=s name indicates personality and characteristics is shown in the Talmud. Examination shows that men=s names are treated with an aggressive theme while treatment of women=s names is more refined. Names of both sexes are used with word games and alliteration. Understanding of names contributes to understanding the sense of the Talmud.


Georges Perec (1936-1982) was a prominent French writer. He is known for his word games and crossword puzzles. AThe reader who responds to the challenge finds the word games which are generally based on liponymy (letter omission) or the inversion of letters reveal syllables and parts of words which . . . form names of people and places related to World War II and the Holocaust.@ Analysis focuses on how Perec conceptualized three types of name derivations: explicit, implicit, and completely hidden in his works.

70. Qumran/Dead Sea Scrolls


In Aaron Demsky, Joseph A. Reif, & Joseph Tabory (eds.) TATN1 (pp.39-52). Refs. Hebrew summary pp. 64-65. Ramat Gan: Bar-Ilan University Press. A preliminary version of this article was abstracted in English and Hebrew in the program of the ICJO1.

Analysis of Qumran finds concludes that most of the sect members had common Jewish names of the Second Temple period, names like Shimon, Hananiah, Yohanan, or Ishmael. One rare name, Ruma, was found. Some Qumran people were known by their epithets. One was "Hananiah Notos", noteworthy in that while the Qumran inhabitants avoided Greek when possible, they did use
an epithet derived from Greek meaning Asouth@ or Asouthern.@

*[70.2] Frölich, Ida. (1999). A Qumran names@. In Donald W. Parry & Eugene Ulrich The Provo International Conference on the Dead Sea Scrolls: Technological innovations, new texts, and reformulated issues (pp. 294-305). Refs. Frölich states A . . . Qumran texts do not reveal the proper [personal] names of the figures and groups featured in them . . . @ and goes on A . . . the authors often define themselves in a sectarian manner in opposition with another group . . . @ Examples, the elect of God vs. the Lot of Belial; the House of Perfection vs. the House of Guilt. Other categories are: social (APriest,@ ASpouter of Knowledge@), metaphors (ASons of Light@) and typological-names constructed of biblical namesCAsons of Zadok.@

*[70.3] Shaked, Shaul. (1995). A Qumran: Some Iranian connections@. In Ziony Zevit, Seymour Gitin & Michael Sokoloff (eds.) Solving riddles and untiding knots: Biblical, epigraphic and Semitic studies in honor of Jonas C. Greenfield (pp. 277-281). Winona Lake, IN: Eisenbrauns. Refs. Some manuscripts found at Qumran have Iranian words and names in them. The names are: bgsrw (Alistening to the god@ or Alistening to Baga@), bgwšy (Ahaving the ear of Baga@), and ptryz§ (Apleasing to his father@). The Qumran book A . . . has the merit of saving the book of Esther from its isolation as a composition comparable to no other work in Jewish literature@.

71. Roman, Ancient

*[71.1] Juster, Jean. (1914; 1994). Les Juifs dans l=empire romain: Leur condition juridique, économique et sociale, 2 Volumes. Paris: Guethner; New York: Burt Franklin. Refs. In French. The New York Public Library produced a microfilm in 1994. There is a section of Volume 2 (pp. 221-234) devoted to names. As early as Caesar, Jews were given the right to have Roman names. Description of different types of name adoption in Roman society: (1) Jews who bore Roman names combined with Jewish names (Alfius Iuda, Josephus Flavius), (2) the Jewish name kept in its original form but transcribed into Latin or Greek characters (Tamar, Ruben), (3) the Hebrew name latinized (Josephus, Iuda), (4) translation of the Hebrew into Latin (Agnella < Rachel, Benedicta < Berakha, and others.


Description of various aspects of Jewish naming from inscriptions and other sources in places such as the Jewish colony in Carthage. Description of the hellenization of names (pp. 636-647 and pp. 711-713) such as Menachem to Monimus, Isai to Isodorus (p. 639).

72. Romania


The Romanian names Botez (Abaptism) and Botezatu (Aone who has been baptized) are seen. Those who have the name are descended from a Jewish ancestor who converted to Christianity in the Romanian provinces of Moldavia and Wallachia. The name Neofit, occasionally given to Romanian Jews became Navrocki in Poland. Other names given to Jewish converts in Poland were Dobrowski (A goodwill) and Swiatlowski (the root is Alight). The reasons for converting are discussed. This include: exemption from taxes, religious belief, social ambition, and economic reasons.

73. Sages


Three types of usage are explained: (1) the etiological type, the origin of the name or nickname of the sage (Ila-Who-Spoiled-His-Mother=s-Manners in BT Baba Batra 9b; (2) using the sage=s name as a function of the general message of the story (Karna in BT Shabat 108b), and (3) where the name is not used directly in the story but its meaning is implied in the story=s structure (Avdan in BT Yevamot 105b).

*[73.2] Nehari, Yehiel. (1999; 1995). A The Sages= approach in onomastic Midrashim: The linguistic aspect. The name AShabta@ in
the Hellenistic Roman period. In Aaron Demsky (ed.) TATN2 (pp. 31-50, Hebrew section). Refs. Ramat Gan: Bar-Ilan University Press. In Hebrew. English abstract, pp. 177-178. A preliminary version of this article was abstracted in English and Hebrew in the program of ICJO2, 1995. n.p. Discusses names from the point of view of the darshan (professional expounder of Scripture). The main focus was the educational lesson rather than grammatical truth. Accordingly, names indicate the character of the name-bearer and contain a hint of future events.

74. Samaritan
*[74.1] Wust, Efraim. (1995). A The deletion of names in Samaritan manuscripts@. Books & People@, 9, pp. 9-12. Refs. Analysis of two Arabic documents from the 17th and 18th centuries in the collection of the Jewish National and University Library leads to the conclusion that the two copyists of the documents belonged to Samaritan communities. The mss. are unusual in that original Samaritan names were effaced. The reason suggested is that the two copyists converted to Islam at a later stage of their lives at a time (late 18th century) when their Samaritan communities vanished.

Sephardic: See: Spanish

75. Sicily/Sicilian
*[75.1] Bresc, Henri. (1986). A Un monde méditerranéen: Économie et société en Sicile, 1300-1450 [A Mediterranean world: Economy and society in Sicily, 1300-1450], 2 Volumes, Series Bibilothèque des écoles françaises d’Athènes et de Rome, Fasc. 262. Refs. Table. In French. An encyclopedic work on life in Sicily. Has a number of references to Jews but one (pp. 628-630) describes the naming structure. A table totaling 1846 individuals breaks down the number and percentage of Jewish first names by language (Arabic and Arabic-like, Latin and Latinized, Hebrew, and Uncertain), and time periods (there are 5) between 1250 and 1492. In the early periods, Arabic forms were dominant; in later, Hebrew. Among the most common from Arabic were: Busacca (Isaac), Mardoch (Mardãk), and Chayronus (Khayrãn, for ÛArãn). Names from Latin were Benedict, Gaudius, and Leonus.
Zeitschrift für Papyrologie und Epigraphik, 110, pp. 297-300.

Refs.
Discussion and comment on three names: Νεφέος, thought to be from Egypt, ζάτίνις, a Macedonian name but possibly used by a Jew from Egypt, and ζιλσος, from a tomb with both a menorah and a cross.

76. Slavic (includes Belarusian and Russian)
Explains that the required adoption of family names by Russian Jews beginning in 1804. Jewish family names can be classified as: toponymic, occupational, patronymic, matronymic, personal characteristics, and from animals and plants.
P. 603 has a mention of Czar Nicholas I giving a decree ordering Russian Jews to adopt a family name. The Jews were to adopt the name of the place they came from, their occupation, or some personal characteristic.
In czarist Russia many Jewish families attempted to keep their sons from being drafted by changing their names to the birth names of their mothers, grandmothers, or aunts or by adopting out the boys to families with no sons. This accounts for some situations where two brothers bore different surnames.
Uses the diachronous and synchronous approach to the study of the use of Jewish names and characters in Ukrainian literature from Ivan Vyshenskyj in the late 16th century to the more recent Petro Kozlanjuk and Mykola Bazhan. Names described are taken from Hebrew and Yiddish and often show influence. Among the names discussed are: Hilja, Chaiim, Esther, and Ruth.

*[76.6] Munitz, Benzion (1972). AIdentifying Jewish names in Russia@. Soviet Jewish Affairs, 2(3), pp. 66-75. Table. Gives the history of surname development in Russia beginning in 1804. Points out that it can be difficult to identify some Jewish surnames. Many Jewish are modeled from Hebrew. For example Munitz is derived from Menakem. Some names are translations (Shalom to Mirsky, Khayat to Portnoy). Patronymics (Solomonovich, Isakovitch) also explained. Several other patterns of bestowing and changing names described. Table lists approx. 90 names with meanings from different categories.

*[76.7] Pribluda, A. S. (1975). AEtyudi iz oblasti evrejskoj onomastiki [Sketches from Jewish anthroponymics]. Onomastica [Wroclaw], 20, pp. 241-251. Refs. In Russian. Comments and discussion on four prominent names: Aaron < Hebrew or, Alight@; Abba < Aramaic, Afather@; Margulis, Apearl@ an old Jewish name, disputable whether it is Hebrew or Greek; and Shor, < Old Hebrew, Aox@. Pribluda discusses some famous people with the Shor family name. Other Jewish names from animals discussed are Ber, Volf, Leib, and others.

*[76.8] Pribluda, A. S. (1978). AEvrejskaya antroponimika i ee osobennosti [Jewish anthroponimy and its features]. Onomastica [Wroclaw], 23, pp. 257-271. Refs. In Russian. P. Levi, D. Red=ko and others questioned whether Jewish family names were different than others and whether it was possible to identify a family name as Jewish. Pribluda explains that there are many family names which can be found anywhere except in a Jewish family. For data, he drew from a number of sources: telephone directory yellow pages from several cities, lists of writers, artists, and musicians, books, and inscriptions on tombstones. Shows that Jewish names have: (1)lexical features (Melamed, Hannuka (2) family names model features (Dayan, Shindel), (3) features by word-formation (Barkan, Berman).

*[76.9] Safire, William. (1998, Jul 30). ARussia=s pols@. NYTimes, A21. Points out the top leaders of Russia are either Jewish or half-Jewish. Among them are Yevgeny Primakov, né Finkelstein, and Boris Nemtsov.
Besides work on Russian surnames and those of other groups has a section on Jewish surnames (pp. 337-354). Names were influenced by Hebrew, Latin, Greek, German, Yiddish, and Slavonic. Topics include: surnames derived from given names, patronyms, metronymic surnames, occupational names, local names (from places), nicknames, and acronyms. For example, the section on metronymys (surname < a female name) shows that a name such as Mirkin < Miriam) has 32 root names and at least 100 or more surnames < from these female first names. Besides Mirkin, others are Bejlinsón < Spanish Isabella, Ráskin < Rachel.

Appears to be identical with section on Jewish names in the book above on Russian surnames except that references are not included.

In imperial Russian an individual seeking a name change had to petition the Czar. Investigation of the petitions submitted (most seem to be between 1890 and 1917) had various reasons given: surnames being missing, not existing, or being disputed; complications arising from family histories; cases of mistaken identity; and names being "ill-sounding" or "dissonant." The Situations mentioned for change of name include: Russian Jews who had converted to the Russian Orthodox religion; non-Jews with names like Gol-dshtein or Abramson; and a man named Braunshtein, an anti-Semite with a Jewish name (pp. 1058-1060).

Description of how an investigator was able to trace his surname to the name of an estate named Judeiske in Zagare, Poland. One technique of searching back ancestors was to use names that showed up in several families. For example, Shmuel showed up in several families.

77. Sociological

Emphasizes the role of group values in assigning of names showing that in his social group it was acceptable to retain his first name of Harvey (not changing it to Hayyim) whereas another man from Iraq named Fuad had his name rejected by a schoolteacher in favor of a Hebrew name. Goes on to explain why some North African Jews hold Berber names. Another topic is the images in modern Israeli society of names like Yoram (a middle-class Israeli-born male of European background who is Asquare or Asimple) and Freiha (a young Israeli-born woman of Middle East background with minimal education who dresses loudly). Concludes with a text from Samuel 1:17 that context is important in understanding names.

Fifty-eight Soviet Jews who had emigrated to Philadelphia and 49 American Jews answered questions on Jewish identity. Among other findings results show that American Jews at all ages when asked were more aware of their Hebrew names; most Russian Jews apparently did not respond to the question. Concludes that Soviet Jews have a strong sense of Jewish identity but one that is secular.

78. South Africa

Analyzed the names of 251 births of children assumed to be Jewish in Johannesburg with a few from Pretoria. The most popular Jewish boys names were: Daniel, David, Adam, and Joshua; for girls the most popular were: Talia, Yael, Gabrielle, and Danielle. 79 of the 179 boys had Jewish names; 37 out of 198, girls. The name Schneir is of Spanish origin and means Senor.

79. Spain/Spanish (Includes Sephardic)

century: David Abenacox, Yuçaf Handalo, Mosé Abençides, and Yçaque el Borgi.


El converso Martín Enríquez reconoce que ha recibido del guarda del peaje de Pamplona 20 libras de carlines prietos, como parte del pago de las 34 libras que se le debían por custias, traveseros y pluma, comprados en su tienda para guarnición del infante Luis."


surnames in secret. Notes are on p. 236.

*[79.5] Jiménez Jiménez, José Luis. (1986). ASubscription en hebreo, Òrab e y judeo Òrabe del libro R. P. 446 del archivo histórico de Mallorca [Subscriptions in Hebrew, Arabic, and Judeo-Arabic from Book R. P. 446 of the historical archive of Majorca]. Miscelánea de Estudios Arabes y Hebraicos, 35, pp. 41-52. Refs. In Spanish. Description of almost fifty 14th century business transactions reported from archives. Most appear to be in Hebrew with a Spanish translation. A few are in Arabic and in Judeo-Spanish. All have names mentioned such as: Amram bar Yosef, Yosef Tangi, Vidal Qrescas, and Moseh Dorafah.

*[79.6] Mascaró Pasarius, Josep. (Coordinada) (1970;1974). AMemoria de los relaxados por el St.º Off. de las Inqg.º de Mallorca, desde su fundacion, y sacada por el libro donde estan registrados aviendose reconocido sus processos [Report of those released by the Holy Office of the Inquisition of Mallorca since its foundation and taken from the registry book after the proceedings]. Historia de Mallorca. Palma de Mallorca: Graf. Miramar, Volume 5, pp. 609-744; Volume 10, pp. 45-180. In Spanish. Volume 5: Only pages 723-744 were seen. Lists the names of Jews, with their status, and place of residence who were in the records of the Inquisition. 608 items listed, some with more than one name. For example, AAntonio Vidal, Soltero, natural de esta Ciudad hixo de Juan Vidal, Mercader, y Maria Sanchez, ausente, fugitivo, por judío, relaxado en estatua en 21 de Mayo de 1489. @ [AAntonio Vidal, single, native of the city, son of Juan Vidal, merchant, and Maria Sanchez, absent, fugitive, for being a Jew, is released by the statute of May 21, 1489]. Pp. 609-722 not seen but they are assumed to have about 1200 additional items.

*[79.7] Melechen, Nina. (1998). ACalling names: The identification of Jews in Christian documents from medieval Toledo. Refs. In Donald J. Kagay & Theresa M. Vann (eds.) On the social origins of medieval institutions: Essays in honor of Joseph F. O=Callaghan (pp. 21-34). Refs. Leiden: Brill. Examination of 1100 documents going back to the period between the 12th and the 14th centuries containing 350 references to Jews show it was easy to identify a Jew: (1) a Jewish male was referred to as Don; a female, as Doña, (2) Jews had distinctive given names and surnames, and (3) a Jewish male was referred to Ajudio, @ a Jewish female as Ajudia@. In the 15th century, Jews
following legislation were forbidden to call themselves Adon. @ However, in Toledo the practice was still maintained. Discussion of the reasons for the triple identification of Jews.


General dictionary that contains given names and surnames from the Catalan language and names from other traditions that were present in the Catalan-speaking area. Among these are Hebrew, Arabic, and German. There are 15 names from the Old Testament in the main section (p. 116). These include: Adam, Noè (Noah), Miquel (Michael), and Samsó (Samson). Other names mentioned briefly (pp. 67-68) include: David, Ester (Esther), and Josep (Joseph).


**[79.10] Pita Mercé, Rodrigo. (1975).** AApellidos sefardis de los Balcanes y del Oriente Medio, existentes entre los judíos medievales de Lérida y Huesca [Sephardic surnames in the Balkans and the Middle East derived from medieval Jews of Lérida and Huesca]. Ilerda, 36, 221-247. Refs. In Spanish. Lérida and Huesca are in northeastern Spain. There are entries for 77 family names. These include: Alkalai, Astruk, Cobo, and Moreno. An entry shown as a sample is that for Perera, AAppelido existente entre les sefardis de Esmirna, Túnez, Bulgaria y Turnu-Severin en Rumanía. Posiblemente procede del apellido catalán Perera, existente actualmente en Cataluña y Aragón Oriental o del apellido portugués Pereira, ambos con significado de >peral. @

**[79.11] Pita Mercé, Rodrigo. (1983).** AUna lista de judíos de Monzón en el año 1397". Ilerda, No. 44, pp. 287-303. Refs. Monzon is a city in Aragon, northeastern Spain. Jewish settlement there goes back to the second half of the 12th century. Gives some history reports on over 40 prominent family and their members. Among the family names described are: Abdut < Heb. abd, (Aservant@), Aboniach < Heb. Ishaq [Yitzhak], (Isaac), and Gallipapa < Greek, kalli (Agood@) and papa (Afather@). There is also a listing of over 80 individuals from a document. Among the
names are Jeca Coreoní, Içach Gallipapa, fisich, Astruch Sanoga, and Gento Acaz.


Between 1280 and 1492, there was a migration of Jews from Languedoc and Provence across the Pyrenees to the Kingdom of Aragon and Catalonia. Description of over 60 family names and mention of family members. Among the names described are: Albanas, probably from Alban, a village in the department of Tarn in Languedoc and Alframgi, possibly derived from an Arabic form to refer to someone from France. Among other names analyzed are: Bacons, Carcassona, Montgay, Rosell, and Saporta.


Probably contains over 6,500 main entries and many variations. Index facilitates location of main entry from a variant. Contains entries for Bible names such as David, Jacob, and Jesurun with etymology, meaning, and variations (there are over 60 variations for Jacob). Also has many Sephardic names such as Ben Naim, Benveniste, Elbaz, and Verdugo.

80. Spelling/Orthography/Pronunciation


In 1929, Joseph Horowitz published AJewish proper names and derivatives in the Koran in the Hebrew Union College Annual. He restricted himself to the QurUOne and earlier Arabic literature. This research evaluates the work of al-Tabari and al-Tha-ulabi to investigate how spelling differences in important figures in the Bible and how these differences can be accounted for. For example, In Genesis, the name is Kedar; in al-Tabari, Qaydar; in al-Tha-ulabi, QaydhDr. The table shows the three versions of 12
Jewish documents and contracts require great care in spelling. For bills of divorce (gitin) are invalidated by incorrect spelling. Specific rules are in the Talmud, major halakhic works, Maimonides, and later codifiers. Relevant points stressed deal with choosing a biblical or common spelling for a biblical name (אַבִּיָּהוּ/אַבִּיָּהוּ) and types of double names. Other various conditions also discussed.


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Notes on the unusual form the letter nun took in the Bible. Nun is dropped in forms that usage might expect. Yet there are names like Yainkov (from Ya-akov), Speculates that the n sound came in as a result of the influence of European names like Jan and then came into Yiddish.


Uses examples to show the problems associated with families where members spell the surname differently. One example is four brothers whose surname was spelled as Westurn, Western, Weston, or Westren depending on which record was consulted. Another family had members who spelled the surname as Siml/Symel/Simel/Chimel.


Describes an experience trying to locate relatives named Nakan from the same town in Lithuania that his great-grandfather was from. Was eventually able to link up with a relative but learned that in transliteration that vowels can be changed. In this case, spelling the name as Naken would have led directly to a relative. Other suggestions on name spelling given to keep in mind for finding relatives.


The exact spelling of names is important for a get and also for a
ketubbah. There have been questions because of the halakhic importance of the correct spelling. Systematic lists date from the 16th century on. These are: (1) the 16th century Yam shel Shelomo of the Maharashal, (2) the 17th century book of names of Rabbi Simhah Cohen and the list of names Nahalat Shiva by Rabbi Samuel Segal, and (4) the commentators on the Shulhan Arukh, Even ha-Ezer, Para, 129. Altogether there are 1000 names from different historical periods which are an opportunity for the scholar to investigate.


Evaluates the linguistic and extra-linguistic factors affecting the spelling of personal names from the documents of Bar Kosiba and his contemporaries to the 2nd century CE. Attention paid to the spelling changes of personal names before Bar Kosiba. AEpigraphic and literary materials indicate that the pairs (1) ﺎ١٢٤٢٥-١١٩٨٩ and (2) ﺎ١٢٤٢٥-١١٩٨٩ appear consistently and exclusively to period (by and large, when ﺎ١٢٤٢٥ was in use, ﺎ١١٩٨٩ was not employed, but rather ﺎ١١٩٨٩.


Ram Avrahani deliberately misspelled his name as Avrahani on a subscription form he filled out for U.S. News and World Report so that he could see whether the magazine sold it to mail advertisers. The judge threw out the case.

81. Stereotypes


For four centuries biblical names of women as served as models of stereotypical heroic behavior. Judith of Bethulia has been the model of a femme fatale; Esther has been a model of innocence, kindness, and charm. Others mentioned are: Rachel, Miriam, Rebecca, Leah, Debrah, and Ruth.


Used the Osgood semantic differential and three other scales to
have 408 high school and college students in Israel rate 12
typical first names. Results indicate that Israeli names were
preferred to Jewish names, newly-coined Israeli names to those
with biblical associations, and general Jewish names to those
associated with the Diaspora. Names used were: General Jewish:
Aharon, Tsvi; Diaspora, Yehiel, Mendel, Leon, Herzl; Biblical
Israeli, Amnon, Michael; New Israeli, Uri, Tomer, Guy; Non-
Jewish, Robert.

of traits and status in literature and folklore@. ICJO2, 1995.
Abstracts in English and Hebrew. n. p.
Names can be used to describe individuals or groups. This use of
a name is affected by the time, place, and events. This study
categorizes how Jews and non-Jews applied them to Jews. Examples
are Lemekh, a hapless person, a failure; Jonah, a person running
away from an obligation to fight; and Menahem Mendel, a person
steeped in illusion, a fantasizer, yet an honest religiously
observant man.

article by Marg Gillies "The best years of our lives." Alumni
Description of the blistering memories of a man with an Anglo-
Saxon Protestant background who endured hostility and prejudice
because of his name which was perceived as Jewish.

Jewish names: Does prejudice increase accuracy@. Journal of
Abnormal and Social Psychology, pp. 61, pp. 144-145. Refs. Table.
Some studies had reported that prejudiced people were more
accurate in identifying Jews than non-prejudiced people.
Concerned about response bias in the procedure, this
investigation took response bias into account. It used two
samples (college students and army personnel) of high prejudice
and low prejudice groups as measured by items from the California
Anti-Semitism Scale to see whether there was more accuracy in the
identification of Jewish names by the prejudiced group. Concludes
that the prejudiced group did not have a higher accuracy of
identification rate.

* [81.6] Teitlebaum, Sheli. (1999, Dec 6). A Terri Sue generis:
Tovah Feldshuh found that taking a Hebrew stage name got her
career off the ground@. Jerusalem Report, p. 44-45.
The actress reports that she does not think that her career would
have been as successful in playing roles with Jewish themes with
her original name of Terri Sue as it was with her Hebrew name of Tovah.

82. Surnames (Family names) See also: 39. Individual/Specific Names


 In the discussion of shtetl life, there is mention and comment on over 50 family names that were taken from the name of the shtetl. Included are: Lovits from Lowicz (Łodź), Rohatyn from Rohatyn, Tomashewsky from Tomaszow.


 Gives some historical background for Ashkenazi surnames, especially the work of Leopold Zunz (Namren der Juden) and Gerhard Kessler (Die Familiennamen der Juden in Deutschland). Speculates on several names as to their origin. For others, he provides more definite information. The names discussed include: Gumpel, Lamm, Falk, Bär, Friedman, Katzellenbogen, and others.

83. Syria/n


 While names such as Yusuf, Musa, and Da=ud were common among both Jews and Muslims. Muslim society was not bothered by this but not so 18th century Muslim courts. The courts worked out ways to differentiate between identical names used by Jews and Muslims. This paper describes those ways.

84. Theophoric Names

Reports on 15 names among 40 inscriptions on pottery, wall plaster, and votive inscriptions on the rims of jars from the 9th century BCE found at a site on the road between Eilat and Gaza. Ten names had the theophoric element yo. Discussion of the theory that the yahu element is characteristic of Judah, while the yo element is only Northern Israelite.

Identification of a Nabatean in the Babatha archive named Yohana bar Makuta. His father’s name was Abdobdat and he lived in Arabia. This is the first case known of a non-Jew with a Yahwistic theophoric name. This case raises questions about inscriptions and reconstruction of Jewish life in the ancient diaspora.

Analysis of all the Israelites who probably bore Yahwistic from the time of the Judges until the post-exilic period, concludes that 95% bore Yahwistic names and 5% bore pagan names. These figures are confirmed by statistics calculated using the Israelite epigraphic onomasticon. The figures differ in variety and frequency with other ancient Middle East societies. Concludes that the data show a people overwhelmingly loyal to YHWH.

Theophoric names have a divine name or epithet as one of their elements. Theophoric names represent declarations about or petitions to the deity involved. Examples of different types include Šûrîyahû (YHWH is my light@), ŠabnAr ([My][divine] father is a lamp@), and Zacharias = zA karyΘhû (AYHWH has remembered@).
Similar theophoric names existed in other Semitic languages. AThe very fact that so many of the names in ancient Semitic societies, including the Israelites, were of a theophoric nature demonstrates a strong disposition toward the role of the divine in the lives of these people.

* [84.5] Toorn, Karel van der. (1996). AAncestors and
A . . . uses the evidence of early Hebrew onomastics for a reconstruction of the ancestor cult among the early Israelites. It focuses on the theophoric names that have a kinship term (such as father (Abjathar, *AThe father is excellent*)), brother (Ahiram, *AMy brother is exalted*) instead of the more usual name of a god (such as AJo@).

85. Turkey/Turkish


The bills of divorce included not only the names of the divorced couples but also the fathers of the couples making a total of about 4,000 men and 1,500 women. There are about 150 different men's names and 115 women's. Most of the men's names were religious and of biblical or Talmudic origin. Only 11 were of Romaniot, Spanish, Turkish, or Arabic origin. Women's names tended not to be of religious and came from Hebrew, Greek, and Turkish. The appendix (in Hebrew) lists all the names. Among the popular names for men are: Yosef, Yehuda, Elia/Eliyahu, Haim, and Nissim; for women, Esther, Sarah, Sultana, Zimbul/Zinbul, and Estrilya (Estrella). Some nicknames of both sexes are included.

*[85.2] Bornstein-Makovetsky, Leah. (1997). AThe names and kinnuyim (derivative names) of the Jews of Izmir in the 18th and 19th centuries according to the communal records of divorce@. ICJO3. Abstracts: English, p. 2; Hebrew, p. 2, Hebrew section. The divorce registers contain 1000s of names. Most men and women had kinnuyim [kinnuim]. The majority were Spanish but there were also Italian, Greek, Arabic, and Ashkenazic ones. Exceptional were Turkish kinnuyim. Comparison of the social and religious message of the men=s names vs. the women=s.

86. Ugaritic

Ugarit was an ancient city called Ras Shamrah 6 miles north of Latakia on the coast of Syria. Its high period was from 1450 to 1200 BCE. It used its own language along with others. Extensive listing with comments from noted experts of 32 divine names and ten epithets. Notes along with the comments on each name give references. Among the experts cited are Albright, Dahood, Driver, and Lipinski. Examples of divine names include Abn, Il, Ilib, and Ann. Examples of epithets include: alyn, gmr, mlk, and rkb.


In spite of the large amount of work and research done on Ugaritic documents in cuneiform from Ras Shamra, there is not enough concerning Ugaritic names. To advance in such an area is of major importance to the study of history, religion, and language. The article lists various divine names and epithets found in Ugaritic texts that shows the Apantheon.


Ugaritic was a Northwest Semitic language of northern Syria during the second millennium BCE. Gives meanings and unnoticed syllabic spelling for about 110 names. This follows the work of Frauke Gröndahl Die Personennamen der Texte aus Ugarit. For example (p. 117), Agdl, >Great (4.240 2 (bn . . . ; cf. Heb. gadol; and the PNN gd1 in Ezra 2,46; Neh 7,58; the root could also be Ato twist (e.g. Akk. gidlu, >strong of garlic=) - hence >Twister, Cheat. The second article has over 30 additional names.

87. Websites


Has a database of more than 20,000 surnames developed by Charles Kormos at Beth Hatefutsoth. There is a feature listing the name of the week with 50 names and a new name added each week. Among
the names listed are: Citroën, Donati, Mendes, and Sofer. For a small fee, viewers can send for more information on the selected names or submit their own choices.

Short introduction followed by listings of Jews and possible Jews. The list from Castilla, 1219, shows 9 names; from Navarra, 1350, 22 names; from Navarra, 1366, 25 names. Examples include: Juda Amatu, Samuel Abroz, and Fermosa.

http://www.s-gabriel.org/names/juliana/isabella/. 2p. for major heading. The Jewish names are in a one page section. Refs.
The main lists show 1957 men and 456 women who were in Queen Isabella’s account books. Of these, there are six identified as Jewish (Alengre, Buendka, Cachopo, Mosen Adida, Calahorrano, and Camaríño); one was identified as probably Jewish (Ysaque).

Lists over 1200 names of men and women. Examples include: Abraham l=Englois, Achart le péletier, Dame Adelie l=erbière, and Adri le chandelier.

Lists nine websites for Jewish names. All are included in this bibliography. Among these are three by Julie Stampnitzky and two by Juliana de Luna.

This site lists about 250 names of conversos taken from Antonio Dominguez Ortiz Los Judeoconversos en la España moderna (1993) Madrid: MAPFRE, 292p. Refs. Some conversos had royal commissions and were physicians to the crown or to lower members of the Spanish ruling class. Others were in religious orders. Still others were professionals or in business occupations. Ordinary lower class® conversos are not included. Included are: Bishop
Alonso de Burgos, Leon Pinela, Mayor of Oruru; Santa Teresa, and Benito Espinosa.


88. West Indies/Indian (Includes Barbados)


Records 1456 inscriptions from 11 cemeteries. Inscriptions are in one or more of the following languages: Hebrew, English, Portuguese and Spanish. Some are short as #1411 AMr. Moses Levy of Lucea, 22 Oct 1822 aged 66. He was a native of New York and resided on this island 40 years. Others have carvings along with two language inscriptions. There is a concordance of all names sort by name and year of death. While there are many biblical names like Abigail and Abraham as first names, there are also surnames like Cordova and Delgado. Additionally, there is a chronological index by date of death.


Has text taken from 375 Jewish tombstones. The inscriptions are in: English, Hebrew, Portuguese, and Spanish. The appendices contain approx. 225 more inscriptions taken from records but where the tombstones are no longer present. The oldest tombstone was that of Aaron de Mercado, 1660; the last, 1925. An example of an inscription (#323) is:

HERE LYETH THE BODY OF JAELL LATE WIFE OF MR DAVID NUNES CASTELLO WHO DEPARTED THIS LIFE THE 2D OF SEPTEMBER 1760 AGED 31 YEARS & 7MO5.
89. Women

*[89.1] Wong, Jacqueline Sprinces. (1992). An examination of the naming practices of biblical women in the J strand of the documentary hypothesis. (Master’s dissertation, University of Colorado), 192 leaves. Refs. Table. Illus. Extensive consideration of the background of the world of the Old Testament and the writing styles of the various strands of the Bible. Examination of the P, E, and J sources indicates that the J source is the most tolerant of the role of women. Concludes that the knowledge of women’s naming practices opens the way to understanding the social role of women in Ancient Israel.

90. Yemen/ite

*[90.1] Gaimani, Aharon. (1997). A Family names and kinnuyim (epithets) among Yemenite Jewry. ICJO3. Abstracts: English, p. 5; Hebrew, p. 4, Hebrew section. Evaluation of the lineage of families, their kinnuim, and their meanings during the Middle Ages and the modern period based upon families, their kinnuim, and their meanings during the Middle Ages and the modern period based upon colophons, ketubot, the register of the Sanha bet din, travelers’ accounts, and contemporary sources.

*[90.2] Gaimani, Aharon. (1999; 1995). A The names of Jewish women in Yemen. In Aaron Demsky (ed.) TATN2 (pp. 41–62). Refs. Tables. Hebrew summary, p. 106, Hebrew section. Ramat Gan: Bar-Ilan University Press. A preliminary version of this article was abstracted in English and Hebrew in ICJO2, 1995. n.p. Description and classification of 155 names from oral reports of emigrants from Yemen (but not recent ones) plus data from written sources. Most of the names are Arabic and are listed in Hebrew and English along with their meanings, 27 are Hebrew (Ex., Hannah, Segula, Sipporah). An example of an Arabic name is Barud (Gentle breeze). Social customs involving names commented on. A child could be named after a living relative. Finally, there is a list of 28 names of emigrants who changed their names.
on coming to Israel. Included are: Ghazal to Ayyalah, Zihrah to Sarah.


The investigation was based upon 512 marriage documents from the 18th-20th centuries. Males had names of Jewish origin while females tended to have names from Arabic sources. Men had the same names as their fathers and women married men whose names were the same as their father's. The customs which were objected to in some other Jewish communities.

* [90.4] Piamenta, Moshe. (1996). A intra- and intercommunal appellations in Judeo-Yemini. Proceedings of the Colloquium on Logos, Ethos, Mythos in the Middle East & North Africa, Budapest, 18-22 September 1995, Series: Arabist, 17, pp. 19-30. Refs. While most of the attention of this article is on intra- and intercommunal names, there are some personal names. Yemenite Jews transferred some of the divine appellations used by Muslims to Judaism, ex. rabb as-simA û AGod, the Hearer (of Israel) vs. similar Muslim names referring to Allah. Nicknames were given to Isaac (a good-for-nothing, loafer) and Jacob, Joseph, Aharon, Maimonides, Rabbi Shalom Shabazi of Yemen, and to Abraham.

91. Yiddish


The etymology of Jewish and non-Jewish family names shows the importance of study of East Slavic and Yiddish interaction. Description of words like the Yiddish khére (Agang, bunch of friends, society) which became Belorussian words and also surnames. Jewish surnames like Dónde (A good-for-nothing, loafer) came from Belarusian. Tóvbin in dialectical Ukrainian is Aa fat, clumsy person. At least 30 family names analyzed. Most came
from nicknames, often pejorative.


Evaluation of the naming customs used by 12 Jewish writers of the 19th and 20th centuries shows three periods. In the 19th century double names (Avrom-Shmuel) showed up in 23.5% of all first names. In the second period, the first half of the 20th century, double names were down to 10.7%, and in the last half were down to less than 1%. Giving nicknames to show a profession or personal trait (Dovid-Mekhaniker) has disappeared. Russian onomastic traditions have influenced Eastern European Jewish naming customs in the last 70 years.


Based upon Eastern Yiddish, explains there are three functional levels of first names: (1) full forms, (2) hypocoristic forms developed from base forms, (3) expressive (diminutive or affectionate derivatives from full forms or hypocoristic forms. Presents a linguistic system for explaining types at each of the levels, for example, azriel, daniel, and gavriel are base forms with trisyllabic stems. Many examples.


An alphabetical list of nicknames attached to Jewish inhabitants of the Lithuanian shtetl Pilvishke and some surrounding villages. Some of the names are in Lithuanian, but most are in Yiddish. Examples include: The Blind One (whose business was rather shady and not to be observed too closely), The Bridger (whose job was to receive the toll for those crossing the bridge), and The Throat (he said that he once drank so much he burned his throat).

1. General


and Syriac scripts (pp. 176-179).


**[1.7] Demsky, Aaron. (ed.). (1999).** TATN2. Ramat Gan: Bar-Ilan University Press. 197p. in English, 114p. in Hebrew section. 8 chapters in English with Hebrew summaries; 4 chapters in Hebrew with English summaries. Refs. Tables. Contains chapters on personal names by: Samuel Cooper on names as cultural documents, Aharon Gaimani on names of Jewish women in Yemen, Yitzchak Kerem on Sephardic and Romaniote names, Edwin D. Lawson and Irina Glushkovskaya on naming patterns of Georgian immigrants to Israel, Bezalel Porten on Aramaic documents from ancient Egypt, Abraham Torpusman on Slavic names in a Kiev ms. from the 10th century, Naomi G. Cohen on the name Shabtai in the Hellenistic-Roman period, Yehiel Nehari on the linguistic aspect of the Sages= approach in onomastic midrashim, Shamma Friedman on the dicta of the Talmudic Sages which echo the author=s name, and Admiel Kosman on Adam=s naming creatures and woman in the light of Aggadic and modern interpretations. For brief abstracts on these chapters, refer to the entry for each author in this volume.

**[1.8] Demsky, Aaron; Reif, Joseph A., & Tabory, Joseph. (eds.). (1997).** These are the names: Studies in Jewish onomastics. Ramat Gan, Israel: Bar-Ilan University Press. 158p. in English; 72p in Hebrew section. 6 chapters in English with Hebrew summaries. 4 chapters in Hebrew with English summaries. Contains chapters on personal names by: Leah Bornstein-Makovetsky on Jewish names in Istanbul, Aaron Demsky on names and no-names in the Book of Ruth, Esther Eshel on names in the Qumran sect, Harvey Goldberg on names in their social contexts, Gloria Mound on Jewish names in the Balearic Islands, Edwin D. Lawson on a bibliography on Jewish names, by Henry Abramowitch & Yoram Bilu on dreams involving names of Moroccan Jews, Hanan Eshel on names from Samaria in the Persian Period, Meir Bar-Ilan on the names of angels, and Aharon Gaimany on Yemenite names. For brief summaries on these chapters, refer to the entry for each author in this volume.

**[1.9] Gray, George Buchanan. (1896).** Studies in Hebrew proper names. London: Adam and Charles Black, 338pp. Refs. Although a relatively older work, it has been often quoted by
later researchers. There are two major directions. The first is
the chief classes of Hebrew names. These include names compounded
with a term of kinship (אبناء, “father,” בנים, “brother” and
others); an element of dominion (יושב, “king,” רoi, “lord”),
or an element of a divine name (שָׁמָשׁ, שָׁמַע). The second focus
is on the historical character of the names in Chronicles. Three
appendices show extensive lists and classifications.

Semitic proper names, (The John Bohlen lectures for 1910).
Goes to the earlier Babylonian and Assyrian names and the
philosophy behind them to help understand the Hebrew names of the
Old Testament. Has extended comments on Shamash, Marduk, Jehovah,
and others. Tries to explain the religious significance of the
bestowal of a name in ancient civilizations.

On Sephardic and
Romaniote names®. In Aaron Demsky (ed.) TATN2 (pp. 113-136).
University Press. A preliminary version of this article was
abstracted in English and Hebrew in the program of ICJO2, 1995,
n.p.
Description of five well-known families (Horowitz, Rapaport,
Jaffe, Abravanel, and Shaltiel) that originally came from Spain
and some whose relatives went to Central and Eastern Europe.
Variations on the names are given. Discussion of research on
first names in Salonika (Mercado/Merca, Chelebon, Rahamim).
Report on the Romaniote Jews, the Judeo-Greek speaking Jews of
the Byzantine Empire. Many of their names were Greek and they
were strongly influenced by Greek culture. Another topic is the
names of crypto-Jews in the Spanish world, the Anusim, and also
the Deunme (the Muslim crypto-Jewish followers of the false
messiah Shabetai Zvi.

Deutschland [The family names of Jews in Germany]. Leipzig:
Zentrastelle für Deutsche Personen- und Familiengeschichte E. V.,
151p. Refs. In German.
A detailed systematic treatment of Jewish family names. Includes
their various origins (placenames, patronyms, acronyms,
occupations, and others). Index lists at least 3800 names.

names. Translated from articles appearing in Igeret Lamorch
reprinted from Sovietishe Heimland which is in Yiddish. This is
File 902 (in English) at the library at Beth Hatefutzot (Museum
of the Diaspora), Tel Aviv, pp. 68p. + index. Refs.
Topics include: acronyms (non-inherited, Ramban, Rashi;
inherited, Marshak, Bogrov; occupational, Shatz, Shub; from
quotations, Barbash), communal family names (Parnas);
 occupational names (Melamed); geographic (Heilpern); kinnui (Hirsh). Many examples given of each category along with their meaning.


In the Middle Ages, as today, the first names of Jews varied from place to place. Jews had two names, the sacred name in Hebrew, and a vernacular name for the city. Three principles have been at work: (1) an onomasticon of names were used by Christians and Jews simultaneously, (2) some names were used exclusively by Jews, and (3) some names were used exclusively by Christians. The work of Kracauer [32.7] on Jews in Frankfort in the Middle Ages was discussed.


Raises the question and comments on why Israelites had non-Hebrew names, among them even theophoric names. And whether these names were taken freely or by order. There are five groups of names: Aramaic (Hadad is my light), Akkadian (Zīrubābel), Egyptian (Pinjās), Iranian (Bigway), and names of unknown origin (Šamgar). Lists over 100 names with citation sources.


Comprehensive description and analysis of pre-Hellenistic Israelite names for the expert. Topics include type of name of name, historical periods, compound names, non-compound names, feminine names, theophorous names, and prosopography. Indexes of names in Hebrew, Aramaic, and other scripts.


This is the classic work on Jewish first names to which many scholars have turned. Lists first names from Hebrew, Aramaic, Greek, Iranian, Roman, Syrian, Arabic, and German. Most, of not all, have citations for specific references. Probably covers 1000s of names.
2. Bibliographies


Contains over 300 annotated bibliographic items on Jewish personal names.


Among the 1000s of entries contains citations for 16 items in English, French, German, and Spanish journals on names. Most are in Spanish. An example is >Apellidos españoles y portugueses en Perú, de procedencia judía. = Judaica, no. 51-53 (set. nov. 1937): pp.190-193.


Contains over 20 citations of articles or books dealing with Sephardi names. Most entries are on pp. 380-381. Languages of citations include Spanish, Portuguese, and English.


Locates information on over 10,000 family names from published and unpublished material but available from libraries and archives. The bibliography is compiled from books, newspaper and journal articles, Jewish encyclopedia entries, family papers and family trees. Includes material from Jewish collections in the U.S., Australia, the Netherlands, England, Germany, Israel, and other countries.

3. Dictionaries/Encyclopedias


Contains extensive entries on AName@ cols. 3264-3270) and ANames@ (cols. 3271-3330). Topics include the structure of names, meaning of names, and divine names. Many biblical names described in detail. Among these are Nabal, Nahaliel, Nahor, Nahshon, and Nahum to cite just a few.


Has all entries of the hard-cover six volume edition. Also has the King James and the New Revised Standard Versions of the Bible. Articles of specific onomastic interest include ANames of
God in the Old Testament by Martin Rose [33.17], A Double names by G. H. R. Horsley [23.3], A Hypocoristic names [10.11] and also A Theophoric names [84.3] by Dana M. Pike. Each article has its own bibliography. Individual names can also be searched. For example, the unusual name Seraiah turns out to be held by eleven individuals. There is information on each plus a bibliography. Of course, individual names or terms can be searched in the Bibles as well.


A name-book for prospective parents. Contains entries for approx. 1500 male and 1500 female names from various categories such as Biblical (Zimra, Boaz) Talmudic (Meir), Yiddish (Alter). Foreign (Daisy, Marvin), and New (Hadar, Mati). Humorous cartoons on many of the entry pages.


The first of the Kolatch dictionaries of first names. Explanatory introduction. Index in Hebrew.


Detailed evaluation of the names in what Murtonen refers to as non-Masoretic Hebrew. Sources of data include C. F. Jean and J. Hoftijzer, G. Lisowsky, A. Schalit, and others. Statistical analyses demonstrate the pronunciation of vowels in the names of individuals as found in the various texts. These texts include Samaritan, Babylonian, and Old Palestinian. There are 1678 items on names listed. There are copious notes. Entries show the various forms in which the name has appeared with appropriate citations. For example the name אָשֶׂר (Asher) appears as =aAer, =Ar, =aAe', oṣr; oṣr, oṣrος and Latin aser depending on which text is used.


This edition is a revised and augmented translation of Bijbelse Encyclopedie (1975) edited by Willem Hendrik Gispen published in Holland. [Among the 5000 entries from the Old Testament, the New Testament, the Apocrypha, and other writings are many personal names and placenames. [Each name entry is thorough and has a pronunciation guide].

[A story of families: Family names from North Africa from origins to our times]. Jerusalem: Editions Ramtol, 870p. Refs. Has about 1200 major entries for Jewish surnames derived from different language sources along with background information. Many names have additional spelling or other variations. An example of name from Hebrew is Guerchon [Gershon]. Names derived from it are: Garzon and Guirchon. The name Guera comes from Berber; Khayat (Atailor®) from Arabic; Nebout from Italian; Paz from Spanish; and others. In addition to the information on the names themselves, there are citations of leading individuals with the name.

4. Acronyms


Ancient Middle East: See: Mesopotamia

5. Angels/Angelology

*[5.1] Bar-Ilan, Meir. (1997). AThe names of angels®. In Aaron Demsky, Joseph A. Reif, & Joseph Tabory (eds.) TATN1 (pp. 33-48, Hebrew Section). Refs. In Hebrew. English summary, p.150. Ramat Gan: Bar-Ilan University Press. A preliminary version of this article was abstracted English and Hebrew in ICJO1, 1993. Analyzes in broad terms the names of angels found in the Bible, the Pseudepigrapha, Qumran, Talmudic, Hekhalot literature, and magic texts®. Among the angels discussed are: Gabriel and Michael from the Bible and post-Biblical use, Raphael, Uriel, and Penuel from the Pseudepigrapha, Metatron, Sandalphon, and others from Greek loan words®. The basic problems of an angels® onomasticon are discussed.

*[5.2] Barton, George Aaron. (1912). AThe origin of the names of angels in the extra-canonical apocalyptic literature to 100 A.D. Journal of Biblical Literature, 31, pp. 156-167. Refs. Discussion and comment on 28 good angels and 50 demons. These beings were described in the Book of Enoch and the Ethiopian Book of Enoch as well as other places. In addition to Gabriel, Michael, Raphael, and Uriel other angels described are: Asfael, an angel of the seasons, Ramiel, a good angel who presides over visions, and Suryan, one of the good angels. Among the demons are Ananel, an arch-demon who brought sin to the earth, Asael, one of the leaders of the evil angels, and Devil, the arch-demon who tempted Adam.
5.3 Dan, Joseph. (1982). The seventy names of Metatron. World Congress of Jewish Studies, 8(3), pp. 19-23. Refs. Discussion of Sefer ha-Heshek, a short treatise printed in Lemberg in 1865. Metatron, according to Jewish mystics, is the highest power in the celestial world besides God. Each name given (there are more than 70) has its numerical value given in gematria. These names are equated to other names with the same numerical value (gematria).


5.6 Sperber, Daniel. (1994). Jewish angel names in magical texts, especially Semiseilam. In his Magic and Folklore in Rabbinic Literature (pp. 81-91). Refs. Illus. Ramat-Gan: Bar-Ilan University Press. Explains how the name Semiseilam, used in magical texts of Jewish character or influence can be traced to first or second century CE and is transliterated from Hebrew texts. In the Hebrew inscription includes the angel names Uriel, Gabriel, Michael, Raphael, Anael, Phanuel, and Saraphil (Seraphael?). Semiseilam has been interpreted as Sun of the World and Eternal Sun. Illustrations show amulets with inscriptions.

6. Arabic

in the Sîrah, there were names like Huyay, Sallâm, Finhâs, and Kalb. Kalb is assumed to be a hypocoristic form of Jacob (Yâlcûb/Yalqûb). There was no evidence of a pattern of dual names (one in Hebrew and one in the vernacular Arabic). Arabian Jews conformed to a culturally assimilated community.

* [6.2] Steinschneider, Moritz. (1901). **An introduction to the Arabic literature of the Jews.** 20 copies, collected, for private circulation, from the Jewish Quarterly Review, Volumes 9-13, 1897-1901. 219p. Refs. The first 8 sections deal with names and were reprinted from the 5 volumes so that the pages are not numbered consecutively. Obtained on microfilm from Harvard College.

The articles are based upon a series of lectures first delivered at the Veitel Heine-sche Lehranstalt, Berlin, in 1861, rewritten and expanded in essay form. Focus of the investigation is the Arabic names of Jews in A . . . all types of books, documents, letters, and inscriptions.® Descriptions of the types and classes of Arabic name. There are entries for 780 individual names, each with appropriate citation as to where found. There are comments on each name. For example, #99, AÎ¢Nûb (not Bashar), father of the astrologer Sahl (see Ѓ  ); Bischr ben PhinÎ€has ben (ibn?) Schueib (997, see Jew. Lit., p. 182)®. Among the practices brought out by Steinschneider (volume 9, pp. 620-622) is that Jusuf (Joseph) is called abu Jaâ可能会akub; Saâ€œadia Gaon, the son of Josef is called by Masî€udi, ibn Jaâ€œakub; Musa (Moses) is called abu Î€imran and also abu Harun (Aaron)[Ed. note. This is at variance with usage in the Hebrew Bible].

7. Aramaic


Aimé-Giron published an Aramaic ostracon containing three names. Driver interprets these as reading Nûb, the elder; Jesse (son of Shahî€), and Sar-laâ€œh, (son of) Simeon.


Points out that five works have been published on the Aramaic names at Elephantine, his own, Pierre Grelot, Walter Kornfeld,
Michael H. Silverman, and Ran Zadok. Kornfeld developed a six-field classification system. Porten proposes a ten-field scheme. A final topic is the role of onomastics in the study of religion. In this case, the Bethel names of the Jews at Elephantine which were not Jewish names.

*[7.3] Sayce, Archibald Henry; Cowley, Arthur Ernest; Ricci, Seymour de., & Spiegelberg, Wilhelm. (1906). Aramaic papyri discovered at Assuan. London: A. Moring, 79p. Refs. Illus. Very large format (49 x 36 cm.). In addition to text has 27 leaves (pages) of photos of the papyri. Description and report of the papyri discovered at Assuan in Egypt, popularly known as Elephantine. The items describe the business transactions of the Jewish colony. The discoveries include 41 papyri, 14 inscriptions, and 17 ostraka. The introduction is by Sayce. The detailed section on the language of the texts is by Cowley. The bibliography of other Aramaic texts found in Egypt is by de Ricci. The text of the papyri and other writing is shown in the photos and also Hebrew script. There are also translations into English with copious notes. Appendix I by Spiegelberg has explanations for about 20 Egyptian names in hieroglyphics. Appendix II is a detailed bibliography of papyri, inscriptions, and ostraka in various Egyptian museums in Egypt and elsewhere. The index of proper names has about 80 entries. Among the names listed are: Ethan, Gedaliah, Hanan, and Menahem.

*[7.4] Zadok, Ran. (1998). AThe ethno-linguistic character of the Semitic-speaking population (excluding Jews and Samaritans) of Lebanon, Palestine, and adjacent regions during the Hellenistic, Roman, and Byzantine periods: A preliminary survey of the onomastic evidence. Michmanim, 12, pp. 5-36. Refs. The time periods are: Hellenistic (332-64 BCE), Roman (63 BCE-323 CE), and Byzantine eras. The ethno-linguistic reconstruction is prosopographic and is based upon 450 individuals, mainly from the Phoenician-Palestinian coast and Idumea. Each individual name is listed by location. For example, the second entry (3.12) for Byblos is: Βοβριος (Aram./Arab.) s. of Θεόδωρς, und. (Jalabert: 139). Concludes that A . . . most of the inhabitants of Syria-Palestine in the Hellenistic and Roman-Byzantine periods were Aramaic-speaking. Only the regions on the fringe of the Desert and the Emešenian gap were predominantly Arabian owing to geopolitical reasons@. (p. 24). Citations given for the researchers on the names.

8. Artifacts (includes Amulets, Arrowheads, Bullae, Ostraca, Scarabs, Seals)

A Second Jewish Names Bibliography/Lawson

colored). Trans. from Hebrew by Judith Ben-Or; Edit. & Revised by Anson F. Rainey.

Arad was an important biblical city. It is in the eastern Negev between Beersheba and the Dead Sea. Archeologists discovered ten strata of civilizations going back to a period 10th-11th centuries BCE. The languages represented are: Hebrew, Aramaic, Greek, and Arabic. Eighty-five ostraca were found and are shown in photographs and line drawings. The texts of these ostraca are shown along with their translation. At least 35 names were identified including: Eliashib, Uriyahu (Uriah), and Shemayahu (Shemiah).


All three seals are scaraboid. The Moabite seal is of green jasper and shows a star and crescent. It is dated from 700-675 BCE and has the name kmšÔm (AKemosh is (my) kinsman). Kemosh was the national deity of Moab. The second, Aramaic, seal of transparent rock crystal. It shows a cow suckling a calf. It is dated to c. 900 BCE and has the name bÔlÔdn (ABAal has given fertility). The third seal is bronze and is identified as Hebrew. It shows a goat leaping. The name ydÔ appears and is interpreted as AYahweh has urged or AYahweh has appointed.

*[8.3] Avigad, Nahman. (1966). A Hebrew seal with a family emblem. Israel Exploration Journal, 16, pp. 50-53. Refs. The seal from the period of the Hebrew Monarchy has an inscription with the figure of a locust. The inscription is interpreted as: A Belonging to ÔAzaryaw (son of) HGBH. The interpretation is that HGBH was a patronymic, or probably the name of the family.


Precise description of 65 bullae. As an example, Bulla #7 translates as ABelonging to Baruch, son of Shimei. There is a total of 14 persons with 12 different names in the bullae: Elnathan, Eleazar, Baruch, Zichri, Hanana, Igal, Jeremai, Micah, Nahum, Saul, Shelomith, and Shimei. Many photos.

referring to either strength or ship. But the meaning is clearly
AYahweh is my strength@ rather than AYahweh is my ship.@ There
is a play on the word.

*[8.6] Avigad, Nahman. (1986). Hebrew bullae from the time of
Jeremiah: Remnants of a burnt archive. Jerusalem: Israel
Reports on 255 bullae found in Israel in locations that are not
precisely known. They were sold by Arab peasants to antiquities
dealers in East Jerusalem and Beit Sahour. There were 255 bullae
in all with 132 names of men. There were no names of women. Most
names were theophoric. The divine element yhw appeared in 80
names; Ùel in only 8. The most common names are: Neriyahu (9
times), Yishaùìel (9), Hoshaùyahu (7), and Mikhayahu (7). There
are over 200 photographs and drawings.

seals. Rev. and completed by Benjamin Sass. Jerusalem: Israel
Academy of Sciences and Humanities, Israel Exploration Society,
Institute of Archaeology, Hebrew University of Jerusalem, 640p.
Refs. Illus.
Contains photographs and drawings of over 1200 seals and bullae
from Hebrew, Phoenician, Aramaic, Ammonite, Moabite, and other
sources published through 1992. Some seals go back as far as the
8th century BCE. There probably are at least 2000 different names
since each seal bears two names. An analytic onomasticon is
included. There are over 800 references.

*[8.8] Ben-Tor, Daphna. (1995). The historical implications of
Middle Kingdom scarabs found in Palestine bearing private names
and titles of officials. Bulletin of the American Schools of
Oriental Research, 294, pp. 7-22. Refs.
Sixty-seven Middle Kingdom Egyptian scarabs bearing names and
titles of officials found in Bronze Age Canaan have raised
questions about the relations of Egypt and Palestine during that
period. Concludes that the scarabs had been plundered from tombs
in Egypt and were used in Canaan as funerary amulets. Appendix A
lists the inscriptions on the amulets found in Palestine;
Appendix B, clay sealings bearing 197 private names and titles
from Egypt and Nubia; and Appendix C, 94 scarabs found in
funerary contexts in Egypt and Nubia.

*[8.9] Berlyn, P. J. (1993). Engraved with the names@. Jewish
Bible Quarterly, 21(3), pp. 143-152. Refs.
Description of ancient signet-seals bearing names of individuals
in Israel. Many biblical passages cited that either describe
seals or are the basis for references. Among these are the story
of Judah and his daughter-in-law Tamar where he pledged his
signet (Gen. 38:17) and the Song of Songs (8:6) where the maiden
urges her sweetheart to Aset me as a seal upon thine heart.@
Aspects of the size, type of stone, and themes of seals

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described. Some of the seals are in the Israel Museum.


*[8.12] Naveh, Joseph & Shaked, Shaul. (1985). Amulets and magic bowls: Aramaic incantations of Late Antiquity. Jerusalem: Magnes Press; Leiden, Brill. 293p. + 40 plates. Refs. Iillus. Description of two types of magic artifacts dating from the 4th to the 6th or 7th cents. CE: amulets and inscribed bowls. The 15 amulets are in Jewish Aramaic, Hebrew, and Syriac. The 13 bowls are in Syriac and Babylonian Jewish Aramaic. There are also 8 amulets and fragments from Geniza. Each artifact is described and analyzed. In addition to the plates, there are a number of figures. The inscriptions are shown in the original language with English translation. There is also a glossary. Names are mentioned throughout. These include: Agbalta, Qarqoy, Zabinu, Zuni, and Gusi (p. 191) and Lithith and Mevakalta (p. 193).


Reports on archaeological discoveries of six seals from before the Babylonian conquest of Jerusalem in 587/586 BCE. Reasonably certain matches of the seal owners can be made with people in the Bible. The seals refer to: (1) Baruch, son of Neriah (Jeremiah), (2) Yerahmeel (Jeremiah), (3) Gemariah, son of Shaphan (Jeremiah), (4) Seriah, son of Neriah (Jeremiah), (5), Azaliah, son of Meshullam (2 Kings), and (5) Hanan, son of Hilkiah (Deuteronomy).


*8.17] Shanks, Hershel. (1987, Sept/Oct). A Jeremiah’s scribe and confidant speaks from a hoard of clay bullae. Biblical Archaeology Review, 7, pp. 58-65. Refs. Illus. Map. Description of a hoard of bullae dated from the end of the 7th century BCE to the beginning of the 6th century by Avigad. Among the bullae are those of Baruch, son of Neriah, who was the scribe to the prophet Jeremiah. Another bulla is that of Yerahmeel, son of the king. Eighty of the 132 names in the hoard are theophoric and have the element -yahu. There is also a discussion of bullae found at Wadi Daliyeh near Jericho from the 4th century and bullae and papyri from Elephantine from the 5th and 4th centuries BCE.

*8.18] Shanks, Hershel. (1996). A The fingerprint of Jeremiah’s scribe. Biblical Archaeology Review, 22(2), pp. 36-38. Refs. Illus. Description of some of the finds described in Deutsch & Heltzer’s Forty new ancient West Semitic inscriptions (1994). One, previously mentioned in [8.17], turns out to have what Shanks believes to be the actual fingerprint of Baruch, Jeremiah’s scribe. Another item is the seal of Asayahu, Aservant of the king. The Asayahu seal is unique in that it has a horse on it. Other parts of the book describe including a wine decanter with the inscription, A Belonging to Mattanyahu.

*8.19] Shiloh, Yigal & Tarler, David. (1986). A Bullae from the City of David: A hoard of seal impressions from the Israelite Period. Biblical Archaeologist, pp. 197-209. Refs. Illus. Maps. Bullae are the small clay seals used on the string used to bind papyrus documents. The documents were burned in the fire which occurred when the Babylonians burned Jerusalem in 586 BCE. There are 51 different Hebrew names with 82 altogether. A The most
common name is Elishama, which appears 4 times. The names Azaryahu, Bilgai, Hosha'yahu, and Zakkur each appear 3 times. 41 names or about 50% have the theophoric ending yhw. 3 names have the yhw prefix; 8 the el. 30 names are nontheophoric (ex. Ezer, Zakkur). Photographs of 16 individual bullae shown.


Discusses the names İBŞL, PLH, YWSTR, and MTNYH found on West Semitic seals.


Analysis of two collections of seals (Shiloh and Avigad) from the 8th century BCE focusing on Israelite names ending in -yhw and -yh concludes that A The existence of these bullae shows that seals with divergent spellings of the same name were used and that the presence or lack of the mater lectionis yod was not a matter of consequence. It is, however, important to scholars attempting to analyse these names, since the spelling with yod may indicate the presence of a long i in E'lisămāk and ĕlīnōz. (p. 233).

9. Bedouin


Evaluation of over 150 Bedouin names. Approximately 70% come from the s-l-m group (Apeace, safety), 15% are from the l-w-d group (Areturn). This last meaning Đ-m-d recalling the name of Muṣammad. Some of the names show historically diminutive patterns and the importance of fear of the Aevil eye. Classical Arab-Muslim names are now being more frequently chosen for children now than in the past.

10. Bible


The Testament of Levi is one of the books in the Testaments of the Twelve Patriarchs, a larger work which is in the Pseudepigrapha. These are disputed books from the period of the
Second Temple. They are in Greek. After offering various explanations on the derivation of the name Qehath, concludes that it is a notariqon. This means that each letter of the Hebrew spelling \( \text{QC} \) stands for an idea, \( \text{C} \) = "beginning" or "first one", \( \text{Q} \) = "majesty" or "glory", and the \( \text{K} \) for Torah.


A targum is an Aramaic translation or paraphrasing of the Old Testament. The Pseudo-Jonathan adds names to figures who are not named in the Bible. Description of 15 situations where characters (each involving more than one personality). Examples include: Gen. 21:21 where the wives of Ishmael are identified as Adisha, Ayesha, and Fatima; Gen. 32:25 where the angel with whom Jacob wrestled is identified as Michael.


Sets up a system for explaining why the X ben Y (ex., Abner ben Ner) form is used in the Bible. The principles involved are: (1) clarity, (2) for reasons of narrative form (a new character, a new scene, etc.), for formality, and (4) for contextual significance. Many examples presented. The style for women is also explained, ex., Michal, daughter of Saul and also, Michal, wife of David. Discussion also of the form ben Y (ex., ben Jesse) as derogatory or not depending on the context.


The purpose of the research is to continue the tradition of Martin Noth and the Jewish analytic tradition in the Apocrypha and Targumic literature. Among the names evaluated are: Nimrod (Ahero in sin@), Gedor (Ato construct@), Héber (Ato reunite@), Yequiel/(Yekutiel (Ato trust, have confidence in God@) and Neko/Nekao (Athe lame one@).

The Book of Jeremiah mentions over 30 people: royal officials, priests and temple officials, military leaders, prophets, and others, all of whom were supposed to have been active in the reigns of Jehoiakim or Zedekiah. Extra-biblical evidence has been used to study possible relationships between officials. The present paper seeks to extend these insights with an eye on the incidental historical data that can be gleaned from the seemingly novel-like prose material. Concludes that A... the Jeremiac prose material suggests that the prose material was composed not far removed from the events.


Evaluation of the evidence concerning the authenticity of three personal names containing bšt in 2 Samuel C Jerubesheth, Ishboseth, and Mephibosheth. Authorities discussed include: Fowler, Gelb, and Huffmon. The word (h)bšt as a divine epithet in Hosea, Jeremiah, and 1 Kings also discussed.


Critical analysis of 12 non-Israelite names found in the Book of Joshua: Rahab, Japhia, Jabin, Horam, Adoni-zedek, Debir, Jobab, Hoham, Piram, Sheshai, Talmai, and Ahiman. Most are West Semitic. Meanings are given, for example, Rahab means Ato make wide. The name of the deity was originally attached. It was a prayer to open the mother=s womb. Concludes that A... the personal name of non-Israelites preserved in the Book of Joshua are authentic personal names attested elsewhere in the ancient Middle East.


Gives a detailed review of the leading research on several aspects of names: etymology and grammar, prosopography, religion, wordplay, and comparative studies. Specific examples are given. Among the scholars referred to (including Hess himself) are: Cross, Kitchen, Layton, Pardee, and Zadok.


A One of the main objects... has been to adduce external evidence (i.e. from contemporary inscriptions) to show that even from the time of Abraham onwards personal names of the characteristically Mosaic type were in actual use among a section
of the Semites of Western Asia, and that it is consequently useless to talk any longer of a later post-exilic invention. Chapter 3 is devoted to personal names. Index for names.


* [10.11] Pike, Dana M. (1997). *Names, hypocoristic.* In David Noel Freedman (ed.) *Anchor Bible dictionary on CD-ROM* (3p. on printout). Refs. Oak Harbor: WA: Logos Research Systems. A hypocoristic name is one composed of a single element, the result of the shortening of an originally longer name. Rob would be a hypocoristic form of Robert. Bible examples are: ÖôbA d (Aservant [of]) or yôkin A(he) will establish. There is some suggestion that names like Saul existed independently. Implications for the study of hypocoristic forms.

* [10.12] Ramsey, George W. (1988). *Is name-giving an act of domination in Genesis 2:23 and elsewhere?* *Catholic Biblical Quarterly, 50*(1), pp. 24-35. Refs. Table. Examining different views and texts. Concludes that the act of naming is an act of discernment rather than domination. When Jacob named Bethel, Peniel, or the altar El-Elohe-Israel, he exhibited awareness of God=s activity and presence. There is no basis that this establishes a measure of control, rather it is certifying the dominion of God over these places.


* [10.14] Strus, Andrzej. (1978). *Nomen-omen: La stylistique sonore des noms propres dans le Pentateuque* [The name is the omen: The stylistic sound of the personal names in the Pentateuch], *Analecta Biblica, 80.* Rome: Biblical Institute Press, 253p. Refs. Tables. In French. Evaluates personal names in the Bible from the sound and style in Hebrew which is lost in translation. Topics include: names with simple etymologies (Gad, Asher), etymologies with poetic traits (Sarah, Jacob, Gershom), poetic etymologies that are tied in with narrative sections (Abraham, Ève, Penuel), etymologies generated from isolated phrases (Laban, Japhet, Zabulon), and others. A
name can appear in more than one category.

Israelite personal names. Bulletin of the American Schools of
Examination of the 194 biblical names ending in -yh or -yhw shows
that many are twinned in having a similar base but with different
terminations. This leads to the conclusion that the -yθ ending
is a short form of -yah. Presentation of a tentative history of
yθ = yh in ancient Hebrew.

10.1 Bible, Figures
Notizen, 62, pp. 51-60. Refs. In German.
Deals with various interpretations of the name Issachar.
In K. A. Deurloo et al. (eds.) Amsterdamse Cahiers: Voor Exegese En
Bijbelse Theologie, Volume 1, (pp. 62-74). Refs.
There is some controversy whether the names Elimelech, Naomi,
Mahlon, Chilion, Ruth, Orpah, and Boaz are historical or
fictional or some combination. Cohn concludes that Elimelech,
Naomi, Ruth, and Boaz are historical but that Mahlon, Chilion,
and Orpah are fictional.
*[10.1.3] Derda, Tomasz. (1997). ADid the Jews use the name of
Moses in antiquity? Zeitschrift für Papyrologie und Epigraphik,
Notes that in antiquity, Jews avoided the use of Moses as a
personal name. Other names not in use for a long time were
Abraham, Isaac, Jacob, and David. Suggests that these names were
considered too holy. Raises the possibility that the practice of
using the name Moses when he wrote, “Did the Muslim practice of
naming nearly every after the Prophet Muhammad exert an influence
on the Jews?
A close analysis of some passages from Genesis dealing with
Jacob’s meeting with Esau and his struggle with an unknown manCor
perhaps a god? The discussion pays special attention to the
meaning of the geographic names mentioned in the text (e.g.,
Mahanaim, Gilead, Jabbok) and to the names Jacob and Israel.
Description of a seal found dating from the 7th century BCE
probably found near Jerusalem. There is a 3-line description in a
script used prior to the Babylonian exile. The seal is translated
as ABelonging to zanan (diminutive of a name like zananyahu
AYahweh has favored), son of ṣilqiyyahu (AYahweh is my portion), the priest. ṣilqiyyahu is spelled Hilkiah when published in English. Discussion of Hilkiah the high priest during the reign of Josiah and the role of Hilkiah in discovering the Book of Deuteronomy. Reasons given for believing that this ring was that of Hilkiah.


2 Kings 4:12 has a reference to Gehazi, the servant of the prophet Elisha. There are various suggestions as to the origin and meaning. These include a connection to a South Arabic god Gzdand an Aramaic personal name Gzd. A Semitic origin is only hypothetic. A proposal is to connect the name to GzZY with the arrival of Egyptian names. There is an Egyptian name ḡmsw for gazelle (Gazellenhirsch) and animal names have symbolic meanings.


Comments on the listings of the five meanings of the noun Ùdm (osÚtÚ) in Ludwig Köhler and Walter Baumgartner= s Hebräisches und aramäisches Lexikon zum Alten Testament, 1967. These were: (1) the common meaning of >humanity=, (2) >skin, hide, leather=, (3) the personal name Adam, (4) >ground, earth, and (5) a geographic site identified with Tell ed-Dōmiye. Hess rejects the second and fourth of these meanings.


Proposes that most of the personal names in Genesis 1-11 do have attestations among the personal names of the Amorite world in the second millennium BCE. Comprehensive and detailed evaluation of: Shem, Ham, Japheth, Canaan, Enoch, Irad, Lamech, Milcah and others. Large bibliography.


After consideration of the views of many scholars, Assyrian-Babylonian sources, and many passages in the Bible, concludes that the root meaning of Samuel is not linked >to ask,= but rather ཐོ་མེད (sẖm̱ṯ and A l) and means A Son of God. Concludes A .. .in view of the importance that the doctrine of sonship to God has acquired in Christian theology, it is interesting and significant to find this doctrine current, even though in a crude form, at so early a period. (p. 104).

Assembles evidence to support the notion that there was an 18th century BCE Canaanite ruler named Jacob. A Canaanite seal found at Shigmona (near Haifa) lends support. This seal spells out $\text{Y}l\text{k}bHR$, the Egyptian transliteration of the Semitic Yakub.

Marshals evidence from archeological and historical work on civilization thought to be contemporary to the Patriarchal Age to confirm the descriptions of Ancient Israel in the Bible as being possible. This evidence consists of legal, political, and social practices. P. 56 gives confirmation of some names mentioned in the Bible such as Amraphel, king of Elam, and Tidal, king of Goiim. Explanation (p. 57) that the name Jacob and other names in Genesis like Isaac and Ishmael are Amorite imperfectives.

Discussion of the names Jacob and Israel. Describes versions of Jacob in other languages. For example, Vaknin/Waknin is a Berber diminutive form, Hagopian is an Armenian form; Giacomo, an Italian. Others also described.

Proposes that Adam in name-giving had two types of relationship: (1) an instrumental and (2), an expressive. Modern commentators find three approaches: (1) showing ownership (animals named or toward the woman, (2) distinguishing A . . . between giving names to animals and giving a name to a woman as a sign of friendship, and (3) name-giving as showing Adam=s efforts to discover his place in the world. These approaches are used to explain the midrash in Genesis Rabba.

Comment and discussion on the name Shubael(also spelled Shebuel),
the son of Gershom and grandson of Moses (1 Chr. 23: 16). Martin Noth had previously commented on the unusual character of this type of name as being nominal sentence expressing trust A(he place of) rest is AGod.


After examination of many researchers concludes A. . . . that the existence of a Hebrew root *yrb in the vocable *ךָּרַב not only corroborates the new etymology proposed for the biblical PN [personal name] כָּרַב, but it also approximates the meaning of that name.@ Suggests that it mean Acontentment@ or Aopposition.@ It may also mean Aadversary.@


*[10.1.18] Mack, Hananel. (1999). A The names of the ancients from Adam to Noah in traditional and modern commentaries. ICJO4. Abstracts: English, p. 12; Hebrew, p. 10, Hebrew section. The Midrashim explained less prominent figures than Adam, Eve, Cain, Seth, and Noah as Cain=s children, Lemech=s wives, and Nimrod. Modern scholars have beyond the midrashic and medieval commentaries and looked for analogies between some of the biblical heroes and ancient literature. An example is the work of M. D. Cassuto who saw a possible relationship between the Greek god Vulcanus and the biblical Tubal-Cain.

*[10.1.19] Margalith, Othniel. (1990). A On the origin and antiquity of the name Israel. Zeitschrift für die alttestamentliche Wissenschaft, 102(2), pp. 225-237. Refs. After sifting through the evidence of many investigators, concludes that כָּרֵב is definitely from Ugaritic Išra =el (p. 230), that the pronunciation is definitely Išra =el and not Isra =el (p. 235), that the meaning is AGod is Right.@ There are further comments as well.

Zeitschrift für die alttestamentliche Wissenschaft, 103(2), p. 274. Refers to an article published by M. Krebernik Die Personennamen der Ebla-Texte which was published at about the same time as the article by Margalith above. Krebernik pointed out that the name iš-ra-il appeared at Ebla (before the Ugarit period) with the connotation of Ajust. However, Margalith points out that there is no way of knowing how the sounds were pronounced.

*[10.1.21] Marks, Herbert. (1995). ABiblical naming and poetic etymology. Journal of Biblical Literature, 114(1), pp. 21-42. Refs. There are over 80 etymologies in the Hebrew Bible that are given a semantic interpretation based on phonetic correspondences. Many etymologies are examined including those dealing with Noah, Moses, and Jacob for instances where an initial or explicit gloss is doubled.

*[10.1.22] Nestle, Eberhard. (1896-1897). ASome contributions to Hebrew onomatology. American Journal of Semitic Languages, 13, pp. 169-176. Comments on 12 points on Hebrew lexicography that were of concern. Among these are: Eve (אֶבֶ֥ה) and Merab (מֶרֶ֥ב). Considered Merab an abbreviation for a family name meaning ABaal fights. Other names commented on are: Phinehas [Pinchas], Michal, and Issachar.


*[10.1.25] Zipor, Moshe A. (1999). AWho is Ieoul son of Asser in the Septuagint version of Genesis? Fourth International Conference on Jewish Onomastics, 1999, Bar-Ilan University. Abstracts: English, p. 20; Hebrew, p. 12, Hebrew section. This is explained by the variant Isoul which shows up in two Greek mss. Isoul is traced to “. . . the Hebrew theophoric name יְשֹׁעֵל (AMan of God), which is a different form of the biblical יָשֹׁעֵל which was contracted into
10.1.1 Bible/Figures, Maccabees
Refers to the work of Curtiss [10.1.1.2]. Suggests that the name was coined on the basis of Isaiah 62:2 AThou shalt be called by a new name which the mouth of the Lord will name.® Thus, maccab=yahu (maccab=maccabee). This was shortened to maccabee.
Evaluation of various theories on the spelling and meaning of what is commonly known as Maccabee. Notes two readings of the name and . Presents the theory of Franz Delitzsch that the name is an acronym for (What is like (comparable to) my father®). Curtiss concludes that Machabee is derived from the piel of Ato be extinguished®. Six appendices.

11. Bosporus Kingdom
The Bosporan kingdom was an ancient Greek state on Kerch Strait in what is now southern Ukraine. Jews came there in the 1st century CE and there is epigraphical evidence from the 1st to the 5th centuries. There are 18 inscriptions, some are thought to be clearly Jewish (Seimwn, ASimon®; Iouda, AJudah®); others may be such as ZADO. The names are important in understanding the monotheistic development in the area.

12. Brazil/iian
Extensive description and discussion of the history and genealogy of the first families in Brazil. Classification of patronymic names with many examples. Approx. 400 given names are listed with variant forms and for many, meaning. For example, Aarão is equivalent to Aaron and Aharon; Abulaish C APai da vida® [Father
of life]. There are descriptions of 172 founding families. Many of the prominent members are described. Variants on the name are shown along with information on the origin of the name. For example, Gabbay shows up as Gabay, Gabbai, and Gubbuy. It appears in the Bible.


The first volume of a projected series based upon archives in Lisbon on New Christians (Jews who converted to Christianity) accused of practicing Judaism. The period under consideration is 1605-1750. There are 1098 men and 721 women. They were either born in Portugal and living in Brazil or born in Brazil. Individuals are listed alphabetically by given name along with information on their address, marital status, others in family and ages, who denounced them, and the verdict.

13. Bukhara/Bukharan


Investigation of the name change patterns over three time periods (1940s-1960s, 1960s-1980s, end of 1980s to 1997) showed that in Bukhara (and also in Uzbekistan and Tajikistan) that there was a gradually increasing tendency to abandon Hebrew names in favor of Russian (or Western names in their Russian form over the first two periods. Some names popular with earlier generations were almost completely rejected in the 2nd period (Murdekhai, Yaqutiel, Zilpo). The reverse process began with massive aliya of Bukharan Jews in the 3rd period (Boris > Barukh, Elina > Esther).


The Bukharan-Jewish community developed a system of laqabs. These are what might be called nicknames or appellations in other communities. The purpose of the laqab was to distinguish men and women who had the same personal names. There are different types of laqab: (1) descriptive: physical, moral, (2) qualities of character: good, bad, (3) occupations, (4) ranks, (5) relatives, and (6) placenames. The laqabs have different language origins: Tadjik, Uzbek, Arabic, Hebrew, and Russian. Other aspects of laqabs also described.

14. Cataloging of Names


The Library of Congress, the central organization in the U.S. has set rules for the form of Hebrew and Yiddish names in Roman scripts. There is a Name Authority File to which libraries from around the world contribute under a program called the Cooperative Cataloging Project. Authors are listed by official name and cross references. The Name Authority File will supplant previous sources: the Library of Congress pre-1956 imprints and the Encyclopedia Judaica.

* [14.2] Walfish, Barry. (1983). Hebrew and Yiddish name authorities under AACR2". Cataloging & Classification Quarterly, 3(4), pp. 51-64. Refs. AACR2 stands for Anglo-American Cataloging Rules, second edition, which were adopted in 1981. Description of the problems related to the romanization of Hebrew and Yiddish names. A general aim of AACR2 is to use as heading for an author the name by which that author is most commonly known. For pre-20th century authors and/or those living outside Israel/Palestine, the Encyclopedia Britannica, 15th edition is most helpful; for 20th century authors in Israel/Palestine, the Encyclopedia Judaica is helpful.

15. Canaanite/Philistine/Phoenician


* [15.2] Gitin, Seymour; Dothan, Trude; & Naveh, Joseph. (1997). A royal dedicatory inscription@. Israel Exploration Journal, 47(1-2), pp. 1-16. Refs. Illus. Reports on an inscription dating from the 7th century BCE found at Tel Migne-Ekron, identified as one of the five Philistine capital cities. It is mentioned in the Bible and in the annals of the Neo-Assyrian kings. Several names are mentioned and commented on: Ikausu, Padi, Ada, Yu'ir, and Pitgiah.

* [15.3] Kempinski, Aharon. (1987). Some Philistine names from the kingdom of Gaza@. Israel Exploration Journal, 37(1), pp. 20-24. Refs. One of two ostraca (IDAM 84-208) found at Tell Jemmeh dating from the late 8th century BCE has what is assumed to be a census or
recruiting list of 8 persons. It is believed that the form of the names is X son of Y. For example, one individual is listed as šlm.anš (Šalum [of the] Annaš). Analysis of the first name of this and some of the others indicates a Semitic root while the second name has an Anatolian origin. Concludes that the first names of Semitic origin show the ethnic composition of Philistine society, the second preserves the clan=s name which originated in Anatolia.


*[15.5] Layton, Scott C. (1996). A Leaves from an onomastician=s notebook@. Zeitschrift für die Alttestamentliche Wissenschaft, 108(4), pp. 608-620. Refs. Discussion of five unrelated topics: (1), Phoenician influence on Samaria concluding that the ba=al names on the Samaria ostraca could have been borne by foreigners, (2), the deity name ŠEl, (3), Mathew 27:46, where Jesus calls out "λευτω "λευτω (this is interpreted as a short form of Elias, (4), epigraphic Hebrew hwšm and some related personal names, and (5), the biblical personal name kilyôn [Chilion].

*[15.6] O=Connor, Michael. (1987). The Ammonite onomasticon: Semantic problems. Andrews University Seminary Studies, 25(1), pp. 51-64. Refs. Ammonite is a South Canaanite dialect of Northwest Semitic. Comments and speculates on the etymology and meaning of 3 categories of names: (1) single-unit names referring to the non-human world (plant, animal, and phenomena names), (2) single-unit names referring to the human world (occupation and quality names), and (3) verbs in verbal theophoric names and related hypocoristica (there are 9 of these). There are examples for each category and subcategory. For example, gargar (Aberry@), gnŠ9(Ahumpbacked?), and (Ato purge, purify@). There are two excurses on Ammonite names at the end of the article.

*[15.8] Zadok, Ran. (1996). AA prosopography and ethno-linguistic characterization of Southern Canaan in the second millenium BCE©. Michmanim (Haifa), 9, pp. 97-145. Refs. Indexes. Comprehensive description and analysis of the prosopography of Southern Canaan in the second millenium BCE. The territory involved covered Palestine, Transjordan, and sections of the Sinai. The sample was 356 individuals minus those that are doubtful. Sources were Egyptian, Palestinian, Akkadian, and others. Extensive indexes are: geographical, prosopographical, onomastic, lexical, and grammatical.

16. Centers For Names
*[16.1] Avraham, Alexander & Bernhardt, Zvi. (1999). AThe project of computerization of the names at Yad Vashem©. ICJO4, 1999. Abstracts: English, p. 1; Hebrew, p. 1, Hebrew section. There are two categories of data collection of Holocaust victims at Yad Vashem: (1) the archives and library and (2) the Pages of Testimony of the Hall of Names. The database of the Pages of Testimony has produced names and information on 3,000,000 victims of the Holocaust. The database will add 10,000 lists of Holocaust victims the archives have recently indexed. Four utility databases were also developed. They are for first names, family names, placenames, and places were Jews were persecuted. Many potential uses for these data are predicted.
*[16.2] Demsky, Aaron. (1993). ABar-Ilan University establishes project for study of Jewish names and Jewish genealogy©. Avotaynu, 9(2), p. 37. Description of the formation of an interdisciplinary project for the study of Jewish names and genealogy. The project is to develop databases on Jewish names and a bibliography. The Center is to promote scholarly exchange.
*[16.4] Lande, Peter. (2000). AName search database at the U.S. Holocaust Memorial Museum©. Avotaynu, 16(1), p. 14. Description of the database which has opened with the names of 900,000 victims and survivors of the Holocaust. Inquiries can be directed to the Survivors Registry by fax at (202) 479-9726 or e-mail at <registry@ushmm.org>.
multimillion name databank. *Avotaynu*, 16(1), pp. 3-4. Description of the features of the new databank of Holocaust victims which opened at Yad Vashem in Jerusalem. Description of searches that can be made for names and their variants.

17. Change/Adoption Of Names

*[17.1] Amdur, Susan. (1995). AMy name isn=t Rapaport. *Avotaynu*, 11(2), p. 34. Narrates the experience of the author=s paternal grandfather, Simon Amdur, a resident of Riga, Latvia. To avoid the draft into the Russian army, Simon bought a false passport and name. Then came to the U. S. as Simon Rapaport. After the death of the grandfather, his son (the writer=s father) changed his surname back to Amdur. However, his brothers and sister kept the Rapaport name.

*[17.2] Bokstein, Ruth. (1980). Name changing in Israel 1923-1972. (Master=s thesis, Tel Aviv University), 124p. Refs. Tables. Hebrew summary. Random samples of 204 name-changers for each of five representative years from 1923-1972 were evaluated as a measures of the trends and transformations taking place in Israeli society. Among the results, it was found: (1) more than 90% of the changes were consistently into Hebrew, (2) diminishing frequency of traditional given names, (3) a growing proportion of theophoric names, (4) increasing nature-oriented names, (5) women=s changes equaled those of men in the first decade, then dropped off, currently there are signs of reduced sex differences, (6) many trends of Sephardic Israelis are higher than those of Ashkenazis.

*[17.3] Boonin, Harry D. (1995). AThe problems with names. *Avotaynu*, 11 (2), pp. 23. Description of the author=s experiences in tracing his grandfather. It turns out that his Hebrew name was Mordechai Zvi ben Lieb; his Russian name, Marcus Liebovich Davidovskii. His street name in Elizabetgrad (Russia) was Mordko Liebovich or Mordko Liebov. His Yiddish name was Hersh, Zvi in Hebrew. His affectionate name was Hershele. Apparently, after arrival in the U.S., he was known as Harry Davidow.

*[17.4] Cohen-Yashar, Yohanan. (1999). APhilo of Alexandria: On the change of names. *ICJO4. Abstracts: English, p. 5; Hebrew, p. 9, Hebrew section.* Description of Philo=s On the change of names. In it Philo set up categories based on answers to these questions: Who gave the name? Did the new name replace the old name permanently (Abraham) or did it alternate (Jacob and Israel)? Why didn=t Isaac change his name? Did the new name express a change in the character=s personality? Philo constructed a theory of
onomastics based on the Bible=s interpretation. According to Greek philosophy, followed by Philo, there is a distinction between proper names and generic names.


Two phenomena occur during the biblical period: name change or the addition of a second gentile name. The change whether self-initiated or brought about by someone else indicates a change in the person=s legal, social, or religious status and identity. Focuses on developments in Exilic times. Examples of change from Hadassah to Esther reflect names given by masters to their slaves and servants: change from Kelliah to Kelita reflect the efforts of the namebearer to assimilate into the host society.


To achieve social acceptance Jews in France of Alsatian, German, or Polish-Yiddish origin legally Gallicized their names early in the century. During World War II others also did this to avoid detection. Code names of French Resistance fighters also examined as well as the middle names of Marshal Pétain.

*[17.7] Frank, Margit. (1999). AVon Deutsch zu Szwedzk(i): Aus Ländernamen oder Nationalitätsbezeichnungen gebildete jüdische Familiennamen [From German to Swedish: Jewish surnames based on country names or national denotations]@. Onomastik: Akten de 18, Internationalen Kongresses für Namenforschung, Trier, 12.-17. April 1993, Band (Volume ) 4, Personennamen und Ortsnamen, Patronymica Romanica Band 16 , pp. 328-329. Refs. In German. Discussion based on article above presented at the same conference. Goes on to explain further how some names like Deutsch, Ashkenaz, London, Wallach, and Szwedzk(i) were derived. Reports that the family name London is not derived from the city but from the Hebrew אָמָד (lamad, Ato teach@). [Ed. note. There is also another word אָמָד (lamdan), Aa knowledgeable person, a learned man, a Talmudist@ that might be the source of the name].


In Ch. 2 (Encounter with Modernism: German Jews in Wilhelmian Culture), there is a description of the difficulties of Jews getting accepted in German culture. On p. 98, there is a note about Jews who changed their names to get better acceptance. Among these were: Otto Abramsohn to Otto Brahm, Max Goldmann to Max Reinhardt, Jakob Davidsohn to Jakob van Hoddis, and Julius Levi to Julius Rodenberg. Others Jews changed their names with no
intent to disguise.

*17.9* Glushkovskaya, Irina & Lawson, Edwin D. (1997; 1995). Name changes of Soviet Jewish immigrants to Israel. Namenkundliche Informationen, No. 70, pp. 9-25. Refs. Tables. Figure. A preliminary version of this article was abstracted in English and Hebrew in ICJO2, 1995. n.p.

Examination of the naming patterns of 1455 Jewish immigrants from the Soviet Union to Israel showed that about five percent changed their names. Most changers were under 30. More males than females changed their name. More from European Russia changed than from Central Asia. Hypotheses presented for these differences. Tables show the name changes. Examples include Svetlana becoming Sarah and Evgeny becoming Ephraim.

*17.10* Gordon, Albert I. (1949). Jews in transition. Minneapolis: University of Minnesota Press, 331p. Refs. Table. Description of the Jewish community in Minneapolis. One topic covered (pp. 61-65) is that of name changes. The appendix (pp. 318-320) has a table listing approx. 150 name changes among Jews in Minneapolis from 1901-1945. Examples include: Cohen to Colman, Copelovitz to Copel, Goldberg to Berg, Nachovnich to Nash, and Wiseman to Whitman. Relevant refs. are on p. 315.

*17.11* Koppman, Steve & Koppman, Lionel. (1998; 1986). A treasury of American-Jewish folklore. Northvale, NJ: Jason Aronson, 390p. Pp. 258-262 have stories, mostly humorous, about Jewish names. Most of the stories have been around for some time. They include the one about how Mordecai Schulowitz became Shane Ferguson and what happened when a family named Kabakoff changed their name to Cabot.


During the British Mandate period from 1921 until 1948, there were over 28,000 name changes recorded in the Palestine Gazette. Most of these were Jews. The original listing has been assembled in alphabetic order by family name for both the old name and the new name. There is also a description of the Daitch-Mokotoff Soundex System followed by an extensive table showing the pronunciation of the names.


Description of factors involved with name changes. These include: patterns in the Bible, imposed changes, individual decision, escape from the old name versus ideology of the new name, changes made by immigrants or immigration officials, and others.
First-hand account of a man whose family changed its name from Rosenberg to Ross to avoid prejudice. Finally, after years of trying to deny his Jewish heritage, and with pride in his Jewish identity changed his name back to Rosenberg. He also took a Hebrew first name of Tikvah (AHope).

Name change among Bukharan Jews was investigated in three time periods from 1940 on. Results show: (1) a gradually increasing tendency to abandon Hebrew names for Russian or Western in Russian form (EphraimCEdik/Edward, BrukhoCBella/Isabella); a similar pattern with Central Asian Muslims; (2) some names popular in earlier periods were rejected in the second period (Murdekhai, Zilpo); and (3) a reverse pattern with the massive aliyah of Bukharan Jews in the third period (ArtyomCAvraham, SvetlanaCOrly).

18. Christian America
Hebrew names were part of the biblical tradition of Christian America in the Colonial era. This shows up in 400 geographic names. This tradition also appears in the names of American leaders. Mention of Noah-Ham-Cush names during debates over slavery.

19. Coins
There is little information on Samaria during the Persian period. Economic documents and two hoards of coins minted during this period (4th century BCE) give information on the 100 Samarian leaders and others concludes that a large proportion of people in Samaria bore names with Israelite theophoric elements.
Comments on the views of B. Kanael and J. C. Meshorer on their views of Greek and Hebrew equivalents that may lead to misunderstandings. While Hyrcanus I was called John, it is possible but not certain that Hyrcanus II was called John. Another case cited is that of Matthias Curtus.

20. Columbus

Description of a forthcoming book The life of Cristoforo Colonne by Prof. Alfonso Ensenat de Villalonga of Valladolid University, Spain. Villalonga explains that Colonne wrote and spoke in Castilian and Portuguese. He explains that the man born Cristoforo Columbo in Genoa became Cristobal Colon in Spain. In Portugal, Colon was sometimes corrupted to Colom which in Italian translated to Colombo. A further conclusion is that AColumbus (Colonne) came from Jewish origins now seems remote.@

21. Confusion Over Names

A fictional story with the description of the confusion over first names in czarist times reminiscent of the Feldblyum reports below.

Investigation of a Jewish family genealogy going back to 1810 shows that alternate surnames were used by a family. Concludes that "... alternate surnames in the civil registry records for 19th-century Russian Poland can lead to confusion, omission and even errors among the family branches constructed from these records."

Analysis and classification of documents written in Hebrew between the 10th and the 14th centuries in Catalonia. Demonstration of the confusion in transcribing names. Study includes toponyms, toponyms that became surnames, non-Hebrew anthroponyms of men and women and of Jewish men and women, translation of Hebrew names into the vernacular and the Romance influence on Hebrew syntax.

Description of cases of confusion over the variations in Jewish first names. Many situations refer to young men being drafted
into the czar=s army. This is followed by a history of first names from the time of the Babylonian Exile to the problems of trying to satisfy the Russian authorities in the 19th century. Many examples. Because of the recent interest in genealogy and to help people identify family members, Feldblyum decided to translate Iser I. Kulisher=s Sbornik dlya soglasovaniya raznovidnostey imen A collection to reconcile variation of names]. This book explains many of the variations possible.

*[21.5] Ilan, Tal & Price, Jonathan J. (1993-1994). ASeven onomastic problems in Josephus= Bellum Judaicum [The Jewish war]@. Jewish Quarterly Review, 84(2-3), pp. 189-208. Refs. Discussion of onomastic confusions: transposing of John of Gischala and Simon, the delegation against Josephus, Bagadates, Gephtheos, and others. In some cases, the best explanation is a textual error; in others, A . . . apparent contradiction may be resolved to yield new historical information. In some instances neither approach provides an adequate explanation . . . . In such we must simply accept the existence of an important gap in our knowledge, caused by tendentious, carelessness, ignorance, or lack of interest on the part of Josephus.@

22. Conversos/Crypto-Jews/Marranos


Conversos adopted family names based on mainstream Catholic names. Many crypto-Jewish women kept Hebrew names, others used an official Spanish baptismal name but kept a secret Hebrew name. Recent studies in the American Southwest on crypto-Jewish names have shown that male first names and last names take on Greek names. Other areas studied have been Portugal, the Balearic Islands, and South America. Crypto-Jewish Muslim Deunme of Sephardic origin from Salonika also investigated.


The Balearic Jewish community officially ceased to exist after 1435. Nevertheless, many Conversos not only secretly practiced their religion but also kept links with their families abroad. An example is the links between Palma de Majorca and Salonika, Greece. One Balearic family currently searching for Jewish roots is the Sora family.

Press. A preliminary version of this article was abstracted in English and Hebrew in the program of the ICJOI.
The Balearic Islands are located off the eastern coast of Spain and consist of Majorca, Menorca, Ibiza, Formentera, and smaller islands. Jewish traders were there in the Phoenician period. The islands have seen many invasions and rulers. Explanation of the terms Converso, Marrano, and Chueta. Jews from Palma (Majorca) who converted in 1435 (Conversos) A . . . were never accepted as truly believing Christians . . . @ and were known as Chuetas. Some Chueta names are: Aguilo, Bonnin, Pico, and Pomar. The appendix lists about 50 family names.

Description of the colony established in St. Augustine by Andrew Turnbull, a Scottish doctor, for Crypto-Jews in 1767. The 1813 Census shows 13 surnames of the original settlers. Among the names are: Andreu, Benet, Capo, Sintes, and Triay. Among the first names were Raphael, Gabriel, and James; for girls, Miriam and Sarah. AMarranos had frequently more than one name, one for the outside world and another for within the home.@ (p. 7).

23. Double Names/Paired Names

The Babylonian Exile (6th century BCE) had an influence on the naming process. Double names were usedCone a Hebrew name and the other a vernacular one. Examples are Hadassah-Esther, Daniel-Belteshazzar, and Hananiah-Shadrach. (Double names also discussed in the Assyrian exile of the Northern Israelites in 721 BCE). Comments on the identity of Sheshbazzar, Prince of Judah being Shealtiel, the eldest son of Jehoiachin. List of 10 double names.

*23.2 Gabber, Amnon. (1993). A Paired personal names in Jewish communities@. ICJO1 Abstract in English and in Hebrew, n.p. Paired personal names became common from the 16th century on. They come from: (1) biblical sources (Benjamin-Ze-ev, Naphtali-Hertz), (2) ancient customs and traditions, and (3) combinations translated from other cultures (Hayya-Clara, Elieze-Lipman).

concerns a 70-year-old convert (Veturia Paulla) who took the name of Sara. At the use of a patronymic as a double name which then ousts the primary name appears to be a Semitic feature, not confined particularly to Judaism. In the OT the name Bath-shewa at 2 Sam 11:3 appears to be an example... Double names associated with the New Testament also described.

24. Dutch/Holland

*24.1* Beem, H. (1969). *A Joodse Namen en Namen van Joden* [Jewish names and names of Jews]. *Studia Rosenthalia Holland*, 3, pp. 82-96. Refs. In Dutch. English summary. The wanderings of the Jewish people are reflected in their names. Ashkenazi Jews in medieval Europe coupled French, Italian, and German names with their Hebrew equivalents. The Hebrew name was used in the synagogue. Women=s names were less conservative. Description of the types of surname taken in 1808 when all citizens had to adopt surnames. Concludes with a study of lists of Jewish names in several Dutch towns. Examples throughout.


*24.4* Polak, Karen. (1999). *Door namen word je zichtbaar=: Joodse naamsveranderingen na de oorlog* [A name makes you visible: Jewish name change after the war]. *Auschwitz Bulletin*, April, pp. 9-11. In Dutch. Discussion of the name changes of two married women who changed their maiden names. One, a Jewish orphan, was given the name of her adoptive parents but as an adult decided to reclaim her murdered parents= name. Author abstract.

*24.5* van Straten, Jits & Snel Harmen. (1996). *Joodse voornamen in Amsterdam: Een inventarisatie van Asjkenazische en bijbehorende burgerlijke voornamen tussen 1669 en 1850* [Jewish first names in Amsterdam: An inventarisation of Asjkenazi and
matching civil first names between 1669 and 1850]. Available from: Dr. Jits van Straten, Hertogweg 11a, NL-6721 Bennekom, Holland. 178p. Refs. Illus.

The plan of the authors was to develop a system that would match civil and Jewish (Hebrew and Yiddish) names of Dutch Jews who lived mostly in Amsterdam between 1669 and 1849. The term "Jewish" includes both Hebrew and Yiddish names. When names from either of these languages are written in a European language, they have to be transcribed. This leads to possible errors along the way. The main part is a long table of at least 4,700 entries. These entries on first names are based on (1) records of the Jewish community and (2) records of the civil community. The records include marriage and death registers. The data are set up in five columns, the civil first name, the name in Hebrew, transcription of the Hebrew name into roman letters, Yiddish first name, and the transliterated Yiddish name. While all entries have the first column, there are only two of the other columns used for the remaining entries. Using the left column which is in alphabetical order, it is possible to identify the Hebrew or Yiddish names associated with it. Knowing the civil name, one can identify all the possible variations in either Hebrew or Yiddish.

25. Egyptian/Elephantine

*[25.1] Dijkstra, Meindert. (1998). AThe element -hr in Egypto-Semitic names@. Biblische Notizen, 94, pp. 5-10. Refs. After examination of the work of other scholars such as Posener, Albright, Redford, Ward, and others concludes that -hr is intended to transmit the Semitic >ilu. Listing of Egypto-Semitic names with the element -hr.


Amarna is the site in Egypt, north of modern Asyut, of the ruins and tombs of the city of Akhenaton. It was built on the east bank in the 14th century BCE. The purpose of the investigation was to catalog the personal names, placenames, and divine names in the Tell el-Amarna cuneiform texts. Compares the results to that of others. Examines the etymology of each name.

*[25.3] Hess, Richard S. (1986). APersonal names from Amarna: Alternative readings and interpretations@. Ugarit-Forschungen, 17, pp. 157-167. Refs. In 1915, J. A. Knudtzon published Die El-Amarna-Tafeln, the most frequently used work dealing with the Amarna letters. Since that time there has been a great deal of work. From that research 18
names with alternative readings identified as Egyptian, West Semitic, Hurrian, Indo-Aryan, Akkadian, Anatolian, and Unidentified are presented. For example, Appiša. The 'ap-pi-šiša of EA 58.6'; 69.25,29 should be identified with the tur-pi-šiša-a of EA 100.12 and 105.35. Evidently, the tur is an inaccurate writing of the ap sign. If so, the responsibility for the misreading of this Egyptian name must go back to the original scribe. There is also a listing of 13 Adoubtful= names also with comments.


*[25.5] Hess, Richard S. (1989). The operation of case vowels in the personal names of the Amarna texts. Mesopotamian History and Environment, Occasional Publications 1, Mesopotamie et Elam, Actes de la 35ième Rencontre Assyriologique internationale [Belgium], 36, 201-210. Refs. Evaluates the possibly ten personal names which occurred at least twice in the 382 cuneiform Amarna texts. Among the names considered are: a-bi-mil-ki, the official of Tyre; a-ma-an-ap-pa, an Egyptian official, and a-zi-ru, the son of abdi-aši-ir-te. The operation of case vowels is not limited to Semitic language groups. Case vowels were found in 4 West Semitic names, 3 Egyptian, and 1 Akkadian. No case vowels were found in Anatolian, Hurrian, and Indo-Aryan names.

*[25.6] Hess, Richard S. (1993). Amarna personal names, (Dissertation Series, American Schools of Oriental Research). Winona Lake, IN: Eisenbrauns, 292p. Refs. While the work of Moran lists all the personal names in the correspondence from Amarna, it does not include nonepistolary texts. This work attempts to fill that gap. Over 200 names are analyzed according several categories including: spelling, occurrence, and case. There is a grammatical analysis for West Semitic, Egyptian, Hurrian, and Kassite names. There are glossaries and cross-references. Extensive bibliography of over 800 items.

Concludes there are at least three, possibly five names that are West Semitic. One is Twt\textsuperscript{1} which is linked to Dawdi and finally David, a century before King David. The second stela is in Cairo and is about a land deal. Neither stela was reported previously.

* [25.8] Moran, William L. (1992). *The Amarna letters*. Baltimore; London: Johns Hopkins University Press, 393p. Refs. Maps. This work is a revision of *Les Lettres d=El Amarna* published in French by Les Éditions du Cerf (Paris, 1987). It is a translation with comments on 382 cuneiform tablets in the Akkadian language. found at el-\textsuperscript{=}üAmārna (about 190 miles south of Cairo). These tablets date from the 14th century BC. The tablets give evidence of the social and political history of the region. There are about 400 personal and divine names which appear, many if not most, are translated.

* [25.9] Silverman, Michael H. (1970). *A Hebrew name-types in the Elephantine documents*. *Orientalia*, 39, pp. 465-491. Refs. Continues discussion begun in his A Aramaean name-types in the Elephantine documents published in the *Journal of the American Oriental Society*, 89, pp. 691-709 (TATN1: [13.1.3] p. 111). Systematic, detailed analysis of the phonology and morphology of the Jewish names at Elephantine shows that: (1) the names from Hebrew were early and represent only a minority of the Jewish names, (2), there were few Jewish names from Aramaic, and (3) the majority of names were from Hebrew Aramaic.

* [25.10] Tcherikover, Victor A., Fuks, Alexander. (1957-1964). *Corpus Papyrorum Judicarum I-III*. Jerusalem, Cambridge, MA: Magnes Press/Harvard University Press. Refs. Figures. Illus. The topic of this research is the papyrus writings in Ancient Egypt. Many situations involving Jews are described. There are over 500 papyri. They are written in Greek and are translated as much as their condition makes possible. Volume 1 has the Prolegomena and covers the Ptolemaic Period. One example is the description of Jewish soldiers and military settlers in the 3rd and 2nd centuries BCE (Volume 1, pp. 147-148). A The papyri gathered . . . contain nearly 90 names (including the patronymics) of Jews, among them about 25 percent Hebrew names. Of the 30 Greek names, nearly a third are theophoric. . . . no Egyptian names are recorded among those of Jewish soldiers and settlers.

The second volume, the Early Roman Period has Section IX includes a section on Jewish names from Apollinopolis Magna (modern Edfu). There are genealogies of 14 families and 69 papyri dealing with taxes paid by Jews. Volume 3, the Byzantine Period has about 100 inscriptions and a prosopography of the Jews in Egypt (about 1800 items) from all the places of Jewish habitation. Each volume has an index of personal names (in Greek script).
26. England/English


*[26.2] Roth, Cecil. (1979;1978). A history of the Jews in England, 3rd ed. Oxford: Clarendon, 311p. Refs. Reports that following the Norman invasion the Jews who came to England were called by the French equivalents to their Hebrew names (pp. 93-95). Examples include Deuleben or Benedict (Berechiah, Baruch), Bonevie or Vives (Hayyim), and Bondi or Bundy (Yom-Tob). For women a Hebrew equivalent was not necessary. Examples include: Bona, Precieuse, and Swetecot. Surnames showed: place of origin (Lumbard, de Hibernia), occupation (le Mire, le Scriveneur), and personality characteristics (Rufus, le Fort)(p. 94).

*[26.3] Seror, Simon. (1995). ALes noms des femmes juives en Angleterre au moyen âge [Names of Jewish women in England during the Middle Ages]. Revue des Études Juive [Paris], 154(304), pp. 295-325. Refs. Table. Jews lived in England from 1066-1290, arriving from France. It is estimated they numbered 4000-5000. They were identified in archives in several ways: as the daughter, wife, widow, sister, daughter/niece, or mother of someone. They could also be identified by place, occupation, or a physical characteristic. Some men were identified as being the son of a woman (rather than a man). While men had two names, one vernacular, one religious, only two cases were found with womenBtwo Miriams used Muriel. The table shows that Belle/Bellaset, Fleur, and Avigay were the most popular names. There are about 100 main entries, many with variations. Entries show origin and meaning along with citation of document where found. Names found in France at this period are noted.

27. Epigraphy

Reviews the discoveries made at Tel Dan (near the headwaters of the Jordan River near the northern border of Israel) from the 9th century BCE. One inscription refers to the AHouse of David.@ Other names mentioned are Baalpelet (AMay Baal rescue@), Immadiyo (AGod is with me@), Zkryo/Zechariah AGod (Yahweh) remembers@, and Hadad.

There are 84 pages of introductory and comment material by Lifshitz. There are over 700 inscriptions described in the book as a whole. Most are from Rome but other places in Italy, Greece, and Germany are also represented. There are photos of many. Some inscriptions are questioned. Most names were in Latin. There are indexes of names. Among the names (with their frequencies) are: from Latin: Aurelius (10), Iuda/Iudaeus (9), Julia (9), Maria (11); from Greek: ΖIo<δας [Judas] (9), and Μαργαριτα [Margarita] (3).

The general view has been that there was an eastward migration of Jews in Central Europe during the Middle Ages. The presence of Slavonic names or those with a Slavonic suffix must change ideas of demographic changes. Other onomastic material confirms this.

The site is the best known in Saudi Arabia and is located 110 km. southwest of Tayma (ancient Hegra). Its 35 tombs (each with space for multiple burials) that bear inscriptions date from the 1st century CE location of the site. There is some mention of personal names. Ex., AThese are the two burial-niches of Hawshabu, son of Nafiyu and Abdalg and Habbu, his children, Sahmites. And may he who separates night from day curse whoever removes them forever.@ There is one tomb of a Jew, Shubaytu, son of >Ali=u and his wife >Amirat (pp. 95-100).
Approx. 130 personal names listed along with 6 divine names. Extensive bibliography. Photos show the actual tombs.

The name Mardochaeus appeared in an epitaph as the father of Hedinna. The epitaph was confirmed as Jewish. Concludes that A.

.. the story of Mordecai in the Book of Esther was probably known before the Maccabaean revolt. . . Further, the attestation of the name in Alexandria in Greek points to circumstances which would have encouraged interest in the book of Esther, and its translation into Greek, in Alexandria before the middle of the 2nd century B.C.@

*[27.7] Israel, Felice (1991). ANote di onomastica Semitica 7/1; Rassegna critico-bibliografica ed epigrafica su alcune; Onomastiche Palestinesi: Israele e Giuda, la regione Filistea [Onomastic Semitic note 7/1; Critical review of the bibliographies and epigraphy on names; the Palestinian onomasticon: Israel and Judah, the Philistine region] in Studi Epigrafica e Linguistica sui Vicino Oriente Antico. Verona, 8, pp. 119-140. Refs. In Italian.
Briefly discusses general, biblical, and extra-biblical research on personal names in epigraphy in the Palestinian region and then summarizes research on Philistia. Includes Philistine names of Semitic and non-Semitic origin that reflect cultural conservatism and acculturation following the Philistine invasion.

Reports on recent analyses of Aramaic inscriptions from Neo-Assyrian and Neo-Babylonian times that were previously available mostly in documentation in Aramaic, mostly in cuneiform. The corpus also includes Aramaic names used after contact with cultures of Mesopotamian, Iranian, and Anatolian origin. Includes data from seals and inscriptions on clay tablets in Palestine. Lists names from seals in Aramaic, Hebrew, and Phoenician. Extensive bibliography.

Lists Israelite personal names from Hebrew inscriptional material predating the exile for which photographs were available. Some additional names from seals was included where the evidence for them was clear. Approx. 300 names listed with citations from the work of scholars. Many names were cited more than once. Among the scholars whose research was referred to are: David Diringer (Le
iscrizioni antico-ebraiche palestinesi, Sabatino Moscati (L=epigraphia ebraica antica 1935-1950), and Yohanan Aharoni (Arad inscriptions).


Names can be divided into two categories: formal and informal. The formal name is the person's name along with those of the father or mother. The formal name is used with legal documents and synagogue inscriptions. Amulets use formal names but use the name of the mother rather than the father. The informal name consists of his name, his father's name, or his appellation. Greek synagogue inscriptions contain a higher proportion of informal names with the donor's name and no patronym. Burial inscriptions from the 1st century use the informal forms as do letters of correspondence.

*[27.12] Mussies, Gerard. (1994). A Jewish personal names in some non-literary sources@. In J. W. van Henten and P. W. van der Horst (eds.) Studies in early Jewish epigraphy (pp. 242-276), Series: Arbeiten zur Geschichte des antiken Judentums und des Urchristentums, Volume 21. Leiden: Brill. Refs. Evaluates names from Jewish papyri from Egypt from the collection of Tcherikover, Fuks, and Stern; contracts, letters, and other documents found in the Judaean desert; and Jewish inscriptions from all over the Roman Empire. Among the points described are: many Jews had Greek names, some names were translated from Hebrew into Greek, some Jewish foreign names were chosen because of their phonetic resemblance to specific Hebrew names; some names show up in hypocoristic form. Others are: proselytes, theophoric names, feminine names, hybrid Hebrew-Greek names, and names showing community virtues.

Greek, and Roman personal names raise the question of whether there were differences between the names from different periods.

28. First (Given) Names, General


29. France/French


Jérôme. (Archivist). (1964). Dictionnaire des changements de noms, 1803-1956, New Edition. Paris: La Librairie française, 237p. Refs. In French. Lists approx. 11,000 individuals who changed their names during this period with the date of the decree. A number of Jewish names are shown. For example, Jacques Bolotinsky and his minor children changed the surname to Bolotin on January 3, 1948; Gaston Lévy changed his name to Gaston Gale on June 29, 1955. See: [29.5].

Kassel, Dr.(1909). Les noms des Israélites d=Alsace. L=Univers Israélite, 14-21, pp. 45-50, pp. 75-77. In French. Gives the text of the Napoleonic decrees on names. Gives the extent of the Jewish population in such communities as Hochfelden (111), Wingersheim (92), and Pfaffenhofen (144) in 1895. Out of a pool of 725 names shows 34 male (Abraham, Adalia, Adam et al.) and 11 female names (Déborah, Dina, Elizabeth et al.) from the Old Testament. As for the non-Jewish names, there were 21 male first names against 39 female. The proportion being the reverse of those with Jewish names. Examination of documents shows more names derived from biblical names, ex., Frommel < Abraham, Sender < Alexander, Sor/Sorel/Sorlé/Söhrlen/Zerlé < Sara. Other types of name derivation also discussed. Note: First name of author does not appear in the article, only his title (Dr.).

Kremer, Dieter. (1998). Le Dictionnaire des changements de noms et son intérêt pour une socio-onomastique et la linguistique [The dictionary of name changes and its interest for socio-onomastics and linguistics]. Rivista Italiana di Onomastica, 4(2), pp. 407-422. Refs. In French. This is an extended and detailed review article of Dictionnaire des changements de noms, a two-volume work by the archivist, Jérôme, published in 1957, See: [29.2]-[29.3]. The review describes the work and has many tables itself illustrating topics covered. There, [17.12] are two fundamental change processes: (1) substitution of one name for another, (2) modification (phonetic, graphic, morphological, or lexical of a given name. The review gives many examples of types of name change such as, a patronymic replaced by a surname or name of place of origin, truncated names, phonetically adapted names, and names translated from
German to French.


Discussion of the history of the laws regarding change of name in France from Napoleonic times.


Background information on the laws for change of name in France which have been liberalized. Some people wanted to frenchify their names because they would sound better (Moreno [in Spanish] became Lebrun); Abdelouadoud > Ledoux. The Frankenstein family wanted to change their name to Frank. There is a special case for Jews where those who changed their names can have them restored if a parent died for France, i.e., died in a concentration camp.


Does some background on names that were adopted after the Napoleonic decree of 1808. Examples include Bloch > Bollach, Wallach > Welche (came from the West), and Dreyfus < Trêves. Then there is a listing of about 90 communities with over 120 officials from the 18th century. Among those listed are: Hirzel Asch from Bösenbiesen, Aron Gratwohl from Ettendorf, and Marx LÀb from Ingenheim.


Oc is also known as Provençal, a region of southeastern France. Bonafos was a name used by both Jews and non-Jews. After evaluating opinions of several scholars concludes that it is a subjunctive form from Latin Aequ=il soit sous d=heureux auspices® [Let him be successful]. Concludes that Bonanasc is an optative form Aequ=il naisse sous d=heureux auspices® [Let him be born with success].


Extensive list of names used by Jews from the 10th to the 16th century. Some names are clearly of Hebrew origin, others of French and other languages. Some names are translations from Hebrew. Among the most common men=s names are: Astruc, Vital, Abraham, and Moïse; among women=s, Astruga, Sara, Regina, Bella/Belle, and Astes (Esther?). Approx. 3000 names (including variations) listed. Many show meaning, etymology, place, and
year. Some entries are of Jews in England. Many names have a number of variations (Joseph has over 100). Indexes in French and Hebrew. Extensive bibliography.


*[29.12] Seror, Simon. (1992). AOnomastique juive du Comtat Venaissin [Jewish onomastics of the Comtat Venaissin]. Provence Historique, 42(169), pp. 537-547. Refs. In French. The Comtat Venaissin area is the current department of Vaucluse, once a part of Provence. Avignon is the capital. Description of the name types from the 13th to the 18th centuries. Two major patterns existed: (1) X son of Y (Mordechai ben Joseph), and (2) various types following French patterns (Durantus AstrugiCAvignon, Aliotus Fornerii (boulanger)CAvignon, Vitalis de BeucaireCGigondas. Many examples of first names and family names given. Among them are: Esther, Josué, Juda, Cassin, Crémieux, and de Lobre.


*[29.14] Shapiro, Mirella Bedarida. (2001, Jan 21). AProvence legacy@ [Letter to the Editor]. New York Times, p. P18. Traces the origin of the author=s maternal family name to an 18th century ancestor Samuel Bédaridides. The name comes from a small town west of Carpentras, (once Provence, now Vaucluse department, northeast of Avignon, France) where Jews settled in the Middle Ages and after the Spanish Inquisition. Some moved to Cavaillon (a town near Carpentras), others to Piedmont, Italy where they Italianized their names. This is reported by Primo Levi in his The Periodic Table. Other Italian Jewish names derived from Provençal towns are Momigliano < Montmelian and Cavaglion < Cavaillon.

30. Gematria/Numerology

In evaluating the Book of Daniel, interprets through gematria (numerology) that the numerical value of Nebuchadnezzar is the same as that of Antiochus Epiphanes (p. 31), making it appear they are the same person. See: Driver [30.2] and Goldingay [30.3].


In this article dealing with events in the Bible with aspects of gematria attempts to confirm the work of Cornill [30.1]. He agrees with Cornill that the total value through gematria of Nebuchadnezzar=s name is 200, the same as that of Antiochus Epiphanes. Thus he concludes through gematria they are the person. (pp. 87-88).


Disagrees with the analysis of C. H. Cornill (Die siebzig Jahrwochen Daniels, Theologische Studien und Skizzen aus Ostpreussen, 2, p. 31; that the numerical value of the name Nebuchadnezzar in Daniel is the same (423) as that of Antiochus Epiphanes. One problem is that the spelling of the name in Dan. 1 is unique, only used in that one place. A second difficulty is that there was an erroneous value of the letter . It is 80, not 70.


Rabbi Elijah of Vilna (the GRA) dealt with the etymologies of names in his annotations of the Bible, the Aggadot, and Zohar. His goal was to show that every name has an inner meaning. Two ideas characterize his work: (1) the Kabbalah, (2) his program dealing with the Redemption. The Messiah son of Joseph (who comes before Messiah son of David) is reveal the mystery of the Kabbalah. This mystery includes: abbreviations of words, numerology of words and letters by using the full name of the letters. The GRA=s writing deals with the names of God, proper names, and placenames.

31. Georgia/n

University Press. A preliminary version of this article was abstracted in English and Hebrew in the program of the ICJO3. Abstracts: English, pp. 10-11; Hebrew, p. 8, Hebrew section. Investigation of the naming patterns 381 individuals born 1890-1991 from 48 families who had come to Israel. Results show strong religious beliefs. The traditional (memorial) naming pattern is still dominant but parental liking of a name is emerging. Some children were named after living relatives. Some name changes in Israel were shown. There is a list of Georgian and non-Hebrew names used by the sample. These include: Dato, Khatona, Nora, and Otari.

32. Germany/German, Austria/n
* [32.2] Brill, Andrea. (1998, Herbst). AVornamen als politischer Indikator? Eine Untersuchung der Vornamen der jüdischen Gemeinde in München im Zeitraum von 1812 bis 1875 [First name as political indicator [A research of the first names of the Jewish community in Munich in the period 1812-1875]. Historicum, Nr. 58, pp. 16-22. Refs. Figures. In German. Evaluation of the data based upon 2255 names and additional information gives helps to understand political and cultural identity. Names were given several classifications including: Jewish, Non-Jewish, Christian-Sacred, and Monarchical. Analysis was done by time periods. Additional work analyzed choices of Ludwig, Otto, and Siegfried.
* [32.3] Ellmann-Krüger, Angelika G., & Luft, Edward David. (2000). German name adoptions. Avotaynu, 16(2), pp. 43-45. Refs. This article is based upon Ellman-Krüger=′s Auswahlbibliographie zur jüdischen Familienforschung vom Anfang des 19.Jahrhunderts bis zur Gegenwart [Selected bibliography on Jewish family research from the beginning of the 19th century to the present]. In the 19th century Jews were required to adopt surnames in most German principalities. These lists were published in gazettes. Lists from 12 areas are available in many libraries. For example, for Münster, there is a listing of 536 heads of families with their former and new names, place of residence, and profession. This appeared in Amts-Blatt der Königlichen Regierung zu Münster, Extra-Blatt zum 30. Stück, 1846, pp. 1-23. This source is available at the Library of Congress as item JS7.G3.M8.
Examination of 25 outstanding German/Austrian novels, short stories, and poems for their treatment of fictional and non-fictional Jewish names. Description of the stigma of carrying a Jewish name, reasons for name change, and the use of apotropaic names. Other topics include: explanation of the difference between a kinnui name and shem hakodesh names, the 1787 Judenordnung of Austrian Emperor Joseph, and how the edict was carried out.

>Nürnberg=©: Jüdische Herkunstnamen [Hamburger, Frankfurter, etc. but not Nürnberg: Jewish family names]. Onomastik: Akten de 18, Internationalen Kongresses für Namenforschung, Trier, 12.-17. April 1993, Band (Volume) 4, Personennamen und Ortsnamen, Patronymica Romanica, Band 16, pp. 182-186. Refs. In German. Gives the background for the German toponymics appearing in Jewish family names B Berlinger, Frankfurter, Hamburger, Lemberger, Lubliner, and others. One exception among the German cities was Nürnberg. This is because Jews were not allowed to stay overnight there. Instead, Jews took names like Fürther and Ottensosser after the villages they took shelter in. Cities such as München [Munich], Stuttgart, and Karlsruhe produced hardly any Jewish names because Jews settled there only after the compulsory adoption of family names.

*[32.6] Keil, Martha. (1997). A Hebrew name, appellations, pet names, and epithets in Austrian Jewish deeds of the late Middle Ages ©. ICJO3. Abstracts: English, p.9; Hebrew, p. 10, Hebrew section. The Austrian archives have 100s of Jewish deeds preserved from the 15th century. Focuses on three major points: (1) the analogies and German names referred to by Zunz, Grünwald, and Stern do not hold up with regularity, (2) fashions and peculiarities in Jewish names can be identified by comparisons with Jewish deeds of other areas, and (3) comparison of German-Jewish signatures shows the mutual development of Gentile and Jewish legal practice.

*[32.7] Kracauer, I. (1911). Die namen der Frankfurter Juden bis zum Jahre 1400 [The names of Frankfort Jews up to 1400]. Published as a separate. 25p. Refs. Originally published in Monatsschrift für Geschichte und Wissenschaft des Judentums, 55, pp. 447-613 and 600-613. In German. (This item was borrowed from the Library of the University of California at Los Angeles) Explains kinnui names, i.e. Hirsch = Zewi (Zvi), Benedict = Baruch, Bonam = Benjamin. Gives examples of names from Greek, Latin-Roman, German, and Hebrew roots. Dates are given for many
of the German names.

German authorities in the 1930s asked for records of non-
Christians who had become Lutherans or Catholics. The Catholic
Church refused. The Berlin Lutheran Central Archives has lists
which also show the new name, if any. Hamburg records show pre-
and post-conversion names. Examples, such as Isaac Philip to
Diderich Martin, Levin Lirman to Augustus Christmer, and Isaac
Canter to Hans Jacob, demonstrate the lack of linkage between the
old and new names.

Refs. Tables. Maps.
Based upon Siegfried Silberstein=s 1929 paper Die Familiename
der Juden unter besonder Berücksichtigung der gesetzlichen
Festlegung in Mecklenburg [Jewish surnames with special attention
to legal regulations in Mecklenburg]. Only a few copies are known
to exist. Authors present key points on Mecklenburg, Germany.
They also give tables showing family names by community. For
example, in Wittenburg, these families names were recorded:
Adler, Berend, Heller, Liefmann, Löwenstein, and Rosenthal. The
most common surnames in Mecklenburg were: Cohn/Cohen/Kohn,
Jacobsen/Jacobson, Löwenthal/Loewenthal, Meyer/Mayer, and
Wolff/Wolf/Wulff.

Pp. 85-86 describe the period in 1812. About one third of the
Berlin Jews took new names. Considerable numbers took new names
like August Heinrich Bendemann and Fanny Valentin. Heine wrote a
poem ridiculing a man named Itzig who changed his name to Hitzig.
P. 125 describes conversions to Christianity. Before 1800,
conversions showed Aproselyte names such as Christian
Fürchtgott Simon or Christiane Wilhelmine Redlich; those after
1800 showed given names like Friedrich or Louise that showed
acculturation; Jewish surnames were either kept or acculturated
names like Ewald or Delmar were taken. P. 140 indicates that
attempts were made to forbid Jews from taking Christian first
names. Pp. 226 gives examples of changed names and Heine=s Hitzig
poem.

* [32.11] Wolffsohn, Michael & Brechenmacher, Thomas. (1998,
Herbst). Adolf und Horst, Uta und Gundomar: Vornamen im >Dritten
Reich= [Adolf, and Horst, Uta and Gundomar: First names
in the Third Reich]. Historicum, Nr. 58, pp. 22-32. Refs.
Figures. In German.
Traces the rise and fall of names like Adolf and Horst (1907-
1945); Uta (1919-1966); the rise and fall of Nordic names and Germanic names (1904-1945), the steady level of German-ideological names (1904-1945); the levels of biblical names and Hebrew-Jewish names (1904-1945); and the curves for Anglo-American, Italian, Russian, and Slavic names 1904-1945).

33. God, Names of


Description of Jewish names for God such as YHWH, El, Elohim, and Adonai followed by description of African names for God in different groups. For the Yoruba, Olodumare; the Ibo, Chukwu, Chineke, Osebuluwa and others; and the Edo, Oghene. Other tribes also described. Atin some places God is conceived as a masculine, in other places he is bisexual, and yet he is feminine in other areas. The names and epithets accorded to God, the Supreme Being as >the Deity= in Jewish and African theologies are unique and superior to those given to other lesser deities and spirits.


Discusses the difficulties (in English) of using the term Lord. Suggests that whenever possible use God instead of the Lord.


AInvestigation of the use of appellatives for God in the 8th century base document of the Memoir of Isaiah seems to indicate that the author used the different names not arbitrarily, but with specific theological intent. So, for instance, גירא personally metes out punishment, while גירא makes use of an agent to punish, גירא is the undisputed holy king who ensures stability, and גירא is used when the relationship between God and man is in question.


Discussion and comments on the berakhah formula found near the end of 4Q266, גירא represents the Tetragrammaton. It is a variant of the גירא used in Mishnah Sukkah 4.5. AWe may conclude that msuk 4.5 preserves an ancient practice in the liturgical use of the divine name. This may serve as another illustration of the relevance of rabbinic resources for the understanding of Second Temple religious history.
Critical examination of many references to God in the Bible and other places (Qumran, Cairo fragments of the Damascus Covenants) as to their meaning. The NAME is interpreted in different texts. For Gerhard von Rad in his *Old Testament theology* (1962, 179), the meaning of Yahweh is being present in the context of Exodus 3:12. Brownlee concludes, *This understanding of the ineffable NAME may be relevant to a host of passages in the Hebrew prophets, especially in the contexts of threats and promises, where ‘I am Yahweh= may appropriately mean AI am He who makes things happen.*

The note deals with a small fragment of the Aqedah from an unpublished manuscript of Genesis discovered in Qumran Cave 4. The text is of Genesis 22:14 except there is *Elohim* instead of the *Yaweh* of the Masoretic Text (MT). After examination of different theories, concludes that a scribe could have altered the original name (*Elohim*) in verse 14 of the MT to make the allusion in verse 2 more explicit.

Evaluation of the work of Mettinger=s *In search of God* (See: [33.16]) and his terms used to refer to God. Focuses on *YHWH* and how it is handled in translation and transliteration. Points out that translation involves taking both cultures into consideration and gives examples. Goes on to consider other terms such as *Lord, YHWH seba$ot, $El* and *$El Shaddai*.

A qualitative and statistical analysis of the Divine names and titles in Amos. Makes the following points: (1) the importance of a text-oriented method for interpretation, (2) the structure of the book, (3) the study of the doxologies, (4), the possible intervention of the Divine name in the affairs of man, and (5) dating of the book.

Extensive detailed analysis of the divine names and titles used in 14 Old Testament poems. These poems represent three periods: Militant Mosaic Yahwism, Patriarchic Revival, and Monarchic Syncretism. Tables show the frequency of 20 terms for God in each of the poems. Among the names used are: Shepherd of Israel, Exalted Warrior, and the God of Israel. Proposes that the original form yahweh was a verb.

Analysis of the logic of the name >God@ in two stages: (1) the meaning of names in general and (2) how these findings apply to the name >God.= The first stage is concerned with (1) whether names stand for definite descriptions or are rigid designators, and (2) what the conditions are for successful initial baptism. Develops the position that (1) a name can be a rigid designator as well as a description, and (2) successful initial baptisms require a path from namer to the object even if the object is never perceived by the namer.

Examination of the ways that eight names of God (God, Lord, Master, Jehovah, Father, Holy Spirit, Logos, God/s) are translated into Fijian, Tongan, Samoan, Kiribati, Tuvaluan, Rotuman, Cook Island Maori, and Tahitian. In some cases, the source is in the native language; in others, there is transliteration.

Pp. 43-63 deal with Divine names, as an expression of the Living God: El-Elohim, Yahweh, and other titles (Baal, Adon, Melek, Ab). Pp. 82-85 are concerned with those passages A . . . in which shem-Yahweh operates with the force of Yahweh.@

Discussion and analysis of the form $\square$ comes to 8 conclusions. Among them: AYah as the name of the deity is of purely artificial origin and growth, @ and AThe interpretation of $\square$ as a divine name and with this its origin and literary use, belongs to the post-exilic period of Jewish history.@

Discussion of the names el, eloah, elohim as singular and plural
names. Refers to the view of Walther Eichrodt in his *Theology of the Old Testament* that *elohim* is a plural of intensity as the British queen referring to herself as *Awe.* Goes on with a discussion of *yhwh, adon,* and combined names such as *el shaddai,* *yhwh nissi,* and *yhwh rapha.*


Analyzes several biblical incidents to show how using two divine names interacts with the narrative. Among the incidents analyzed are: The Burning Bush (*Elohim/YHWH*), Mt. Sinai (*Haelohim/YHWH*), and the Wife of Manoah (*the Angel of YHWH/ Elohim*).


Extensive description and analysis of various names for God. Topics include: Divine Names as an organizing principle, *YHWH, El Shadai, YHWH Sabaoth, Lord of Hosts,* and Redeemer.


Detailed description of the divine name *Yahweh* and those of 13 non-*Yahwistic* divine names and titles. These include *El, Shaddai,* *Elohîm,* and *Baal.* Other topics include: Foreign Divine Names, Attenuation of the Divine Name, and From Immanence to Transcendance. Extensive refs.


In this volume of collected studies, there is ANaming and knowing: Themes in Philonic theology with special reference to the *de mutatione nominum*@. It has discussion and comments on how Philo used various names of God in his writings.

Reprint of Runia: Above.


Gen:49:24b-25a uses several terms to refer to God. These names have caused difficulties in translating and interpreting this passage. The original text was Hebrew which was then translated to the Greek of the Septuagint which was in turn translated into Latin. Among the names discussed with the usual English translations are: אֱלֹהִים אֲבִיר יַעֲقوּב, (Athe Mighty One of Jacob@), רֹאֵה, ro eh, (Athe Shepherd@), and אֹבֵן יִשְׂרָאֵל, eben yisra-el, (Athe Rock of Israel@).


Pp. 58-77 are devoted to a chapter @ Divine names and epithets in Genesis 49:24b-25a: Some methodological and traditio-historical remarks@. Same text as entry above except that in several places Hebrew terms which were transliterated in the entry above are shown in Hebrew. Pp. 78-92 are devoted to chapter AGod=s name in Exodus 3.13-15: An expression of revelation or unveiling?@ Discussion of the literary, linguistic, and theological problems in the reference to God as אֱלֹהִים. References to the work of M. Noth, W. H. Smith, R. de Vaux and others.


For younger children. The theme is that there are many names for God over the world including: Source of Life, Creator of Light, Shepherd, Maker of Peace, Healer, and My Rock and that all these names are good.


Explains the diverse divine names in Genesis as semantic matching. Elohim indicates God transcendant (Eve and the snake speaking) while Yahweh is immanent (Noah referring to God). Many examples given of semantic matching but there are exceptions. There is danger of changing the meaning of divine names in trying to represent a unified whole. AFor example, deleting some variant divine names or using the first person instead of the third person in conversation will make the text more natural for Many languages, but how does it change the meaning.@

*[33.25] Waldman, Nahum M. (1997). A Divine names. Jewish Bible Quarterly, 25(3), pp. 162-168. Refs. Distinguishes between YHWH (the personal name of God) and Elohim A. . . beyond denoting God, denotes not only >God (of Israel), but >god= (any one or all of the gods of the nations; Ex. 12:12, Josh. 24:15); >supernatural being, angel= (Gen. 32:29, Ps. 8:6) and >ghost= (Sam. 28:13, Isa. 8:19)@ Examines episodes in the life of Saul to show that the use of the terms depends on the narrator.


33.1. God, Names of, YHWH (See also Section 30 above)


*[33.1.2] Albright, William F. (1925). A The evolution of the West Semitic divinity [An-[Anat-[Attā@. American Journal of Semitic Languages, 41, pp. 73-101. Refs. After surveying many of the influences on the divinity concludes that the numina of fertility were feminized and goes on, AThe Aramaeans replaced the Canaanite-Hebrew name ÜAnat with the Aramaeized form Û Attâ, and later amalgamated the sister-deities ÜAttar and ÜAttâ into the dea syria, Atargatis. Meanwhile, some unknown Jewish theological group had transformed the heathen ÜAnat, APvidence,@ into a form of Yáhû.@ (p. 101).

concludes A . . . that God was known only as $\text{Y}^{\varnothing}$, not as $\text{Yahweh}$, until the new name came into use at the time of the Exodus.

Jochebed was the mother of Aaron and Moses. There is speculation about the link to the name to YHWH. The answer could be of importance for the history of religion. Was there a pre-Mosaic faith in YHWH? One explanation might be a relationship to Isis of Egyptian mythology.

* [33.1.5] Hess, Richard S. (1991). AThe divine name Yahweh in Late Bronze Age sources? Ugarit-Forschungen 23, 181-188. Refs. Does not agree that the personal names from Amarna and Alalakh contain the divine name as suggested by Johannes C. de Moor in The rise of Yahwism: The roots of Israelite monotheism. Concludes that the Egyptian placename $\text{yh}(w)$ mentioned in Egyptian toponographical lists remains a possible source for the attestation of the divine name in extrabiblical sources of the Late Bronze Age.

34. Gods

Ebla was an ancient city, the modern Tall Mardikh, 33 miles SW of Aleppo in NW Syria. It was most powerful 2600-2240 BCE. Dahood states that the god Yo worshiped by Arabs, Edomites, Canaanites, and Israelites. Five people in the Bible have the name yo$b\varnothing$ but the meaning is not known. However, $b\varnothing$ has roots in Canaanite and Northwest Semitic. Suggests that the term $\lambda\alpha\beta\nu\beta$ in Psalm 90:12 refers to (Wisdom=s) door to the house or palace that Wisdom built for herself in Proverbs 9:1.

Reaction to the interpretation by Seymour Gitin, Trude Dothan, and Joseph Naveh [15.2] on the name of an a goddess on an Iron Age inscription found at Ekron. Ekron was one of the five cities of the Philistine pentapolis and is SE of Rehovot. Naveh reads the inscription as $\text{PtA} h$, Demsky as $\text{pt}^\circ h\varnothing$ representing the Greek term $\text{potn}i\epsilon$, $\text{potnia} \text{AMistress, Lady}@$. Demsky points out that Potnia was an epithet of the goddess Athena. It is also possible that she was the Canaanite goddess Ashtoreth. (See also: article ADiscovering a Goddess@ [34.3] below).

See article above [34.2] on the same find. The inscription was found in a large Iron Age building from the first half of the 7th
century BCE. Demsky believes the inscription was dedicated to Potnia, the divine mistress. Other names mentioned in the inscription include: Achish, Padi, Ysd, >Ada=, and Ya=ir.

Considered Bronze Age attestations from Old Babylonian, Ugarit, Amarna, Taanach; Iron Age attestations; and the Hebrew Bible. AThe spellings of Asherata in the West Semitic world have confirmed this vocalization for the deity in the Middle and Late Bronze Ages. In the Iron Age its -ta suffix may be suggested by the . . . consonantal spellings with a final -h. The Hebrew Bible attests to a change in the suffix, in conformity with other feminine nouns and names. However, it also bears witness to the preservation of the divine name and its vocalization through the first millennium B.C.®

Discussion and analysis by two famous Christian scholars who had contrasting views. Origen=s view held that there was inherent power in names. Pseudo-Dionysius called names Astatues® that represent the deity on earth.

35. Greece/Greek

Description of Jewish life and Jewish mercenaries, and Jewish slaves during the Hellenistic period. Among the Greek names mentioned are: Antigone, Theodora, Dorothea, Appolonius, Hermias, and Simon.

The Hasmoneans are also known as Maccabees. They were a dynasty of patriots, high priests, and kings of the 2nd-1st centuries BCE. The first generation had Hebrew names. After that, they had Greek names. Listing of Greek names and their sources. Coins also used. Names discussed include: Shalamzion-Alexandra, Hycalanus, Aristobolus, and Alexander.

The bills of divorce of the Jewish community of Salonika from the 19th century show 1931 names of men and 663 of women. Most names were of Sephardic and Portuguese origin with only a few of Romaniote, Italian, and Turkish origin. In the second half of the 19th century a process of Europeanization began in the Ottoman Empire and in the Jewish community of Salonika with French and other European names entering the Jewish onomasticon. While most names were still traditional in the pre-Holocaust period, almost 30% of the females were given French and non-traditional names.


At the time of the Expulsion from Spain, about 30,000 Jews went to Salonika. In 1949, Francisco Franco of Spain, officially recognized the Spanish nationality of listed individuals. The families of fifteen of these were traced. Part I describes nine family names and their prominent members, Abravanel, Arditti, Benveniste, Botton, Ezrati, Gattegno, Nehama, Saltiel, and Sasson. Varieties of the names are also given and in some cases, the derivation. Part II describes (1) four names < places in Spain: Medina, Navarro, Pardo, and Torres; (2) three names from personality characteristics: Almosnino (< Arabic, Aorator), Caro (< Spanish, Aexpensive or Acaring), Habib (< Hebrew, equivalent to Caro). Other names described are Hazan, Amarillo, Franco, Gabirol, Ha-Levi, and Taitizak. Some meanings are given.


Aphrodisias was a city of ancient Caria (now part of Western Turkey) along one of the major east-west trade routes. An inscribed stone block of marble from approx. the 2nd century BCE giving evidence of a Jewish community there. Pp. 93-115 are concerned with names of Jews and Theosebeis (God-fearers). There are 67 names of Jews. Among these is ΖΝ (Rufus) #58. The name was found throughout the Roman empire. It is thought to have attracted Jews because of its phonetic resemblance to Reuben. Other names include #39, ΖΟΔ (Yehudah), #43. Ζ (Job?), and #40 ΖΩΣ (hypocoristic form of Joseph. God-fearers are also mentioned, #1, ΖΗ (Aguiileless), #24, ΖΜ (Asteadfast, possibly related to the Hebrew emun Afaithful), and #35, ?Ιουv, transliterated Bible name, presumably for Jonah.

36. Hazor
**[36.1] Horowitz, Wayne & Shaffer, Aaron. (1992).** An administrative tablet from Hazor: A preliminary edition. *Israel Exploration Journal,* 42(1-2), pp. 21-33. Refs. Illus. The tablet inscribed in Old Babylonian, thought to be from about 1760 BCE, was found at this location in northern Israel. There are 19 surviving names on the tablet. Of these, 11 are certainly Amorite. Among the names described are: Išme-ilum (The god has heard), Išnîdu (AAddu has DONE it again), and AbA-rapi (AMY Father heals). AThe table . . . represents the spread of Marian scribal practices to the West and their continuity, perhaps even after the destruction of Mari.

**[36.2] Horowitz, Wayne & Shaffer, Aaron. (1992).** A fragment of a letter from Hazor. *Israel Exploration Journal,* 42(3-4), pp. 165-166. Refs. Illus. Description and analysis of a tablet found in the excavations of Hazor (above [36.1]). This one concerns the transfer of a young woman and reports objections raised. Two names mentioned as restored: *ib-ni[IM],* i.e., Ibni-Addu, the king of Hazor, and *ir-p[a-a-du].*


### 37. Holocaust


### 38. Hungary/Hungarian

community on the left bank of the Danube). Relates: the role of the nobles and the elite in advancing Magyarization, the reduction of German influence on naming, and the assimilation of the Jews. Extensive tables demonstrate the rise of Hungarian first names.

*[38.2] Panchyk, Richard. (1995). Birth index for Buda Jewry covering the years 1820-52, 1968 for Neolog Jews in Buda (Budapest), Hungary; An alphabetical listing by father=s surname, with a cross-index of mother=s surnames. Bergenfield, NJ: Avotaynu, 2 fiche. Lists names of 3,850 individuals. Shows surname and first name and relevant page number of record. Shows that Jews have been there since the 15th century.

*[38.3] Panchyk, Richard. (1995). A Given names and Hungarian Jews@. Avotaynu, 11(2), pp. 24-28. Refs. Illus. Description of the 19th century naming trends of Hungarian Jews. In spite of the 1787 order of Austrian-Hungarian Emperor Joseph II, most parents continued giving their children Hebrew or Yiddish names at the beginning of this period. Then, there were changes in the traditional naming pattern. Children began to have middle names or aliases. The aliases were used to provide a German or Teutonic alternative. For example, Abraham became Adolf and Rebecca became Regina. Between 1820 and 1895 there was a drop in the Germanic/Teutonic component, a dramatic drop in Old Testament/Hebrew names, and a rise in Hungarian names. This rise may reflect political changes—the Magyarization of Hungary. Results of several studies (with examples) reported.

*[38.4] Panchyk, Richard. (1998). AVariations and changes in Hungarian-Jewish names@. Avotaynu, 14(2), pp. 41-42. Illus. Explanation of some of the reasons for difficulty in researching Hungarian-Jewish names. These include: (1) deciphering handwriting, (2) varieties of given names, (3) change of birth name, and (4) influence of German vs. Hungarian spellings. Suggestions made for researchers when looking for a surname changed from German to Hungarian to search names with a similar first letter and to look for names with the same meaning. For example, Weiss (white) becomes Feher.

*[38.5] Scheiber, Sándor. (1983). Jewish inscriptions in Hungary: From the 3rd century to 1686; Corpus inscriptionum Hungaricae Judaicarum, a temporibus saeculi III., quae exstant, usque ad annum 1686. Budapest; Leiden: Akademiai Kiado; Brill, 433p. Refs. Illus. Revised English version of: Magyarorszagi zsido feliratok a III szazadtol 1686-ig, 1960. Refs. Photos. Illus. There are ten inscriptions from the Roman period, 40 from the Middle Ages, and 104 from the period of the Turkish occupation of Hungary. The inscriptions are mostly in Hebrew and German. Inscriptions were found on a ring, seals, synagogues, cemeteries,
and other artifacts. Two photos of gravestones from the Roman period show the seven-branched candelabra. The index shows about 120 names mostly in Hebrew. The highest frequencies for men in the Turkish occupation period were: שִׁלּוֹמָה (9) and שבת (8); for women, מבשא (3) and נבשא (2).


Types of population registers available from records in Hungary include: (1) government registration of births, death, and marriage from 1851 on; (2) circumcision registers of mohalim; hevra kadisha registers with names of deceased, dates of death and burial. The Mormon Church had all available official material photocopied between 1960 and 1970.

39. Individual (Specific) Names (Includes First Names & Surnames)


The name Yente first appeared onomastically in the 11th-12th centuries but its status had been reduced by the beginning of the 20th century. Another woman’s name Piltzel (originally meaning a small flea) was also examined. Finally, Shlumi-el, a nickname for Balaam and Jesus is discussed.


The Hebrew name of Bar-Zev’s father was Menahem-Ze-ev. In daily life the father was called Menahem Mendel. The task was to find the connection. The conclusion derived from Beider A Dictionary of Jewish Names from the Russian Empire, (TATN1:[11.1], p. 106) is that Mendel is not connected with the botanist Gregor Mendel but is derived from a hypocoristic form Men with the suffix -del added.


Refers to the inscription described by Reynolds and Tannenbaum [35.5] found in Aphrodisias (an ancient city in modern Turkey on the Meander River) where the name Jael occurs. Reynolds and Tannenbaum suggest that Jael is probably a man’s name in this case. Brooten gives her reasons that it is not. One that the name
Jael in the Aphrodisias inscription was included in with a list of illustrious figures: Samuel, Benjamin, Judah, Joseph, possibly Isaiah, and Jeremiah.

*39.4 Caplan, Judy. (1993). AA Sur(i)name mystery is solved®. Avotaynu, 9(2), p. 31. Ref. Explains how the surname Zhurnamer came about. Naphtali ben Israel ha-Kohen left his native Lithuania and finally settled in Surinam. There he assumed the name Gerrit Jacobs. Childless, he left the profits from his plantations to his relatives in Lithuania. Many assumed the name Surinamer or Surnamer which is Zhurnamer in Russian.

*39.5 Cohen, Naomi G. (1999). The name >Shabtai= in the Hellenistic Roman period®. In Aaron Demsky (ed.) TATN2 (pp. 11-29, Hebrew section). Refs. Ramat Gan: Bar-Ilan University Press. In Hebrew. English abstract, p. 177. A preliminary version of this article was abstracted in English and Hebrew in the program of The Jewish name: A multi-Disciplinary Discussion (Second International Onomastic Conference on What=;s in a Jewish Name), 1995. Bar-Ilan University.n.p.Epigraphic material from this period show names that are homophones of the name כְּֽשַׁבָּתַי. There is no justification to suppose the name to be Jewish unless there is additional supportive evidence.

*39.6 Elitzur, Yoel. (1997). The name Talmai. ICJ03. Abstracts: English, p. 4; Hebrew, p. 1, Hebrew section. The name Talmai has been used in Hebrew history books in place of Ptolemy-Ptolemaios. The assumption is that Talmai is the Hebrew version based on phonetic similarity. Rabbinic sources show only one Talmai, the king who had the Torah translated into Greek, Ptolemaios II Philadelphos.


*39.8 Habas, Efrat. (1997). AIOullanus: Why a Roman name for a Jewish patriarch?® ICJ03. Abstracts: English, p. 7; Hebrew, p. 6, Hebrew section. In the late 3rd and 4th centuries CE, the name Iullanus, a Roman name which had previously died centuries before appeared as the name of several patriarchs. There is no obvious cultural or linguistic reason for any known Jewish name to reach this form. Presents an explanation that Hillel is the original name behind
the romanized one.
Tamar is not attested in the early Roman period and is rare in the late Roman period. One inscription with the names was found in Nicomedia [now the city of Izmit in northwest Turkey]. The name is also found in Talmudic passages referring to contemporary figures. Suggests that Tamar in these passages is pejorative nickname rather than a proper name. This is why the name was unpopular at that time.
Comments on some of the names described in Shmuel Gorr=s Jewish personal names [TATN1, p. 107]. Among the names discussed are those for light: Shraga (Aramaic), Feivish (Yiddish), and Uri (Hebrew); and Hebraized/Yiddishized Shneur < Spanish señor, and Sprintze, a Yiddishized form of the Spanish Esperanza (AHope@).
Explains that while the acronym Katz (Hebrew kohen tzedek) is commonly translated as priest of righteousness, it more likely means authentic priest as opposed to usurpers.
Brings together some bits of information on Jewish names. Bar Kochba (Ason of a star@) is referred to in the Talmud as Bar Kozeva/Koseva. After the failure of the revolt against the Romans, some Sages called him Bar Kosiva (Aliar/deceiver/disappointer@), a pun on his name. Some results of recent studies on Israeli first names are mentioned.
Reacting to the articles by Kormos, Lawson, and Ben Brit [1997: 45.11] dealing with popular names in Israel, points out that the translation for Katz is not correct. It should be Authentic teacher@ rather than Apriest of righteousness.@ Work of Weitman [28.4] on Jewish naming patterns from 1882-1980 also discussed.
Those who are kohanim and are observant have restrictions. One is that a kohen cannot marry a divorcée. Discussion of recent reports that those claiming to be kohanim share a feature in their Y chromosome that is not present in others. Raises the implications of this discovery.

* [39.15] Kohn, Moshe. (1997, May 16). A'Oy vay, shoin fargessen!'@ [View from Nov]. Jerusalem Post, p. 11. Also appeared on May 24, 1997 with the title APriestly names@ in the international edition on p. 30. Description of the story of an alleged Yankel Galicowicz who emigrated to the United States and was told to take the name Jack Gale. On reaching the immigration clerk, he forgot the name and said in Yiddish, AOy vay, shoin fargessen!@ The clerk, a Scotsman, recorded Sean Fergusson. Column continues explaining the source of other names such as acronyms Katz, Azoulay, and Mazeh/Massah.

* [39.16] Leeson, Roseanne. (1999). AGrandma with funny name@. Avotaynu, 15(4), p. 33. Illus. Inspired by family stories of a grandmother with the strange name of Hemmerdinger, a descendant traced 3,000 individuals to a rabbi in Scherwiller, Alsace, France. 110 participated in a reunion there. Descendants were now Jews, Catholics, Protestants, agnostics, black, and white.

* [39.17] Rosenfeld, Ben-Zion. (1999). AKira Maga: The unusual name of the wife of Rabbi Yehoshua ben Levi@. Fourth International Conference on Jewish Onomastics, 1999, Bar-Ilan University. Abstracts: English, p. 18; Hebrew, p. 13, Hebrew section. Kira Maga was an unusual name. It was found on a sarcophagus in the cave of the Beth Nasi at Beth Shearim. The inscription reads that she was the wife of Rabbi Yehoshua ben Levi. The choice of Kira is to be explained in the context of the 3rd century. It was a popular name inspired by Iulia Domina the wife of the Emperor Septimus Severus.


of molek and Ṣaṣṭoret. Then, goes on to boṣet and Ishbosheth, Mephibosheth, and Jerubbesheth. Tries to show the hypothesis ba=al became boṣet (Ashame@) is incorrect. Points out that a number of Old Testament personalities were known by different names.


Concerns the dispute whether Simon the Just was Simon I (ca. 300 BCE) or Simon II (ca. 200 BCE). Most critics reject the earlier date. After examination of the direct source (Josephus) and other sources that are indirect, concludes that the historical evidence supports Simon I as Simon the Just.


Discusses the root ṃdb and its derivatives in personal names in the Bible concludes that it was a significant word in biblical vocabulary in exilic and preexilic periods. The meanings show a trend toward giving a meaning showing freewill and voluntary action. This is interpreted as showing A . . . a linguistic manifestation of the growing importance of freewill and voluntary action in all realms and on all levels of Jewish life after 586 B. C. E.@


After examination of the work of several authorities concludes that Semiramis and her mother, Derceto, have a clear Syro-Palestinian background. Derceto has been associated in the mythology of Phoenician and the Syro-Palestinian area with the body of a fish. Semiramis has been associated with a dove. The relationship to the Book of Jonah is described.


Comments on six names: (1) Tola, son of Puah, (2) Asherite clan names, (3) Gedor, one of the ancestors of King Saul, (4), Ephraimites and Manassites in post-exilic Jerusalem, (5) Beth Hanan, and (6) Geber, son of Uri.

All but part of one page is devoted to toponyms. Two specific personal names are discussed: Μεριv possibly from the Hebrew mrym and Παβηλoς. There is also mention of nominal sentence names.

40. Indo-European


Analysis of 80 names from Mitanni, Nuzu, and Syro-Palestinian documents. For example, Zurata (z/dz/ts-u/o-r-τ-t-a) is possibly from the Indic suratha (Ahaving a good chariot@). AMany of the proposed etymologies are hypothetical.@ There is also a phonetic concordance.

41. Iran/Iranian (Includes Elamite Language)


Surnames were not required in Iran until the beginning of the 20th century. Jews were free to choose their own surnames and many chose a name derived from Hebrew. Names were chosen from the Bible, a religious expression, religiously related names, names of professions, names of city of residence, a first name and other sources. Description of categories of names. Among the categories: those with different suffixes, theophoric names, Kohanim and their appendages@, and personality traits.


The Elamite language is not within any other language group. Its area was the southwestern part of the Iranian plateau what is now Khuzestan. Its capital was Susiana (Hebrew Shushan). It extended 3000 BCE to the 4th century BCE. The main presentation is a list of recognizable Elamite elements divided systematically into their components. 100s incorporated along with their sources. There is also an index.


Reports on 27 names from J. B. Segal Aramaic texts from North Saqqâra with some fragments in Phoenician. An example is number 22, ASykn [which] could be an -Θna- patronymic of a name whose
-ka is attached to s\textsuperscript{y}-ı. That name may be retrenched from a compound like the Avestan personal name S\textsuperscript{y}-ı-	extsuperscript{muzi} having irregularly coloured (spotted, speckled, dappled) donkey-mares.

42. Iraq/Iraqi (For Ancient Languages, See: Mesopotamia)
*42.1* Stampnitzky, Julie. (2000). *Names of Jewish men, 6\textsuperscript{th} to 11\textsuperscript{th} centuries*. [http://www.yucs.org/~jules/names/sixth.html](http://www.yucs.org/~jules/names/sixth.html). 1p. Ref. Table. Lists 120 men most of whom lived in Iraq, the location of the great Torah academies of the time. Highlighting any of the names leads to more information. For example, the entry for Tzadok gives the source of the name (2 Samuel 8:17) and lists Mar R. Tzadok ben R. Ashi Gaon Iraq fl. 821-823 and also R. Nachshon ben Mar. Tzadok Iraq fl. 876-884.

43. Italy/Italian


*43.3* Willett, Herbert L. (1932). *The Jew through the centuries*. Chicago, New York: Willett, Clark and Company, 422p. P. 305 has a note in a description of Jewish life in Italy following the Inquisition mentioning that Jews changed their names to Italian forms. Montallo, Marogonato, Luzzalto, and Acosta are given.

44. Jordan/Jordanian
*44.1* Abd-el-Jawad, H. (1986). AA linguistic and sociocultural study of personal names in Jordan@. *Anthropological Linguistics*, 28(1), pp. 80-94. Refs. Tables. Analysis was based upon A. . . a large collection of names representing all social and geographic areas of the country.@ In addition a list of 13,000 students at Yarmouk University in 1984/1985 was used. Christian names were excluded. Topics
include: cultural aspects of naming, linguistic analysis of several types of names, functions of names, myths about names, sex differentiation in naming, and the effect of urbanization. Many examples. The tables show the top 50 given names of boys (muHammad, 9abd+, >aHmad, xa:lid, etc.) and the top 50 of girls (>i:ma:n, muna, >amal, wafa:=, etc.).

Newspaper report of a man from Ramtha, Jordan who wanted to name his baby with the name Netanyahu. He had trouble with the authorities.

*[44.3] Farghal, Mohammed & Shakir, Abdullah. (1995). AKin terms and titles of address as relational to honorifics in Jordanian Arabic@. Anthropological Linguistics, 36(2), pp. 240-253. Refs. Discussion and analysis of the forms of address. Kin terms and titles both shows distant and affectionate honorifics. Distant honorifics are used among strangers. Affectionate honorifics are used among friends and relatives and, in some case, strangers. Many examples are given in transliterated Arabic with English translation.

A continuation of [27.7] on reclassification (and expansion) of earlier corpora from the area based on research from the area. Analyzes data from three regions of Northwest Semitic names (Ammonite, Moabite, and Edomite) from inscriptions in bibilical, Neo-Assyrian, and Neo-Babylonian scripts. Summarizes research analyzing the etymology and structure of names in Ammon, Moab, and Edom.

The Jordanian farm worker, Rajaei Said Namasi, who lost his job after naming his son Rabin is thinking of coming to Israel.

Collected and analyzed 2550 male and female names used by Christians in Jordan into several categories: Arabic names used only by Christians (qiddiis Asaint@), Foreign names used only by Christians (lusiyya ALatin/Italian Lucia@), foreign names shared with non-Christians (naansi English Nancy). Other topics include:
doublets, triplets, and quadruplets; and Islamic figures. Names can express social values. Many examples given.

45. Karaite

*{[45.1] Polliack, Meira. (1997). The Karaite tradition of Arabic Bible translation: A linguistic and exegetical study of Karaite translations of the Pentateuch from the tenth and eleventh centuries C.E. Leiden: E. J. Brill. Refs. Pp. 200-201 describe how Karaite translators rendered personal names. Generally, the names of women are retained in the original Hebrew form. This is also true of some men’s names like אַגָּהַנּה which do not have a common Arabized form. The names of Moses, the three Patriarchs, and Joseph do appear in Arabized forms.}

46. Kells, Book of


47. Khazar/Khazarian

*{[47.1] Brook, Kevin. (2000). Khazar names. [http://www.khazaria.com/khazar-names.html](http://www.khazaria.com/khazar-names.html), 5 pages, Refs. The Khazars of Turkish descent and professing Judaism lived in Eastern Europe between the 7th and the 10th centuries. Most used Turkic and Hebrew first names although some were Slavic or from other languages. List shows over 50 men’s names and 4 women’s. Among the men’s names are: Bulan (Aelk@), Sharon, and Yaakov. Among the women are: Khatun (Alady@ or Aqueen@) and Serakh, Serah. There are sources for each name described.}

*{[47.2] Orel, Vladimir. (1999). ANames of Jews in the Hebrew Khazar letter@. Fourth International Conference on Jewish Onomastics, 1999, Bar-Ilan University. Abstracts: English, p. 15; Hebrew, p. 2, Hebrew section. The Hebrew Khazar letter from Kiev dates from the middle of the 10th century. It has several unusual names and patronyms. The name גוֹסֶטֶט has been explained as Old Russian Gostiata and Slavic *Gostesta. Beside other signatures, there are Abraham and Yizhaq. The word swrth following a name is explained as Old Russian sirota (Aorphan@). This is interpreted as not a fatherless sign but a proselyte.}

manuscript from the first half of the 10th century@. In Aaron Demsky (ed.) TATN2 (pp. 171-175). Refs. Hebrew summary, pp. 106-107, Hebrew section. Ramat Gan: Bar-Ilan University Press. A preliminary version of this article was abstracted in English and Hebrew in the program of The Jewish Name: A Multi-Disciplinary Discussion (Second International Onomastic Conference on What=s in a Jewish Name), 1995. Bar-Ilan University.n.p.

A letter of the Kiev Slavic-speaking community from the first half of the tenth century. There were eighteen names listed in the letter, ten of them notables in the Jewish community. Twelve are standard Jewish names (e.g., Avraham, Yitzhak, Yaakov) and six non-Jewish. This led investigators Golb and Pritzak to conclude that the community was composed of Khazar converts to Judaism. However, this article concludes that the Jews absorbed these names from the surrounding culture.

48. Law/Legal


Very brief description (with the dates) of mandated family names in 15 jurisdictions such as Austria, 1787; South and New East Prussia, and newly acquired Polish areas, 1797; and Denmark, covering Schleswig-Holstein, 1814.

P. 661 describes the Nazi rules for names of Jews. If Jews did not have given names that were seen as sufficiently Jewish by Nazi officials, they were required to take a middle name of Israel or Sarah.

49. Lists


Of the 100 cultures for which there are names, three are Jewish: the Hebrew, the Yiddish, and the Israeli. In the Hebrew (pp. 523-530), there are about 150 female names, most from the Bible but others from later Kabbalistic sources, and 300 male names; in the Yiddish (pp. 367-370), there are 45 female names, 100 male names, and Polish, Russian, and German family names; in the Hebrew (pp. 188-192), there are 250 female names with the top 100 marked as to their rank, 150 male names with the top 103 ranked, and 50 family names.

Has lists of surnames and ancestral communities being investigated by genealogists in many countries. 40,000 entries.

* [49.3] Jewish genealogical consolidated surname index. (1996). Bergenfield, NJ : Avotaynu. 3 fiche. Has 230,000 Jewish surnames from 28 different data bases. All of the databases can be searched simultaneously.


* [49.6] Stampnitzky, Julie. (2000). Names from Hebrew Chronicles of the 10th to 13th centuries. http://www.yucs.org/~jules/names/crusades.html. 2p. Refs. Table. Subsections have 6 additional pp. Lists 50 male and 16 female names from the Crusader period in western Europe. Highlighting any of the names leads to more information. For example, the entry Yentil gives the origin from the Old French gentil, @gentle@) and the person identified was Maras Yeintil in 1096. The most popular names were Yitzchak and Samuel. The subsections of the main entry are: (1) Individuals Mentioned in Hebrew Accounts, 10th-11th centuries, (2) From the Memoirs of Ephraim of Bonn, and (3) Authors= Names Appearing Acrostically in Poems.


* [49.8] Weiner, Miriam. (1992). Names to be computerized at Warsaw Jewish cemetery@. Heritage Quest, No. 41, p. 39. Describes a project to computerize the Jewish cemetery of Warsaw which is now being restored.

* [49.9] Zadok, Ran. (1977). On West Semites in Babylonia during
A Second Jewish Names Bibliography/Lawson

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Includes most of the identifiable West Semitic names in Babylonia during the first millennium BCE. Has names of 2180 individuals from Murašû. Assumption that the majority of West Semitic names from Nippur and all of Mesopotamia during the first millennium BCE are Aramaic. Detailed analysis of theophoric and non-theophoric names by many categories with examples and appropriate documentation.


Concerned with the post-biblical onomasticon in the Talmud, Targumim, the Midrashim, the Apocrypha, the New Testament, Josephus, the letter of Rabbi Sherira, and Greek-Latin epigraphy. Different types of name structure considered. Other language sources considered include: Arabic, Aramaic, Greek, and Latin. The index lists about 2300 names and directs the reader to the appropriate structural category.


Extends the material by Zadok in Trumah [49.11] to include further examples of types of names. Most of the additions are from the comparative Aramaic and Arabian onomastica of the Hellenistic-Roman and Byzantine periods. Indexes classify approx 450 Jewish and non-Jewish names according to source (Semitic, Greek, Latin, or other).


Nine slave conveyances were found among the papyri from Samaria which date from the 4th century BCE. There were 37 names (31 different) listed. Among the names listed are: ʾnūm[yh] (Nehemyah), ntn (Natan), and yhwš[t] (Yehosap[at]). There are comment and speculation on the meaning of the names. Some of the names have theophoric elements. Concludes that the main body of the population is yahwistic.
50. Lithuania/Lithuanian
*[50.1] Beider, Alexander. (1997). A Jewish given names in the Grand Duchy of Lithuania. Avotaynu, 13(2), pp. 20-25. Refs. Explanation of how first names (given) names can be used to get information on the background of Lithuanian Jews. Examples include: Gersh and Volf from an Ashkenazi background; Bogdan and Zhidka from a Slavic background. Discussion of Yiddish influence, Slavic suffixes. Concludes that in all religious matters the shemot ha-kodesh was always invariant. All other names (including those recorded in official Christian (e.g., government) documents were vernacular; therefore for ordinary Jews, any concern about their use was obviously not a priority.


51. Matronyms/Metronyms
*[51.1] Golimkin, David. (1997). The use of the matronymic in invoking God=s healing for the sick. ICJ03. Abstracts: English, p. 6; Hebrew, p. 4, Hebrew section. Examination of the origins of the custom using the matronymic for healing by comparing it to talmudic incantations, amulets, magic bowls, memorial prayers, and tombstone inscriptions which use the mother=s name. Explanations for the custom have been given: (1) precedent from Psalms 116:16, (2) the Zohar, (3) the explanation that magic comes from women, (4) a remnant of the Mutterrecht from the ancient world, and (5) that the prayers of biblical women such as Hagar and Hannah were answered.

*[51.2] Ilan, Tal. (1992). "Man born of woman..." (Job 14:1), the phenomenon of men bearing metronymes at the time of Jesus. Novum Testamentum, 34(1), pp. 23-45. Refs. Discussion and evaluation of over 18 cases where a matronym was used. Beside Jesus, son of Mary, there were others including John, son of Dorcas; Joseph, son of IattrinA; and Jose, son of DormaA qit. In some cases, this was because the mother=s pedigree was more prominent. Use of a matronym is no indication that the man was illegitimate or of questionable birth. Jesus in Matt. 13:55 is known as Ason of the carpenter; in Luke 4:22 as Ason of Joseph. No evidence for any conclusion on the use of a matronym for Jesus is offered.

Notes that Boris Unbegaun [1997:42:4] noted that there is an unusually high proportion of matronymic names among Jews. Kaganoff lists 90 surnames derived from women’s names. These include Dvorkin < Devorah, Margolis < Margalit (APearl@), and Tumarkin < Tamar. There are also names derived from the wife, ex., Estermann = husband of Esther, Hodesmann = husband of Hadassah.

52. Meaning/Interpretation/Translation


Critical examination of the differences in interpretations. Topics discussed include: Name and Byname, Name and Metonymy, Name and Appellative, and the Translation of Names and Homonymity. Many specific citations.


Pp. 91-92 explain the concept of shem tov [םֶהָמֶט] (a good name). Traces it back to the book of Ecclesiastes and points out that a man=s good name lives after him.


Leiden: Brill.

The name Ûdôm (Adam) occurs 34 times in Genesis I-V. Five of the occurrences are identified as personal names. The rest appear to be references to all of mankind or the male in particular. Discussion of various aspects of these appearances including scholars who represent a feminist view.


Mephibosheth, Ishbosheth, Jerubbeshet, and Josheb-basshebeth and one other name (not clear in text) have the element לַֽעֲשֵׁי. Concludes that, contrary to some who translated the term as Ashame@ was originally from the Assyro-Bablonian Baštum and pronounced as Bešeth and meant Apowerful.@ It was an honorable epithet and may have been a designation for the ashera or Baal=s consort.


Evaluated more than 150 names containing an initial or final element לַֽעֲשֵׁי or לַֽעֲשֵׁי. Concluded A . . . (1) that in many cases, the final element לַֽעֲשֵׁי (or לַֽעֲשֵׁי) represents merely an emphatic
affirmative and not the divine name and (2) that many of the names with initial אָ are uncontracted Hiphil forms of verbs with initial vowel letter. Evidence for this position was presented.

* [52.6] Omanson, Roger L. (1989). AOn translating biblical names. Bible Translator, 40(1), pp. 109-119. Refs. The purpose of the article is to: (1) identify Old Testament verses where understanding of a Hebrew name is necessary to get the meaning of the verse, (2) explain the meaning of each name or what the name sounds like in Hebrew, and (3) to suggest ways the translator may make a functionally equivalent translation. Gives approx. 150 personal and placenames with OT citation and explanation, ex., Ishmael (AGod hears), Manasseh (Asounds like >forget=), Jemimah (Aturtledove). Gives suggestions for making the understanding of the names more meaningful.

* [52.7] Reyburn, William D. (1994). ANames and naming in Genesis. United Bible Societies: Bulletin, 170-171, pp. 94-101. Ref. Reviews many of the well-known names and the naming circumstances. Description of the handling of translation. While a common approach is to transcribe Hebrew and Greek names, there are adjustments that have to be made: (1) that the transliterated name is adjusted to the phonological system of the receptor language, and (2) where a name has been already used in the receptor language, that name is to be kept. Among other directions, there are instructions for languages that came under influence from Arabic through the Koran.

* [52.8] Schoors, Antoon. (1994). ABiblical onomastics in Maximus Confessor=s Quaestiones ad Thalassium. In Antoon Schoors & P. van Deun (eds.) Philohistôr: Miscellanea in honorem Caroli Laga septuagenarii (pp. 257-272). Refs. Leuven: Peeters. While agreeing with a number of interpretations of biblical names, points out over 40 for which another interpretation is offered. Or example, Maximus explained Zacharias as Aremembrance of God whereas Schoors interprets it as AYHWH has remembered, AAsaph as Agather; Schoors, as AGod has gathered.

* [52.9] Tobi, Yosef. (1997). ATranslation of proper names in medieval Judeo-Arabic translations of the Bible. Bulletin of the Israel Academic Center in Cairo [Cairo], 21, pp. 18-22. Refs. Illus. Appears to expand his APersonal names in the early Judeo-Arabic Targumim to the Bible. ICUO3. Abstracts: English, p. 14; Hebrew, p. 7, Hebrew section. While the translation of the Bible into Judeo-Arabic by Sa=adia Gaon (882-942) is the best-known, there have been others as well. Sa=adia tended to retain personal names in their biblical form. However, an anonymous earlier translator created actual
translations. Karaite translations show a similar pattern. Concludes that, A . . . early Judeo-Arabic translations of the Bible, whose methods were rejected by Sa-adia in his translation, contain reflections of ancient traditions of the Jewish communities in old Arabia.

53. Mesopotamia (includes Assyria and Babylonia)
The focus is on West Semitic names within the Assyrian empire in the period of the 8th-7th centuries BCE. There is analysis of texts from the army of Sargon, Esarhaddon=s military personnel, samplers of neighbors and friends, and samplers of family groups. Discussion of over 80 names. Concludes that West Semitic was the second most important linguistic-cultural component in the Assyrian empire. Index of names.

Analysis of the Akkadian texts from Ugarit (archaeological site also known as Ras Shamra) which came from the second millennium BCE. Considers the structure and lexical character of the Semitic, Hurrian, Hittite, Egyptian, Kassite, and Indo-Aryan names that were there. The catalog of names includes an analysis of structure and identifiable elements. Divine elements and deities also considered.

Lists and gives comments on 28 divine names and 19 epithets. Explains that a name can be a divine name, an epithet, and even a personal name. Divine names described include: dAdad, dAnatu dBa>al, and dIštar. Epithets include: abu, naÔam, râmu, and zimru.

This is the first fascicle of the projected six. It contains those names beginning with the letter A found in the eight thousand personal names attested in texts from the Neo-Assyrian texts. While the majority of the names are in Akkadian (Assyrian and Babylonian), other names are also present--Aramaic,
Phoenician, Moabite, Hebrew, Arabic, Egyptian, Iranian, Hurrian,
Urartian, Anatolian, and others. A sample entry is shown:

\[
\text{AAşšA r-amu-Areš} \quad (\text{AAşšA r has desired a brother})
\]

Akk., masc.: wr. Aaš-šur-PAB-KAM; CAD E 284; Saporetti
(1970) II 117f.

Father of the brewer Ahinasi, from Assur) reign of
Shalmaneser V): The brewer Ahinasi son of ḫaš-šur-PAB-KAM
acts as a witness along with members of the staff of the
temple of Ištar A 3201 r. 10(732).

* [53.5] Sasson, Jack M. (1979). Hurrian personal names in the
Rimah archives. Assur [Malibu, CA: Undena], Monographic Journals

This study collects . . . the Hurrian personal names preserved
in the Old Babylonian tablets uncovered at Tell al-Rimah. A
smaller list (II.1) gives names which cannot by analyzed by the
author. The third section (III) presents a list of Hurrian
elements involved in making up the names@. Covers 125 personal
names from different periods. Examples include: a-wi-zi-ri, Apays
taxes@; el-li, Awine-presser@; and ku-i-ta-nu, Acontrols wool@. Extensive list of name elements.

names, Acta Societatis Scientiarum Fennicae, Series: Acta
Societatis Scientiarum Fennicae, Volume 43. Hildesheim: Georg
Olms, 327p. Refs.

The main part of work is the collection of about 5500 Assyrian
names from cuneiform inscriptions, c. 2200-606 BCE, from the
research of many investigators. Two examples are: A-a-tb A(A)ya
is good@ and Li-dan-Marduk AChild of Marduk.@ Citations are
given for all names. Attention is paid also to West Semitic,
Egyptian, Greek, Iranian, Elamite, and Hittite-Mitannian names. A
second section deals with the elements of the names and the names
of gods. Finally, there is a listing of names in West Semitic and
Greek writing.

* [53.7] Weisberg, David B. (1991). The Late Babylonian texts of
the Oriental Institute collection, Series: Bibliotheca

The 54 cuneiform tablets analyzed are from Uruk in Mesopotamia
and date from 292-128 BCE. The tablets are now at the University
of Chicago. They are mostly devoted to business transactions. In
addition to the introduction and other material, Weisberg has
developed a very extensive list of personal names, divine names,
feminine names, and Greek names.

* [53.8] Zadok, Ran. (1984). @New documents from the Chaldean and
65-75. Refs.
Discussion and detailed comments on names found in 57 N/LB (Neo-Assyrian/Late Babylonian) cuneiform texts reported by G. J. P. McEwan in *The Babylonian tablets in the Royal Ontario Museum* (1982). Many names analyzed in terms of structure and ethnicity.


*Zadok, Ran. (1997).* A Historical and ethno-linguistic notes. *Ugarit-Forschungen,* 29, pp. 797-814. Refs. While mostly concerned with the struggle between Assyria and Bāt-Adini over the rule of western Jezireh during the 9th century, pp. 809-811 list about 20 names of Judeans (ex., Ba-rak-ia-a-ma), Hebrew-Canaanite anthroponyms (Ia-ab-na-an) and appellatives (Nhl), and Arabians (Ma-ši-ha-Š).

### 54. Methodology

*Beider, Alexander. (1999).* A Ashkenazic Jewish names: Determining their etymologies. *ICJO4,* 1999. Abstracts: English, p. 3; Hebrew, p. 3, Hebrew section. Sets up a plan for the study of Jewish Ashkenazic names. Proposes that the life cycle of a given name can have up to five stages: (1) appearance, (2) creation of hypocoristic or pet forms, (3) phonetic modifications, (4) linking with another name, and (5) disappearance. For a specific name, there are five questions to be answered: (1) what was the source word, (2) how it occurred, (3) why it occurred, (4) where it occurred, and (5) when it occurred. Develops the scientific methodology for deriving the etymology of Ashkenazic personal names.

*Cooper, Samuel. (1995).* A Naming in the present tense. *ICJO2,* 1995. Abstracts in English and Hebrew. n. p. Explains the three types of sociological analysis that may be useful to the interpretation of names. These are: (1) the sociological approach to ethnicity, (2) the idea of collective representation, and (3) the notion of active collective memory.

*Cooper, Samuel. (1999).* A Names as cultural documents. In Aaron Demsky (ed.) *TATN2* (pp. 13-22). Refs. Ramat Gan: Bar-Ilan University Press. Hebrew summary, pp. 109-110, Hebrew section. Discusses the anthropological and sociological approaches to naming. Describes Atelescopings, a process in which large segments are compressed; flexible naming, where variations in names occur, and names as cultural documents. In this last the name is an identity that can change under the pressures of the
social circumstances.

* [54.4] Daitch, Randy. (1996). AA Daitch-Mokotoff soundex approach to misspelled names@. Avotaynu, (12(2), pp. 13-14. Ref. Presentation of a rationale and technique for locating names of Germanic and Eastern origin (primarily Jewish) which may have been misspelled for various reasons. For example, the names Amdur, Emdur, and Omdur are all coded differently in the National Archive sounded but could all presented as alternatives with Daitch-Mokotoff soundex.


* [54.6] Esterson, Gerald L. (1999). A blueprint for conducting one-surname research@. Avotaynu, 15(3), pp. 35-49. Refs. Figure. Description of techniques that are suggested as useful for those working on one-surname research (OSR). Topics include: rules for OSR, organizing OSR groups, defining activities, setting up e-mail and web site communication, and complications. E-mail and websites for many sources are given.


The two fallacies are: (1) that material culture has a logical and necessary priority over the written evidence, and (2) there was a minimal influx or influence of peoples from outside Palestine in the Late Bronze Age. Uses onomastic evidence as well as other arguments to refute the fallacies.


Explains how the etymologies of personal names can be used to understand the presence of cultural elements from the north in this region. Methodology is considered in the analysis of the Amarna onomastica regarding etymological associations and association of name-bearers with placenames. Evidence for cultural influence and movements of peoples.


Explains how different periods have different types of name depending upon the language influences of the time. Points out that there are different layers of language within the Bible which helps to give dates for some names. Among the names
explained are: Adam and Methuselah. Concludes that the names found in Genesis 1-11 fall into the Amorite period no later than the second millennium BCE.


* [54.11] Ilan, Tal. (1999). A A corpus of the names of Jews in Palestine during the Second Temple period. Abstracts: English, p. 9; Hebrew, p. 2, Hebrew section. Description of the methodological and technical details involved in preparing a corpus of all the names of Jews in Palestine during the Second Temple and Tannaitic periods. Much material has recently been published has become available. Statistics will show which names were popular and which were not and to what extent Greek names were popular. Other statistics will show changes over time periods and which names were popular for naming boys and girls.

* [54.12] Kosmin, Barry A., & Waterman, Stanley. (1989). A The use and misuse of distinctive Jewish names in research on Jewish populations. Papers in Jewish Demography, Proceedings of the demographic sessions held at the 9th World Congress of Jewish Studies, Jerusalem, August, 1985, edited by Usiel Oskar Schmelz and Sergio Della Pergola, p. 1-9. Refs. Tables. Map. Empirical testing of the Cohen list of 21 names (original not available) identified as being distinctively Jewish. This list was used to estimate the size of the Jewish population in Manchester and London. Results showed that in Manchester using Jacobs as an indicator overestimated the Jewish population. The name Cohen was shown to vary in frequency depending on the part of England and the year.

* [54.13] Stolz, Fritz. (1997). A Determinationsprobleme und Eigennamen [Problems of determination and personal names]. Theologische Zeitschrift, 53(1-2), pp. 142-151. Refs. Discussion of 19 factors to be taken into consideration when considering the Bible and the ancient Middle East. These factors include: the name and the unity of God, the distinction between a personal name and an appellation, comparisons between West Semitic and Akkadian names, and the notion that previous
discussions of are loose and fragmentary, that there needs to be a methodological classification.

55. Middle Ages


There are about 100 selections from the Middle Ages. Three of them mention names. The first describes a convert from Christianity (839) who was originally named Bodo who changed his name to Eleazar. The second (pp. 241-243) describes Aaron, the Mystic, of Bagdad (870) who had the name of God inserted into the flesh of his arm so that he could perform miracles. The third (pp. 279-283) is about a sect known as the Frankists (1755-1817) who wanted to become Catholics but wanted to keep their Jewish names along with their Christian names.

Morocco/Moroccan: See: North Africa

56. Mysticism


Argues that in the mysticism of scriptural religion that a name essentially has a minimal or non-existent semantic level. *A The language of divine names . . . should be viewed as a semiotic rather than a semantic one.* (p. 232). There are references to the work of Gershom Sholem, Walter Benjamin, Umberto Eco, and others.


Volume 1, chapter 3 has a section (pp. 53-64) dealing with the mysticism of letters, numbers, and names. Topics include the alphabet of angels, the alphabet of Metatron, and couples of Hebrew letters in the proper order that give the desired number. Chapter 10 (pp. 229-234) deals with the 70 names of AMetatron >Prince of the Face,= the highest power in the celestial worlds besides God, . . . * Volume 2, chapter 7 (pp. 129-177) discusses the Book of the Name by Rabbi Eleazar of Worms. Volume 3, Chapter 7 (pp. 131-159) offers a detailed presentation on the name of God and the concept of language in Jewish mysticism.

57. Nabatean

A Second Jewish Names Bibliography/Lawson

Ph.D. thesis presented in Hebrew at Hebrew University in 1979) Based upon a study from many collections describes 164 coins (with plates) from King Obodas II, pp. 62-60 BCE to Rabbel II, 70-106 CE. Names are mentioned throughout include Obodas, Malichus, Syllaesu, Teimu, Aretas, Shuquailat, and others.


58. Nameless/No-Name/Anonymous

*[58.1] Demsky, Aaron. (1997; 1993). ANames and no-names in the Book of Ruth@. In Aaron Demsky, Joseph A. Reif, & Joseph Tabory (eds.) TATNI (pp.27-37). Refs. Hebrew summary, p. 64, Hebrew section. Ramat Gan: Bar-Ilan University Press. A preliminary version of this article was abstracted in English and Hebrew in the program of ICJO1, 1993. The Book of Ruth has an unusually high proportion of names for its length. Comment on their significance and particularly of Naomi=s awareness of names as a reflection of personality and destiny. The no-name Peloni Almoni is discussed.

*[58.2] Fox, Harry. (1997). ATwo name lists of anonymous biblical women@. ICJO3. Abstracts: English, p. 5; Hebrew, p. 9, Hebrew section. Some women in the Bible were not identified by name, such as, the wife of Dan or the wife of Naftali. There are lists which identify these women. One source is ascribed to Philo. Other lists can be developed through Jubilees, rabbinic literature, Josephus, and others.

*[58.3] Freehof, Solomon Bennett. (1974, Autumn). AResponsum: Father=s name forgotten@. CCAR (Central Conference of American Rabbis) Journal, pp. 53-56. Response to a question of what Hebrew name to place on a memorial tablet for parents and grandparents when the name is not known. The memorial tablet is not a legal document so there is considerable leeway. Suggestions are given such as: (1) utilizing the Cohen or Levite identification (if the person is eligible), (2) the mother=s name, (3) assuming that he was named after his grandfather and using that name, (4) selecting a name that
figures prominently in the family, and (5) using the name of a prominent ancestor.


Discussion and analysis of unnamed women in Genesis-2 Kings. Uses the Masoretic and Septuagint version to analyze the use of women=s names by P, J, and E. Further comparisons of the Masoretic and Septuagint versions will improve understanding of women and the Bible.


Among objections to nameless women in the Bible were those of: Rabbi Samuel Algazi, the Farhi Bible, the Book of Jubilees, Pseudo-Philo, Janice Nunnally Cox, and Elizabeth Cady Stanton. Examination of several of the names proposed in ancient and medieval sources for these women.


Focuses on the literary genre in which scholars and scribes gave new names for nameless person to fill in historical gaps in works dealing with exegesis and interpretation of Scripture. Examines in detail male names from Jubilees; female names from Josephus, Pseudo-Philo, the Babylonian Talmud, The Cave of Treasures, and many other works for similarities and differences in how women were named. Extended detailed tables. Among the many names given to nameless women are: Seila for Jepthah=s daughter (Pseudo-Philo), Sitis for Job=s wife (Testament of Job), and Batya for Pharoah=s daughter (rabbinic tradition).


The nameless people are those that are known only by the name of their father (son of X) rather than by their full name (X, son of Y). Evaluation of a several name enumerations from the Bible, inscriptions, ostraca, and documents concludes that informal names and nicknames were used in Semitic society. Examples of nicknames from an ancient synagogue in Beth-Shean Valley include: Halifa, the stupid; Shimeon, the wine-merchant; and Tanhum, the fool. Nicknames from other sites also given.


Jubilees is a pseudepigraphic work of the Second Temple period.
There are differences in the genealogy of Gen. 4:17-22 and Jub. 4:9. The eight-generation line of Genesis is halted abruptly after only three generations in Jubilees. Jubilees gives details about the daughters of Adam and Eve, Awan and Azurah. Seth, the third son of Adam and Eve, and Azurah produce Enosh and Noam. Several other personalities including: Dinah, the mother of Jared; Baraka, the wife of Jared; and Edna, the wife of Enosh. In contrast to Genesis where few of the wives are names, in Jubilees, each patriarch has a partner who is named.

59. New Testament

Investigation of the relationship between Nicodemus in John 3:1 and rabbinic traditions about a wealthy Jerusalem aristocrat Naqdimon (Nicodemus)b. Gurion. Tables show the lines of seven families including the Gurion with two men bearing the name Nicodemus. Nicodemus means AConqueror of the People. His Hebrew name is thought to be Buni/Benaiah, possibly after a great commander of David and Solomon=s time. The names Naqqai (possibly a hypocoristic form of Nicodemus) and Buni (possibly a form of Benaiah) show up as among the five disciples of Jesus according to rabbinic tradition. Concludes that the Nicodemus, disciple of Jesus was from the same family as Naqdimon b. Gurion.

Quotes many authors concerning the distinction between the four names. It appears Jews say Yeshu, that Hebrew-speaking Christians say Yeshua. Yehoshua was the original form of Yeshua. Jesus, the term in English, has a different connotation, at least for some people.

Luke refers to Paul as ASaul@ in Acts 13.9 for the last time. Several attempts have been made to explain this. Concludes that the switch was made at an opportune time, when Paul was in Rome. ANot only was it expedient to sport a Roman name when dealing with the authorities, but also . . . the word σαλς, despite it Hebrew origins, has also a Greek application . . . being used to describe the loose and wanton gait of prostitutes.@

Examination of Hebrew and later Jewish usage shows that in some cases the name of the mother was used in identification. This was in three patterns: (1) secondary identification (Jephthah, son of a harlot), (2) matriarchal traditions (sons of Zeruiah, Joab, Asahel, and Abishai; (3) Jewish (or proselyte Jewish) mothers where the father was not Jewish (Jochanan, son of the Hauranitess) Concludes that A . . . the phrase had no special connotation beyond the fact explicitly stated, and that modern scholars have been led astray by regarding Ason of Mary@ as a problematic phrase.@ If the phrase originated with the villagers of Nazareth, it would have been equivalents to the modern phrase: AOh yes! that=s Mary=s boy down the street.@


*[59.6] Williams, Margaret H. (1995). APalestinian Jewish personal names in Acts@. In Richard Buckham (ed.) The Book of Acts in its Palestinian setting, Volume 4 (pp. 79-113). Refs. Grand Rapids. The purpose of the research was to: (1) profile the names of Palestinian Jews in Acts and (2) understand the Palestinian Jewish onomasticon. Examination in some detail each of the names represented by the 44 Jewish individuals in Acts. Included for Hebrew are: Ananias, Gamaliel, James; for Aramaic: Alphaeus, Bartholomew, Sapphira; for Greek, Alexander, Andrew, Berenice; for Latin, Agrippa, Drusilla. Comments on the popularity of the names in Palestine and the Diaspora. Second names including some nicknames also discussed.

60. Nicknames

*[60.1] Arnstein, George E. (1995). ANames and their origins@. Avotaynu, 11(1), pp. 41. Refs. Reports on reading two books, one published in German and another one in English 100 years later. Both deal with the similarity of the types of nicknames given. For example, Blind Koanradle in one, Blinder Avram in the other; Meschugene Seligman in one, Meschuginer Meyer in the other.

*[60.2] Feldman, Daniel. (1999). The right and the good: Halakhah and human relations. Northvale, NJ: Jason Aronson, 290p. Refs. Ch. 2 (A Rose by Any Other Name: Derogatory Nicknames) is concerned with the prohibition from the Talmud (Bava Metzia, 58a) against humiliating others with a derogatory nickname. This is followed by an extended discussion from Talmudic and rabbinical sources on the subject.
61. North Africa/North African (includes Morocco/Moroccan
*61.1] Abramowitch, Henry & Bilu, Yoram. (1997). Dreams about holy men and choice of names among Moroccan Jews living in Israel. In Aaron Demsky, Joseph A. Reif, & Joseph Tabory (eds.) TATN1 (pp.7-15, Hebrew Section). In Hebrew. Refs. English summary, p. 150. Ramat Gan: Bar-Ilan University Press. A preliminary version of this article by Abramowitch was abstracted in English and Hebrew in the program of ICJOI, 1993. Description of an alternative pattern to the traditional one where children were named after relatives. Individuals who made a pilgrimage to Mt. Meron and other holy sites had dreams in which the Asaddiq or his equivalent had appeared involving aspects of birth. Children born following the dream encounter were named in honor of the holy man. Boys . . . likely to bear traditional Hebrew names while daughters were not.
*61.2] Alexander, Tamar & Ben-Tulila, Yacov. (1995). Personal names in folk-sayings of Spanish Jews in Morocco. The Jewish Name: A Multi-Disciplinary Discussion (Second International Onomastic Conference on What=s in a Jewish Name), 1995. Bar-Ilan University. Abstracts in English and Hebrew, n. p. Examines 1,500 sayings in zakitiyah (the dialect of Moroccan Jews, 9,000 sayings in eastern Judeo-Spanish (Ladino), and 1,500 in Moroccan Judeo-Arabic. There were more occurrences of personal names in zakitiyah, than in Ladino or Judeo-Arabic. A taxonomy of personal names in proverbs is proposed.
cases, maps of cities. Census tables show number of individuals in each community by occupation. The onomastic data show that the origin of the surnames is: Arabic, 45%; Hebrew-Aramaic, 13%; Latin, 17%; German or other, 4%; and others, approx. 21%. Name entries are in alphabetic order. Entries where relevant give location where the name exists, Arabic spelling, Hebrew spelling, variations, names of prominent holders of the name, and meaning. There are cross-listings. There are approx. 1100 major entries and many more variant spellings. Among the entries are those for Chemtov, Lustig, Maklouf, and Spinoza.


62. Northern Kingdom (Israel)

*[62.1] Goldberg, Ariella Deem. (1973). Northern-type-names in the post-exilic Jewish onomasticon. (Doctoral dissertation, Brandeis University), 166p. Refs. Tables. Also available as Dissertation Abstracts International, 34(1), pp. 229A-230A. (University Microfilms No. 73-15, 439, 174p.) The 10 northern tribes of Israel that broke away in 922 BCE as the result of a revolt led by Jeroboam. This investigation isolates Northern-Type-Names (NTNs) as a distinctive category of biblical Israelite names through internal analysis and comparisons with extra-biblical sources (the Murašu tablets and the Elephantine papyri. MTNs A . . . may shed light on several historical phenomena.@

63. Norway/Norwegian

*[63.1] ANorway mother of 14 jailed for giving son an arresting name@. (1999, Jan 4). Jerusalem Post International Edition, p. 2. An Oslo mother of 14 children, Kirsti Larsen, named her younger son Gesher (Abridge@ in Hebrew). This name is not on the approved list and so the mother was ordered to jail.

64. Patterns of Naming

*[64.1] Cohen, Aryeh Dean. (1999, Feb 19). A daughter named Yarden: A daughter named Yarden closes a circle@. Jerusalem Post, p. 2. Shimon and Ruhamah Cohen lost a daughter at Naharayim in 1997 when a deranged Jordanian soldier opened fire. King Hussein made a condolence call to the family home. Another daughter was born as the king lay dying. In tribute to the king, the family named the child Yarden.

*[64.2] Hachlili, Rachel. (1984). Names and nicknames of the

During this period, as opposed to naming customs in the First Temple period, Jews named their children after an ancestor, most commonly the grandfather. This resulted in several children being named after the same grandfather so the result was the use of nicknames to prevent confusion within the same family. This research was quoted by Ilan in "The Greek names of the Hasmoneans" [35.2].


Jewish names found at Masada are written in Hebrew, Aramaic, and Greek. The male names at Masada include Shim'on, Yehonathan, Yehudah, Yehosef, and El'azar. Except for the name Shalom, women were identified as Adaughter of . . . @ or Awife of . . . @.

Among the kinnuyim found at Masada are special epithets, similar to the kinnuyim common in the Second Temple period, some are from a person=s origin and others from profession, while still other epithets are of praise or contempt.@


Discussion of topics including: memorial names for family members, commemoration names for a righteous person who has benefited the family or child, apotropaic names, avoidance of using the names of evil persons.

*64.5 Heltzer, Michael & Ohana, M. (1978). The extra-biblical traditions of Hebrew personal names: From the First Temple Period to the end of the Talmudic Period, *Studies in the history of the Jewish people and the land of Israel, Monograph Series*, Volume 2. Haifa: University of Haifa, 200p. Refs. Illus. In Hebrew. [Note: the title page in English shows the first author as Ohana] The purpose of the authors is to Ashow that pre-exilic Hebrew names appear in later Jewish sources. There are four periods considered: pre-Exilic, Persian, Hellenistic, Talmudic. Data were obtained from a variety of epigraphic and written sources. Results show that: (1) at least 12 names were found in all 4 periods, (2) 21 names were found in 3 of the 4 periods, and (3) 9 names are only in the first and fourth periods. The study confirms that there was an uninterrupted tradition of extra-biblical Hebrew personal names from the pre-Exilic to the Talmudic period. Calls for further research on extra-biblical personal names to show continuity.

Discusses the origin of the term schlemiel. Describes Aharon Meged’s short story Yisrael Haverim which deals with the naming of a grandchild where the choice of the parents differed from the what the grandparents wanted. The parents did not want a memorial name.

* [64.7] Kotler, Igor. (1989). ACrimean Jewish family names@. Avotaynu, 5(1), pp. 6-10. Refs. Tables. Map. Jews have lived in the Crimean peninsula for over 2,000 years. The current group, now known as Krimchaks, number around 1,300, half of whom live out of the Crimea in places like Moscow and St. Petersburg. They follow the Sephardic tradition. Krimchak family names began in the 15th century, of these 114 have been collected. Categories of names are: (1) Traditional (Kogen, Levi, Gabai), (2) Honorific (Bentovim, Bekhar), (3) Patronymic (Abaev, Urilevich), (4) Religious holidays (Peisakh, Purim), and (5) Ashkenazi, Mizrakhi. List of the family names, with meaning and language.

* [64.8] Meyer, Michael A. (1985). AThe first identical ceremony for giving a Hebrew name to girls and boys@. Journal of Reform Judaism, 32(1), 84-87. Refs. Traces the origin of modern Reform Judaism to the Friends of Reform in Frankfort, Germany who in 1843 sponsored a pamphlet by Joseph Johlson. He described a ritual to substitute the circumcision ritual for boys and to provide an identical rite for girls. The ritual has: a godmother, who brings in the child; the mother, who recites the blessings with the father; the Chol-kreisch lifting of the child in the air; and the godfather, who also participates.

* [64.9] Oppenheimer, Steven. (1997). ASecular names@. Journal of Halacha and Contemporary Society [New York], 34, pp. 66-76. Refs. Begins with quotes from the Midrash and from the Talmud against the practice of Jews using non-Jewish names. Then goes on to explain how the use of the shem chol (a secular name, usually German-Yiddish) and the shem lo yehudi (non-Jewish name) developed in addition to the shem kodesh (Hebrew name). Description of the Cholkreisch ceremony where the new baby was given the shem chol nickname.

* [64.10] Ripert, Carl. (1996, May 23). ASome people believe that a person's name has no influence upon their personality@. [Israel Today]. Sentinel [Chicago], p. 8. Description of changing naming patterns in Israel: (1) girls are being given male names (Daniel, Michael, Omer), (2) tendency toward single syllable names (Dan, Tal, Paz), and (3) trend toward names that have their own meaning in Hebrew but are also
common in other countries (Elinor, Karen, Lee). Other comments also.


To evaluate naming patterns of Jews in America, 25 Sephardic and 25 Ashkenazic families were traced from 1700-1950 using onomastics as a tool to understand the American Jewish family and its development. About 2000 names were analyzed. The earlier name pool was almost exclusively biblical. This pattern changed to an expansion of non-biblical names and the rise of individualized names, middle names, and unique names.

* [64.13] Shiloh, Dina. (1997, May 10). A They call me Adiella @. Jerusalem Post (International Ed.), pp. 18-19. Illus. Historically, Jews used first names from the Bible and the Talmud. Contemporary Israeli society has sought to get away from the past. One group of new names was led by the Canaanite movement. Names like Anat and Nevo are those of Canaanite gods. Other names now being used are Nimrod, Dina, Alon, Vered, and Iris.


65. Philosophy of Names

A Second Jewish Names Bibliography/Lawson

(eds.) Sefer Higayon: Studies in rabbinic logic (pp. 51-60). Gush Etzion [Israel]: Mekhon Tsomet. 
Examination of theories of proper names by Kripke, a rigid designator theorist and of the work of Joseph Gikatillia (1248-c1325) in relation to divine names. Some analysis of divine names using gematria.

66. Poland/Polish
The major adoption of hereditary surnames by Polish Jews began in 1787 with the proclamation by the Austrian Emperor Joseph II. It applied to Jews in the province of Galicia then occupied by the Austrians. Several factors led to the adoption and modification of Jewish surnames. These include the successive occupations (and imposition of their language) by Austrian, German, Polish, and Russian authorities upon people who had been used to speaking Yiddish. These political changes had influence on modifying the names so that some had roots from one language and suffixes from another. Many examples given.
Drawn from the introductory material of the author=s A dictionary of Jewish surnames from the Kingdom of Poland (BJ1:[37.1], p. 135). Refs. Photo.
While mainly focused o Polish surnames, there is a section on Jewish names (pp. 117-125; refs. pp. 145-146). Berko, Jankiel, and Moszko are examples of distinctively Jewish surnames. Jews spelled Hebrew first names differently than Christians: Szmul vs. Samuel, Miriam vs. Maria, and Szlomo vs. Salomon. In addition to discussing different types of surname derived from: patronyms, toponyms, acronymys, there is a section on names borne by Jews converted to Christianity, ex., Wiernicki (Aloyal, faithful@), Przechrzta (A conversion@). Finally, there is a listing of about 90 surnames with etymology and meaning, ex., Gelbart < German gelb, yellow + Bart, beard.

67. Portugal/Portuguese
Faro is a city in southern Portugal in Algarve province. Presentation of the inscriptions (in Portuguese) on 71 tombstones. Photos show the actual inscriptions in Hebrew. Names shown include Benda Bendahan, Ayush Ezaguy, and Reyna Buzaglo. Description of families shows many names including: Abraham Ruah, Esther d-Abeasis Sabath, and Semtob (Toby) Seguerra. Colored plates show several ketubot. See also: Iria [67.5].

Leiria is the name of a district and its capital. It is 70 miles north of Lisbon. Description of the period from the 13th to the 15th centuries when there was cultural diversity. Description of how different types name were used in combination, i.e., proper name plus patronym, proper name plus surname or nickname, proper name plus some other descriptor or some combination of these. There are 130 proper names listed by century. Examples with frequency in the 15th century are: Abraão (Abraam)C13, Isaac (Isac)C11, SamuelC12). AOnly a few women are listedCALjofar, Ana, and Rinas. Each with a frequency of one. Over 115 patronyms and or other elements are listed. The most common being (de) Leiria, Levi, and Çaçam (Sassam).

Sephardic Jews: (1) Marranos had given different names for members of their family, (2) some had taken Christian family names but later went back to Hebrew first names, (3) adoption of hyphenated names such as Alvares-Correa, (4) translation of names, Del Medigo to Ha-rofeh, Bienveniste to Welcome, (5) commemoration of an event became a family name, a Jewish prisoner became Mercado, and (6) adoptions, a widow with children remarrying and giving the children the surname of the new husband.

* [67.4] Ferreira, Valentina Garcia. (1999; 1997). Jewish names of the XVth century in the Iberian peninsula. Akten des 18. Internationalen Kongresses für Namenforschung, Trier, 12.-17. April 1993, Volume 3, Namenssoziologie [Socio-onomastics], Patronymica Romanica Band 16, 112-118. Refs. A preliminary version of this article was abstracted in English and Hebrew in the program of the ICJO3. Abstracts: English, p. 5; Hebrew, p. 10, Hebrew section. Description of the Inquisition in Spain and Portugal and its influence on Jewish onomastics. During this period Jews were forbidden to use their own language and began to change their names. Among the types of names chosen were: translations (Hayim to Vital); romanizing of old forms (Pesah to Pascha); and toponyms Juan Faro. Goes on to focus on two names which show up in many forms, Hayyim and Jacob. Documents where the different forms appears. For example, for Hayyim, Faim is recorded in Lisbon in 1467, Ffaim in Serpa; Chaiim in Italy, Aiem in Morocco. For Jacob, variations include Jayme, Gemes, and Iago.


The Inquisition forced many Jews of Portugal to convert to Catholicism. There are only two sources to evaluate the names they used. Both are in the Archive of the Portuguese Inquisition. They are: (1) the inquisitorial trials of the crypto-Jews (Anusim) and (2) the Index of names in the ABook of the Guilty. A

Discussion of a list of names that are still among New Christians in Portugal and Brazil.


68. Popular

*68.1* And the name is...@ (1995, August 5). Jerusalem Post (International Ed.), p. 2. Listing of most popular names in Israel based upon a sample of 1,147 boys and 643 girls. For boys: Daniel, David, & Omer; for girls, Sapir, Shir, & Adi. For Israeli Arabs, for boys: Mohammed; for girls, Fatma.

*68.2* Ariel, Avraham. (1997). Sefer ha-shemot: 200 ha-shemot ha-nefutsim be-Yisra-el [The book of names: The 200 most popular names in Israel]. Jerusalem: Misrad ha-bitahon, 206p. Refs. Illus. In Hebrew. Listing of the 200 most common names of Jews, from the most common Cohen (123,431), Levy (73,687), Mizrachi (23,897) to Number 200, Nahmani (6,295). For each names there is information on the ethnic origin, meaning(s), historical notes, e.g., when first mentioned in texts or documents), some famous bearers of the name, and names derived from the basic name (e.g., Cohen > Kahana, Kogan, Cohn, Kanovitz). Full name index.

69. Puns/Paronomasia/Word Play/Humor

preliminary version of this article was abstracted in English and Hebrew in the program of The Jewish Name: A Multi-Disciplinary Discussion (Second International Onomastic Conference on What=s in a Jewish Name), 1995. Bar-Ilan University.n.p.

Sets up a seven-category framework for examination of the subtle punning in dicta spoken by the Sages on their own names. Examples include A . . . appellations based on bodily characteristics, such as C A left-handed,© or defects, such as C A short of limb.@


Literary etymology in the Bible takes two forms: (1) where the biblical author gives an explicit explanation for a name and (2) where the biblical author implies and explanation. An example of an explicit explanation of Abraham AFather of a Multitude.@ The implied explanations number into the 100s according to Garsiel. He calls them MNDs (midrashic name derivations). They are also considered to be puns. An example of an MND is Jacob=s name. Similar names in other cultures would lead to the derivation AGod will protect [the person].© Genesis give a different explanation, that Jacob was born with his hand on Esau=s heel. The name, the MND appears when Esau says: AIs not he rightly named Jacob! For he has supplanted me.© Here the interpretation for the wordplay is on the root E=S (Ato rob©). Among the many MNDs there are some that are linked to sound effects, some without sound effects, and to placenames. Background and history of puns are included.

Hallo, William W. (1995). AScurrilous etymologies@. In Jacob Milgrom, David P. Wright, David Noel Freedman, and Avi Hurvitz Pomegranates and golden bells: Studies in Biblical, Jewish, and Near Eastern ritual, law, and literature in honor of Jacob Milgrom (pp. 767-776. Winona Lake, IN: Eisenbrauns. Refs. Argues that A . . . within the larger phenomenon of literary etymologies in the Bible (and the ancient Near East), we are able to recognize a smaller but discrete group of etymologies and plays on words that subjected foreign, geographical, ethnic, royal, and even divine names to unflattering and pejorative explanations, this hiding polemical intent more or less subtly behind a thin veneer of philological acumen or literary artistry.@ Drawing on Garsiel, van Selms, and others, he gives
about a dozen cases of scurrilous etymologies. For example, Nebuchadrezzar is spelled nbwkdr'ar (ANabû, protect the crown prince!) in Ezekiel and most of Jeremiah but in the later books of the Bible it is spelled nbwkdr'ar meaning ANabû, protect the mule! The mule, of course, cannot produce offspring.

*[69.4] Hess, Richard S. (1990). AA comparison of the onomastica in genealogical and narrative texts of Genesis 1-11". World Congress of Jewish Studies, 10(A), 1-11. Refs. Examines names at four levels of word play from three aspects: (1) examination of the etymology of the name in West Semitic languages and the Ancient Near Eastern world where such elements might occur, (2) what other personal or placenames may share these elements, and (3) the function of the name in the literary environment in which it occurs. Detailed analysis with examples.

*[69.5] Hess, Richard S. (1994). AAchan and Achor: Names and wordplay in Joshua 7". Hebrew Annual Review, 14, 89-98. Refs. Evaluates why the person named Achan in Joshua 7 appears as Achar in the MT of 1 Chr 2:7. The root ùkr means Amake taboo, destroy, bring disaster. Theorizes that Achan was the original name and that Achar was a nickname A . . . applied to the figure on the basis of his association with the Valley of Achor and with the Hebrew root ùkr.


*[69.7] Lipshitz, David. (1997). AHumorous names and kinnuyim (nicknames) in the Talmud@. ICJO3. Abstracts: English, p. 11; Hebrew, p. 9, Hebrew section. The assumption that a person=s name indicates personality and characteristics is shown in the Talmud. Examination shows that men=s names are treated with an aggressive theme while treatment of women=s names is more refined. Names of both sexes are used with word games and alliteration. Understanding of names contributes to understanding the sense of the Talmud.

*[69.8] Schnitzer, Dafna. (1995). AThe Jewish code in names in the works of Georges Perec@. The Jewish Name: A Multi-Disciplinary Discussion (Second International Onomastic
Conference on What=s in a Jewish Name), 1995. Bar-Ilan University. Abstracts in English and Hebrew. n. p. Georges Perec (1936-1982) was a prominent French writer. He is known for his word games and crossword puzzles. AThe reader who responds to the challenge finds the word games which are generally based on liponymy (letter omission) or the inversion of letters reveal syllables and parts of words which . . . form names of people and places related to World War II and the Holocaust.@ Analysis focuses on how Perec conceptualized three types of name derivations: explicit, implicit, and completely hidden in his works.

70. Qumran/Dead Sea Scrolls
*{[70.1] Eshel, Esther. (1997). Personal names in the Qumran sect. In Aaron Densky, Joseph A. Reif, & Joseph Tabory (eds.) TATN1 (pp.39-52). Refs. Hebrew summary pp. 64-65. Ramat Gan: Bar-Ilan University Press. A preliminary version of this article was abstracted in English and Hebrew in the program of the ICJO1. Analysis of Qumran finds concludes that most of the sect members had common Jewish names of the Second Temple period, names like Shimon, Hananiah, Yohanan, or Ishmael. One rare name, Ruma, was found. Some Qumran people were known by their epithets. One was אנהים (Hananiah Notos), noteworthy in that while the Qumran inhabitants avoided Greek when possible, they did use an epithet derived from Greek meaning Asouth or Asouthern.@

*{[70.2] Frölich, Ida. (1999). A Qumran names. In Donald W. Parry & Eugene Ulrich The Provo International Conference on the Dead Sea Scrolls: Technological innovations, new texts, and reformulated issues (pp. 294-305. Refs. Frölich states A . . . Qumran texts do not reveal the proper [personal] names of the figures and groups featured in them . . . @ and goes on A . . . the authors often define themselves in a sectarian manner in opposition with another group. . . .@ Examples, the elect of God vs. the Lot of Belial; the House of Perfection vs. the House of Guilt. Other categories are: social (APriest, ASpouter of Knowledge), metaphors (A Sons of Light) and typological-names constructed of biblical namesCAsons of Zadok.@

Some manuscripts found at Qumran have Iranian words and names in them. The names are: bgšrw (A listening to the god@ or A listening to Baga@), bgwšy (A having the ear of Baga@), and ptryz§ (A pleasing to his father@). The Qumran book A. . . has the merit of saving the book of Esther from its isolation as a composition comparable to no other work in Jewish literature@.

71. Roman, Ancient

*[71.1] Juster, Jean. (1914; 1994). Les Juifs dans l'empire romain: Leur condition juridique, économique et sociale, 2 Volumes. Paris: Guethner; New York: Burt Franklin. Refs. In French. The New York Public Library produced a microfilm in 1994. There is a section of Volume 2 (pp. 221-234) devoted to names. As early as Caesar, Jews were given the right to have Roman names. Description of different types of name adoption in Roman society: (1) Jews who bore Roman names combined with Jewish names (Alfius Iuda, Josephus Flavius), (2) the Jewish name kept in its original form but transcribed into Latin or Greek characters (Tamar, Ruben), (3) the Hebrew name latinized (Josephus, Iuda), (4) translation of the Hebrew into Latin (Agnella < Rachel, Benedicta < Berakha, and others.

*[71.2] Solin, Heikki. (1983). A Juden und Syrer im westliche Teil der römischen Welt: Eine ethisch-demographische Studie mit besonderer Berücksichtigung der sprachlichen Zustände [Jews and Syrians in the western part of the Roman world: An ethnic-demographic study with special consideration of linguistic statuses]. In Hildegard Temporini & Wolfgang Haase (eds.) Aufsteig und Niedergang der römischen Welt: Geschichte und Kultur roms im spiegel de neueren Forschung (pp. 587-789). Refs. Part 2, Volume 29/2. Berlin: De Gruyter. Description of various aspects of Jewish naming from inscriptions and other sources in places such as the Jewish colony in Carthage. Description of the hellenization of names (pp. 636-647 and pp. 711-713) such as Menachem to Monimus, Isai to Isodorus (p. 639).

72. Romania/n

*[72.1] Bratulescu, Monica. (1986). A Romanian Christian family names traceable to a Jewish ancestor@. Proceedings of the Ninth World Congress of Jewish Studies, 9(D2), pp. 95-102. Refs. The Romanian names Botez (Abaptism@) and Botezatu (A one who has
been baptized) are seen. Those who have the name are descended from a Jewish ancestor who converted to Christianity in the Romanian provinces of Moldavia and Wallachia. The name Neofit, occasionally given to Romanian Jews became Navrocki in Poland. Other names given to Jewish converts in Poland were Dobrowski (Agoodwill) and Swiatlowski (the root is Alight). The reasons for converting are discussed. This include: exemption from taxes, religious belief, social ambition, and economic reasons.

73. Sages


Three types of usage are explained: (1) the etiological type, the origin of the name or nickname of the sage (Ila-Who-Spoiled-His-Mother=s-Manners in BT Baba Batra 9b; (2) using the sage=s name as a function of the general message of the story (Karna in BT Shabat 108b), and (3) where the name is not used directly in the story but its meaning is implied in the story=s structure (Avdan in BT Yevamot 105b).


Discusses names from the point of view of the darshan (professional expounder of Scripture). The main focus was the educational lesson rather than grammatical truth. Accordingly, names indicate the character of the name-bearer and contain a hint of future events.

74. Samaritan


Analysis of two Arabic documents from the 17th and 18th centuries in the collection of the Jewish National and University Library leads to the conclusion that the two copyists of the documents belonged to Samaritan communities. The mss. are unusual in that
original Samaritan names were effaced. The reason suggested is that the two copyists converted to Islam at a later stage of their lives at a time (late 18th century) when their Samaritan communities vanished.

Sephardic: See: Spanish

75. Sicily/Sicilian


An encyclopedic work on life in Sicily. Has a number of references to Jews but one (pp. 628-630 describes the naming structure. A table totaling 1846 individuals breaks down the number and percentage of Jewish first names by language (Arabic and Arabic-like, Latin and Latinized, Hebrew, and Uncertain), and time periods (there are 5) between 1250 and 1492. In the early periods, Arabic forms were dominant; in later, Hebrew. Among the most common from Arabic were: Busacca (Isaac), Mardoch (Mardâk), and Chayronus (Khayrân, for ÙArân). Names from Latin were Benedict, Gaudius, and Leonus.


Discussion and comment on three names: Νεφείος, thought to be from Egypt, ΩΑηηίvις, a Macedonian name but possibly used by a Jew from Egypt, and ΩΙλάσιος, from a tomb with both a menorah and a cross.

76. Slavic (includes Belarusian and Russian)


Explains that the required adoption of family names by Russian Jews beginning in 1804. Jewish family names can be classified as: toponymic, occupational, patronymic, matronymic, personal characteristics, and from animals and plants.

Publication Society of America, 835p. Refs. Map. P. 603 has a mention of Czar Nicholas I giving a decree ordering Russian Jews to adopt a family name. The Jews were to adopt the name of the place they came from, their occupation, or some personal characteristic.

* [76.3] Gross, Beulah-Rose. (1997). What is your name? Avotaynu, 13(2), p. 11. Ref. Illus. In czarist Russia many Jewish families attempted to keep their sons from being drafted by changing their names to the birth names of their mothers, grandmothers, or aunts or by adopting out the boys to families with no sons. This accounts for some situations where two brothers bore different surnames.

* [76.4] Laszlo-Kutiuk, M. (1993). A Diachrony and synchrony in the rendering of Jewish proper names in Ukrainian. In Wolf Moskovich, Shmuel Shvarzband, & Anatoly Alekseev (eds.) Jews and Slavs, Volume I, (pp. 267-280). Refs. Jerusalem: Israel Academy of Sciences and Humanities; St. Petersburg; Russian Academy of Sciences; Ukrainian Academy of Sciences. Uses the diachronous and synchronous approach to the study of the use of Jewish names and characters in Ukrainian literature from Ivan Vyshenskyj in the late 16th century to the more recent Petro Kozlanjuk and Mykola Bazhan. Names described are taken from Hebrew and Yiddish and often show influence. Among the names discussed are: Hilja, Chaim, Esther, and Ruth.


* [76.6] Munitz, Ben Zion (1972). A Identifying Jewish names in Russia. Soviet Jewish Affairs, 2(3), pp. 66-75. Table. Gives the history of surname development in Russia beginning in 1804. Points out that it can be difficult to identify some Jewish surnames. Many Jewish are modeled from Hebrew. For example Munitz is derived from Menakem. Some names are translations (Shalom to Mirsky, Khayat to Portnoy). Patronyms (Solomonovich, Isakovich) also explained. Several other patterns of bestowing and changing names described. Table lists approx. 90 names with meanings from different categories.

Comments and discussion on four prominent names: Aaron < Hebrew or, Alight®; Abba < Aramaic, Afather®; Margulis, Apear1l® an old Jewish name, disputable whether it is Hebrew or Greek; and Shor, < Old Hebrew, Aox®. Pribluda discusses some famous people with the Shor family name. Other Jewish names from animals discussed are Ber, Volf, Leib, and others.


P. Levi, D. Red=ko and others questioned whether Jewish family names were different than others and whether it was possible to identify a family name as Jewish. Pribluda explains that there are many family names which can be found anywhere except in a Jewish family. For data, he drew from a number of sources: telephone directory yellow pages from several cities, lists of writers, artists, and musicians, books, and inscriptions on tombstones. Shows that Jewish names have: (1)lexical features (Melamed, Hannuka (2) family names model features (Dayan, Shindel), (3) features by word-formation (Barkan, Berman).


Points out the top leaders of Russia are either Jewish or half-Jewish. Among them are Yevgeny Primakov, né Finkelstein, and Boris Nemtsov.


Besides work on Russian surnames and those of other groups has a section on Jewish surnames (pp. 337-354). Names were influenced by Hebrew, Latin, Greek, German, Yiddish, and Slavonic. Topics include: surnames derived from given names, patronyms, metronymic surnames, occupational names, local names (from places), nicknames, and acronyms. For example, the section on metronymics (surname < a female name) shows that a name such as Mirkin < Miriam) has 32 root names and at least 100 or more surnames < from these female first names. Besides Mirkin, others are Bejlinsón < Spanish Isabella, Ráskin < Rachel.


Appears to be identical with section on Jewish names in the book above on Russian surnames except that references are not included.

In imperial Russian an individual seeking a name change had to petition the Czar. Investigation of the petitions submitted (most seem to be between 1890 and 1917) had various reasons given: surnames being missing, not existing, or being disputed; complications arising from family histories; cases of mistaken identity; and names being "ill-sounding" or "dissonant." The situations mentioned for change of name include: Russian Jews who had converted to the Russian Orthodox religion; non-Jews with names like Gol-dshtein or Abramson; and a man named Braunshtein, an anti-Semite with a Jewish name (pp. 1058-1060).

Description of how an investigator was able to trace his surname to the name of an estate named Judeiske in Zagare, Poland. One technique of searching back ancestors was to use names that showed up in several families. For example, Shmuel showed up in several families.

77. Sociological
*[][77.1] Goldberg, Harvey E. (1997). Names in their social contexts. In Aaron Demsky, Joseph A. Reif, & Joseph Tabory (eds.) TATN1 (pp.53-64). Refs. Hebrew summary, pp. 63-64, Hebrew section. Ramat Gan: Bar-Ilan University Press. A preliminary version of this article was abstracted in in English and Hebrew in the program of the ICJO1.
Emphasizes the role of group values in assigning of names showing that in his social group it was acceptable to retain his first name of Harvey (not changing it to Hayyim) whereas another man from Iraq named Fuad had his name rejected by a schoolteacher in favor of a Hebrew name. Goes on to explain why some North African Jews hold Berber names. Another topic is the images in modern Israeli society of names like Yoram (a middle-class Israeli-born male of European background who is Asquare@ or Asimple@) and Freiha (A young Israeli-born woman of Middle East background with minimal education who dresses loudly). Concludes with a text from Samuel 1:17 that context is important in understanding names.

Fifty-eight Soviet Jews who had emigrated to Philadelphia and 49 American Jews answered questions on Jewish identity. Among other findings results show that American Jews at all ages when asked were more aware of their Hebrew names; most Russian Jews apparently did not respond to the question. Concludes that Soviet Jews have a strong sense of Jewish identity but one that is secular.

78. South Africa

*Midstream, 44(5), pp. 28-29. Table.*
Analyzed the names of 251 births of children assumed to be Jewish in Johannesburg with a few from Pretoria. The most popular Jewish boys names were: Daniel, David, Adam, and Joshua; for girls the most popular were: Talia, Yael, Gabrielle, and Danielle. 79 of the 179 boys had Jewish names; 37 out of 198, girls. The name Schneir is of Spanish origin and means Senôr.

79. Spain/Spanish (Includes Sephardic)

Murcia is in the SE part of Spain just north of Cartagena. Deals with lawsuits involving four men from Murcia during the 15th century: David Abenacox, Yuçaf Handalo, Mosé Abencides, and Yçaque el Borgi.

El converso Martín Enríquez reconoce que ha recibido del guarda del peaje de Pamplona 20 libras de carlines prietos, como parte del pago de las 34 libras que se le debian por custias, traveseros y pluma, comprados en su
tienda para guarnición del infante Luis.@

[A January 29, 1359. The converso Martín Enríquez acknowledges that he has received from the official of the tolls of Pamplona 20 pounds carlines (coins) in part payment of the 34 pounds owed by him for the garrison of Prince Luis.@]


Deals with three Jewish communities in the Navarre region of Spain: Estella, Pamplona, and Tudela. Has eleven tables and appendixes listing Jews in various business transactions, some with dates. Appendix 1 has 487 entries including names such as Abraham Atulituli, Aym Cohen, and Esther Asivili, hija de Açach.


Pp. 200-202 describe naming practices of at the time of Inquisition. Those conversos who secretly practiced their religion are called Judaizers. They gave their children a Christian name for public use but privately used a Jewish name. Some had Christian surnames but also maintained traditional surnames in secret. Notes are on p. 236.


Description of almost fifty 14th century business transactions reported from archives. Most appear to be in Hebrew with a Spanish translation. A few are in Arabic and in Judeo-Spanish. All have names mentioned such as: Amram bar Yosef, Yosef Tangi, Vidal Qrescas, and Moseh Dorafah.

Volume 5: Only pages 723-744 were seen. Lists the names of Jews, with their status, and place of residence who were in the records of the Inquisition. 608 items listed, some with more than one name. For example, Antonio Vidal, Soltero, natural de esta Ciudad hixo de Juan Vidal, Mercader, y Maria Sanchez, ausente, fugitivo, por Judío, relaxado en estatua en 21 de Mayo de 1489. Antonio Vidal, single, native of the city, son of Juan Vidal, merchant, and Maria Sanchez, absent, fugitive, for being a Jew, is released by the statute of May 21, 1489. Pp. 609-722 not seen but they are assumed to have about 1200 additional items.


Examination of 1100 documents going back to the period between the 12th and the 14th centuries containing 350 references to Jews show it was easy to identify a Jew: (1) a Jewish male was referred to as Don; a female, as Doña, (2) Jews had distinctive given names and surnames, and (3) a Jewish male was referred to Ajudio, a Jewish female as Ajudia. In the 15th century, Jews following legislation were forbidden to call themselves Adon. However, in Toledo the practice was still maintained. Discussion of the reasons for the triple identification of Jews.


General dictionary that contains given names and surnames from the Catalan language and names from other traditions that were present in the Catalan-speaking area. Among these are Hebrew, Arabic, and German. There are 15 names from the Old Testament in the main section (p. 116). These include: Adam, Noè (Noah), Miquel (Michael), and Samsó (Samson). Other names mentioned briefly (pp. 67-68) include: David, Ester (Esther), and Josep (Joseph).

* [79.9] Origen genealógico de algunos apellidos existentes en Mallorca e historia de los judíos de España. (1965). Valencia:

*[79.10] Pita Mercé, Rodrigo. (1975). **Apellidos sefardís de los Balcanes y del Oriente Medio, existentes entre los judíos medievales de Lérida y Huesca** [Sephardic surnames in the Balkans and the Middle East derived from medieval Jews of Lérida and Huesca]. Ilerda, 36, 221-247. Refs. In Spanish. Lérida and Huesca are in northeastern Spain. There are entries for 77 family names. These include: Alkalai, Astruk, Cobo, and Moreno. An entry shown as a sample is that for Perera, **Apellido existente entre les sefardis de Esmirna, Túnez, Bulgaria y Turnu-Severin en Rumanía**. Posiblemente procede del apellido catalán **Perera**, existente actualmente en Cataluña y Aragón Oriental o del apellido portugués **Pereira**, ambos con significado de >peral.==

*[79.11] Pita Mercé, Rodrigo. (1983). **Una lista de judíos de Monzón en el año 1397**. Ilerda, No. 44, pp. 287-303. Refs. Monzón is a city in Aragon, northeastern Spain. Jewish settlement there goes back to the second half of the 12th century. Gives some history reports on over 40 prominent family and their members. Among the family names described are: Abdut < Heb. abd, (Aservant@), Aboniac < Heb. Ishaq [Yitzhak], (Isaac), and Gallipapa < Greek, kalli (Agood@) and papa (Afather@). There is also a listing of over 80 individuals from a document. Among the names are Jeca Coreoní, Içach Gallipapa, fisich, Astruch Sanoga, and Gento Acaz.

*[79.12] Pita Mercé, Rodrigo. (1991). **Cognoms que tenen origen en topònims francesos i que foren usats pels jueus medievals catalans** [Family names derived from French toponyms used by medieval Catalan Jews]. Colloqui d=Historia dels Jueus a la Corona d=Arago, I,2, pp. 429-437. In Catalan. Between 1280 and 1492, there was a migration of Jews from Languedoc and Provence across the Pyrenees to the Kingdom of Aragon and Catalonia. Description of over 60 family names and mention of family members. Among the names described are: Albanas, probably from Alban, a village in the department of Tarn in Languedoc and Alframgi, possibly derived from an Arabic form to refer to someone from France. Among other names analyzed are: Bacons, Carcassona, Montgay, Rosell, and Saporta.

*[79.13] Tibón, Gutierre. (1988). **Diccionario etimológico comparado de los apellidos españoles, hispanoamericanos y filipinos** [Comparative etymological dictionary of Spanish,
Hispanic American and Filipino names]. Mexico: Editorial Diana, 433p. Refs. In Spanish. Probably contains over 6,500 main entries and many variations. Index facilitates location of main entry from a variant. Contains entries for Bible names such as David, Jacob, and Jesurun with etymology, meaning, and variations (there are over 60 variations for Jacob). Also has many Sephardic names such as Ben Naim, Benveniste, Elbaz, and Verdugo.

80. Spelling/Orthography/Pronunciation


In 1929, Joseph Horowitz published AJewish proper names and derivatives in the Koran@ in the Hebrew Union College Annual. He restricted himself to the QurÜn and earlier Arabic literature. This research evaluates the work of al-Tabari and al-Thaûlabi to investigate how spelling differences in important figures in the Bible and how these differences can be accounted for. For example, In Genesis, the name is Kedar; in al-Tabari, Qaydar; in al-Thaûlabi, QaydhÔr. The table shows the three versions of 12 names.


Jewish documents and contracts require great care in spelling. For bills of divorce (gitin) are invalidated by incorrect spelling. Specific rules are in the Talmud, major halakhic works, Maimonides, and later codifiers. Relevant points stressed deal with choosing a biblical or common spelling for a biblical name ( न / न ) and types of double names. Other various conditions also discussed.


Notes on the unusual form the letter nun took in the Bible. Nun is dropped in forms that usage might expect. Yet there are names
like Yainkov (from Ya-akov), Speculates that the n sound came in as a result of the influence of European names like Jan and then came into Yiddish.

* [80.4] Prechtel-Klusken, Claire. (1996). A Researcher=s bane: The misspelled= name@. Avotaynu, 12(2), pp. 11-12. Illus. Uses examples to show the problems associated with families where members spell the surname differently. One example is four brothers whose surname was spelled as Westurn, Western, Weston, or Westren depending on which record was consulted. Another family had members who spelled the surname as Siml/Symel/Simel/Chimel.

* [80.5] Rhode, Harold. (1996, Spring). A More about Jewish family names: A cautionary tale@. Avotaynu, 12(1), p.17. Ref. Describes an experience trying to locate relatives named Nakan from the same town in Lithuania that his great-grandfather was from. Was eventually able to link up with a relative but learned that in transliteration that vowels can be changed. In this case, spelling the name as Nak aren would have led directly to a relative. Other suggestions on name spelling given to keep in mind for finding relatives.

* [80.6] Spitzer, Shlomo. (1997). A Books for the preparation of bills of divorces as a source of men=s and women=s names over the centuries@. ICJO3. Abstracts: English, p. 14; Hebrew, p. 13, Hebrew section. The exact spelling of names is important for a get and also for a ketubbah. There have been questions because of the halakhic importance of the correct spelling. Systematic lists date from the 16th century on. These are: (1) the 16th century Yam shel Shelomo of the Maharashal, (2) the 17th century book of names of Rabbi Simhah Cohen and the list of names Nahalat Shiva by Rabbi Samuel Segal, and (4) the commentators on the Shulhan Arukh, Even ha-Ezer, Para, 129. Altogether there are 1000 names from different historical periods which are an opportunity for the scholar to investigate.

* 80.7] Talshir, David. (1998). A Rabbinic Hebrew as reflected in personal names@. Scripta Hierosolymitana, Studies in Mishnaic Hebrew, 37, pp. 365-379. Refs. Evaluates the linguistic and extra-linguistic factors affecting the spelling of personal names from the documents of Bar Kosiba and his contemporaries to the 2nd century CE. Attention paid to the spelling changes of personal names before Bar Kosiba. AEpigraphic and literary materials indicate that the pairs (1)
appear consistently and exclusively to period (by and large, when and (2) appear was in use, was not employed, but rather appear.

* [80.8] What’s in a name? In this case, not a dime@. (1996, June 12), New York Times, p. A20. Ram Avrahani deliberately misspelled his name as Avrahani on a subscription form he filled out for U.S. News and World Report so that he could see whether the magazine sold it to mail advertisers. The judge threw out the case.

81. Stereotypes
* [81.1] Bitton-Jackson, Livia. (1997). ABiblical names of Jewish heroines in world literature@. ICJO3. Abstracts: English, p. 1; Hebrew, p. 1, Hebrew section. For four centuries biblical names of women as served as models of stereotypical heroic behavior. Judith of Bethulia has been the model of a femme fatale; Esther has been a model of innocence, kindness, and charm. Others mentioned are: Rachel, Miriam, Rebecca, Leah, Debrah, and Ruth.

* [81.2] Dinur, Rachel; Beit-Hallahmi, Benjamin; & Hofman, John E. (1996). AFirs first names as identity stereotypes@. Journal of Social Psychology, 136(2), 191-200. Refs. Tables. Used the Osgood semantic differential and three other scales to have 408 high school and college students in Israel rate 12 typical first names. Results indicate that Israeli names were preferred to Jewish names, newly-coined Israeli names to those with biblical associations, and general Jewish names to those associated with the Diaspora. Names used were: General Jewish: Aharon, Tsvi; Diaspora, Yehiel, Mendel, Leon, Herzl; Biblical Israeli, Amnon, Michael; New Israeli, Uri, Tomer, Guy; Non-Jewish, Robert.

* [81.3] Ganuz, Yitzhak. (1995). AFirst names as characteristics of traits and status in literature and folklore@. ICJO2, 1995. Abstracts in English and Hebrew. n. p. Names can be used to describe individuals or groups. This use of a name is affected by the time, place, and events. This study categorizes how Jews and non-Jews applied them to Jews. Examples are Lemekh, a hapless person, a failure; Jonah, a person running away from an obligation to fight; and Menahem Mendel, a person steeped in illusion, a fantasizer, yet an honest religiously observant man.

Secord, Paul F. & Saumer, Ellen. (1960). A Identifying Jewish names: Does prejudice increase accuracy? Journal of Abnormal and Social Psychology, pp. 61, pp. 144-145. Refs. Table. Some studies had reported that prejudiced people were more accurate in identifying Jews than non-prejudiced people. Concerned about response bias in the procedure, this investigation took response bias into account. It used two samples (college students and army personnel) of high prejudice and low prejudice groups as measured by items from the California Anti-Semitism Scale to see whether there was more accuracy in the identification of Jewish names by the prejudiced group. Concludes that the prejudiced group did not have a higher accuracy of identification rate.

Teitlebaum, Sheli. (1999, Dec 6). A Terri Sue generis: Tovah Feldshuh found that taking a Hebrew stage name got her career off the ground. Jerusalem Report, p. 44-45. The actress reports that she does not think that her career would have been as successful in playing roles with Jewish themes with her original name of Terri Sue as it was with her Hebrew name of Tovah.

82. Surnames (Family names) See also: 39. Individual/Specific Names

Frank, Margit. (1998). A Rabbi Zaddock, Moische, Ader schadchn@, och byfånen Berisch: De judiska namnenCen spegelbild av det sociala livet I östeuropeiska Aschtetl@ [Rabbi Zaddock, Moische, Ader schadchn@, and Berisch, the village fool: Jewish namesCA reflection of social life in Eastern European Ashtetl. KVHAA (Kungl. Vitterhets Historie och Anikvitets Akademien. Address P. O. Box 5622, SE-11486 Stockholm) Konferenser, 42, 245-258. Refs. In the discussion of shtetl life, there is mention and comment on over 50 family names that were taken from the name of the shtetl. Included are: Lovits from Lowicz (Lodz), Rohatyn from Rohatyn, Tomashewsky from Tomaszow.

Gives some historical background for Ashkenazi surnames, especially the work of Leopold Zunz (Namens der Juden) and Gerhard Kessler (Die Familiennamen der Juden in Deutschland). Speculates on several names as to their origin. For others, he provides more definite information. The names discussed include: Gumpel, Lamm, Falk, Bär, Friedman, Katzellenbogen, and others.

83. Syria/n
While names such as Yusuf, Musa, and Da=ud were common among both Jews and Muslims. Muslim society was not bothered by this but not so 18th century Muslim courts. The courts worked out ways to differentiate between identical names used by Jews and Muslims. This paper describes those ways.

84. Theophoric Names
Reports on 15 names among 40 inscriptions on pottery, wall plaster, and votive inscriptions on the rims of jars from the 9th century BCE found at a site on the road between Eilat and Gaza. Ten names had the theophoric element yo. Discussion of the theory that the yahu element is characteristic of Judah, while the yo element is only Northern Israelite.
Identification of a Nabatean in the Babatha archive named Yohana bar Makuta. His father=s name was Abdlobdat and he lived in Arabia. This is the first case known of a non-Jew with a Yahwistic theophoric name. This case raises questions about inscriptions and reconstruction of Jewish life in the ancient diaspora.
Also available as Dissertation Abstracts International, 51(12), No. DA9112609, p. 4159-A.

Analysis of all the Israelites who probably bore Yahwistic from the time of the Judges until the post-exilic period, concludes that 95% bore Yahwistic names and 5% bore pagan names. These figures are confirmed by statistics calculated using the Israelite epigraphic onomasticon. The figures differ in variety and frequency with other ancient Middle East societies. Concludes that the data show a people overwhelmingly loyal to YHWH.


Theophoric names have a divine name or epithet as one of their elements. Theophoric names represent declarations about or petitions to the deity involved. Examples of different types include Šūrîyahû (YHWH is my light@), ŠabnAr ([My][divine] father is a lamp@), and Zacharias = zA karyOhû (AYHWH has remembered@).

Similar theophoric names existed in other Semitic languages. AThe very fact that so many of the names in ancient Semitic societies, including the Israelites, were of a theophoric nature demonstrates a strong disposition toward the role of the divine in the lives of these people.


A . . . . uses the evidence of early Hebrew onomastics for a reconstruction of the ancestor cult among the early Israelites. It focuses on the theophoric names that have a kinship term (such as father (Abjathar, AThe father is excellent@), brother (Ahiram, AMy brother is exalted@) instead of the more usual name of a god (such as AJo@).@

85. Turkey/Turkish

abstracted in English and Hebrew in the program of the ICJOI, 1993.

The bills of divorce included not only the names of the divorced couples but also the fathers of the couples making a total of about 4,000 men and 1,500 women. There are about 150 different men's names and 115 women's. Most of the men's names were religious and of biblical or Talmudic origin. Only 11 were of Romaniot, Spanish, Turkish, or Arabic origin. Women's names tended not to be of religious and came from Hebrew, Greek, and Turkish. The appendix (in Hebrew) lists all the names. Among the popular names for men are: Yosef, Yehuda, Elia/Eliyahu, Haim, and Nissim; for women, Esther, Sarah, Sultana, Zimbul/Zinbul, and Estriliya (Estrella). Some nicknames of both sexes are included.

*[85.2] Bornstein-Makovetsky, Leah. (1997). AThe names and kinnuyim (derivative names) of the Jews of Izmir in the 18th and 19th centuries according to the communal records of divorce@. ICJO3. Abstracts: English, p. 2; Hebrew, p. 2, Hebrew section. The divorce registers contain 1000s of names. Most men and women had kinnuyim [kinnuim]. The majority were Spanish but there were also Italian, Greek, Arabic, and Ashkenazic ones. Exceptional were Turkish kinnuyim. Comparison of the social and religious message of the men=s names vs. the women=s.

86. Ugaritic


Ugarit was an ancient city called Ras Shamrah 6 miles north of Latakia on the coast of Syria. Its high period was from 1450 to 1200 BCE. It used its own language along with others. Extensive listing with comments from noted experts of 32 divine names and ten epithets. Notes along with the comments on each name give references. Among the experts cited are Albright, Dahood, Driver, and Lipinski. Examples of divine names include Abn, Il, Ilib, and Ann. Examples of epithets include: alyn, gmr, mlk, and rkb.


In spite of the large amount of work and research done on
Ugaritic documents in cuneiform from Ras Shamra, there is not enough concerning Ugaritic names. To advance in such an area is of major importance to the study of history, religion, and language. The article lists various divine names and epithets found in Ugaritic texts that shows the Apantheon@.


Ugaritic was a Northwest Semitic language of northern Syria during the second millennium BCE. Gives meanings and unnoticed syllabic spelling for about 110 names. This follows the work of Frauke Gröndahl Die Personennamen der Texte aus Ugarit. For example (p. 117), Agdl, >Great (4.240 2 (bn . . . ; cf. Heb. gadol; and the PNN gdil in Ezra 2,46; Neh 7,58; the root could also be Ato twist@ (e.g. Akk. gidlu, >strong of garlic=) - hence >Twister, Cheat.=@ The second article has over 30 additional names.

87. Websites


Has a database of more than 20,000 surnames developed by Charles Kormos at Beth Hatefutsoth. There is a feature listing the name of the week with 50 names and a new name added each week. Among the names listed are: Citroën, Donati, Mendes, and Sofer. For a small fee, viewers can send for more information on the selected names or submit their own choices.


*[87.3] de Luna, Juliana (Julia Smith). (2000). Spanish names from the late 15th century. http://www.s-gabriel.org/Names/juliana/isabella/. 2p. for major heading. The Jewish names are in a one page section. Refs. The main lists show 1957 men and 456 women who were in Queen Isabella=s account books. Of these, there are six identified as Jewish (Alengre, Buendka, Cachopo, Mosen Adida, Calahorrano, and
Camariño); one was identified as probably Jewish (Ysaque).

Lists over 1200 names of men and women. Examples include: Abraham l=Englois, Achart le péletier, Dame Adelie l=erbière, and Adri le chandelier.

Lists nine websites for Jewish names. All are included in this bibliography. Among these are three by Julie Stampnitzky and two by Juliana de Luna.

http://home.earthlink.net/~bnahman/Conversonames.htm 10 pages.
Ref.
This site lists about 250 names of conversos taken from Antonio Dominguez Ortiz Los Judeoconversos en la España moderna (1993) Madrid: MAPFRE, 292p. Refs. Some conversos had royal commissions and were physicians to the crown or to lower members of the Spanish ruling class. Others were in religious orders. Still others were professionals or in business occupations. Ordinary A lower class@ conversos are not included. Included are: Bishop Alonso de Burgos, Leon Pinela, Mayor of Oruru; Santa Teresa, and Benito Espinosa.

<http://www.lusaweb.com/comunidades/sphrdc.html>. Based upon data from eight sources including civil records of Amsterdam, the Spanish and Portuguese Congregation of London, and History of the Jews in Venice by Cecil Roth. Lists approx. 15,000 names in two sections. Names listed include: Crescas, Cunha, Efrathi, and Gabai. Refs.

88. West Indies/Indian (Includes Barbados)  
of Lucea, 22 Oct 1822 aged 66. He was a native of New York and resided on this island 40 years. Others have carvings along with two language inscriptions. There is a concordance of all names sort by name and year of death. While there are many biblical names like Abigail and Abraham as first names, there are also surnames like Cordova and Delgado. Additionally, there is a chronological index by date of death.


Has text taken from 375 Jewish tombstones. The inscriptions are in: English, Hebrew, Portuguese, and Spanish. The appendices contain approx. 225 more inscriptions taken from records but where the tombstones are no longer present. The oldest tombstone was that of Aaron de Mercado, 1660; the last, 1925. An example of an inscription (#323) is:

HERE LYETH THE BODY OF JAELL LATE WIFE OF MR DAVID NUNES CASTELLO WHO DEPARTED THIS LIFE THE 2D OF SEPTEMBER 1760 AGED 31 YEARS & 7MO.

[...]

SÂ / Da B A Virtuozza Honesta / & Caritativa Yael mulher que foy de David Nunes Castello fâ em 22 Elull 5520 / que corresponde a Settem. / 1760 de Idade de 31 Anno. / S A G D G

89. Women


Extensive consideration of the background of the world of the Old Testament and the writing styles of the various strands of the Bible. Examination of the P, E, and J sources indicates that the J source is the most tolerant of the role of women. Concludes that the knowledge of women=s naming practices opens the way to understanding the social role of women in Ancient Israel.
90. Yemen/ite

*[90.1] Gaimani, Aharon. (1997). AFamily names and kinnuyim (epithets) among Yemenite Jewry. ICJO3. Abstracts: English, p. 5; Hebrew, p. 4, Hebrew section. Evaluation of the lineage of families, their kinnuim, and their meanings during the Middle Ages and the modern period based upon families, their kinnuim, and their meanings during the Middle Ages and the modern period based upon colophons, ketubot, the register of the Sanla bet din, travelers= accounts, and contemporary sources.


A preliminary version of this article was abstracted in English and Hebrew in ICJO2, 1995. n.p.

Description and classification of 155 names from oral reports of emigrants from Yemen (but not recent ones) plus data from written sources. Most of the names are Arabic and are listed in Hebrew and English along with their meanings, 27 are Hebrew (Ex., Hannah, Segula, Sipporah). An example of an Arabic name is  Barud (Agentle breeze). Social customs involving names commented on. A child could be named after a living relative. Finally, there is a list of 28 names of emigrants who changed their names on coming to Israel. Included are: Ghazal to Ayyalah, Zihrah to Sarah.


The investigation was based upon 512 marriage documents from the 18th–20th centuries. Males had names of Jewish origin while females tended to have names from Arabic sources. Men had the same names as their fathers and women married men whose names were the same as their father=s customs which were objected to in some other Jewish communities.

Logos, Ethos, Mythos in the Middle East & North Africa, Budapest, 18–22 September 1995, Series: Arabist, 17, pp. 19–30. Refs. While most of the attention of this article is on intra- and intercommunal names, there are some personal names. Yemini Jews transferred some of the divine appellations used by Muslims to Judaism, ex. rabb as-simA ü AGod, the Hearer (of Israel)@ vs. similar Muslim names referring to Allah. Nicknames were given to Isaac (ad-dab4 h, Ath Slaughtered@). Nicknames were also given to Jacob, Joseph, Aharon, Maimonides, Rabbi Shalom Shabazi of Yemen, and to Abraham.

91. Yiddish

*[91.1] Moskovich, Wolf. (1998). Mr KhaurA chenka, Miss Shaihets=, Mrs Hoika and others: The origin of some unusual family names in East Slavic areas. In Dov-Ber Kerler Politics of Yiddish: Studies in language, literature, and society (pp. 201–212), Refs. Table. Walnut Creek, CA: Altamira Press. The etymology of Jewish and non-Jewish family names shows the importance of study of East Slavic and Yiddish interaction. Description of words like the Yiddish khére (Agang, bunch of friends, society@) which became Belorussian words and also surnames. Jewish surnames like Dónde (Agood-for-nothing, loafer@) came from Belarusian. Tóvbin in dialectical Ukrainian is Aa fat, clumsy person.@ At least 30 family names analyzed. Most came from nicknames, often pejorative.

*[91.2] Rabinowitsch, Arnold. (1993). AYiddish literature as a source of onomastic research@. ICJO1, 1993. Abstracts in English and Hebrew, n.p. Evaluation of the naming customs used by 12 Jewish writers of the 19th and 20th centuries shows three periods. In the 19th century double names (Avrom-Shmuel) showed up in 23.5% of all first names. In the second period, the first half of the 20th century, double names were down to 10.7%, and in the last half were down to less than 1%. Giving nicknames to show a profession or personal trait (Dovid-Mekhaniker) has disappeared. Russian onomastic traditions have influenced Eastern European Jewish naming customs in the last 70 years.

Based upon Eastern Yiddish, explains there are three functional levels of first names: (1) full forms, (2) hypocoristic forms developed from base forms, (3) expressive (diminutive or affectionate derivatives from full forms or hypocoristic forms. Presents a linguistic system for explaining types at each of the levels, for example, azriel, daniel, and gavriel are base forms with trisyllabic stems. Many examples.

*[91.4] Tomback, David. (1952). ATzonamen ayn atlaka lituosha shtetlach [Nicknames used in several Lithuanian shtetls]. Yidishe shprakh, 12, pp. 52-58. In Yiddish. An alphabetical list of nicknames attached to Jewish inhabitants of the Lithuanian shtetl Pilvishke and some surrounding villages. Some of the names are in Lithuanian, but most are in Yiddish. Examples include: The Blind One (whose business was rather shady and not to be observed too closely), The Bridger (whose job was to receive the toll for those crossing the bridge), and The Throat (he said that he once drank so much he burned his throat).